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### Author

Mastronarde, Donald J.

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Euripides Scholia: Scholia on Orestes 1–500





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Orestes 1–500

*DONALD J. MASTRONARDE*



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## About This Book

This book has been produced for the purpose of digital preservation of the content of my site [EuripidesScholia.org](http://EuripidesScholia.org). At that site the latest revisions and corrections will be found, as long as I am able to continue working on the project. That site provides for download of the source files as well as for the variable display of the content for which the online project was conceived.

This book, created in August and September 2020, is based on the files used in Release 1.02 of the online edition (all of the full version of the edition, and most of the content of the informational pages).

It appears in two forms. It is an online book hosted at [berkeley.pressbooks.pub](http://berkeley.pressbooks.pub) through the kind offices of the Office of Scholarly Communication Services of the University Library at the University of California, Berkeley. In addition, through the tools at [pressbooks](http://pressbooks.com), the book has been exported as a PDF for placement in the [eScholarship Repository](http://escholarship.org) of the University of California.

## About This Edition

This edition of the scholia on the plays of Euripides is conceived as an open-ended repository of the ancient and medieval annotations in Greek found in the papyri and medieval manuscripts. It aims for a comprehensiveness that is impossible in orthodox printed editions of scholia, and is meant to serve purposes beyond giving classicists access to the material that is believed to be most reflective of ancient commentaries in the Hellenistic and early Roman imperial period. This more complete inventory of annotation aspires, in addition, to serve the study of scholarship up the 16th century, the study of late antique and Byzantine education, and the analysis of the relations of manuscripts (including those not used in critical editions of Euripides). It takes advantage of the digital format to include details that are ignored or suppressed in traditional editions, but may have uses, unforeseen at present, that will emerge when greater quantities of similar data become available in digital form. For more on the justification for such a project and its digital form, see *Prelim. Stud.* 5–7.

At this stage of development, the project's principal goal is data acquisition. An accurate inventory of the annotations, as complete as is permitted by the various degrees of legibility manifested in the manuscripts, is, of course, a prerequisite to any more traditional form of selective editing. But the inaccuracy and incompleteness of the previous print editions have made it difficult for their users to analyze adequately the context and

the interrelation of individual notes. In the future, that context will become increasingly clear, as new and more comprehensive editions are prepared for other scholia (especially tragic scholia, but also those on, e.g., Oppian), as more texts reflecting the teaching and commentating of Byzantine scholars are published, and as more libraries provide online access to large collections of Greek manuscripts.

The first stage of this project has concentrated on the triad plays, Hecuba, Orestes, and Phoenissae, because these have the richest and most complicated traditions both of textual transmission and of annotation and because the gap between what has previously been published and what exists is the greatest. Most of the witnesses collated are earlier than 1350, but a few later manuscripts have been collated as well because they have featured in previous discussions for one reason or another. At the time of the publication of Release 1, collations have been carried out for all the plays extant in MBOV (first hand only in B); for the entire triad also in CPrRSaTXbYZb; and for Orestes 1–500, the lines covered in Release 1, also in HAAaAbCrFGKLMnRfRwSOx, XXaXoYfGrZc, ZZa-ZIZmZuGuTa. The argumenta of Orestes have been collated for these (to the extent that the argumenta are present in them) and in some others. This range of manuscripts has allowed a clearer view of the different varieties of annotation that existed before the spate of revised and new annotations created in the late 13th and early 14th century.

The scholia and glosses presented in Release 1 have been checked against some previous editions both to compare reports of variants and to ensure that items in those editions are not omitted here. The full display of the edition shows the location of the items that were already in Dindorf, Schwartz, or de Faveri. For Dindorf, except for the items that are recorded with the single siglum I for Arsenius' edition (many of which are paraphrases composed by joining into fuller syntactic units some pre-existing glosses and supplementary words), I believe Release 1 contains everything. In a few instances, this required collating a few scholia from a later witness not otherwise used (such as LbLpPk). All items in Schwartz are present, including several that he confined to his apparatus criticus. For de Faveri I have been able to add about a dozen long marks or the like that she missed, and I have suppressed two items where she mistook a diaeresis over iota (written without fully lifting the pen between the two dots, as some scribes do in their haste) for a long mark (231 αῦθις, 235 μάλιστα).

Release 1 contains (apart from the argumenta) 8955 annotations, an average of 17.95 annotations per line (recall that Orestes 1–500 is only 499 lines because of an error in numeration in modern editions: there is no 499). Of these 8955, 1461 were present in previous editions, and 7494 were not. Strictly speaking, however, this latter figure is too high, since a certain number of the glosses have actually been incorporated within longer paraphrases printed in Arsenius, apparently created by him or copied with modifications from a 15th-century predecessor. For tables with other breakdowns of the 8955 items, see the Preface sections Classification of the Scholia by Date or Authorship and Classification of the Scholia by Content.

Some of the limitations of Release 1 may be noted here, and users should also be aware of the conventions, policies, and limitations described in the Preface:

- My reports of the readings of H will have to be revised, and presumably improved, when the Palamedes Project finally makes its images available to the public.
- Generalizations drawn at this point apply to Orestes 1–500 and will not necessarily carry over to all other sections of the triad plays (not to mention that the situation for the various select non-triad plays is not the same as for the triad plays and may differ from play to play). To the extent, however, that I have collated the full triad in PrRSaTXbYZb, it seems to me that the general lines of behavior of the recentiores group and of the Moschopulean and Thoman manuscripts are likely to emerge as more or less consistent with what appears in this portion.
- Many later witnesses with Moschopulean and mixed annotation are not yet taken into account. In particular, the 15th- and early 16th-century copies of B have not yet been examined. These probably contain errors and conjectures that lie behind some of the readings of Arsenius' edition, and therefore the true nature of Arsenius' work in editing the triad scholia cannot yet be analyzed.
- Ideally, for accuracy of reports every witness should be collated by two sets of eyes, or by the same set of eyes with some interval in between. I have indeed done some rechecking of selected witnesses for certain scholia. The volume of material to be collated, however, and the difficulty of rechecking the more damaged and obscure passages (some of which depend on viewing the manuscript in situ with an ultraviolet lamp) have made it impractical to do this more exhaustively. Therefore I have no doubt that future researchers will be able to find errors or omissions in my reports. Likewise, an author proofreading their own work will rarely be able to spot every typographic error. I am sure errata will be found. Fortunately, they can be fixed in an online edition like this.

## Acknowledgments

I am pleased to present here a slight expansion of the acknowledgments that appeared in *Prelim. Stud.* x–xi. Many individuals have assisted me with advice and materials, or by sending scans of bibliographic items inaccessible to me, or shooting digital photos of manuscript pages. For such help I owe sincere thanks to Robert Allison, Luigi Battezzato, Maria Cannatà Fera, Guglielmo Cavallo, Jacopo Cavarzeran, Andrea Cuomo, the late Stephen Daitz, GiovanBattista D'Alessio, James Diggle, Hans-Christian Günther, Timothy Janz, Teresa Martínez Manzano, the late Kjeld Mattheissen, Maria Mavroudi, Fausto Montana, Inmaculada Pérez Martín, Ilias Nesseris, Boris Nikolsky, Filippomaria Pontani, Lucia Prauscello, Mario Telò, Giuseppe Ucciardello, Andrey Vinogradov, Nigel Wilson, Georgios Xenis, and Michael Zellmann-Rohrer. Special thanks are due to Maria Pantelia and the Thesaurus Linguae Graecae for providing me with raw files of the scholia as published by Schwartz, and later adding Dindorf's edition to the TLG and also providing me with raw files again. This saved me from inputting the relevant scholia myself.

A number of Berkeley students have assisted me through the Undergraduate Research Apprentice Program, mainly by identifying lines on each digital image and renaming the



image for easier consultation, but sometimes also by doing preliminary collations or typing up scholia not in Dindorf or Schwartz. I would like to thank them here: J. B. Chun, Sara Hobe, Tovah Keynton, YeChan Kwak, Jay Lamb, Brittany Lauber, Juhaie Hannah Lee (who also contributed high-level help after her graduation), Karen MacLaughlin, Ryan Rasmussen, Alexander Reed, Jeremy Simmons, Josh Smith, and Nathaniel Solley.

In the final weeks before release, during the COVID-19 restrictions, two Berkeley graduate students kindly consented to help with proofreading: Nathan Herschel Levine spotted many typos in the English translations and offered suggestions to make them clearer and more consistent; Joshua Benjamins, asked to proofread the Comments as well as the translations, went far beyond the call of duty in spotting typos and copy editing issues in all parts of the edition. I am enormously grateful to them both. Please note that some translations were added only in the last weeks of April 2020 and were not available for them to proofread. Any remaining errors are of course my own fault.

The expenses of travel and of acquiring digital images (some of which are quite costly, although others have been free) would not easily have been met without the financial support I enjoyed from my chair fund, generously endowed by an anonymous donor and kindly awarded to me by my Department colleagues.

This project would not have been practical without modern digital imagery and without the welcome trend of making manuscript images available online. I am especially grateful to those collections that provide viewing of high-resolution color images, and even more so to those that allow free download of an image of sufficient resolution for magnification offline to read tiny script. (Downloads are important to efficient use of time because they allow very rapid rechecking of particular points, once the images are named with an indication of the lines contained, and because they eliminate the twitchy interfaces of some of the viewers.) Here I also want to acknowledge the hospitality of the libraries that I have visited so far for this project: Biblioteca Apostolica Vaticana (Vatican City), Biblioteca Angelica (Rome), Biblioteca Ambrosiana (Milan), Biblioteca Nazionale Marciana (Venice), Biblioteca Medicea Laurenziana (Florence), Bodleian Library (Oxford), Cambridge University Library, Biblioteca Nacional de España (Madrid), Biblioteca General Histórica (Universidad de Salamanca), Real Biblioteca del Monasterio de El Escorial, Bibliothéque Carnegie (Reims). For provision of images I am grateful to the same libraries, as well as to Biblioteca Nazionale di Napoli, Biblioteca Nazionale Universitaria di Torino, Biblioteca Statale (Governativa) di Cremona, Biblioteca Estense Universitaria di Modena, Bibliothéque Nationale de France, British Library, Herzog August Bibliothek Wolfenbüttel, Bayerische Staatsbibliothek (Munich), Oesterreichische Nationalbibliothek (Vienna), Det Kongelige Bibliotek København, National Bank Cultural Foundation: Center for History and Palaeography, Athens (and Monk Theologos of the Iviron Monastery).

It is also appropriate to credit two excellent software programs that have been essential to this project: BBEedit from [Barebones Software](#) and [Oxygen XML Editor](#). The free home edition of the XSLT processor `saxon9he.jar` from [Saxonica.com](#) has also been

invaluable in allowing me to create efficiently multiple HTML files from one XML file. MS Word and MS Excel, despite their limitations and annoying features, have also been workhorses in various aspects of the project.

In developing the Pressbooks versions, I have had the advice and assistance of Rachael Samberg and Timothy Vollmer of the University Library at Berkeley and of Steel Wagstaff, Educational Product Manager at Pressbooks.

# Preface

## *Previous Editions*

For a more detailed, chronologically ordered survey of the previous editions, see *Prelim. Stud.* 1–5.

For over a century, the standard edition of the older scholia on Euripides has been that of Eduard Schwartz (1887–1891). Vol. 1 covers the triad plays *Hecuba*, *Orestes*, *Phoenissae*, and for these he relied almost entirely on the manuscripts we now call MBV (MBA in his apparatus), as well as C (T in Schwartz) for *Orestes* and *Phoenissae* 1–1164. Occasionally in his apparatus, and even more rarely in the text, he provides readings or scholia of OMnRfRvSa, although the scholia printed from these witnesses were exclusively ones already present in Dindorf, who reported them from Mn or Rf (e.g., sch. Hec. 13, sch. Or. 165, 990, sch. Phoen. 1113, 1362). Yet Schwartz's edition, despite its high quality in many regards and its pioneering nature for its date, gives a misleading impression of even his standard witnesses. Some scholia in M that represent abridgements are not reported. Some longer or revised versions in B are omitted or recorded only in the apparatus (thus escaping inclusion in the TLG database). Glosses in MBVC are reported very partially, some having an incomplete citation of the witnesses, others simply omitted. The collation of C was not carried out with the same care and to the same level of detail as for the other witnesses, so that Schwartz's apparatus contains both incorrect reports and errors of omission about it.

The other reference edition for Euripidean scholia is that of Wilhelm Dindorf (1863). Dindorf included all the scholia that were in the compilation made in August Matthiae's multivolume edition of Euripides (the scholia are in vols. 4–5 of his edition of Euripides, 1817–1818, except for the scholia in V on *Troades* and *Rhesus* edited by C. F. Kampmann in vol. 10, 1837). He added more scholia from his own (often hasty) collations or from collations supplied to him by others. Apart from using MBV (and C on a few occasions), Dindorf gave a glimpse of the scholia in the *recentiores* by his frequent citation of Mn (his C); and he provided a preliminary but incomplete view of the annotations compiled by Manuel Moschopolus and Thomas Magister through his attention to Gr/Gu (Gudianus graecus 15) and of the scholia by Demetrius Triclinius gleaned from late, incomplete copies.

## *Manuscripts with Scholia*

Information about the manuscripts cited in this edition or relevant to future extension of this edition is provided in the separate section **Manuscripts**.

## *Classification of the Scholia by Date or Authorship*

A digital edition of scholia can include tagging to mark classes of annotation, and some form of classification is necessary for the filtering that is one chief potential benefit of a digital format. An extremely comprehensive collection of scholia will be difficult to use in print format (as well as expensive and hard to correct or expand). Two different examples of the disadvantages of print for scholia are the edition of scholia on Aeschylus' *Septem* of O. L. Smith, where the discursive scholia that are of interest to most users are almost lost in a sea of short glosses, and the major edition of scholia on Aristophanes, where scholia on the same line of the same play may be published in two or three separate fascicles, and in separate sections of the same fascicle.

It has been traditional to speak of scholia vetera and scholia recentiora in connection with the corpora of notes on various Greek authors. These terms are not precisely or consistently defined from one author to another, but usually 'old' indicates the annotations that probably existed in the 9th or 10th century or earlier, while 'younger' may refer to those that are known or conjectured to have arisen later than the 10th century, including the scholia of Ioannes Tzetzes (12th century) and those of Planudes, Moschopoulos, Thomas Magister, and Demetrius Triclinius (late 13th and early 14th century) as well as many anonymous annotations mainly of the Palaeologan period or later.

Perhaps for the Homeric scholia and some other corpora, it is relatively straightforward to label different items according to their probable origin. For the Euripidean scholia, however, classification cannot be either certain or tidy. Euripides was used in ancient and Byzantine education at various levels, all the way from the first steps of literacy and the student's introduction to the ancient form of the language up to advanced rhetorical training. As a result, the commentary tradition has undergone filtering through many hands and accumulated notes aimed at different levels of users. As I have argued elsewhere (*Prelim. Stud.* 32–34), what Schwartz tended to regard as a chronological distinction, when he marked some scholia in his edition with an obelus to tell his reader they were somehow more recent than others, is often rather a distinction of intended audience. Notes intended to assist the reader (e.g., by identifying the addressee of a phrase) can be just as 'old' as notes of a more erudite nature.

Each scholion in this edition is provided with classification in two ways, explicitly expressed and not left to be inferred from subtleties of layout that might confuse a casual user. (For details of the XML, see Appendix 1.) The type attribute is meant to be sugges-

tive of chronological distinctions and/or authorship, while the subtype attribute is indicative of the content or purpose of the note. It is necessary to define these terms with some care, because of some unavoidable uncertainties. The types are as follows:

**vet** We can normally establish only a *terminus ante quem* for an annotation (the date of the earliest surviving witness of that note), and it is usually difficult or impossible to establish exactly how much earlier the note was formulated in the form that we have it and how much earlier the essential idea of the note was expressed (in somewhat different terms). Therefore, when using the label ‘vet’ I am not claiming to know (or to inform the user) what material is possibly Hellenistic in origin, or from the first two centuries of the Roman Empire, or from later antiquity or early Byzantium or the revival of learning of the 9th century. I have made the definition of ‘vet’ stricter than it was in the sample ‘beta’ edition. Here it is used when there is a high probability that the note existed before about 1000–1050. It applies to scholia preserved in HMB and also to those of the hands H<sup>2</sup>, H<sup>3</sup>, since these are possibly all not too far in time from the first hands. Both M<sup>2</sup> and B<sup>2</sup> are not treated as ‘vet’. Both of these hands add annotations characteristic of the principal *recentiores*. I treat M<sup>2</sup> as ‘rec’, but after further consideration I ultimately decided to treat B<sup>2</sup> as ‘pllgn’ rather than ‘rec’. OVC and the *recentiores*-group join HMB in attesting a number of scholia that are ‘vet’ but scholia that are first attested in OVC (or any one or two of them) do not receive this type, but instead the next one.

**rec** This label is applied to notes that are first attested from the 12th century onward, in OVC and (in the late 13th century and early 14th century) in the group known as the *recentiores* of Euripides (in particular, for *Orestes*, AbKMnPcPrRRfRwSSa). Again, the witnesses give us a *terminus ante quem*, and notes labeled as ‘rec’ could indeed be earlier (just as early as some notes labeled as ‘vet’), but cannot be proved to be. The number of variants and the degree of corruption in these scholia suggest that the *recentiores* reflect a tradition that goes back at least to the 12th (or even 11th) century, and, of course, the *recentiores* share some old scholia with the earlier manuscripts. In many cases, however, their notes, though closely related to old scholia, represent a rephrasing and/or an abridgement. We know from the evidence of HMB that already around 1000 there existed longer and shorter versions of the ‘same’ scholion, so shorter versions found in O (second half of 12th century) and in the *recentiores*, are not necessarily younger. The policy adopted in this edition is that scholia found only in the *recentiores* are treated as ‘rec’, and substantially modified versions of old scholia are also so treated. If, on the other hand, the note in the *recentiores* is simply an abridgement (with insignificant verbal variation, such a presence or absence of an article), it is normally amalgamated with the longer ‘vet’ scholion. For the glosses as opposed to the discursive scholia, there are some distinctive ones that are found in many of *recentiores*, suggesting a common origin in an earlier heavily-glossed tradition. A more difficult decision was how to treat glosses that are present in only one or two of this group: the policy adopted is that any witness of the group AbKMnPcPrRRfRvRwSSa (including the secondary hands such as Ab<sup>2</sup> or Sa<sup>1</sup>) qualifies a gloss as ‘rec’ as opposed to ‘pllgn’. In contrast, other witnesses (e.g., Aa or F or Cr and/or Ox) that sporadically attest a few discursive scholia and glosses of the ‘rec’

type are treated as ‘pllgn’ when they attest a gloss uniquely or with other witnesses not belonging to the *recentiores*.

**pllg** This label (formed from ‘Palaeologan’) has been added since the sample edition to separate the designated items from those treated as ‘rec’. It has seemed useful to acknowledge the distinctiveness of the annotation in the *recentiores*. ‘Pllgn’ is applied to anonymous notes found in manuscripts dating from around 1300 onward (even those dating after 1453) and not attested either as ‘vet’ or ‘rec’ or as the work of the four Palaeologan scholars about to be mentioned. Again, some of these may in fact have been copied from earlier sources, but I judge there is greater probability that they reflect the teaching and commenting of the generations coeval with and subsequent to Moschopulus, Thomas, and Triclinius.

**plan** This label indicates that a note is labeled as Planudean (that is, ascribed to the great Palaeologan scholar Maximus Planudes) or is established as very probably Planudean by some external evidence. In the 500 lines covered in Release 1 it is applied to only 4 items. An unknown number of Moschopulean scholia could reflect the teaching of Planudes, but we cannot determine which. Turyn suggested criteria for identifying a greater number of anonymous scholia as Planudean, but his criteria are unreliable. More carefully, Günther suggested that some other scholia may be Planudean. Such suggestions are noted in the comment on a scholion, but the item itself is labeled otherwise (‘mosch’ if transmitted in the usual Moschopulean witnesses, otherwise ‘pllgn’). See *Prelim. Stud.* 89–106.

**mosch** This label designates the elements to be ascribed to the commenting and glossing carried out by Manuel Moschopulus. It is applied to annotations attested by several of the manuscripts XXaXbXo (and the main hand in Y), and the identification is usually confirmed by the marking (with a cross) of the same note as Moschopulean in Triclinius’ autograph manuscript T, and secondarily by the fact that it is written in Gudianus gr. 15 by the first hand Gr rather than the second hand Gu (largely, but not always, a reliable indication). Among witnesses collated so far, the three hands in Aa, F<sup>2</sup>, Yf, Zc, and late hands in B frequently have Moschopulean glosses, and YfZc also some discursive notes from Moschopulus. As mentioned above, some scholia tagged as ‘mosch’ may in fact carry Planudean doctrine or even his exact words, but the ‘mosch’ label is used unless there is evidence to apply ‘plan’.

**thom** This label designates annotations that appear to have arisen in the circle of Thomas Magister and Demetrius Triclinius. The notes of this type are collated mainly from ZZaZbZm and T (where Triclinius distinguishes Thoman discursive scholia by an enlarged initial), and the corpus is partly confirmed by the fact that such notes are usually written in Gudianus gr. 15 by the second hand Gu rather than the first hand Gr (see above). Gu, however, has written some notes that he has derived from another source or composed himself, since they are attested in none of the other witnesses for Thoman annotation; these I mark as ‘pllgn’. The Thoman or Thomano-Triclinian material is not transmitted with the degree of consistency and coherence found in the Moschopulean commentary as defined above. There are often alternative versions of Thoman notes, and

many notes appear in a couple of witnesses but not in others, and in a few places it is clear that Triclinius or someone else has toned down Thomas' language criticizing champions of rejected views. One area of uncertainty is how to treat an annotation attested in relatively few of the group, such as only in ZZa or only in ZmTGu (or any two of these). The policy adopted is that such items are treated as 'thom' and not as 'pllgn', or in the case of a combination that includes T, as 'tri' (since it is not unreasonable to wonder whether they originated with Triclinius himself and reached Zm and/or Gu from him). Items that are solely in Gu or solely in Zm are treated as 'pllgn'. Although Zu contains much Thoman material in certain portions of the triad, its unique items are classed as 'pllgn' and those few shared only by ZmZu likewise. It is worth noting that it has been traditional to regard ZZa as attesting a first edition by Thomas and ZmTGu as attesting a second edition, but it is far from obvious that both versions are to be ascribed to Thomas himself. Moreover, many of the readings characterizing ZZa seem to be accidental errors and not deliberate choices.

**tri** This label designates the annotations of Demetrius Triclinius, known for the triad plays from his autograph manuscript T. When he comments discursively analyzing the cola of a passage of lyrics, or notes a preference of reading, he labels the note with ἡμέτερον to distinguish it from the Thoman and Moschopulean material he has written. Triclinius also labels strophes and antistrophes with colon-count, contributes markings and symbols of various kinds (macron over vowels, his own koine short and koine long symbols over vowels, paragraphos, diplo, and coronis), indicates synzesis (συνίζησις) or resolution (ἀντι μῆς), and adds some rhetorical labels of passages in the trimeters, all of which are also reported as 'tri'.

**vetMosch, vetThom, vetMoschThom, recMosch, recThom, recMoschThom, moschThom, vetTri, recTri, pllgnTri** These are the composite type names used mainly for glosses to indicate that the gloss adopted in the Moschopulean and/or Thoman annotation is also carried by witnesses of other kinds that I judge are definitely or potentially independent (for more on this, see below). Glosses may coincide because a glossator felt free to take over an existing gloss (and Moschopulus and Thomas themselves seem to have done) or because the gloss is a standard equivalence that different glossators could easily arrive at independently. The type names for such shared glosses simply concatenate two or three of the above terms so that each component can be matched in processing in order to filter the corpus. As an example, 'vetMoschThom' means that a gloss attested already in the oldest witnesses was also adopted by both Moschopulus and Thomas, while 'recThom' means that a gloss is shared by one or more of the *recentiores* and also Thoman witnesses. The type 'vetTri' has not been used in Release 1. The type 'pllgnTri' is problematic: these are glosses not found in any other standard Thoman witness, but shared by T with a few witnesses written later than 1300. It seemed to me impossible to determine whether these were in fact Triclinian glosses that the others adopted, or taken by Triclinius from a non-Thoman source, or independently produced.

Although it is possible to display discrete sets of the scholia according to the above types, it is important that anyone engaged in serious study of the younger scholia pay

simultaneous attention to ‘rec’ and ‘pllgn’ and the mixed types, since there are certainly gray areas in the distinctions and further evidence may eventually change the interpretations. It is for this reason that I have not enabled a view of the ‘rec’ items without the ‘pllgn’ items (or vice versa), but simply a view that shows ‘rec’ along with other types that are later than ‘vet’.

Using the above classification, the precise breakdown for the 8955 scholia in Release 1 is as follows:

vet	514
vetMosch	1
vetMoschThom	5
vetThom	5
vetTri	0
total vet	525
rec	3044
recMosch	151
recMoschThom	64
recThom	182
recTri	44
total rec	3485
plan	4
mosch	518
moschThom	24
total mosch	763
thom	577
total thom	857
tri	233
pllgnTri	32
total tri	309
pllgn	3557
total pllgn	3589

A key difference between witnesses that qualify an item as ‘rec’ (or a compound type



including it) and those that do not is that I consider the ‘rec’ witnesses generally independent from Moschopulean and Thoman glossation, while ‘pllgn’ witnesses are deemed presumptively to be dependent, although in any given case, especially with the most banal glosses, it is possible that they are independent. This distinction motivates the ordering of sigla before the Moschopulean or Thoman for the ‘rec’ type but after them for ‘pllgn’ and explain why I have not used compound types for ‘pllgnMosch’ or ‘pllgnThom’. It is significant that the coincidences are all glosses and that longer paraphrases or discursive explanations of Moschopulus and Thomas are never attested in the *recen-tiores*, with the exception of sch. Hec. 349 in Pr and Thomas, which probably has a common source (*Prelim. Stud.* 42–43). It may be helpful to review the results of tracking the overlaps between glosses in the *recen-tiores* and the Moschopulean and Thoman glosses (see also *Prelim. Stud.* 38–42). Of the 215 overlaps with Moschopulus, most are with three or more of the group AbKMnPcPrRRRfRwSSa, and several of these are already in O or V. The glosses for which only one or two of this group coincide with Moschopulus are almost all trivial and obvious. Number of coincidences with two: AbK 1, AbMn 1, AbR 2, AbS 1, AbSa 2, KMn 1, KPr 1, KR 1, KS 1, KSa 1, MnPr 2, MnRf 2, MnS 2, PcS 2, PrR 1, PrSa 1, RRR 1, RS 2, RfRw 1, RfSa 1, Ssa 2. Number of coincidences with only one: K 25, Pr 15, Mn 8, Ab 7, Rf 5, Sa 5, S 4, Rw 3, R 1. The high number in K is striking, especially since on the whole K contains little annotation. K is dated by the scribe to 1291, but we have no assurance that the annotation was entered immediately. The picture is similar for Thomas. Of 182 coincidences, most are with three or more of the *recen-tiores*; when the agreement is with only one or two, the glosses are almost always obvious and trivial. Some of the coincidences are not with the large Thoman group, but smaller contingents like ZZa or ZmGu, where again the borrowing, if any, is probably done on the Thoman side. The counts for the coincidences with only one of the *recen-tiores* are as follows (the number after + gives a separate count of agreements with a gloss attested in only two Thoman manuscripts): Ab 6+1, K 7+3, Mn 5+4, Pr 9+2, R 5+2, Rf 0, Rw 0, S 5+1, Sa 6+4.

The Palaeologan witnesses are deemed generally dependent on Thomas when they share a gloss. The largest number of these occur in Ox<sup>2</sup> (49), CrOx (32, plus 2 more only in Cr and 6 more only in Ox). Also numerous are those in Aa (25 split among the three hands) and F<sup>2</sup> (26, with 8 more by F). There is perhaps more room to be uncertain about dependence for those that coincide less frequently: G (12), Zc (8), Yf/Yf<sup>2</sup> (7), Y/Y<sup>2</sup> (5), Xo/Xo<sup>2</sup> (5), L<sup>2</sup> (4), V<sup>3</sup> (2), P<sup>2</sup> (1), M<sup>3</sup> (1). With some hesitation, I have tagged these as ‘thom’ and not used the tag ‘pllgnThom’. The glosses with the compound type ‘pllgnTri’ are very obvious and they could be present independently or by borrowing in either direction. Such overlaps with T are most frequent in CrOx (9, and 3 more in Ox only), F<sup>2</sup> (8), Zl (8, and one more Zl<sup>2</sup>), 4 each in AaXo<sup>2</sup>Zc, 3 each in Aa<sup>2</sup>GGu, 2 each in YfYf<sup>2</sup>Zu, 1 each in L<sup>2</sup>Pr<sup>2</sup>V<sup>2/3</sup>XXoYY<sup>2</sup>Zb<sup>2</sup>.

## Classification of the Scholia by Content

The subtype associated with each scholion provides a rough classification of the content, and the following ten subtypes are used:

**exeg** This label indicates an exegetic scholion, that is, one that explains some matter of textual interpretation, mythography, genealogy, customs, staging, or the like. The capaciousness of this term is meant to match the variegated nature of commentary on ancient texts (both in antiquity and in the modern period). Rather than create separate subtypes for categories like genealogy and customs, this edition uses such terms in the keywords element of the XML in order to facilitate searching or filtering.

**paraphr** This label marks a paraphrase of more than a few words. Paraphrasing is, of course, a technique of many scholia that are classified as ‘exeg’, but the ‘paraphr’ subtype is used when the paraphrase is relatively simple and not accompanied by the elaboration or extra explanation to be found in scholia marked with ‘exeg’.

**wdord** This label (short for word order) marks an annotation that takes the form of numbers  $\alpha$ ,  $\beta$ ,  $\gamma$ , etc. placed above the words in a syntactically complex phrase to instruct the reader how to order the words in order to produce a sentence that is easier to follow. This practice is closely related to paraphrase, since some paraphrases simply reorder the words in the text without substituting synonyms for any of them.

**gloss** This label indicates an annotation of only one or two words (not counting an introductory word like ἦγουν, ἦτοι, ἦ, καί, or an optional δηλονότι), giving a synonym or supplying an understood term or otherwise clarifying a point in a shorthand fashion (like ὥστε above an epexegetic infinitive, or εἴθε above an optative of wish). Note, however, that a γράφεται-variant or a supralinear word that may be taken as a variant reading is designated at ‘exeg’, and that subtype is also applied to some glosses that are closely related to a series of scholia in which different views of a difficult phrase are being proposed.

**gram** This label marks a grammatical note or teacher’s note, that is, a note that uses the occurrence of a word in the text as the occasion for a digression to offer information deemed useful to the learner, without a specific application to the passage at hand. Such notes frequently deal with etymology, distinctions between words or related meaning, or distinct meanings of a single term. (For more on this kind of note, see *Prelim. Stud.* Chapters 2 and 3.)

**rhet** This designates a note contributing to rhetorical training, mostly labels identifying rhetorical schemata or divisions of argument or narrative.

**metr** This subtype indicates metrical annotations, which include technical descriptions of cola and notations about synizesis, resolution, or vowel length. This subtype has also been used for the signs that Triclinius uses to mark structural divisions (paragraphos, diplo, and coronis), even when these are applied to sections of iambic trimeters.

**diagr** This label is applied to a diagram. Some diagrams show genealogical trees, while others show semantic διαιρέσεις of various kinds.

**artGloss** This label designates a gloss that consists only of the article agreeing with the glossed word. Sometimes it is ambiguous whether the article is really intended as an independent gloss, for instance in a case where there is another gloss on the same word after an interval and the lemma word in the line is to be supplied between the two gloss-words to form a clarifying phrase.

**etaGloss** This label indicates that an eta is placed over a Doric alpha in a lyric passage to indicate the normal form (or the abbreviation for ην over Doric ἄν, or the like). The gloss itself is printed as the whole word, although it is very rare that a scribe writes out the full Attic/koine form.

The above list indicates the range of the annotation being collated. I now regret that I have not been collating the presence of the γνωμικόν label or the ώραῖον label, which some scribes apply sporadically to passages considered worthy of quoting (see *Prelim. Stud.* 137–138). Nor do I include the labels that later hands, often much later hands, have sometimes supplied to indicate the basic content of a long scholion (for instance, in B on 45r-v beside the mythographic notes on *Orestes* 987 and 990, later hands add in the margin at intervals the labels πέλοψ, μυρτίλος (sic), οινόμαος, γερεστός (sic), ἀερόπη, and others).

Using the above classification, the precise breakdown for the 8955 scholia in Release 1 is as follows:

exeg	2044
paraphr	739
wdord	35
gloss	5237
gram	145
rhet	57
metr	189
diagr	11
artGloss	469
etaGloss	29

## *Dividing or Unifying Scholia*

Already in antiquity there existed different modes of conveying commentary to readers. A discursive commentary separate from the text might discuss the lemmata in sequence, typically with transitions like τὸ δὲ [lemma] ... ; or a short extract might be quoted or

identified by opening and closing words (using the phrase ἕως τοῦ) and the lemmata within that extract might be discussed in sequence. But short elements of commentary could also be extracted and entered in the margins of the text being commented. At a certain point, mixed commentaries included notes on the same passage from earlier commentaries, sometimes maintained as separate items and sometimes amalgamated into one note.

There is therefore considerable variation and confusion in the manuscript tradition about which notes are run together and which are separate. In addition, it is characteristic of scholia that minor variations easily arise, such as presence or absence of an article or a particle, or addition or omission of semantically optional clarifications like ἦγουν or δηλούντι, and substitution of synonymous words. So it is necessary to formulate a policy about when to consider annotations in different witnesses to be 'the same' and when to report them as separate items. At one extreme one could produce a repository of literal transcriptions of the annotation in each manuscript. But it serves the convenience of users and is truer to the nature of the genre of annotation to consolidate items that are essentially the same. That is, if a particular instance of αὐτὸν is glossed in different witnesses with τὸν ὀρέστην, ὀρέστην, τὸν ὀρέστην δηλούντι, καὶ τὸν ὀρέστην, ἦγουν τὸν ὀρέστην, ἦτοι τὸν ὀρέστην, τὸν ὀρέστην λέγει, or the like, these may suitably be amalgamated into one gloss τὸν ὀρέστην, with the variations reported in the apparatus.

With other forms of verbal variation, however, the situation is not always so clearcut. In various places B has a version of a scholion that represents a different recension. Because of Schwartz's deliberate selectivity and his mistaken notion of the date of B (as of the 13th cent. rather than 11th or even late 10th), he adopted the policy of reporting some major discrepancies of wording in B only in the apparatus rather than presenting B's whole note as a separate scholion. In the present edition such different versions in B are granted the status of separate scholia (the status that many of them had in Dindorf's edition; in fact, many of these notes had already been in the *editio princeps*). Given the purpose of this edition and its digital nature, this separation is an obvious choice. More problematic are the cases where there are less drastic variations, such as one or two substitutions of synonymous alternatives for words in the note, or minor transpositions of word order that do not alter the sense or logic. Here a more subjective editorial judgment is involved in deciding how many such variations and which kinds of variations should prompt reporting something as a separate version of a scholion rather than leaving the variations in the apparatus of a 'main' version.

A separate question involves the instances where a scholion is transmitted in our extant witnesses as a single text, with one lemma and one scholion-ending mark at its end, but seems to be a combination of originally separate notes. Schwartz printed such a scholion under a single (indented) line number and lemma, but left an extra gap in typography between what he judged to be one part and the next (sometimes this gap is hardly evident when it occurs at a line-break in the typesetting). Some editors of scholia will assign separate numbers to the conjectured parts (such as 134b1, 134b2, 134b3). I have normally opted to leave such a note under a single number, but if I agree with Schwartz's subdivi-

sion or believe in some other probable subdivision, the parts are divided by the symbol || (indicating conjectural division of a scholion transmitted as unitary). As it turns out, this symbol does not appear very often in Release 1, since I often preferred to leave it to the judgment of the user when to decide that a note is not unitary.

## *The Structure and Conventions of Presentation*

Technical specifications of the XML structure adopted in the edition are discussed in more detail in Appendix 1. Here I want to explain the rationale for the elements of information that are assembled in this edition and review the policies and conventions adopted in connection with them. Some of the items described are concealed if the user selects a more limited form of display.

The data is arranged by individual scholion and is most easily transformed for display into a text in which each scholion is followed by its own explanatory elements and apparatuses. Such a format has sometimes been used in print: e.g., in C. J. Herington's edition of the old scholia on *Prometheus Bound*, in G. Xenis' recent editions of old scholia on Sophocles, and in G. Merro's edition of *Rhesus* scholia. It avoids the complexity of typesetting text and apparatuses for fixed pagination and fixed lineation, and usually makes the apparatuses easier to navigate than in a print edition with large blocks of small print.

**Line numbers** The line numbering of Euripides' plays has been more or less stable and consistent since the time of Nauck's Teubner editions. For *Orestes*, Nauck's numbers generally match those in L. Dindorf's edition (1825), while those in the right margin in Matthiae's edition are often the same; but since printed editions normally display a line number only every five lines, the editors' variable treatments of the colon divisions in lyric passages have caused uncertainty and variation in the way the numbering of lyric passages has been understood or referenced. Sometimes it is necessary to go back to the edition of Barnes (1694) or the reprinting of it in Beck (1778–1788) to see how the cola within the five-number interval were divided. Sometimes a colon as now printed includes two line numbers, or two cola as now printed have the same line number. An effort has been made to verify the historical basis of the numbering and use that numeration in the lyric passages.

A separate issue arises when it is not clear exactly to what line a scholion applies, because it lacks a lemma or reference symbol or for some other reason. One may not always agree with Schwartz's assignment of a note to a line number (and in a few places I judge that his line number is a typographic error, or that a number has been accidentally omitted). Problems of this sort are made explicit in the position entry (discussed below) and/or the comment section.

In the display as currently formatted, each scholion is preceded by an abbreviated play title and a line number corresponding to the standard numeration of the poetic text. Scholia on the same line are distinguished by the two digits that follow the decimal point

after the line number. For these digits after the decimal point, it has not been possible to retain the numbers used in the previous sample (the lesson being that one should not assign these numbers until a large number of witnesses have been collated for a section of a play). Hereafter, however, if additional items are added in a subsequent release, the new numbers will take the form 125.07a, 125.07b (for two new notes that are properly placed after the existing 125.07). That is, it is safe for others to cite the numbers as they appear in Release 1, since they be maintained unchanged henceforth.

The line number in the HTML display is provided with a link that, via the Classical Works Knowledge Base ([cwkb.org](http://cwkb.org)), allows the user to locate an online version of the relevant line at TLG or Perseus.

The order of the scholia on the same line is determined as follows:

- A note applying to a range of verses is placed before those that apply to the first verse of the range; its identification for data purposes (xml:id) and display number generated from it include only the number of the first line, but the range is presented in parentheses. A longer range precedes a shorter range: hence sch. on 1-139 before sch. on 1-5 before sch. on 1-2 before sch. on 1. When the range of words to which the note applies begins in the middle of a line, it is placed in sequence according to the position of other notes applying to that work or other phrases beginning with that word.
- Scholia applying to a whole line precede those on phrases or words within the line.
- Scholia on phrases or words are ordered by the position of the first or only word of the lemma in the poetic text, again with notes on a range of words beginning with a certain word preceding notes on that single word.
- In general, older scholia precede younger scholia, and Planudean, Moschopulean, Thoman, Triclinian, and Palaeologan appear in that order. But sometimes I override such ordering in order to keep items that are closely related adjacent to each other. Examples include shorter versions placed right after longer ones, or a Thoman adaptation of an old scholion after the one he adapts, or a series of glosses using the same verb in different tenses or in compounds with varying prefixes.

**Type and subtype** The seven types (and the ten additional types compounded from them) and the ten subtypes have been described above. These are displayed within parentheses after the line number.

**Lemma (of scholion)** If an appropriate lemma is present in any witness, it appears in bold and is divided from the annotation itself by a colon. If no lemma is present in any witness, but the note clearly refers to a single word or short phrase, that word or phrase is supplied as lemma (between angle brackets, as an editorial supplement) and is divided from the annotation itself by a colon. A note may be printed without a lemma if there is no lemma in any witness and the note applies to a whole line or passage (e.g., a paraphrase of a line or sentence). In a few cases, the only lemma extant in any manuscript is an inappropriate one, taken from the wrong line, or using the first word(s) of a line when those words are not in fact explained or paraphrased in the note. I then treat my preferred lemma as supplied and mention the existence of the inappropriate one in the relevant section of the apparatus.

**Text of the scholion** The text of the individual scholion follows the lemma, if any. Since a digital edition of prose contains no fixed lineation, longer scholia are divided into units (mainly sentences, but sometimes shorter syntactic units if sentences are long) to facilitate reference in the apparatus and comments to subunits and words. Longer quoted passages of verse are displayed as verse (In the lines covered by Release 1, this applies to sch. 234.12, 249.02, 279.01, 383.02).

**Witnesses** The witnesses are listed at the end of the scholion, in bold. The superscripts following sigla normally indicate different hands or other distinctions described in the list of manuscripts for a particular witness. It is important to note two different uses of letters as superscripts after a siglum.

- For manuscripts other than R, a and b (and sometimes c) are used to designate duplicate versions of essentially the same annotation, with a referring to the first location and b to one located in a later position (and in a few cases, c to the third appearance). Note that this differs from Schwartz's usage, where the first instance is, e.g., M and the second M<sup>a</sup>. The placement of the two (or three) versions is described in the position section of the apparatus.
- For the manuscript R, which has discursive scholia both in the margin (a smaller set) and collected in one block after the play (a larger set), the superscript a refers to those in the margin of the poetic text, while b refers to those in the separate block. If there are two versions of the same scholion in the scholia block of R<sup>b</sup>, then they are designated as R<sup>b1</sup> and R<sup>b2</sup>.

**Translation** This is an optional element. In this release, I have provided translations for all exegetic scholia classed as 'vet' and many classed as 'rec' or other types. Sometimes a note is translated because I find the sense unobvious, and for some obscure notes I discuss the possibilities for translation in the Comment instead of presenting one translation. I generally do not translate paraphrases except in particularly thorny passages, and thus quite a few Moschopulean and Thoman paraphrases are not translated here. Extremely few, if any, glosses are translated.

The apparatus elements are recorded in three separate elements in the XML structure and are displayed in separate sections after the translation (or after the scholion, if no translation is present). The first section presents in three subunits information about the lemma, reference symbol, and position.

**Lemma note in apparatus** If the lemma is present in all the listed witnesses in the same form as printed, then there is no subunit concerning the lemma, and its presence in the witnesses is to be inferred from the fact that it is not shown in angle brackets. If the lemma is not universally attested or is attested in different forms, then the lemma entry tells which witnesses have the lemma (or in some cases which do not) and records any textual variations in the lemma. The informality and inconsistency of some scribes regarding punctuation make it doubtful at times whether the scribe understood or intended a particular word or phrase to be read as a lemma or as the opening words of the note itself. (This occurs especially in the most informally written *recentiores* and later manuscripts and is uncommon in MBV.) Some lemmata appear to be not the most

appropriate ones because they start with the first word of the line in which the lemma occurs rather than the beginning of the phrase or the precise word to which the note is actually addressed. Unlike Schwartz, who always gave precedence (in the scholia on the triad plays) to the form of the lemma in M, I select among the attested lemmata the one that is most precise.

**Reference symbol** Scribes may indicate the word or line in the text to which a note applies by placing corresponding reference symbols (1) at the word or at the line and (2) either in the margin of the scholia block at the first line of the scholion or before the lemma within the scholia block itself. MBV are most consistent in using reference symbols: the marginal position is normal in MB, the position before each lemma in V. The symbol may be a graphical one or a Greek letter serving as a numeral. My policy is to record the presence of a reference symbol even if it can be detected at only one of the two expected positions, which may occur either because of damage, faded ink, or an oversight by the scribe.

**Position** The position segment has two kinds of information. The first indicates where on the page one finds the note. The default assumption is that a scholion is in a recognizable marginal block dedicated to scholia, and if there is no other indication in the Position section of the apparatus, it is to be inferred that all the witnesses have placed the note in such a marginal block. For other positions, this section records whether the note is above the line, in a margin, or intermarginal. Note that by my policy the term intermarginal is applied only when the scholion is between the text column and marginal column of scholia, or occasionally between the top of the poetic text and the top block of scholia or between the last line and the bottom block of scholia. I designate as marginal notes that are (1) in the inner margin between the text and the binding or (2) in the outer margin between the scholia column and the edge of the page, or occasionally above the top block of scholia or below the bottom block or (3) on either side of the text when there is no defined marginal region for scholia. There is a gray area when a manuscript has few discursive scholia and no marginal region for scholia is clearly defined: my practice has been to treat as marginal those notes that are located very close to the margin of the text and that show no consistency as to where the left side of the note begins (since a consistent left margin is characteristic of a page layout conceived with a separate marginal column for scholia). The second purpose of the position element is to report variations in the ordering of scholia with respect to each other, to record when a scholion is continued from a previous item without apparent separation, or to explain the positions of multiple versions of the same scholion in one witness.

**Apparatus criticus** This is the second apparatus block. Because there are so many witnesses and so many variants and because the audience of serious users of scholiastic material is small, I have declined to use the TEI mechanisms for encoding manuscripts and variants. To do so would make it possible to add more bells and whistles in display (such as displaying variants by hovering over a word, or swapping readings in a dynamic text). But the overhead in time and effort is too great for me, and I prefer to devote my efforts to gathering accurate and abundant data and making it available for future schol-



arly use. Therefore, in this edition the information familiar to those who know how to read the apparatus criticus of a classical text is provided in textual segments. For greater accessibility I have chosen to use English rather than Latin (for the most part: traditional abbreviations such as s.l., a.c., p.c. are still used). Since the apparatus does use many abbreviations, understanding it still requires some learning of conventions and standard abbreviations. I adopt a mixed apparatus style: it includes a lemma when that is needed for clarity or ease of interpretation, and omits the lemma when clarity is not sacrificed; it sometimes accounts for every witness explicitly, and sometimes leaves it to the user to infer which witnesses agree with the reading printed in the text.

For more on the conventions and limitations of the reports in the apparatus, see below.

The following sections of the edition are suppressed in all views except the default view showing all elements.

**Secondary apparatus** In a separate block, orthographic/phonetic variants (itacism, double vs. single consonants, etc.), variations in the diacritics, presence or absence of elision, and some other minor peculiarities of reading are recorded, for the benefit of those interested in such details. These details may be important if one wants to obtain a firm sense of a scribe's habits, may be relevant when additional witnesses are collated, and may give evidence of the educational level or cultural milieu in which the manuscript was created and used. (On iota subscript/adscript see the preceding paragraph.)

**Previous editions** This element has been added in Release 1 to help me keep track of which scholia are newly published and which ones are in previous editions, mainly those of Schwartz and Dindorf, but de Favari is also cited for Triclinian metrical scholia and Matthiae is cited a few times. The policy of this edition is not to avoid missing or suppressing any scholia present in Dindorf (except those only found in Arsenius, that is, marked with no siglum other than 'L.') or in Schwartz, unless their report is erroneous. This element has helped in verification of completeness, and it also will allow users to locate previous editions of a particular note, even if it is only in the apparatus in Dindorf or Schwartz.

**Comment and similia** Although it is desirable for an edition of scholia to provide an apparatus of possible sources and parallel passages, the provision of this can become an obstacle to the appearance of the edition. This updatable online edition can provide new information about the actual scholia without waiting for the completion of the collection of fontes et similia. In any case, it is usually easy enough for anyone to explore the similia by searching the lexicographic and scholia genres on TLG. Likewise, commentary on some scholia could end up being expansive, but need not be so from the outset. For the moment, comments are confined to problems in the constitution of the text or in the translation of it and to details that strike me as particularly puzzling or problematic. Possible sources are likewise identified mainly when a detail seems especially striking. One will eventually want to know all the parallels between glosses and Hesychius, Photios, Suda, etc., but since glosses and brief explanations have moved back and forth between commentaries and lexicographic works ever since ancient times, such parallels often do not really reveal the ultimate origin of an explanation. At a much more mature stage of

the project, the fontes et similia can be given their own section in the structure, separate from the section for comments.

**Collation notes** This element records some ambiguities or difficulties about readings and reminders of the need to check readings by autopsy or from higher-quality images than presently available to me, if the occasion arises to do so.

**Keywords** This section allows for finer discriminations between types of content of the exegetic scholia and for other keywords that will assist searching for various topics (compare the extensive Index Analyticus in Schwartz). A list of the keywords used in Release 1 is available in section preceding the Bibliography.

## *The Variable Display*

[NOTE: variable display is a feature of **the online edition** is does not apply to this book version.] The advantage of having the scholia as structured data in XML is that it is possible to generate HTML of different subsets as well as of the entire set, and each version can also be displayed with more or less detail to suit the interests of different users. The technical details of the XML and of the process of creating subsets and different views are described in Appendix 1.

Here is a simple description of the choices for the ‘Set to display’ action:

**All scholia** displays the entire current set, which includes the argumenta to *Orestes* as well as the scholia and glosses of all types. This is the only selection in which the argumenta are included.

**Vetera** displays the set of annotations tagged as ‘vet’ or as one of the compound types containing ‘vet’ (such as ‘vetThom’).

**Recentiora and later** displays all the scholia that are not tagged as ‘vet’. Compound types containing ‘vet’ (such as ‘vetThom’) are included because of the presence of the second type.

**Mosch., Thom., and Tri.** displays all the items included in the following three selections, that is, Moschopulean (with Planudean), Thoman, and Triclinian.

**Moschopulean (with Planudean)** displays the Moschopulean commentary along with the few items designated as Planudean, which were incorporated into that commentary. Compound types (such as ‘recMosch’) are also included.

**Thoman** displays the Thoman (or Thomano-Triclinian) material, whether labeled as ‘thom’ or with one of the compound types (such as ‘moschThom’). Glosses of the compound type ‘pllgnTri’ are included.

**Triclinian** displays the metrical scholia of Triclinius and any other annotations in T that are not identified as Moschopulean or Thoman.

**Scholia (no glosses)** displays the scholia labeled as exegetic, paraphrase, metrical, rhetorical, or grammatical. Thus it excludes those for word order, the diagrams, and glosses of all types.

**Glosses only** displays the glosses, including the eta glosses and article glosses.

**Triclinian treatises** displays the three short texts on meter that precede the triad in T (and similarly in Triclinian copies of Aeschylus, Sophocles, and Aristophanes).

Here is a simple description of the choices for the ‘Details to display’ action:

**All elements** is the default display for each set and includes every detail of the edition that is exploited for each annotation. This is the only view that includes the elements for the second apparatus criticus of mainly orthographic variants, previous editions, comments, collation notes, and keywords.

**Scholia text, transl., main app. crit.** displays the Greek text of each annotation, a translation if provided, and the principal apparatus criticus.

**Scholia text, translation** displays the Greek text of each annotation and a translation if provided.

**Scholia text, main app. crit.** displays the Greek text of each annotation and the principal apparatus criticus (accompanied by the information about position, lemma, and reference symbol).

**Scholia only** provides a view of the Greek text of the annotations without any other information (except the list of witnesses, which is part of the same element as the lemma and scholion itself).

## *Other Conventions and Limitations*

Policies adopted in regard to classifications were addressed in previous sections. Users need to be aware of the following policies and conventions as well:

- Abbreviations and symbols used in the apparatus are clarified in the section entitled [Abbreviations](#) page, while truncated or acronymic bibliographic references in the Edition as well as on other pages of the site are clarified in the [Bibliography](#).
- Since I am sometimes reporting papyri as witnesses or presenting incomplete damaged notes, I use the so-called Leiden conventions for brackets (as reflected in the listing in [Abbreviations](#)). Thus (among other uses) a square bracket marks a lacuna within the Greek from a defect of the writing support, and not deletion; deletion is instead marked by braces.
- As to iota adscript or subscript, I have normally printed the subscript rather than the adscript. Iota adscript is regularly present in HMB, but is also omitted here and there in those oldest witnesses. Subscripts are common in OV, but omissions are more frequent than in HMB. The *recentiores* and most Palaeologan manuscripts more frequently omit than employ the subscript. Moschopulean copies and Triclinius (especially in his later additions) tend to be more punctilious in including subscripts, but again they are not free of omissions. Moschopulean copies also tend to reflect fairly consistently the belief that there should be a subscript in infinitives in -ᾶν (ὀρᾶν, τιμᾶν, and the like) and also in the adverb ὤδε (ὄδε). In the lemma and text of a scholion I have printed the subscript even when the only witness or all available witnesses have omitted it. In the apparatus,

variations in position or presence of the iota are by default not included, but I may record the exact spelling, including use of the adscript, in specific cases where it may be significant. If a variant in the manuscripts is transmitted by all the cited witnesses of that variant with no iota, I do not add the subscript in the apparatus entry (the same applies to the secondary apparatus). If at least one of the witnesses does have a subscript (or adscript) iota, I print a subscript in the variant in the apparatus. In such a case, no inference should be made that all the witnesses of that variant have the iota.

- Regarding accents, when editing scholia found only in the 13th century or later, I do not ‘correct’ the scribes’ treatment of accentuation before an enclitic in cases like *μαίνεσθαι σε* or *φονεύσαι σε*. I also retain the grave accents that very commonly occur before punctuation. My reports of accentual variation given in the secondary apparatus may not be exhaustive. For example, I am not certain that I have recorded consistently the treatment of the compendium *φη* or *φα*. In general I treat the forms without accent as *φησι(ν)* or *φασι(ν)*, and those that add an accent above or beside the suspended vowel as *φησί(ν)* or *φασί(ν)*. When the enclitic form occurs in the edited text but a manuscript has the accented form of the enclitic (as happens very often), I may not have been totally consistent in indicating explicitly that the preceding word (if its ultima has an added acute, or an acute rather than a grave) is written without the additional acute or with the grave. It must also be understood that the accent (or its absence) may be impossible to determine when the writing is faint or damaged.
- Punctuation is normally applied according to modern conventions and the editor’s preference. The punctuation in the manuscripts is highly variable between witnesses and internally inconsistent within witnesses. Question marks are not particularly common in the manuscripts. Only in special circumstances is a matter of the punctuation reported in the apparatus.
- Not every instance of damage or of loss of letters in a particular witness is documented in the apparatus, especially when there is little doubt that a short gap contained essentially what is attested in other witnesses.
- For scholia attested in the more recent manuscripts, I have deliberately not ‘corrected’ into standard classical forms any Byzantine vernacular forms that appear from time to time. On some occasions, by contrast, Matthiae and Dindorf did classicize the Greek. The keyword phrase ‘Byzantine vernacular word/form/usage’ can be used to find these, as well as some instances where such a form is found only in the apparatus as a variant in a particular witness. In the same vein, I retain the very common spelling of Ἐριννύς (and its cases) with two nus when it is thus transmitted in the only witness or in all witnesses.

# Manuscripts

This section presents information for manuscripts with scholia on Euripides, essentially a subset of the manuscripts that contain one or more of Euripides' plays (except that a few witnesses contain only scholia without the text of the plays). A related resource not shown in this book version is the **Sigla Table** for Euripidean manuscripts (including those with no scholia).

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## Fragments of bookrolls or codices earlier than 800 CE

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**SIGLUM: Lw**

PREVIOUS OR OTHER SIGLA: U in Diggle, OCT Andr.

CITY: Louvain

COLLECTION: Université de Louvain, Library (purchase of Msgr. R. De Langhe)

SHELFMARK: P. de Langhe (fragments disintegrated = Louaniensis deperditus)

DATE: 6th-7th c.

NUMÉRO DIKTYON: see instead **LDAB** or **CEDOPAL MP3 382**

EURIPIDEAN CONTENTS: parts of Andr. 1082–1102; 1113–1133; 1280–1288, with trace of annotation on Andr. 1089 in top margin of fr. I

IMAGES USED: poor photograph in Mossay (below)

SELECT BIBLIOGRAPHY: J. Mossay, *Antiquité Classique* 41 (1972) 500–518; A. Wouters, *Antiquité Classique* 42 (1973) 516–518

DISCUSSION:

It is believed that P.Ross.Georg. 1.8 contains fragments from the same codex, but no annotations are reported from those pieces; see E. Crisci, "La produzione libraria delle aree orientali di Bisanzio nei secoli VII e VIII: I manoscritti superstiti," *I manoscritti greci fra riflessione e dibattito* [Papyrologica Florentina 31 (2000)] I.9 n.24; L. Savignago, *Eisthesis. Il sistema dei margini nei papiri dei poeti tragici*, Alexandria 2008, p. 147–149 no. 25.

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**SIGLUM: P.Würzb.**

CITY: Würzburg

COLLECTION: Universitätsbibliothek

SHELFMARK: P.Würzb. 1 (inv. 18)

DATE: 6th c.

NUMÉRO DIKTYON: see instead **LDAB** or **CEDOPAL MP3 419**

EURIPIDEAN CONTENTS: Scholia on various lines within Phoen. 24–1108

IMAGES USED: Various images, including multispectral.

ONLINE IMAGES: [https://papyri-collection.dl.uni-leipzig.de/receive/WrzPapyri\\_schrift\\_00000040](https://papyri-collection.dl.uni-leipzig.de/receive/WrzPapyri_schrift_00000040)

SELECT BIBLIOGRAPHY: H. Essler, D. J. Mastronarde, and K. McNamee, “The Würzburg Scholia on Euripides Phoenissae. A new edition of P.Würzb. 1 with translation and commentary,” *Würzburger Jahrbücher für die Altertumswissenschaft*, n.F. 37 (2013) 31–97; McNamee (forthcoming) in *Commentaria et Lexica Graeca in Papyris reperta*, I.2.5.1: Euripides

DISCUSSION:

This may be a loose sheet of papyrus rather a page from a codex; what was formerly read as a possible folio number is actually a cross.

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SIGLUM: **P.Oslo**

CITY: Oslo

COLLECTION: University of Oslo Library

SHELFMARK: P.Oslo inv. 1662

DATE: 5th or 6th c.

NUMÉRO DIKTYON: see instead **LDAB** or **CEDOPAL MP3 429**

EURIPIDEAN CONTENTS: Scholion/commentary on Tro. 9–10

IMAGES USED: Online.

ONLINE IMAGES: <http://ub-prod01-imgs.uio.no/OPES/jpg/1662r.jpg>

SELECT BIBLIOGRAPHY: McNamee (forthcoming) in *Commentaria et Lexica Graeca in Papyris reperta*, I.2.5.1: Euripides

DISCUSSION:

The editio princeps suggested the 5th c., but recent discussions assign this to the 6th.

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## Manuscripts written before 1250

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SIGLUM: **H**

PREVIOUS OR OTHER SIGLA: h in Prinz-Wecklein

CITY: Jerusalem

COLLECTION: Patriarchike Bibliothek

SHELFMARK: Panaghiou Taphou 36

DATE: 10th–11th cent.

NUMÉRO DIKTYON: **35273**

EURIPIDEAN CONTENTS: Some pages of this palimpsest contained as the original text select plays of Euripides. The surviving pages contain Hec. 869–920, 1125–1173, Ph. 730–750, 753–777, 811–899, 952–974, 977–992, 1600–1700 [in Ph. only 811–899 and 1600–1700 were known to Daitz; the other passages were recently identified by Albrecht: see below], Or. 105–213, 313–412, 565–588, 592–614, 718–766, 897–946, 1152–1200, 1356–1556, Andr. 80–169, 777–830, 887–986, 1042–1091, Hipp. 320–368, 469–518, 1136–1186, 1290–1336, Med. 51–255, 1278–1376.

TYPE AND FORMAT:

The layout of the original pages had scholia in a side block (not completely full one many pages), and on some pages with fuller annotation there were relatively small top margin and bottom margin blocks. Shorter notes may be intermarginal or marginal, and sometimes there are supralinear glosses. I classify the scholia by H, H<sup>2</sup>, and H<sup>3</sup> as old and those by the hands H<sup>4</sup> through H<sup>8</sup> as recent. H<sup>3</sup> is given the vet designation on the possibility that it is close in time to H and H<sup>2</sup> (see next section).

HANDS:

I follow Daitz in his identification of hands for the scholia. Most of the annotation is by the same two scribes who wrote the poetic text. These two hands are dated by Daitz to around 1000. The third hand wrote some pages which are apparently replacement pages and added some scholia on other pages. In his second publication, correcting the date offered in the first, Daitz dates the third hand to 1050–1150; Nigel Wilson in GRBS 1973, 224–225 suggested this hand may be of the 11th century and not so distant in date from the others (wherefore I treat its notes as old). A few additions to the annotation were made by five additional hands of later date. I use the siglum H to indicate the first hand; other hands are indicated by a superscript number.

IMAGES USED: Plates in the facsimile (Daitz 1970), and scans from those plates for magnification.

Impressive new images obtained through multispectral imaging have been created by the Palamedes project, and will eventually be accessible to the public (I have seen only the one sample image made available with the press release). That project will publish a new facsimile and report (long delayed, however), and it is reported by Felix Albrecht that a considerable number of new scholia can be read on the new images. (One sample image of Phoen. 878–899, 812–829 was formerly downloadable from the press release of 11/11/2013, but is no longer available.)

SELECT BIBLIOGRAPHY: facsimile: Stephen G. Daitz, *The Jerusalem Palimpsest of Euripides*, Berlin 1970, and *The Scholia in the Jerusalem Palimpsest of Euripides: A Critical Edition*, Heidelberg 1979; Turyn 86–87; Matthiessen 41–42; Mastronarde–Bremer 2; Diggle 5; Cavarzeran 29–30. Preliminary report of new information: Felix Albrecht, “Ein Novum Supplementum Euripideum? Die unbekanntenen Seiten des Euripides-Palimpsest Codex Hierosolymitanus Sancti Sepulcri 36,” *Aevum* 86 (2012) 3–27.

DISCUSSION:

Partially collated from the facsimile with the help of Daitz’s reports in his scholia volume. Awaiting the new publication for further study of H.

**SIGLUM: M**

CITY: Venice

COLLECTION: Biblioteca Nazionale Marciana

SHELFMARK: greco Z. 471 (=765)

DATE: 11th cent.

NUMÉRO DIKTYON: 69942 69942

CATALOGUE (later than Turyn 1957): E. Mioni, *Bibliothecae divi Marci Venetiarum codices Graeci manuscripti*. 1:2. *Thesaurus antiquus, codices 300–625* (Rome 1985) 260–262.

EURIPIDEAN CONTENTS: 20r–42v: Hec.; 42v–43v: arg. Or.; 44r–75r: Or.; 75v–76v: arg. Ph.; 76v–109r: Ph.; 109r–109v: arg. Andr.; 109v–132v: Andr.; 133r–133v: arg. Hipp.; 133v–154v: Hipp. 1–1254

TYPE AND FORMAT:

Large set of old scholia by first hand, but those on Hipp. are often truncated. The number of lines of poetic text on each page is regular: 29 lines in the first quire or Hec. (20r–27v), but 28 lines from 28r to the end, except 27 on 99r–v. On pages with dense annotation, the scholia are positioned in top, outer, and lower margin, with reference symbols. When the annotation is less dense, the top and bottom and the beginning and ending of the outer margin may be used, normally with reference symbols. On the least dense pages scholia may be only in the side block. If scholia are sparsely placed in the side block, they are usually positioned at the level of the lemma in the text and in that case usually have neither reference symbol nor lemma.

HANDS:

All the scholia and almost all the supralinear and intermarginal annotations are from the original writing of the manuscript and are referred to as M; the light brown ink of M has a distinctly yellowish tinge and in some of the interlinear and intermarginal notes is written with an exceptionally fine stroke. Later annotations are relatively few and are written in a more grayish ink, usually with a broader or fuzzier stroke, and often extremely faint. On the new digital images it seems possible to distinguish two later hands. The more neatly written glosses (sometimes fainter) are designated as M<sup>2</sup> and are classified as recent (there is frequent overlap with glosses in the recentiores), whereas M<sup>3</sup> is used to refer to those that are written larger and more informally (and usually darker) and are treated as Palaeologan. But in some cases it is unclear whether notes that appear somewhat different may not represent the same scribe in modes of writing that vary in formality, or whether more than one scribe is responsible for the notes recorded as M<sup>2</sup>.

IMAGES USED: Initially, digitized images from a recent microfilm. From August 2014 new color digital images (made available online 2018, but too low a resolution to be satisfactory). Facsimile: Euripidis quae in codice Veneto marciano 471 inveniuntur, phototypice expressa Florentiae, Arte fratrum Alinari, typis opificii “La stampa” cura et impensis J.A. Spranger, 1935 (to which I do not have access except when visiting libraries that own it). The manuscript has been restored since the 1935 facsimile, and some letters then concealed by folds in the parchment are visible now.

ONLINE IMAGES: <http://www.internetculturale.it/it/16/search?q=Z.+471&instance=magindice>



SELECT BIBLIOGRAPHY: Turyn 84–85; Matthiessen 48; Mastronarde–Bremer 2; Diggle 5; Cavazzeran 30–31; Mastronarde 2017: Chapter 4.

DISCUSSION:

Like other old parchment manuscripts, M has suffered fading and damage in the margins of some pages, and the writing is in places unrecoverable.

Autopsy inspection of problematic passages (using UV lamp) March 2015, which allowed at some places more accurate and more complete reading than Schwartz was able to perform. The scholia on the triad plays and *Andromache* are extensive, and the same applies to lines 1–350 of *Hippolytus*. For *Hipp.* 350–800, however, the scholia become sparser (a few folios have only a couple of interlinear glosses) and are in an abridged form relative to those of similar content in *BN* (the abridgement is somewhat like that of the scholia on *Orestes* in *O* compared to the fuller versions in *MBV*). After *Hipp.* 850 there are only four short glosses, and most folios have no annotation at all.

In *Prelim. Stud.*, Chapter 4, I have discussed the features of the script and the dating of M as well as some other palaeographic and codicological details.

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## SIGLUM: **B**

PREVIOUS OR OTHER SIGLA: Par. B in *Matthiae*, b in *Prinz-Wecklein*

CITY: Paris

COLLECTION: Bibliothèque Nationale

SHELFMARK: grec 2713

DATE: 11th (or late 10th?) cent.

NUMÉRO DIKTYON: 52348 52348

CATALOGUE (later than Turyn 1957): See the detailed description dated 2012 provided online at the [gallica.bnf.fr](http://gallica.bnf.fr) site. (URL below)

EURIPIDEAN CONTENTS: (original parts) 17r–28r: *Hec.* 523–1295; 28r–v: arg. *Or.*; 28v–56r: *Or.*; 56r–v: arg. *Phoen.*; 56v–82r: *Phoen.*; 82r–v: arg. *Hipp.*; 82v–108r: *Hipp.*; 108r–v: arg. *Med.*; 108v–129v: *Medea*; 129v: arg. *Alc.*; 129v–145v: *Alc.*; 145v: arg. *Androm.*; 146r–159v: *Androm.* 1–956, 1212–1235, 1250–1271

TYPE AND FORMAT:

Glosses above the line (many not reported by Schwartz) or beside the line. Mainly in the triad, later hands add younger glosses, including some Moschopulean ones. The number of lines of poetic text per page is often 32 or 34, but pages can be found with as few as 23 or as many as 37. Like M, B uses top, side, and bottom block on pages with dense annotation, and sometimes the intermarginal space and the inner margin of the page. Reference symbols and lemmata are normal on such pages. When annotation is less dense, the scholia may be in an upper bracket (top block and a variable number of lines in the side), with the bottom block blank; or less often a bracket at the bottom, with a few lines in the end of the side block continuing into a few in the bottom block. When the annotation is sparse, scholia may be confined to the side block and spaced at intervals, usually without reference symbols or lemmata.

## HANDS:

The following remarks on the hands of the scholia in **B** are based on study of the online color images for Orestes 1–500. It should be emphasized that attributions among the later hands is sometimes quite uncertain, and that the results do not necessarily apply to other sections of the manuscript. The situation is simpler in Phoen., and even more so in the non-triad plays.

The scholia blocks are in the main hand (**B**, or occasionally **B**<sup>1</sup> for extra clarity), a regular minuscule with some majuscule letters, constrained to normal size with few exceptions (I noted some extra wide upsilons in ligature with pi); breathings rectilinear. Few if any supralinear notes can be assigned with certainty to this hand. After some of the original writing became faint, it was written over. I report rewritten passages as **B** unless there is a reason to believe that the later hand altered the original reading. (It is probably true that the original codex “est entièrement copié par un seul et même copiste,” as the online description states. But in the scholia this scribe’s style can vary in minor details such as proportion of majuscule letters, space between letters, treatment of epsilon in ligatures and suspension, and use or avoidance of certain abbreviations.)

**B**<sup>2</sup> is a light brown ink, which sometimes can be very faint; this hand tends to be smaller and more regular than **B**<sup>3</sup> hands, uses more old minuscule abbreviations and letter forms, but perhaps in a deliberate effort to imitate the style of **B**. For examples, see the variant ἐκδικῶν over the first line of the hypothesis (Arg. 1), and the fainter of the two additions made to Arg. 2c. I formerly opined that this hand is probably pre-Palaeologan (that is, to be tagged as rec), but I now retract that judgment and classify all the hands other than the first as Palaeologan.

**B**<sup>3</sup> hands show more irregularity, cursiveness, and similarities to Palaeologan hands or even later scripts.

I use **B**<sup>3a</sup> for the majority of these later glosses; the ink varies from dark brown, or almost black when the pen is freshly dipped, to medium brown; the hand is fairly cursive and sometimes mannered. This hand appears at many places to be rewriting a very faint underlying annotation: perhaps this same hand rewrote some faded text and scholia, but in those cases the scribe usually followed more carefully the size of original letters; in interlinear instances, this scribe seems to freely use more space than the obscured gloss. Thus it is possible that some **B**<sup>3a</sup> glosses are actually older, but we can no longer detect the earlier writing or confirm that traces represent the same annotation.

**B**<sup>3b</sup> is in a lighter ink, with separated letters and fairly neat, as in the gloss λάβοι on line 3.

**B**<sup>3c</sup> is very light, irregular, and sloppy; examples at lines 4 and line 5.

**B**<sup>3d</sup> is a very black ink, usually written with sharper strokes, but like **B**<sup>3a</sup> sometimes seems to be rewriting previous annotations; when **B**<sup>3a</sup> is at its darkest, it is hard to distinguish from **B**<sup>3d</sup>. Examples of **B**<sup>3d</sup> are the correction of middle letters of ἀΐγισθον in the first sentence of Arg. 1 or the note with the names of Erinyes at 37.

**B**<sup>4</sup> has largish letters, light ink, late mannered letter forms, adds marginal labels to some

scholia to highlight content and also adds marginal notations drawn from lexica or the Suda. IMAGES USED: Collated from online images and sometimes from scanned images made by me from photographs from the collection of Alexander Turyn. The latter sometimes show more clearly words in the curve of the binding that are obscure on the online images. Facsimile: Euripidis quae in Cod. Par. Gr. 2713 servantur, phototypice expressa cura et impensis J.A. Spranger. Lutetiae Parisiorum: R. de Longneval 1938 (to which I do not have access except when visiting libraries that own it).

ONLINE IMAGES: <http://gallica.bnf.fr/ark:/12148/btv1b84526627>

SELECT BIBLIOGRAPHY: Turyn 87–88; Matthiessen 44; Mastronarde–Bremer 1–2; Diggle 5–6; Cavarzeran 23–26.

FURTHER BIBLIOGRAPHY: See also the detailed description dated 2012 provided online at the gallica.bnf.fr site. Two fifteenth-century scribes have been identified on the replacement pages 1r–8v (Georgios Baiophoros, RGK II 74) and 9r–16v (Theodoros Gazes, RGK II 165).

DISCUSSION:

Outside of Orestes 1–500, collation has been completed for the first hand only, since it is much easier to collate the later entries after glosses and other notes have been recorded from the recentiores and the Moschopulean witnesses.

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## SIGLUM: **O**

PREVIOUS OR OTHER SIGLA: Flor. 10 in Matthiae, Dindorf; c in Prinz-Weeklein; K in editions of Sophocles

CITY: Florence

COLLECTION: Biblioteca Medicea Laurenziana

SHELFMARK: plut. 31.10

DATE: ca. 1175 (or somewhat earlier?)

NUMÉRO DIKTYON: 16241 16241

EURIPIDEAN CONTENTS: 1r–19v: Hec.; 19v–20v: arg. Or.; 20v–45v Or.; 45v–46r: arg. Med.; 46r–64v: Med.; 64v: arg. Ph.; 64v–87r: Ph.; 87r: arg. Alc.; 87v–99v: Alc.; 99v: arg. Andr.; 99v–115v: Andr.; 116r: arg Hipp.; 116r–133v: Hipp.; 134r–141v: Rhés. dram. pers., 1–714

TYPE AND FORMAT:

A very limited selection based on the old scholia (tagged as rec when a note is exclusive to O or first attested in O), often abbreviated in an idiosyncratic way, and some glosses are present for the first three plays (Hec., Or., Med.) of the Euripidean part of the codex, and even in these plays are absent for long stretches of the text. Marking of long vowels with a macron, however, is present in all the plays. After having no scholia on the last four Euripidean plays, sporadic scholia return again in the Sophoclean portion of the codex. The scholia are usually in the side margins, but sometimes the top margin is used (often with loss of a portion because of trimming of the paper).

HANDS:

While the poetic text is in the hand of Ioannikios (see discussion below), the scholia are in

the hand of an anonymous collaborator of his, whom Wilson recognized and whom Degni designates as B, an individual who also wrote the scholia in other manuscripts of Ioannikios.

IMAGES USED: Collated from microfilm, from scanned images made by me from photographs from the collection of Alexander Turyn, and from online images. Some autopsy checking May 2013, April 2019.

ONLINE IMAGES: <http://mss.bmlonline.it> Older viewer: <http://teca.bmlonline.it/> search for "plut.31.10"

SELECT BIBLIOGRAPHY: Turyn 333–335; Matthiessen 39; Mastronarde–Bremer 3; Diggle 6; J.

Irigoin, "La tradition des tragiques grecs dans l'Italie méridionale," *Bisanzio e l'Italia. Raccolta di studi in memoria di Agostino Pertusi*, Milan 1982, 132–143 [= J. Irigoin, *La tradition des textes grecs. Pour une critique historique*, Paris 2003, 537–552]; P. Degni, "I manoscritti dello 'Scriptorium' di Gioannicio," *Segno e Testo* 6 (2008) 179–248; ; D. Baldi, "Ioannikios e il Corpus Aristotelicum," *Revue d'histoire des textes*, n.s. 6 (2011) 15–26; Nesseris, forthcoming.

DISCUSSION:

Because of the quality of the paper, there has been much bleedthrough as well as absorption of ink, creating dark patches around text, reducing contrast in images. Repair tissue also apparently makes the script less sharp. In addition, the poetic text is crowded by word-for-word Latin glossing of *Hec. 1–466* (fols. 1r to 7r) added by Leonzio Pilato in 1360–1362; when this glossing is dense, the tiny Greek glosses are hard to spot. Marginal Greek is easier to see, but still very small and full of abbreviations, and on both rectos and versos marginal writing may be cut off by trimming of the paper. The same occurs at the top of the page sometimes, when this space is used. The online images are better than the Turyn photographs, especially after the improvement of the online viewer in 2017, which allows better magnification; but they do not show letters close to the binding on verso pages.

The BML information still shows the date of this manuscript as 1301–1400, but on the dating of Ioannikios' activity to the 12th century, see N. G. Wilson in *CR* 18 (1978), 336, and in *Scrittura e Civiltà* 7 (1983), 161–176 (who notes on 163 that "The book is interesting in one other respect: it belonged to Leonzio Pilato, who wrote between the lines his version of Euripides' *Hecuba 1–466*."). See also Degni and Baldi as cited above. A fuller discussion of Ioannikios is forthcoming in the work of Ilias Nesseris on higher education in Constantinople in the 12th century, and with further knowledge of Ioannikios' career, the date of O may need to be adjusted downward by a few decades.

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SIGLUM: Af

PREVIOUS OR OTHER SIGLA: D in Prinz-Wecklein, Ambros. in Murray, W for Andr. (but Af for Rhes.) in Diggle

CITY: Milan

COLLECTION: Biblioteca Ambrosiana

SHELFMARK: S.P. 10/26c (current shelfmark); formerly referred to as F 205 inf.

DATE: 12th cent.

NUMÉRO DIKTYON: 42792 42792

EURIPIDEAN CONTENTS: Sheets No. 19 and No. 20 contain Andr. 1–102 with dramatis personae and a few scholia; sheet No. 24 contains Rhes. 856–884 and 985–990 (or 992, but only illegible traces for last two lines).

TYPE AND FORMAT:

Some brief notes on Andr.; none on Rhes.

IMAGES USED: none

SELECT BIBLIOGRAPHY: Turyn 341–342; Luisa Palla, “Folia antiquissima, quibus Ilias obtegebatur”. *Materiali per una storia dell’ ‘Ilias Picta’ ambrosiana*,” in C. M. Mazzucchi, C. Pasini, eds., *Nuove ricerche sui manoscritti greci dell’ Ambrosiana: atti del convegno*, Milano, 5–6 giugno 2003 (Milan 2004) 315–349; C. Castelli, “Euripides, Angelo Mai e l’*Ilias Picta*,” in F. Gallo, ed., *Miscellanea Graecolatina I* (Milan 2013) 49–64.

DISCUSSION:

These sheets of paper (of Arabic type, according to Palla) were separated by Angelo Mai from the famous late-antique (parchment) illustrations of the *Iliad* in Ambros. F 205 inf. The illustrations had been attached to them in a repair operation in the 12th century, according to the dating of the paper and the script (from the region of Calabria and Sicily) advocated by Palla (330–337). Most of the annotation written on the paper backing consists of Homeric commentary (D-scholia and the like), and extracts from Eur. Andr. and Rhes. were also written to serve as comments on the Homeric story being illustrated. The lines from Andr. accompany illustrations from Book 6, and Palla has made it likely that those from Rhesus do as well (the point being their information about Hector, not about Rhesus). The article of Palla contains a number of inaccuracies, as revealed by the inspection undertaken at my request by Luigi Battezzato (December 2009), to whom I owe reports of what is readable. There are apparently no annotations on Rhes., but several damaged ones survive for Andr., both written with the text excerpt and as part of the notes added in black or red on the images themselves. See now Castelli (cited above).

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## Manuscripts written after 1250

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SIGLUM: **V**

PREVIOUS OR OTHER SIGLA: Rom. A in Matthiae, A in Dindorf and Schwartz; B in Prinz-Wecklein;

R in Cobet apud Geel

CITY: Vatican City

COLLECTION: Biblioteca Apostolica Vaticana

SHELFMARK: Vaticanus graecus 909

DATE: ca. 1250–1280

NUMÉRO DIKTYON: 67540 67540

CATALOGUE (later than Turyn 1957): P. Schreiner, *Codices Vaticani Graeci. Codices 867–932* (1988) 106–109

EURIPIDEAN CONTENTS: 2r–v: Hec. 1–31 with scholia, a replacement for the lost original; 3r–16v: Hec. 32–211, 257–711 (a page has been lost between 6v and 7r); 17r–18v replacement pages with Hec. 712–783 and some scholia on 17r only (2/3 of 18r and all of 18v are blank:  $\lambda\epsilon\acute{\iota}\pi\tau\alpha\iota$  by a diff. hand on 18v; so probably copied as much as could be read or as much as survived from 712–1069 in the original; apparently not by the same hand as 2r–2v, but similar: this one employs enlarged letters, especially at line-end to make lines appear approximately equal in length); 19v–23v: Hec. 1069–1295 Hec.; 24r–v: arg. Or.; 25r–64v: Or. 1–1204 and 1505–1693; 64v–66r: arg. Ph.; 66v–117v: Ph. (the play actually ends on 117r, but the long Peisander-scholia continues onto 117v); 117v–118r: arg. Med.; 118r–156v: Med.; 157r–v: arg. Hipp.; 157v–196v: Hipp.; 197r: arg. Alc.; 197v–228r: Alc.; 228r–v: arg. Andr.; 228v–261r: Andr.; 261v: arg. Tro.; 261v–295r: Tro.; 295v: Hyp. Rhes.; 296r–298v: -315v: Rhes. 1–111; 299r–308v: Rhes. 152–550; 309r–312v Rhes. 631–791; 313r–v: 836–855 and 812–835 (folio bound in backwards: but see discussion below); fol. 314r–315v: Rhes. 856–940. Note that fol. 315r–v, with lines 899–940, was not with the manuscript when it was used by Schwartz, but rediscovered by H. Rabe: see *RhMus* 63 (1908) 419–422.

TYPE AND FORMAT:

Old scholia with some additions apparently from the 11th–12th centuries; along with glosses comparable to those in MB, many additional glosses and short paraphrases interlinearly. Annotations that are attested only in V or first in V are tagged as rec. The number of lines of poetic text per page varies greatly, usually from 18–21 lines, but occasionally as few as 10 or as many as 27. The fullest pages have scholia on three sides, with the top and bottom blocks of variable length; pages with fewer scholia usually have no bottom block, and may have scholia in the side block only. Reference symbols are used regularly and lemmata not quite as regularly.

HANDS:

The text and marginal scholia and some interlinear glosses were written by a pair of scribes working closely together (probably 1250–1280). Later, other hands added corrections of the text and additional annotations between the lines and in the margins (and rarely made corrections or changes to the marginal scholia written by the original pair). I have discussed the sharing of the work by the partner scribes in *Prelim. Stud.*, Chapter 5. Here I confine myself to briefer comments. I use V for one of the partners and V<sup>1</sup> for the other, modernizing Schwartz's use of A and A<sup>1</sup>. Note that Dindorf sometimes described as "manus recentissima in V" notes actually written by V<sup>1</sup> and thus part of the original work on the codex. The hand referred to as V<sup>2</sup> in Diggle's OCT and in my collations made corrections in the text and more rarely in the block of scholia, but added few annotations on the triad. The hand referred to as V<sup>3</sup> in Diggle's OCT and in my collations (probably active active around 1300 or the decade or so after 1300) is a more cursive and informal hand; its notes are tagged as pllgn. (Cavarzeran

uses for this cursive hand V with the subscript 2.) The infrequent notes that are by even later hands are referred to with the siglum V<sup>rec</sup>. In addition, Schwartz reported the scholia on Hec. 1–31 from the replacement page 2r–2v without remarking that these pages are not by the original hands; I use the siglum V<sup>v</sup> for these scholia: they were apparently copied from the damaged original before it was discarded (note that in this copying any visual distinction between annotations by the various hands on Hec. 1–31 has been lost). I use the same siglum for the few scholia on fol. 17r, which have every appearance of being copied from the original (note the version of the sch. 741, slightly longer than in B, and the confusion in sch. 736, which is paralleled elsewhere in V's scholia on Hecuba).

IMAGES USED: Prints for Orestes (scanned to allow magnification); for all plays images digitized from microfilm from the library, of mediocre quality for reading anything obscure; some autopsy checking May 2012. New high-resolution grayscale images of the pages of Hecuba were obtained in 2015, making it possible to decipher many scholia that were unreadable on other images. Finally, the whole has been collated from the new online images, with further autopsy checking in 2016 and 2017.

ONLINE IMAGES: Through the kindness of the Vatican Library and the Polonsky Foundation Digitization Project, excellent images of V have now been made available at: [http://digi.vatlib.it/view/MSS\\_Vat.gr.909/](http://digi.vatlib.it/view/MSS_Vat.gr.909/)

SELECT BIBLIOGRAPHY: Turyn 90–91; Matthiessen 46–47; Mastronarde–Bremer 3–4; Diggle 6; Cavarzeran, 37–40.

DISCUSSION:

The pages have suffered damage to varying extents; some pages have been trimmed, sometimes even irregularly to preserve additions in the outer margin. The original material has been incorporated into fresh larger pages: this sometimes causes obscuring of the writing by the overlapping paper or attachment strip.

About folios 313r–v Turyn 90 wrote “the leaf 313 was reversed in the binding, the text on fol. 313v was later canceled.” The cancelling is done by a grid of diagonal lines in red ink, and I detect no difference between this red and the rubricator’s ink on the adjacent pages. Furthermore, Turyn’s hypothesis leaves only 20 lines, 792–811, to fill both sides of the leaf that is now lost between 312 and 313, whereas the leaf should have had about 40 lines, 20 per side. I think a better hypothesis is that the missing sheet already contained 812–835 and that for some reason 812–835 were copied again in error, and the crossing out of the version on 313v occurred when this was noticed. Perhaps one page of the original was skipped (omitting 792–811), and when this was very soon noticed, a folio with 792–835 was prepared and added in, and the present leaf 313 reversed and the unneeded (and now out of order) repetition cancelled by the rubricator.

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## SIGLUM: C

PREVIOUS OR OTHER SIGLA: T (in Dindorf, Schwartz; Taurin. or Cod. Taur. in Matthiae, the first of the two codices Academiae Taurinensis whose readings were reported to him by Amadeus Peyron)

CITY: Turin

COLLECTION: Biblioteca Nazionale

SHELFMARK: B.IV.13

DATE: 1300–1350

NUMÉRO DIKTYON: 63719

EURIPIDEAN CONTENTS: Fol. 9r–v: arg. Or.; 10r–66r: Or.; 66v–67r: arg. Ph.; 67v–111v: Ph. 1–64, 83–1164 (the folio lost between 71 and 72 contained lines 65–82 of the play and scholia on lines 54 to 74)

TYPE AND FORMAT:

Despite its date, C contains a very complete set of old scholia on Orestes and part of Phoenissae in a form closely related to M, B, and V. Items that are solely in C or in C along with any recentiores are tagged as rec. The script for the scholia is of the same size as the script of the text. As a result, the number of lines of the play on each page is relatively small, and there are pages that are entirely scholia or that have most of the page devoted to a top block. The layout is extremely inconsistent from page to page, and some pages have the scholia on three sides of text, others on two sides (top and side margin), and others two separate small blocks of text with a block of scholia between them.

HANDS:

The scholia and the accompanying glosses are in the same dark ink and same hand as the main text. There are additional glosses and a few short notes written later in much lighter ink, by a different hand (C<sup>2</sup>). These could not be reliably detected and deciphered on the microfilm, but are legible on the new images. In this release C<sup>2</sup> has been reported only for lines 1–25.

IMAGES USED: Microfilms. Since 2014, very fine digital images.

SELECT BIBLIOGRAPHY: Turyn 85; Matthiessen 60; Mastronarde-Bremer 5; Diggle 7

DISCUSSION:

Schwartz's edition gives an incomplete view both of the inventory of scholia in C (through neglect of most supralinear and marginal notes) and of its readings. The manuscript was burned around the edges in the fire that damaged the library in 1904; but the scholia have suffered almost no loss on the surviving pages.

The missing folio in Phoen. is correctly mentioned by Schwartz in the app. crit. at I.257, 19, but is not noted in Turyn. I made a note of the omission in my collation of the poetic text made in 1980, but somehow I neglected to include this information at Mastronarde-Bremer 5, so that my own Teubner edition and the OCT of Phoen. also fail to record that lines 65–82 are missing from C.

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SIGLUM: **A**

PREVIOUS OR OTHER SIGLA: Par. A in Matthiae, E in Prinz-Wecklein

CITY: Paris

COLLECTION: Bibliothèque Nationale

SHELFMARK: grec 2712



DATE: ca. 1300

NUMÉRO DIKTYON: 52347

CATALOGUE (later than Turyn 1957): See online description accompanying images.

EURIPIDEAN CONTENTS: This manuscript is numbered by pages, not by recto and verso of each folio. The Euripidean contents are as follows: p. 3: Moschopulean vita, and arg. Hec.; 4–17: Hec.; 18–19: arg. Or.; 19–38: Or.; 38–39: arg. Ph.; 39–59: Ph.; 59–60: arg. Andr.; 60–74: Andr.; 74: arg. Med.; 75–91: Med.; 91–92: arg. Hipp.; 92–106: Hipp. 1–1214; 111–114: Hipp. 1215–end. Pp. 107–110 contain part of Aristophanes, Plutus, out of order, and the remainder of the codex from p. 115 contains Sophocles and Aristophanes.

TYPE AND FORMAT:

The poetic text is written in three columns read across the page, leaving very small inter-columnar space and relatively small outer margins (bottom margin somewhat more generous than top and side). Sparse glossing and a few short notes in margins.

HANDS:

The rubricator who supplied personarum notae (A<sup>1</sup>), apparently the scribe of the text, adds a few glosses; a later hand (A<sup>2</sup>) uses an ink somewhat lighter than that of the main text. Rarely, a late hand (A<sup>rec</sup>) adds a note in faint brown ink.

IMAGES USED: Microfilms and prints for different sections; downloaded images.

ONLINE IMAGES: <http://gallica.bnf.fr/ark:/12148/btv1b8458260w>

SELECT BIBLIOGRAPHY: Turyn 89–90; Matthiessen 43–44; Mastronarde–Bremer 4; Diggle 7; Cavarzeran 48; see the description dated 2012 that accompanies the online images.

FURTHER BIBLIOGRAPHY: [http://archivesetmanuscripts.bnf.fr/ead.html?id=FRBN-  
FEAD000089144&cFRBNFEAD000089144\\_e0000015](http://archivesetmanuscripts.bnf.fr/ead.html?id=FRBN-<br/>FEAD000089144&cFRBNFEAD000089144_e0000015)

DISCUSSION:

Apart from the argumenta, this manuscript contributes little annotation. Glosses (with a few short scholia) are very sparse on the triad plays, somewhat more abundant on Andromache, Medea, and Hippolytus. In Or. 1–500, (A<sup>1</sup>) has a few independent glosses (one noting a variant reading), and a few shared with recentiores and Moschopulus; A<sup>2</sup> has some items from Suda or other lexicographic sources and a few simple glosses shared with other sources (recentiores and Thoman).

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## SIGLUM: **Aa**

CITY: Milan

COLLECTION: Biblioteca Ambrosiana

SHELFMARK: C 44 sup.

DATE: 14th cent.

NUMÉRO DIKTYON: 42409 42409

EURIPIDEAN CONTENTS: fol. 27r–37r: Hec. 773–1295; 37v–38v: arg. Or. (with some scholia:

between arg. 2a ending near the bottom of 37v and the *προλογίζει* sentence that appears as the last line of 38r before the dram. pers. at the top of 38v, there is a block of scholia from the first 25

lines: first on lines 15–25, with sch. 22.02 out of order between two sch. on 25, then a few scholia on lines 5–10); 38v–71v: Or.; 72r: Or. arg. 3 (ἡ κατάληξις τῆς τραγωδίας...); 72r–72v: arg. Ph., 72v–104v: Ph. 1–1650

TYPE AND FORMAT:

The text is in a single column, usually of 24 lines with generous side margin, although there are few marginal scholia. The annotation is an eclectic blend usually matching recentiores, Moschopolus, Thomas, or other later sources.

HANDS:

The main glossation is by the original hand of the text but using a purplish ink (Aa). A second set of glosses are in a cruder script and black ink (Aa<sup>2</sup>). Further glosses appear in a fainter ink (sometimes hard to distinguish from the original hand, but at other times extremely faint (the pale brown ink described in Mastronarde–Bremer): this is here called Aa<sup>3</sup>, since at Or. 132, for example, it can be seen that the darker gloss of Aa<sup>2</sup> has been modified by Aa<sup>3</sup>. [The designation of the second and third hands was the opposite in Mastronarde–Bremer 4–5.]

IMAGES USED: New digital images (unfortunately, grayscale). Some autopsy checking March 2015.

SELECT BIBLIOGRAPHY: Turyn 340, Matthiessen 42, Mastronarde–Bremer 4

DISCUSSION:

The hands are unskilled, as are the use of diacritics and the orthography, so that one may suspect this is a student copy.

SIGLUM: **Ab**

CITY: Milan

COLLECTION: Biblioteca Ambrosiana

SHELFMARK: F 74 sup.

DATE: ca. 1300; (watermarks) 1305–1315 according to Irigoin 135 [=540]

NUMÉRO DIKTYON: 42757

EURIPIDEAN CONTENTS: (original part) fol. 29r–37r: Hec. 913–1295; 37v–38r: arg. Or.; 38v–40v:

Or. 1–109; 43r–54r: Or. 110–635; 57r–64v: Or. 636–959; 65r–66v: 1087–1169; 67r–73v: Or. 1283–1600, 74r: Or. 1682–1693; 75r–76r: arg. Ph.; 76r–90v: Ph. 1–702

TYPE AND FORMAT:

Text in a single column of irregular length (usually 19–24 lines), with almost all annotation placed supralinearly. Ab belongs to the group classified as rec in this edition, and on the present evidence I have considered it justified to treat Ab<sup>2</sup> in the same way.

HANDS:

Many glosses are in the darker ink of the main text, Ab. Other glosses in a lighter ink, Ab<sup>2</sup>, and in Ph. the glossation is almost all by Ab<sup>2</sup>. The hands are South Italian.

IMAGES USED: New digital images (unfortunately, grayscale). Some autopsy checking March 2015.

SELECT BIBLIOGRAPHY: Turyn 341, Matthiessen 42, Mastronarde–Bremer 5; J. Irigoin, “La tradition des tragiques grecs dans l’Italie méridionale,” *Bisanzio e l’Italia. Raccolta di studi in memo-*

ria di Agostino Pertusi, Milan 1982, 132–143 [= J. Irigoin, *La tradition des textes grecs. Pour une critique historique*, Paris 2003, 537–552]

DISCUSSION:

It may be noted that Ab contains occasional glosses in Italian (such as Or. 238 ἐῶσιν] *lāsanno*). At least one Italian gloss is written in Greek letters (Or. 313 ἀποδέχου] *ασπετάρε*). These are not included in this edition.

Recent bibliography on this manuscript has concerned the scribe of replacement pages (e.g. 91r of Phoen. 703–710), who worked in the late 15th and early 16th century in the Salentine circle of Sergio Stiso: A. Jacob in Paul Canart, Santo Lucà, eds., *Codici greci dell’Italia meridionale* (Rome 2000), 149; D. Speranzi, “Per la storia della libreria Medicea privato. Giano Lascaris, Sergio Stiso di Zollino et il copista Gabriele,” *Italia Medioevale e Umanistica* 48 (2007) 77–111 (103 with note 66).

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SIGLUM: **Cr**

CITY: Cremona

COLLECTION: Biblioteca Governativa

SHELFMARK: 130

DATE: ca. 1350, or 1330–40 according to Günther

NUMÉRO DIKTYON: 13187

EURIPIDEAN CONTENTS: (original pages) 10r–19r: Hec. 644–1295; 19v: arg. Or.; 19v–42v: Or. 1–1693; 42v–43r: arg. Ph.; 43v–55v, 58r–61v: Ph. 1–1065, 1231–1586; (replacement pages) 1r: vita Eur.; 1r–v: arg. Hec.; 2r–9v: Hec. 1–643; 56r–57v: Ph. 1066–1230; 62r–64r: Ph. 1587–1763

TYPE AND FORMAT:

Cr has two columns of text (with continuity across the columns), usually with 16 or 17 lines per column and wide space between the lines for most of the annotation; only rarely is the text in the right column interrupted for a discursive scholion within the column. Cr has a few old scholia and an extremely eclectic collection of glosses, matching recentiores as well as Moschopolus and Thomas and other Palaeologan witnesses.

HANDS:

The original annotation of Cr uses the same hand and dark brown ink as the main text, red ink is used only for the personarum notae. For later hands I use Cr<sup>2</sup> to designate an upright, relatively neat, but clumsy hand writing with a very fine stroke in black ink; Cr<sup>3</sup> to designate a more cursive, irregular, and sloppy hand, also in black ink.

IMAGES USED: Digital mages from library (digitized from B&W microfilm); for a few pages of Or. color cellphone photos taken at my request by Mario Telò, from which I have been able to describe the hands more accurately.

SELECT BIBLIOGRAPHY: Turyn 333, Matthiessen 38, Mastronarde-Bremer 5, Günther 225

DISCUSSION:

Cr is very closely related in its scholia to Ox; indeed in some places where Ox differs slightly from Cr, it appears that the error in Ox could be due to a misreading of ambiguous letters or compendia in Cr; elsewhere, both manuscripts have the same glosses misplaced by a line or two. Günther believes that Cr and Ox were both copied from the same source, and there are slight differences that suggest Ox may not have been copied from Cr; the errors based on misreading would then imply that this source was in a hand very similar to that of Cr.

The replacement pages of the 15th century contain heavy glossation and short marginal notes (mostly etymological) in several hands different from that of the replacement text. Some of these later hands have also added a few annotations to the original pages, especially for the first few surviving pages of Hec. and then more sporadically in Or. A more refined classification of the later hands may be needed when the scholia to Hec. are collated.

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## SIGLUM: **D**

PREVIOUS OR OTHER SIGLA: d in Prinz-Wecklein

CITY: Florence

COLLECTION: Biblioteca Medicea Laurenziana

SHELFMARK: plut. 31.15

DATE: 14th c.

NUMÉRO DIKTYON: 16245

EURIPIDEAN CONTENTS: 1r: arg. Hipp; 1r–19r: Hipp.; 19r: arg. Med.; 19v–38r: Med.; 38v: arg. Alc.; 39r–52v: Alc.; 52 v: arg. Andr.; 52v–66v: Andr. 1–1128, 1220–end

TYPE AND FORMAT:

Old scholia and glosses, partly derived from B

IMAGES USED: Online.

ONLINE IMAGES: <http://mss.bmlonline.it> ; (old viewer, with download) <http://teca.bmlonline.it/> search for “plut.31.15”

SELECT BIBLIOGRAPHY: Turyn 335–337, Cavarzeran 33–37

DISCUSSION:

Not yet explored except for a few pages of Hipp.

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## SIGLUM: **F**

PREVIOUS OR OTHER SIGLA: Y in Schwartz for hyp. Hec.

CITY: Venice

COLLECTION: Biblioteca Nazionale Marciana

SHELFMARK: greco Z. 468 (=653)

DATE: late 13th cent.

NUMÉRO DIKTYON: 69939

CATALOGUE (later than Turyn 1957): E. Mioni, *Bibliothecae divi Marci Venetiarum codices Graeci manuscripti. Thesaurus antiquus*, 2: Codices 300–625. (Roma 1985) 255–257

EURIPIDEAN CONTENTS: 146v: arg. Hec; 147r–157v: Hec.; 157v–158r: arg. Or.; 158r–173r: Or.; 173r–v: arg. Ph.; 173v–190r: Ph.; 190r–v: arg. Med.; 190v: Med. 1–42

TYPE AND FORMAT:

Written in two columns (read horizontally), normally of 27 lines each, and an ample side margin only occasionally provided with discursive scholia. F's annotation is eclectic, sometimes sharing items with recentiores, sometimes matching other types, including Moschopulean and Thoman, with which the later hands in F share even more.

HANDS:

The main scribe F wrote the argumenta; the same scribe added some glosses and the personarum notae in a flat brown ink (which can appear medium dark when the pen is freshly re-inked, but is more often rather light). Many more glosses were at some later time added in a very faint pinkish ink and are recorded as F<sup>2</sup>. Least common are the additions of F<sup>3</sup>, a more regular, but not very elegant hand plausibly dated ca. 1500 by Turyn. F<sup>3</sup> is responsible for the Moschopulean scholia added occasionally in the margins on the pages containing Phoen. 499–1613.

IMAGES USED: New color digital images (made available online 2018); some autopsy checking March 2015

ONLINE IMAGES: <http://www.internetculturale.it/it/16/search?q=Z.+468+653&instance=mag-indice>

SELECT BIBLIOGRAPHY: Turyn 360, Matthiessen 47–8, Mastronarde-Bremer 5–6, Diggle 7

DISCUSSION:

Despite its sharing a good number of notes with the recentiores, I have judged that notes found only in F or in F with witnesses classified as pllgn or mosch or thom do not qualify for the label rec.

SIGLUM: **Fp**

PREVIOUS OR OTHER SIGLA: Tp in M-B, Diggle

CITY: Parma

COLLECTION: Biblioteca Palatina

SHELFMARK: Fondo Parmese 154

DATE: 1350–1375

NUMÉRO DIKTYON: 54164

CATALOGUE (later than Turyn 1957): P. Eleuteri, I manoscritti greci della Biblioteca Palatina de Parma [Documenti sulle arti del libro, 17] (Milano 1993) 39–41

EURIPIDEAN CONTENTS: 2v: vita, Hec.; 33r: Or.; 73v: Ph.

TYPE AND FORMAT:

Annotation of various types, many Moschopulean, also some anonymous metrical scholia.

IMAGES USED: None acquired yet.

SELECT BIBLIOGRAPHY: Turyn 149–150; Mastronarde-Bremer 15; Diggle 10; Günther 133–134 with further references.

DISCUSSION:

The metrical scholia were published by O. L. Smith, *Scholia metrica anonyma in Euripidis Hecubam, Orestem, Phoenissas* [Institut for klassisk Filologi, Fiolstræde 10 = *Opuscula Graeco-Latina* 10], 1977. The hypothesis that these scholia are directly related to Triclinius (at an early stage of his metrical studies) has been refuted by Günther 176–198. Not included in Release 1 of the edition.

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SIGLUM: **gB**

PREVIOUS OR OTHER SIGLA: Gb in Matthiessen)

CITY: Vatican

COLLECTION: Biblioteca Apostolica Vaticana

SHELFMARK: Barberin. gr. 4

DATE: ca. 1300

NUMÉRO DIKTYON: 64552

CATALOGUE (later than Turyn 1957): V. Capocci, *Codices Barberiniani Graeci I* (Vatican City 1958) 2–6

EURIPIDEAN CONTENTS: 9r: 10 glosses on words in Hec. 16–177; 9v–18r: gnomology of extracts from the non-triad select plays (9v–11r: Andr. with glosses on 639, 683, 729, scholion fragment on 985); 11r–12v: Alc. with gloss on 982; 12v–13r: Tro.; 13r–14r: Rhess. with glosses on 405, 509; 14r–16r: Hipp.; 16r–17v: Med. with gloss on 127; 17r–18r: Ba. with paraphrase scholion of 344); 26r–32v: gnomology of extracts from the triad plays (26r–27v: Hec. with marginal note *κακόζηλον* at 568–570; 28r–29v: Or.; 29v–32v: Ph.)

IMAGES USED: Online.

ONLINE IMAGES: [https://digi.vatlib.it/view/MSS\\_Barb.gr.4](https://digi.vatlib.it/view/MSS_Barb.gr.4)

SELECT BIBLIOGRAPHY: Turyn 93 n. 151; Matthiessen 45 and *Hermes* 93 (1965) 148–158; *Mas-tronarde-Bremer* 173; *Diggle* 14

DISCUSSION:

See the discussion of the glosses on Hecuba (9r) in *Prelim. Studies* 153–160.

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SIGLUM: **K**

CITY: Florence

COLLECTION: Biblioteca Medicea Laurenziana

SHELFMARK: Conventi soppressi 66

DATE: ca. 1291, acc. to Matthiessen, *Scriptorium* 36 (1982) 255–258

NUMÉRO DIKTYON: 15814

EURIPIDEAN CONTENTS: 50r–59v: Hec.; 59v–60r: arg. Or.; 60r–72v: Or. 1–1681

TYPE AND FORMAT:

Text in two columns (read horizontally), with about 26 lines per column, and a rather narrow outer margin that contains some discursive scholia, although there are very sporadic after

the first pages of Hec. Occasional notes in the bottom margin, and scattered interlinear notations.

HANDS:

The annotation appears to me to be by the same scribe, although not necessarily entered at the same time as the text. Some items matches those of the recentiores group, some are shared with later witnesses.

IMAGES USED: Digital grayscale images from library. Some autopsy checking May 2013, April 2019.

SELECT BIBLIOGRAPHY: Turyn 338; Matthiessen 40–41; Diggle 8

DISCUSSION:

If Matthiessen is correct about the date ca. 1291 and if the annotations were entered close in time to the text, then they would be pre-Moschopulean. I have thus counted K as justifying the use of the label rec. But in Or. 1–500 K differs from the other recentiores in the relatively large number of isolated overlaps with Moschopulean glosses (25, compared to 15 for Pr and 8 or fewer for others of the group; see Preface).

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## SIGLUM: **L**

PREVIOUS OR OTHER SIGLA: C in Schwartz (for Rhes.)

CITY: Florence

COLLECTION: Biblioteca Medicea Laurenziana

SHELFMARK: plut. 32.02

DATE: 1300–1320

NUMÉRO DIKTYON: **16268**

EURIPIDEAN CONTENTS: For a thorough description of the Euripidean contents see Turyn, 233–237. The plays of Euripides appear on folios 68r–232r. 68r: arg. Supp. (added in margin); 68r–75v: Supp. 1–1187; 76r–81r: Ba. 1–755 (labeled Πενθεύς); 81v–83v: blank; 84r: Supp. 1188–1234, arg. Cycl.; 84r–89r: Cycl.; 89r: arg. Held. (added by Triclinius); 89r–96v: Held.; 96v: arg. Her.; 96v–105v: Her.; 106r–117r: Hel.; 117v–118v: blank; 119r: arg. Rhes.; 119r–125r: Rhes.; 125r: arg. Ion.; 125r–134r: Ion 1–1423, 1583–1622; 134r: arg. IT; 134v–135v: IT 1–271; 136r–v: Ion 1424–1582; 137r–144r: IT 272-end; 144v–154r: IA; 154v–156v: blank; 157r–166v: Hipp.; 166v–176v: Med.; 176v: arg. Med., arg. Alc. (both added by Triclinius); 177r–183v: Alc.; 184r: arg. Andr.; 184r–191v: Andr.; 192r–200v: El.; 201r–209v: Hec.; 209v–220v: Or. (with title Ηλέκτρα); 221r–232r: Ph. (Note that for arg. Andr. (184r) the script and ink look like those of Triclinius' additions, but this arg. was not written by Triclinius himself according to Turyn and Zuntz; the hand is very close to Triclinius', but, for example, the backward lean of many epsilons is much more extreme than in Triclinius' hand.)

TYPE AND FORMAT:

Written in two columns (with short intervals of three-column format for some lyric passages), read horizontally, usually 36–38 lines per column. Metrical annotations by Triclinius in the non-triad plays (cf. Zuntz 6–13; Matthiae V.595–600; Dindorf IV.210–219). Very spo-

radic glossing by other hands, with the most glosses shared with recentiores, Moschopolus or Thomas.

HANDS:

For Or. 1–500 just under 50 glosses are by a hand designated here as L<sup>2</sup>, who uses a lighter ink than the main scribe; but I have found one gloss (ἐργασίων over 160 ἐργμάτων) written by the original scribe.

IMAGES USED: Online images; scans of Turyn photos of a few pages of Euripidean section.

ONLINE IMAGES: <http://mss.bmlonline.it> ; (old viewer, with download) <http://teca.bmlonline.it/> search for “plut.32.02”

SELECT BIBLIOGRAPHY: Turyn 222–258; Zuntz; Matthiessen 39–40, Mastrorarde-Bremer 7, Diggle 8

DISCUSSION:

L will be used mainly for arguments and the lists of dramatis personae, but

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SIGLUM: **Ml**

CITY: Venice

COLLECTION: Biblioteca Nazionale Marciana

SHELFMARK: Marc. lat. XIV 232 (coll. 4257)

DATE: 1325–1350

NUMÉRO DIKTYON: **70696**

CATALOGUE (later than Turyn 1957): P. Zorzanello, *Catalogo dei Codici Latini della Biblioteca*

*Nazionale Marciana di Venezia non compresi nel catalogo di G. Valentini, III (Trezzano 1985) 364–368; E. Mioni, Bibliothecae divi Marci Venetiarum codices Graeci manuscripti. Volumen III codices qui in nonam, decimam undecimam inclusos et supplementa duo continens (Roma, 1972) 174–176*

EURIPIDEAN CONTENTS: (Euripidean portion) 130r–135v: Hec. 960–1295; 135v–136r: arg. Or.; 136r–145v: Or. 1–619

TYPE AND FORMAT:

Selection of old scholia and a few others.

IMAGES USED: New digital images from library.

SELECT BIBLIOGRAPHY: Matthiessen 48

DISCUSSION:

Not yet collated. This is a composite volume, and the Euripidean portion is number 10 in Zorzanello but marked VIII on folio 130r.

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SIGLUM: **Mn**

PREVIOUS OR OTHER SIGLA: Aug. in Matthiae, C in Dindorf

CITY: Munich

COLLECTION: Bayerische Staatsbibliothek



SHELFMARK: gr. 560

DATE: 14th century (early therein?)

NUMÉRO DIKTYON: 45008

EURIPIDEAN CONTENTS: 7r–v: Hec. 1270–1295; 7v: Or. dram. pers. list and Or. 1–3; 8r–v: arg. Or. (including dram. pers. list again); 8v–10v: Or. 4–54; 11r–56v: Or. 102–1693; 56v–58v: arg. Ph.; 58v–99v: Ph. 1–1586; 100r–101v: Ph. 1632–1742

TYPE AND FORMAT:

One column per page, usually of 13–14 lines and ample space between lines, with annotation in the side margin on many pages (although some pages have few or none) as well as between the lines. These represent a partial set of scholia recentiora.

HANDS:

The manuscript was written by several hands, but the annotation on each page appears to be by the scribe of the text, and all are referred to as Mn.

IMAGES USED: Microfilm; grayscale images from library (digitized from microfilm).

ONLINE IMAGES: (digitized from black and white microfilm) [http://daten.digitale-sammlungen.de/bsb00085243/image\\_15](http://daten.digitale-sammlungen.de/bsb00085243/image_15)

SELECT BIBLIOGRAPHY: Turyn 344; Matthiessen 129; Mastronarde-Bremer 7; Diggle 8.

DISCUSSION:

Most of the manuscript is written in a dark ink, but in some places there is a lighter ink for pers. notae and an occasional lemma, and for a few pages the lighter ink is used for the text and darker ink for the annotation. Others than for scholia found in V, Mn was the most commonly used source of the scholia recentiora that were printed in Matthiae and Dindorf.

SIGLUM: **Mt**

CITY: Madrid

COLLECTION: Biblioteca Nacional

SHELFMARK: 4677

DATE: ca. 1300 according to N. G. Wilson, JHS 96 (1976) 172

NUMÉRO DIKTYON: 40164

CATALOGUE (later than Turyn 1957): G. de Andres, Catalogo de los Codices Griegos de la Biblioteca Nacional (Madrid 1987), 224–226 (#127)

EURIPIDEAN CONTENTS: (original parts) 33r–41r: Or. 1276–1693; 41r–42r: arg. Ph.; 42r–73v: Ph. 1–1708

IMAGES USED: Microfilm (Ph.) and microfiche (Or.); digital images acquired 2016.

SELECT BIBLIOGRAPHY: Turyn 339–340; Mastronarde-Bremer 7–8; Diggle 8.

DISCUSSION:

This manuscript does not contain the beginning of Orestes and so does not appear in Release 1. I examined the original briefly in Madrid in 2011. The text is in black ink, sometimes greyer and sometimes brownish; pers. notae and some annotation in red ink (these appear to be old scholia), and other annotation in black ink, and finally some in lighter ink and

smaller script, which seem later. The annotation consists of a mixture of basic glosses, some Moschopulean notes, and select old scholia.

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SIGLUM: **Ox**

CITY: Oxford

COLLECTION: Bodleian Library

SHELFMARK: Auct. T.4.10

DATE: older part 1326, later part late 15th century

NUMÉRO DIKTYON: **47196**

CATALOGUE (later than Turyn 1957): H. Coxe, *Greek Manuscripts*, repr. with corrections, Oxford 1969 [Bodleian Libraries, Quarto Catalogues, 1]

EURIPIDEAN CONTENTS: (older part) 28r: dram. pers. list for Hec.; 27r–73v: Hec.; 73v–74r: arg. Or.; 74v–130v: Or.; (later part) 1r: arg. Hipp.; 1v–27v: Hipp.; 131r–133r: arg. Thom. Ph.; 133v–140v: Ph. 1–425

TYPE AND FORMAT:

HANDS:

The older part is by a scribe Ioannes, who wrote, in a gray ink, the text and abundant interlinear annotation, but only a few marginal scholia; most of the interlinear notes are in a lighter gray ink. Additional glosses and marginal scholia are added by a later Western hand, Ox<sup>2</sup>; some of these are in red ink. The later part is written entirely by Georgios Alexandru, who uses rubrication only for pers. notae, headings, and a few γνῶ(μη) marks.

IMAGES USED: New digital images (grayscale) from library. Autopsy May 2010.

SELECT BIBLIOGRAPHY: Turyn 351–2; Matthiessen 43; Günther 226–227

DISCUSSION:

In Or. 1–500, Ox is closely related to Cr, but also contains additional material shared with recentiores and other types of witness. Ox<sup>2</sup> has Moschopulean and Thoman scholia, and it is the only witness outside the Thoman group to carry some discursive Thoman notes (8 in Or. 1–500).

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SIGLUM: **P**

PREVIOUS OR OTHER SIGLA: (Vatican part) Rom. C in Matthiae; (Florence part) G in Prinz-Wecklein, Fl. 18 in Matthiae, Dindorf (incorrectly; once correctly as 18 Abbat. Flor.)

CITY: Vatican, Florence

COLLECTION: Biblioteca Apostolica Vaticana, Biblioteca Medicea Laurenziana

SHELFMARK: Palatinus graecus 287, Conventi soppressi 172

DATE: 1320–1325

NUMÉRO DIKTYON: **66019** or **15874**

EURIPIDEAN CONTENTS: (Vatican part) 58r: arg. Andr., Andr.; 70v: arg. Med., Med.; 84r: arg. Su., Su.; 95r: arg. Rh., Rh.; 104v: arg. Ion., Ion.; 119r: arg. IT, IT; 133r–147v: IA; 147v–148r: arg. Dan., Danae 1–65; 150v: arg. Hipp., Hipp.; 162v: arg. Alc., Alc.; 173r: arg. Tro., Tro.; 185r:

arg. Ba., Ba: 197v: arg. Cycl., Cycl.; 203r: arg. Hcld.; 203r–211v: Hcld. 1–1002; (Florence part) 1r: Hcld. 1003–1055; 1v–13v: arg. Her., Her.; 13v–28r: arg. Hel., Hel.; 28r–40r: dram. pers. El, El.; 40r–51v: hyp. Hec., Hec.; 51v–67r: arg. Or., Or.; 67r–83v: arg. Ph., Ph.

IMAGES USED: scans of Turyn photos of the Florence part; microfiche of part of Vatican part; I do not have immediate access to the printed facsimile: Euripidis quae in codicibus Palatino Graeco inter Vaticanos 287 et Laurentiano Conv. Sopp. 172 (olim Abbatiae Florentinae 2664) inveniuntur. Arte fotografica vero R. Sarsaini, Romae [et] Fratrum Alinari, Florentiae. Phototypice expressa cura et impensis J.A. Spranger. 2 vols. 1939–1946.

ONLINE IMAGES: (digitized from black and white microfilm; the resolution is insufficient for small details) [https://digi.vatlib.it/view/MSS\\_Pal.gr.287](https://digi.vatlib.it/view/MSS_Pal.gr.287)

SELECT BIBLIOGRAPHY: Turyn 258–264, Zuntz 1–15 and passim; Matthiessen 40, Mastronarde-Bremer 8, Diggle 8

DISCUSSION:

Collated for arg. Or. and Or. 1–500 from Turyn photos. There are a few metrical marginalia on IT and IA entered by the rubricator (Ioannes Katrares: Zuntz 289), and I have found a few glosses on Orestes that appear on Turyn’s photos to be in the same or a similar red ink. These are recorded as P<sup>2</sup>. Some of these were recorded in Matthiae and Dindorf with the siglum Fl. 18. This designation was earlier used by C. D. Beck’s expanded reprint (1778–1788) of the Barnes edition: Euripidis Tragoediae Fragmenta Epistolae ex editione Josuae Barnesii nunc recusa, tomus III, x: by his description of the contents it is clear that Beck meant Laur. plut. 31.18, which contains the Euripidean triad plus some Theocritus. Laur. 31.18 in fact has scholia only on the first few pages of Hecuba, with a few glosses later in Hec. and on several pages of Phoen.; but it features no annotation at all on Or. In Matthiae, however, (and thus in Dindorf too) Fl. 18 is reported for sch. Or. as the source of several items, which are those found in P. Oddly enough, Matthiae IV:386 (his sch. Or. 629 sq.) and Dindorf II.174,3–5 (his sch. Or. 640) record one scholion of P<sup>2</sup> as from “18 Abbat. Flor.”; thus either the collation that reported these items to Matthiae was misidentified by him as that of Fl. 18, or 18 was once an alternative number for Abbatiae Florentinae 2664, facilitating the misunderstanding.

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## SIGLUM: **Pc**

CITY: Paris

COLLECTION: Bibliothèque Nationale

SHELFMARK: grec 1087

DATE: ca. 1300; (watermarks) 1305–1315 according to Irigoin 135 [=540]

NUMÉRO DIKTYON: 50683

EURIPIDEAN CONTENTS: 49r–50r: arg. Or., Or. 1–31

TYPE AND FORMAT:

The only full page of the play (50r) has 21 lines in one column with the side and bottom margin filled with scholia, and there are some interlinear glosses. The layout of 49v is similar, except that the upper third of the page is taken up with the remainder of the argumenta. Pc is

clearly related in its glosses and discursive scholia (and in the variants of the argumenta) to the main recentiores, especially with MnPrRSSa.

HANDS:

The hand is South Italian as Turyn noted and Irigoín confirmed.

IMAGES USED: scans of Turyn photos

ONLINE IMAGES: <http://gallica.bnf.fr/ark:/12148/btv1b10721774w>

SELECT BIBLIOGRAPHY: Turyn 353; J. Irigoín, "La tradition des tragiques grecs dans l'Italie méridionale," *Bisanzio e l'Italia. Raccolta di studi in memoria di Agostino Pertusi*, Milan 1982, 132–143 [= J. Irigoín, *La tradition des textes grecs. Pour une critique historique*, Paris 2003, 537–552]

DISCUSSION:

This is an odd extract. The codex contains a miscellany of texts by various hands. Perhaps 49r is the beginning of a new quire. The preceding pages are by different scribes, and on 50v there begins another miscellaneous extract, again by a different scribe. I do not detect any other contribution by the scribe of 49r–50r in the codex, and this scribe seems to have the most mannered hand of any represented herein.

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## SIGLUM: **Pg**

PREVIOUS OR OTHER SIGLA: G for vita in Schw. (using old shelfmark S. Gen. 36)

CITY: Paris

COLLECTION: Bibliothèque Sainte-Geneviève

SHELFMARK: 3400

DATE: 14th c. (early)

NUMÉRO DIKTYON: 54060

EURIPIDEAN CONTENTS: (original parts) 1v–3v: vita; 4r–5v: Hec. 1–36; 8r–14v: Hec. 104–292; 20r–51v: Hec. 444–1225; 53r–55r: Hec. 1245-end; 55v: arg. Or.; 56r–122r: Or.; 122v–123v: arg. Ph.

TYPE AND FORMAT:

Mixture of scholia.

IMAGES USED: Microfiche for part only.

SELECT BIBLIOGRAPHY: Turyn 353–354; Matthiessen 45; Günther 227

DISCUSSION:

Not yet studied.

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## SIGLUM: **P1**

PREVIOUS OR OTHER SIGLA: Vit. in Matthiae

CITY: Heidelberg

COLLECTION: Universitätsbibliothek

SHELFMARK: Palatinus graecus 18

DATE: 14th c. (or end of 13th?)

NUMÉRO DIKTYON: 32452

EURIPIDEAN CONTENTS: 240r: arg. Hec.; 240r–244v: Hec. 1–274

TYPE AND FORMAT:

The first three pages have text in one column and an equal column of scholia, but thereafter the verses are in two columns (read horizontally) with only a few scholia crammed in the narrow margins and a large continuous block of scholia from the bottom quarter of 243r to the top quarter of 244r, and another from the bottom quarter of 244r to the top half of 244v (the rest of 244v is blank). A few glosses are added in a different ink (possibly a different hand) on lines 1–25 only. The discursive scholia are of the sort carried by the main recentiores.

IMAGES USED: Scans of Turyn photos and color digital images online.

ONLINE IMAGES: <http://digi.ub.uni-heidelberg.de/diglit/cpraecl18>

SELECT BIBLIOGRAPHY: Turyn 338; Matthiessen 41

DISCUSSION:

The Universitätsbibliothek digital site gives the date as Ende 13. Jh.; the script of the scholia has Fettaugenstil features. Not yet collated, but a brief perusal identified scholia shared with RPrSa.

## SIGLUM: **Pr**

CITY: Reims

COLLECTION: Bibliothèque de la Ville

SHELFMARK: 1306 (J 733)

DATE: ca. 1290–1300

NUMÉRO DIKTYON: 55784

EURIPIDEAN CONTENTS: 1r–12v: Hec. 81–end; 12v–13r: arg. Or.; 13r–32r: Or.; 32r: arg. Ph.; 32v–45v: Ph. 1–123 and 879–end (but the pages are now bound out of order as follows: 32v (1–26), 41r–v (1383–1470), 33r–34v (27–123), 35r–36v (879–1046), 39r–40v (1200–1382), 37r–v (1046–1127), 42r–45v (1471–1766), 38r–v (1128–1198), then 12 later pages numbered i–xii, with Ph. 273–808)

TYPE AND FORMAT:

Scholia typical of the recentiores, with many teachers' scholia intermingled.

HANDS:

The text and annotation (and pers. notae and ornaments) by the original hand are in brownish black ink. A later hand writing in a more regular and widely-spaced script (Pr<sup>2</sup>) writes some notes in Hec. in an ink that appears red or reddish brown depending on the thickness of the stroke; in Or. the same hand's additions are in a brown ink with hardly any tinge of red, sometimes yellowish brown. Some tiny cursive glosses are assigned to Pr<sup>rec</sup> when I feel enough confidence they are not just Pr adding something on a second pass (but the decision is uncertain in many places).

IMAGES USED: Digitized images from microfilm. Autopsy checking June 2019.

ONLINE IMAGES: (digitized images from black and white microfilm) <http://bvmm.irht.cnrs.fr/consult/consult.php?reproductionId=4890>

SELECT BIBLIOGRAPHY: Turyn 354, Matthiessen 45, Mastronarde-Bremer 8, Diggle 8–9

DISCUSSION:

Pr also contains occasional Latin glosses in a very light yellowish-brown ink. The hand Pr<sup>2</sup>, in addition to glosses and some grammatical scholia relevant to Or., has added at the bottom of 21v nine iambic trimeters that are a version of part of an extract ascribed to Nicephoros Philosphos (9–10 cent.) in Dositheos II Patriarcha (17–18th cent.), *Dodecabiblos Z'-H'*, Book 8, p. 369,16–24 (TLG); also on 45v, Gregor. Naz. epigrammata 134–138 (Anth. Gr. Beckby).

## SIGLUM: **R**

CITY: Vatican

COLLECTION: Biblioteca Apostolica Vaticana

SHELFMARK: Vaticanus graecus 1135

DATE: very late 13th cent.

NUMÉRO DIKTYON: 67766

EURIPIDEAN CONTENTS: 1r–10v: sch. on Hec. in continuous block; 11r–v: arg. Hec.; 11v–43v:

Hec.; 43v–44v: arg. Or.; 44v–87r: Or.; 87r–101v: sch. on Or. 1–1130 in continuous block; 102v–103r: arg. Ph.; 104r–148r: Ph.

TYPE AND FORMAT:

Old scholia with some teachers' scholia; glosses by original hand and additional hand(s).

Most scholia are in separate sections before Hec. and after Or., but others are in the margins, sometimes duplicating those in the continuous block.

IMAGES USED: Online images since 2015; prints for Orestes, microfilm for Phoenissae, prints from microfilm for Hecuba; some autopsy inspection conducted in May 2012 and April 2016.

ONLINE IMAGES: As of late 2015, excellent images of R have been made available at:

[http://digi.vatlib.it/view/MSS\\_Vat.gr.1135/](http://digi.vatlib.it/view/MSS_Vat.gr.1135/)

SELECT BIBLIOGRAPHY: Turyn 94–96; Matthiessen 47; Mastronarde-Bremer 8–9; Diggle 9.

DISCUSSION:

Written in South Italy. Both the material and the script are poor, and this is a palimpsest with the Euripides text on top. For Hecuba the scholia through line 981 plus a few on lines 1076, 1200, 1213 are written in a block on fols. 1r–10v, before the text of the play. In the blank space in the lower half of 10v a later hand has added a brief narrative of Orion's blinding by Oinopion and the cure of his blindness, which may be considered a scholion on Hec. 1102. On the first few folios for the text of Hecuba, there are interlinear glosses and some marginal scholia in lighter ink and a smaller and fuzzy script; after a few pages one can see in addition some glosses in a very fine black script, and a larger sloppier hand e.g. on 17r in margin; later in this play many pages have no annotation at all. Marginal notes resume on 34r and continue to the end of Hecuba: these marginal notes cover the last 350 lines of the play, for which there are only a couple of scholia in the block on 1r–10v. For Orestes some marginal scholia

appear from the beginning to 53r, with very few thereafter; the poor legibility of these notes is apparently due to damage and not deliberate erasure (the pages have also been trimmed, losing words in the top margin); the glosses are either fuzzy and similar in tint to the main text or in a sharper and blacker script. A fuller set of scholia is written (through Or. 1130) after the end of Orestes, on fols. 87v–101v, with reference numbers keyed back to the text. For Phoenissae there are glosses and a few marginal notes, but the glosses become sparse later in the play. I use R<sup>a</sup> to indicate the scholia that are in the margins of the text and R<sup>b</sup> to indicate those in the continuous scholia on fols. 1r–10v and 87v–101v. For the supralinear (or marginal) glosses I use R.

Between the last scholion on Orestes (one-third of the way down on fol. 101v) and the arg. Ph. (on fol. 102v), there are vocabulary notes, a narrative on Daidalus and Icarus, and a quotation of Arist. Nub. 37. This material is described in more detail in Prelim, Stud., 149–152.

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## SIGLUM: **Rf**

PREVIOUS OR OTHER SIGLA: Fl. 33 in Matthiae and Dindorf

CITY: Florence

COLLECTION: Biblioteca Medicea Laurenziana

SHELFMARK: plut. 32.33

DATE: ca. 1290–1300

NUMÉRO DIKTYON: 16297

EURIPIDEAN CONTENTS: (original parts, using folio numbers in lower right) 105v–114r: Hec.

572-end; 114r–115v: arg Or.; 115v–134v: Or.; 134v: arg. Ph.; 135r–150v: Ph. 1–1726. Note that between 123r and 123v Or. 537–626 were originally omitted by the scribe. These lines were then added in the outer margin on 123v–125v, in a third column to be read downward, with a reference symbol at beginning of the column on 123v and 124r and at end of the sequence on 125v, τοῦτο ἕως τέλους above the first column, and ζήτει ὀπίσω (627) τοσαῦτ' ἀκούσας at the end of the last column. The label λάθος ('error') is also added above lines 627–628, the first lines of the original form of 123v. The last legible scholion on Phoen. is on 150r (sch. Ph. 1668), but it seems on the images that there was a full column in the left margin of 150v, now obscured by a repair strip.

TYPE AND FORMAT:

Incomplete set of scholia matching the old scholia or typical of the recentiores. Normally two columns of poetic text with a somewhat narrower third column on the outer margin containing scholia (on a few pages there are three columns of poetic text and no scholia); on denser pages, scholia may also appear in top and bottom margin, or just in the bottom (less often just in the top) margin. The order of the scholia is frequently disturbed, lemmata are often not clearly demarcated as separate from the note (rubrication is not a reliable criterion for what it is a lemma and what is the part of the note itself), and lemmata are often inexact or from the wrong line.

HANDS:

The same scribe has used a variety of inks. Some annotations are in dark ink, occasionally shading toward light brown when the ink on the pen is running out (Rf), some in red ink (Rf<sup>r</sup>, also used for extremely faint ink that may appear yellowish), and a few are in a light yellowish brown ink, recorded as Rf<sup>2</sup>. The chronological relationship of Rf and Rf<sup>2</sup> is not consistent: on some pages entries with the ink identified with Rf<sup>2</sup> may be later than those entered in the ink of Rf. The red ink is used inconsistently for some glosses, initials of scholia, first words of scholia, almost the entire scholia, or rarely an entire scholion. Scholia that are partly red and partly black are normally recorded simply as Rf.

IMAGES USED: Scans of Turyn photos; online images. Some autopsy inspection May 2013, April March 2019.

ONLINE IMAGES: <http://mss.bmlonline.it> ; (old viewer, with download) <http://teca.bmlonline.it/> search for "plut.32.33"

SELECT BIBLIOGRAPHY: Turyn 337–338; Matthiessen 40; Mastronarde-Bremer 9; Diggle 9.

DISCUSSION:

Scholia on Hecuba 572–end; on Orestes 1–89 and 1037–end, with only a few on the intervening lines; and on Phoenissae 1–1661. On 116r the scholia block ends in the middle of sch. Or. 89, and there are no scholia on the next pages and indeed very few from 116v to 129r, containing Or. 90–1036 (there is a full column of scholia on 126v). On fol. 150v, containing Phoen. 1662–1726, a strip of paper has been glued on for repair, but there is no sign that any scholia have been covered by this repair.

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SIGLUM: **Rv**

CITY: Vatican

COLLECTION: Biblioteca Apostolica Vaticana

SHELFMARK: Vaticanus graecus 1332

DATE: 14th cent.

NUMÉRO DIKTYON: 67963

EURIPIDEAN CONTENTS: Ir–8r: Ph. 1001–1766

TYPE AND FORMAT:

Old scholia or modifications typical of recentiores, arranged in blocks on three sides of the two columns of poetic text.

IMAGES USED: prints; some autopsy of the most damaged parts March 2019

SELECT BIBLIOGRAPHY: Turyn 359, Matthiessen 68, Mastronarde-Bremer 9

DISCUSSION:

The edges of the pages are damaged, especially at the top, leading to some loss in the scholia blocks.

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SIGLUM: **Rw**

PREVIOUS OR OTHER SIGLA: W in Schwartz for vita Euripidis



CITY: Vienna

COLLECTION: Oesterreichische Nationalbibliothek

SHELFMARK: Phil. gr. 119

DATE: ca. 1300

NUMÉRO DIKTYON: 71233

CATALOGUE (later than Turyn 1957): H. Hunger, *Katalog der griechischen Handschriften der Österreichischen Nationalbibliothek 1: Codices historici, codices philosophici et philologici*, 1961: 230

EURIPIDEAN CONTENTS: 1r–v: arg. Hec.; 1v–13v: Hec; 13v: arg. Or.; 14r–31v: Or.; 32r–v: arg. Ph.; 32v–45v: Phoen. 1–1271; 46r–53v: later replacement for Ph. 1272–1766 (no scholia)

TYPE AND FORMAT:

Old scholia, mostly arranged in blocks on three sides of the two columns of poetic text, but on some pages on two sides or just in the side column.

IMAGES USED: Digital images from library.

ONLINE IMAGES: <http://data.onb.ac.at/rep/10027013>

SELECT BIBLIOGRAPHY: Turyn 361–362, Matthiessen 48, Mastronarde-Bremer 9, Diggle 9

DISCUSSION:

The scholia for Phoenissae cover only lines 1–1028.

## SIGLUM: S

CITY: Salamanca

COLLECTION: Biblioteca Universitaria

SHELFMARK: 31

DATE: dated 1326 by the scribe Ioannes Kalliandros

NUMÉRO DIKTYON: 56451

CATALOGUE (later than Turyn 1957): Antonio Tovar, *Catalogue Codicum Graecorum Universitatis Salamantinae. I. Collection Universitatis Antiquae* [Acta Salamantica, *Filosofia y Letras*, XV.4 (1963)] 11, 12, 21–25, 88; but see now T. Martínez Marzano, *Historia del Fondo Manuscrito Griego de la Universidad de Salamanca* (Salamanca 2015) 131–132

EURIPIDEAN CONTENTS: 114v–115v: etymologies and other notes (ἐτυμολογίαι καὶ ἀλλᾶττα τοῦ πρώτου δράματος τοῦ εὐριπίδους τοῦ περὶ τῆς ἐκάβης); 115v–116r: metrical definitions; 116r–117r: short treatise on tragedy (Ἰσαακίου τοῦ τζέτζου ἐξηγήσεις εἰς τὸν εὐριπίδην); 117r–119r: vitae Eur. and other material; 119r–v: arg. Hec.; 119v–143r (143v blank): Hec.; 144r–v: arg. Or.; 144v–169r; 169r–170v: arg. Ph; 170v–206r: Ph. (Ph. 1–4 and the initial sch. appear on 169v, but then long Peisander sch. occurs, and on 170v play text begins again from line 1)

TYPE AND FORMAT:

Partial set of scholia in the form typical of recentiores, mixed with teachers' scholia. Blocks of scholia occur at irregular intervals, and there are many supralinear annotations and a few in margins of the text (which is sometimes in one column and sometimes in two columns). The scribe also at times neglects the line divisions of the iambic trimeters, and this may have con-

tributed to some instances in which glosses are misplaced. Rubrication is sparingly used and hard to see except on the newest color images: red ink is used for marking off most individual scholia with a corner bracket, or sometimes a vertical red stroke through the enlarged capital initial (in black); also on some pages a red vertical stroke is placed to the left of lines of Eur. so the reader can detect them in the disordered arrangement of text and scholia.

HANDS:

Ioannes Kalliandros, PLP 10352

IMAGES USED: scans from microfiche (partial); microfilm; more recently, new digital images; some autopsy inspection in June 2011

SELECT BIBLIOGRAPHY: Turyn 96, Matthiesen 45, Mastronarde-Bremer 9, Diggle 9; see also T. Martínez Marzano, *Exemplaria Classica* 20 (2016) 147–162

DISCUSSION:

The whole codex is the work of one scribe, although his hand is variable in spacing and size and features a great variety in the forms of individual letters. The scribe's practice of writing small letters with a thick stroke leads to many ambiguities.

On the miscellany of material that appears before the triad in S (partly copied from Sb, partly shared with Sa), see now *Prelim. Stud.* 107–148.

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SIGLUM: **Sa**

PREVIOUS OR OTHER SIGLA: V in Schwartz, for vita Euripidis, hyp. Hec.

CITY: Vatican

COLLECTION: Biblioteca Apostolica Vaticana

SHELFMARK: Vaticanus graecus 1345

DATE: ca. 1300

NUMÉRO DIKTYON: 67976

EURIPIDEAN CONTENTS: 95r–97r: (in jumbled order) vita Eur., arg. Hec., poems on Eur., misc.

scholia on Hec.; 97r–123r: Hec; 123r–v: arg. Or.; 123v–153v: Or; 154r–178v: Ph.; 179r–v: sch. on final lines of Ph., and Peisander sch.; 180r: etymologies and other notes (opening lines of the same miscellany found in S and in Sb)

TYPE AND FORMAT:

Partial set of scholia with modifications typical of the recentiores, mixed with teachers' scholia; there are also supralinear glosses and a few short marginal annotations. The scholia are disposed in blocks at irregular points, sometimes above and below the two columns of poetic text, sometimes in a single block at top or bottom or filling the whole page. Sometimes scholia end up on pages after the lemma, and for some sections after a particular block of poetic lines, the discursive scholia on those lines are written in one block before the next section of text begins. See, for instance, the blocks of scholia on Hecuba on folios 115r to 117r, where the scholia are also numbered in sequence in the margin, continuing from one block to the next, although no corresponding reference numbers are visible in the poetic text. In the first part of Orestes the scholia block runs beyond the page on which the corresponding text occurs, and in

order to get back into closer alignment of scholia and text the scribe seems to have omitted scholia on a stretch of lines.

HANDS:

Theodoros, see RGK III #224; PLP 7404

IMAGES USED: prints for Or., Ph.; print from microfilm for Hec.; some autopsy inspection in May 2012, April 2016, March 2019.

ONLINE IMAGES: (digitized images from black and white microfilm) [https://digi.vatlib.it/view/MSS\\_Vat.gr.1345](https://digi.vatlib.it/view/MSS_Vat.gr.1345)

SELECT BIBLIOGRAPHY: Turyn 96, Matthiessen 47, Mastronarde-Bremer 10, Diggle 9–10

DISCUSSION:

The scribe uses black ink for the text and scholia; a dark brown ink for some of the interlinear glosses; a brown ink for most personarum notae; and an extremely faint reddish gray ink for a few personarum notae and for initials of scholia, or starting at fol. 128r for whole lemmata. This light ink has often faded almost to invisibility and sometimes cannot be detected on images; even on the original it is at times hard to discern whether an initial was omitted or has faded out.

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## SIGLUM: **Sb**

CITY: Florence

COLLECTION: Biblioteca Medicea Laurenziana

SHELFMARK: plut. 31.03

DATE: 1287, as dated by the scribe

NUMÉRO DIKTYON: 16234

EURIPIDEAN CONTENTS: fol. 145v–146r: miscellany of etymologies and other notes on Hecuba (the codex at present contains no plays of Euripides)

HANDS:

Written by Manuel Spheneas, PLP 27256

IMAGES USED: online

ONLINE IMAGES: <http://mss.bmlonline.it> ; (old viewer, with download) <http://teca.bmlonline.it/> search for “plut.31.03”

SELECT BIBLIOGRAPHY: A. Turyn, *The Manuscript Tradition of the Tragedies of Aeschylus* (New York 1943) 54–55; Turyn, *Dated Greek Manuscripts ... Italy* (1972) I.55–56; T. Martínez Marzano, *Exemplaria Classica* 20 (2016) 147–162

DISCUSSION:

This codex has the siglum B for the Aeschylean portion. The Salamanca ms S copied the miscellany of notes from Sb. See *Prelim. Stud.* 115–116.

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## SIGLUM: **Vd**

PREVIOUS OR OTHER SIGLA: Zv in Diggle

CITY: Vatican

COLLECTION: Biblioteca Apostolica Vaticana

SHELFMARK: Vaticanus graecus 1824

DATE: 14th cent.

NUMÉRO DIKTYON: **68453**

EURIPIDEAN CONTENTS: 81r–85v: Or. 1385–1557; 86r–v: Ph. 802–842, 87r–v: Or. 1558–1591

IMAGES USED: Photographs; autopsy inspection May 2012

ONLINE IMAGES: (from microfilm) [https://digi.vatlib.it/view/MSS\\_Vat.gr.1824](https://digi.vatlib.it/view/MSS_Vat.gr.1824)

SELECT BIBLIOGRAPHY: Turyn 359–60; P. Canart, *Codices Vaticani Graeci 1745–1962* (Vatican City 1970) 240–250; Mastronarde GRBS 26 (1985) 99; Diggle 13, 92 n. 38, 106, 149

DISCUSSION:

Vat. gr. 1824 and 1825 are two parts of a composite collection of texts, among which the Euripidean part (Zv, fols. 31r–53r) preserves part of Phoenissae. But unrelated folios are also bound in, as is the case with 81r–87v in Vat. gr. 1824, here called Vd (Diggle used Zv for both parts in the OCT). All the elements of these pages are probably the work of the same scribe, but there are different inks: a dark brown ink for text, a lighter, yellowish brown ink for interlinear notes, and the darker ink again for a further stage of interlinear notes (which seem to have been added after the lighter ones).

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## SIGLUM: **W**

PREVIOUS OR OTHER SIGLA: E in Diggle

CITY: Mt. Athos

COLLECTION: Μονή Ἰβήρων

SHELFMARK: 161 (Lambros; old shelfmark 209)

DATE: ca. 1275–1300

NUMÉRO DIKTYON: **23758**

CATALOGUE (later than Turyn 1957): New catalogue for Iveron mss 101–200 in preparation. In the meantime, see Constantinides 2017–2017.

EURIPIDEAN CONTENTS: 1r–6v: Ph. 1150–1766; 6v: arg. Hipp.; 7r–18r: Hipp.; 18v–30v: Medea 1–1338

TYPE AND FORMAT:

Short scholia and glosses on some pages, usually related to those found in the recentiores.

The poetic text is in two columns of about 32 lines each, read horizontally. Most annotation is supralinear, but on a few pages of Hipp. there are some scholia in the narrow outer margin.

HANDS:

Fols. 1–16 are written by one scribe, and 17–30 by another (changeover at Hipp. 1352–1353).

IMAGES USED: microfilm for 1r–11r only; scans of Turyn photos for all; newer digital images received from National Bank Cultural Foundation: Center for History and Palaeography, Athens, with the permission of Monk Theologos

SELECT BIBLIOGRAPHY: Turyn 325, Mastronarde-Bremer 10

DISCUSSION:

Annotation not yet examined in detail, and some items will be difficult to decipher because of the poor state of the manuscript. Glosses and a few scholia on Ph. and the first 500 lines or so of Hipp.; thereafter scholia only on Hipp. 1464, 1465, Med. 1181, 1333 (this last is illegible on the image). The Hipp. scholia were not included in Cavarzeran's edition: see Gnomon 90 (2018) 197.

Constantanides 2017–2019 speculates that this codex of classical poetry originated in the circle of Planudes, but admits there is little positive evidence for this.

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## SIGLUM: **Yn**

CITY: Naples

COLLECTION: Biblioteca Nazionale Vittorio Emanuele III

SHELFMARK: IL.F.37

DATE: 14th cent. (ca. 1300–1310 acc. to Günther for the earlier hands)

NUMÉRO DIKTYON: 46206

CATALOGUE (later than Turyn 1957): M. Formentin, *Catalogus Codicum Graecorum Bibliothecae Nationalis Neapolitanae*, 2 (Roma 1995) 42

EURIPIDEAN CONTENTS: 4r–8v: Hec. 217–437; 9r: unidentified Christian text, upside down; 9v–14v: Hec. 438–698 (438–439 originally omitted, but added by main hand in lighter ink); 15r–16v: Hec. 749–end; 27r: arg. Or.; 27v–62r: Or.; 62v: arg. Ph.; 63r–92v: Ph. (omitting 396–447) [The pages of Hecuba were placed in the correct textual order after Turyn saw the manuscript.]

TYPE AND FORMAT:

A mixture of scholia, including old scholia and those found in the recentiores and, added by a second hand, Moschopulean and those alleged by Turyn to be Planudean. Mostly formatted in one column of about 22 lines with the scholia either in two narrow columns (for most of Hec. and some of the beginning of Or.) or as one wider column; and sometimes the text is written in two columns read horizontally (all of part of the pages 60v–62r, again 84v–92v).

There are many supralinear glosses.

HANDS:

More than one hand wrote the text (although one scribe did the lion's share), and the annotation is in several colors and several hands that will be complicated to discriminate. For details see Formentin and Günther.

IMAGES USED: New digital images from library; older microfilms (incomplete).

SELECT BIBLIOGRAPHY: Turyn 60; Matthiesen 50; Günther 29–30

DISCUSSION:

Not yet collated.

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SIGLUM: **Zc**

CITY: Copenhagen

COLLECTION: Det Kongelige Bibliotek

SHELFMARK: Gamle Kongelig Samling [GKS] 3549 oktav

DATE: 1300–1325

NUMÉRO DIKTYON: 37215

CATALOGUE (later than Turyn 1957): B. Schartau, *Codices Graeci Haunienses. Ein deskriptiver Katalog des griechischen Handschriftenbestandes der Königlichen Bibliothek Kopenhagen, Copenhagen 1994, 231–232*

EURIPIDEAN CONTENTS: 1r–2v: vita; 2v–3v: arg. Hec.; 4r–15v, Hec. 1–322; 16r–48r, Hec. 353–end; 48r–49v, arg. Or.; 50r–103v, Or. 1–1657; 104r, Or. 1688–1693; 104r–106v, arg. Phoen.; 106v–158v, Phoen.

TYPE AND FORMAT:

Text in one column, normally of 15 lines. Some marginal scholia of mixed origin on Hecuba and rarely elsewhere, except for Thoman scholia on Phoen. 1–102. Interlinear glosses of mixed origin, but for Orestes 1–500 most glosses are Moschopulean. Glossing is abundant in some sections, and very sparse or completely absent in others.

HANDS:

In Or. 1–500 the vast majority of the glosses are by Zc, but the same hand has added a few in red, Zc<sup>r</sup>. There also are a few designated Zc<sup>2</sup> that have been added separately in a lighter ink, probably still by the same scribe.

IMAGES USED: Online digital images, replacing old microfilms and microfiche

ONLINE IMAGES: <http://www.kb.dk/manus/vmanus/2011/dec/ha/object107154/da/>

SELECT BIBLIOGRAPHY: Turyn 180, Matthiessen 51, M-B 12, Günther 55

FURTHER BIBLIOGRAPHY: See Schartau's catalogue entry.

DISCUSSION:

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## Manuscripts with Moschopulean scholia

SIGLUM: **X**

CITY: Oxford

COLLECTION: Bodleian Library

SHELFMARK: Auct. F.3.25

DATE: ca. 1330–1340

NUMÉRO DIKTYON: 47085

CATALOGUE (later than Turyn 1957): H. Coxe, *Greek Manuscripts*, repr. with corrections, Oxford 1969 [Bodleian Libraries, *Quarto Catalogues*, 1]

EURIPIDEAN CONTENTS: 98r–v: vita Eur.; 98v: arg. Hec.; 99r–126v: Hec.; 126v–127r: arg Or; 127v–159r: Or.; 159r–v: arg. Ph.; 159v–194r: Ph.

TYPE AND FORMAT:

Moschopulean annotation, with the side block (and rarely a few lines at top and/or bottom of text when more space is required) reserved for scholia (including some short notes that are supralinear in the other main witnesses), and some glosses and short notes above the line, or intermarginally on rectos.

HANDS:

The text and scholia are by the same hand, X, although the scholia are written in a lighter brownish ink (and with finer strokes) and the text in a brownish black ink (in thickish strokes). A few scholia are additions made by a corrector in black ink (X<sup>2</sup>), and the same hand made some minor corrections in the scholia and in the text. The rubricator supplied ornamentation, initials, pers. notae, and the *γνωμικόν* abbreviations, but no glosses.

IMAGES USED: digitized images from microfilm (also prints for Or., microfilm for Hec. and Ph.); some autopsy May 2010

SELECT BIBLIOGRAPHY: Turyn 42, Matthiessen 49, Mastronarde-Bremer 10, Diggie10; Günther 38

DISCUSSION:

SIGLUM: **Xa**

CITY: Oxford

COLLECTION: Bodleian Library

SHELFMARK: Barocci 120

DATE: ca. 1320–1330

NUMÉRO DIKTYON: 47407

CATALOGUE (later than Turyn 1957): H. Coxe, *Greek Manuscripts*, repr. with corrections, Oxford 1969 [Bodleian Libraries, *Quarto Catalogues*, 1] [no addenda for this ms, same as cited by Turyn]

EURIPIDEAN CONTENTS: 1r: vita Eur.; 1r–v: hyp. Hec.; 2r–31r: Hec.; 31r–v: arg. Or.; 32r–68v: Or.; 69r blank; 69v: arg. Ph.; 70r–109v: Ph.

TYPE AND FORMAT:

Text in on column varying from 20 to about 26 lines, usually 22 to 24, with scholia in the ample side margin and on a few pages also the bottom margin. Moschopulean annotation, longer notes in side block, others above the line.

HANDS:

Ioannes, RGK II 271; known to have worked with Planudes and Nikephoros Moschopoulos ca. 1300

IMAGES USED: prints for Or., microfilm for Hec. and Ph.; some autopsy May 2010; excellent online images available as of 2014

ONLINE IMAGES: <http://digital.bodleian.ox.ac.uk/> (enter “barocci 120” in the search field)

SELECT BIBLIOGRAPHY: Turyn 98, Matthiessen 49, Mastonarde-Bremer 11, Diggle 10, Günther 39.

DISCUSSION:

The manuscript as a whole consists of sections written by several scribes, as described by Günther; and the annotation is sometimes entered by the main scribe and sometimes supplied by a different scribe (see Günther). The main text is in light brown ink on fols. 1r–9v, 17v (part of Hec.) and 69v–87v (part of Phoen.); in black ink on fols. 10r–68v (rest of Hec., all Or.), 88r–109v (rest of Phoen.); red is used for initials and for notae personarum. The scholia are sometimes in the same ink as the text and sometimes in a contrasting color (black on brown-ink pages, or brown on black-ink pages). On some pages of Hecuba some notes are in black while others are in light gray. Water damage has affected the scholia on many pages. Occasionally I use Xa<sup>2</sup> to distinguish what seems to be a different hand adding a gloss on a page already glossed by the main hand (e.g., for Hec. on fol. 2v, the glosses on line 40).

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SIGLUM: **Xb**

PREVIOUS OR OTHER SIGLA: Flor. 76 in Matthiae and Dinforf

CITY: Florence

COLLECTION: Biblioteca Medicea Laurenziana

SHELFMARK: Conventi soppressi 71

DATE: early 14th cent., perhaps 1310–1320

NUMÉRO DIKTYON: 15817

EURIPIDEAN CONTENTS: [using numbers in lower left of each recto] 124r: vita Eur.; 124r–v: hyp.

Hec.; 124v–154v: Hec.; 154v: arg. Or.; 155r–197r: Or.; 197v: arg. Ph.; 198r–244v: Ph.1–1687;

[using numbers in the upper right] 117r: vita Eur.; 117r–v: arg. Hec.; 117v–147v: Hec.; 147v: arg. Or.; 148r–190r: Or.; 190v: arg. Ph.; 191r–237v: Ph. 1–1687

TYPE AND FORMAT:

Text in one column, usually of 21–22 lines, with scholia in the side margin and only rarely with a few lines in the top or bottom margins. Moschopulean annotation, with longer notes not only confined to side column but also starting over the line and finishing with lines in the side column.

HANDS:

Text, scholia, and glosses are in the same ink by the same hand. There are a few corrections by a later hand, Xb<sup>2</sup>.

IMAGES USED: digitized images from microfilm (also old microfilm, some prints, scans from select pages in Turyn photographs); some autopsy May 2013, April 2019.

SELECT BIBLIOGRAPHY: Turyn 98, Matthiessen 49, Mastronarde-Bremer 12, Diggle 10, Günther 40

DISCUSSION:

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SIGLUM: **Xc**

PREVIOUS OR OTHER SIGLA: Flor. 56 in Matthiae, Dindorf



CITY: Florence

COLLECTION: Biblioteca Medicea Laurenziana

SHELFMARK: Conventi soppressi 11

DATE: 1320–1330

NUMÉRO DIKTYON: 15785

EURIPIDEAN CONTENTS: 1r–25r: Hec.; 25v: arg. Or.; 26r–58r: Or.; 58v: arg. Ph.; 59r–93r: Ph.

TYPE AND FORMAT:

Moschopulean

IMAGES USED: None.

SELECT BIBLIOGRAPHY: Turyn 127–128, Günther 42–43

DISCUSSION:

Not yet seen.

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SIGLUM: **Xd**

PREVIOUS OR OTHER SIGLA: Xc in Diggle for Or.

CITY: Paris

COLLECTION: Bibliothèque Nationale

SHELFMARK: grec 2795

DATE: ca. 1340

NUMÉRO DIKTYON: 52432

EURIPIDEAN CONTENTS: 123r–v: vita; 123v–124r: arg. Hec.; 124r–160v: Hec.; 160v–161r: arg.

Or.; 161r–206r: Or.; 206r–v: arg. Ph.; 206v–254v: Ph.

TYPE AND FORMAT:

Partial set of Moschopulean scholia and glosses, with some other material added.

IMAGES USED: Online.

ONLINE IMAGES: <http://gallica.bnf.fr/ark:/12148/btv1b84704434>

SELECT BIBLIOGRAPHY: Turyn 141; Diggle 10; Günther 45–46

DISCUSSION:

Not yet studied.

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SIGLUM: **Xe**

CITY: Modena

COLLECTION: Biblioteca Estense

SHELFMARK: α.U.9.19

DATE: 1310–1320

NUMÉRO DIKTYON: 43486

EURIPIDEAN CONTENTS: (original part) 178v: vita, arg. Hec.; 179r–195v: Hec. 1–795; 207r–212v:

Hec. 897–1223; 196r: Hec. 1275–end; 196v: arg. Or.; 196v–205v: Or. 1–494; 214r–237v: Or.

495–end; 238r: arg. Ph.; 238r–283r: Ph. 1–1763

TYPE AND FORMAT:

Moschopulean scholia and glosses, with some additional glosses by a second hand.

IMAGES USED: microfiche and scans from microfiche (partial: only Or. 1–494, Hec. 897–1197)

SELECT BIBLIOGRAPHY: Turyn 133; Günther 43–44

DISCUSSION:

Not yet studied.

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SIGLUM: **Xf**

CITY: Paris

COLLECTION: Bibliothèque Nationale

SHELFMARK: grec 2820

DATE: 1320–1330

NUMÉRO DIKTYON: 52458

EURIPIDEAN CONTENTS: 186r–209v: Hec. 310-end; 210r–v: arg.Or.; 211r–219v: Or. 1–343;  
220r–227v: Or. 607–896; 228r–231v: Or. 377–531 (duplicate lines); 232–237v: Or. 343–570;  
238r–257v: Or. 897-end

TYPE AND FORMAT:

Moschopulean scholia and glosses.

HANDS:

For the multiple hands see Günther.

IMAGES USED: Microfilm and online.

ONLINE IMAGES: <http://gallica.bnf.fr/ark:/12148/btv1b107229295>

SELECT BIBLIOGRAPHY: Turyn 147; Günther 47

DISCUSSION:

Not yet studied, apart from collation for Or. arg. 3 ἢ κατάληξις and the subscription. For the confusion causing some duplication and some missed lines (Or. 571–606) see Günther

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SIGLUM: **Xg**

CITY: Paris

COLLECTION: Bibliothèque Nationale

SHELFMARK: grec 2794 and 2800

DATE: ca. 1340

NUMÉRO DIKTYON: 52431 , 52437

EURIPIDEAN CONTENTS: (2794) 126r–138v: Or. 503–947 out of order (correct sequence fol.  
137–138, 126–129, 131, 130, 132–136); (2800 original part) 17r–45v: Hec. 306-end; 45v–46r:  
arg. Or.; 46v–59v: Or. 1–17, 52–502; 60r–81v: Or. 948-end; 81v–82r: arg. Ph.; 82r–134r: Ph.

TYPE AND FORMAT:

Moschopulean scholia and glosses.

IMAGES USED: Online.

ONLINE IMAGES: <http://gallica.bnf.fr/ark:/12148/btv1b10722925c> <http://gallica.bnf.fr/ark:/12148/btv1b10721688q>

SELECT BIBLIOGRAPHY: Turyn 140–142; Günther 44–45

DISCUSSION:

These two manuscripts together with Par. gr. 2795 were originally one codex with all three tragic triads.

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SIGLUM: **Xm**

CITY: Milan

COLLECTION: Biblioteca Ambrosiana

SHELFMARK: B 97 sup.

DATE: 1320–1330

NUMÉRO DIKTYON: 42342

EURIPIDEAN CONTENTS: 108r: vita; 108r–v: arg. Hec.; 109r–140v: Hec.; 140v–141r: arg. Or.; 141r–182v: Or.; 183r–v: arg. Ph.; 183v–226v: Ph.

TYPE AND FORMAT:

Moschopulean scholia and glosses.

HANDS:

IMAGES USED: None.

SELECT BIBLIOGRAPHY: Turyn 132; Günther 43

DISCUSSION:

Very briefly examined by autopsy in March 2015.

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SIGLUM: **Xn**

CITY: Milan

COLLECTION: Biblioteca Ambrosiana

SHELFMARK: G 43 sup.

DATE: ca. 1310–1320

NUMÉRO DIKTYON: 42809

EURIPIDEAN CONTENTS: (later replacement) 3r–v: vita; 4r: arg. Hec.; 4v–9v: Hec. 1–239; (original part) 10r–41r: Hec. 240–end; 41r–v: arg. Or.; 42r–91r: Or.; 91r–v: arg. Ph.; 92r–143v: Ph.

TYPE AND FORMAT:

Moschopulean scholia and glosses (both in the original and in the replacement).

IMAGES USED: None.

SELECT BIBLIOGRAPHY: Turyn 132–133; Günther 43

DISCUSSION:

Very briefly examined by autopsy in March 2015.

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**SIGLUM: Xo**

CITY: Oxford

COLLECTION: Bodleian Library

SHELFMARK: Laud gr. 54

DATE: 14th cent., perhaps ca. 1330

NUMÉRO DIKTYON: 48275

CATALOGUE (later than Turyn 1957): H. Coxe, *Greek Manuscripts*, repr. with corrections, Oxford 1969  
[Bodleian Libraries, Quarto Catalogues, 1]EURIPIDEAN CONTENTS: 1r–6v: Hec. 1–284; 7r–38r: Or. 165–1693; 38v blank; 39r: arg. Ph.;  
39r–77r: Ph.

IMAGES USED: Grayscale digital images; some autopsy May 2010

SELECT BIBLIOGRAPHY: Turyn 139–140; Günther 41

DISCUSSION:

Black ink for text, red for adornment, pers. notae, initials of marginal sch.; the interlinear scholia are partly in red, partly in dark ink, and partly in a light grayish brown ink (Xo<sup>2</sup>), some of which are marked with πγ (Günther speculates that this is for Πεπρωμένος); the relative proportions of the different colors of the glosses varies from page to page. Inks can sometimes be difficult to distinguish on the grayscale digital images, but the first hand also writes in a neater script, while the later hand (or hands?) writes more irregularly and casually. The first hand offers mainly pure Moscholopulean annotation, while the later hand draws on other sources.

**SIGLUM: G**

PREVIOUS OR OTHER SIGLA: Q in Schwartz, for vita Euripidis, hyp. Hec.

CITY: Milan

COLLECTION: Biblioteca Ambrosiana

SHELFMARK: L 39 sup.

DATE: ca. 1320

NUMÉRO DIKTYON: 42949

EURIPIDEAN CONTENTS: unnumbered damaged folio before fol. 1 (called I by Turyn, IV by Günther): vita Eur. (recto and top of verso), arg. Hec. (rest of verso); 1r–24v: Hec.; 24v–25r: arg. Or.; 25r–54r: Or.; 54v: arg. Ph.; 55r–87v: Ph.

TYPE AND FORMAT:

A rather full set of Moscholopulean marginal scholia and supralinear glossation, with some variations in wording, and a few additional annotations, possibly of the scribe's own composition.

HANDS:

The scholar/scribe is probably Georgios Phrankopulos, PLP 30135, RGK 3A 242 (see Discussion below).

IMAGES USED: microfilm, then grayscale digital images

SELECT BIBLIOGRAPHY: Turyn 342, 164; Matthiessen 42–43; Mastronarde-Bremer 6–7; Diggle 8; Günther 57–59

DISCUSSION:

The marginal scholia are in the same blackish brown ink as the main text, while the interlinear glossation by the same hand is in red (like the lemmata and personarum notae). A significantly later addition in faint ink at Or. 234 is designated as G<sup>rec</sup>. At the end of Hec. G has in the right margin ἑμοῦ στίχοι ἄσλγ': +εὐριπίδου ὀρέστης:

The identification of the scribe is persuasively made by Gaul 2008, 178–182 (following Turyn 1964, 108–109): in Vat. gr. 7 (around 1310) the same scribe copied a large etymological dictionary compiled by Georgios Phrankopoulos, and the evidence of the manner of correction and addition suggests the the scribe is also the compiler.

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## SIGLUM: **Y**

PREVIOUS OR OTHER SIGLA: a in Schwartz, N in Cobet, Prinz-Wecklein, Neap. in Diggle  
CITY: Naples

COLLECTION: Biblioteca Nazionale Vittorio Emanuele III

SHELFMARK: II.F.9

DATE: 14th cent. (original copying 1320–1330 acc. to Günther)

NUMÉRO DIKTYON: 46177

CATALOGUE (later than Turyn 1957): M. Formentin, *Catalogus Codicum Graecorum Bibliothecae Nationalis Neapolitanae*, 2 (Roma 1995) 124–131

EURIPIDEAN CONTENTS: 93r: vita Eur., arg. Hec.; 93v–104r: Hec.; 104r–v: arg. Or.; 104v–118r: Or.; 118r: arg. Ph.; 118v–133r: Ph.; 133r: arg. Tro.; 133r–140v: Tro.

TYPE AND FORMAT:

The pages are laid out in three columns, with the text in the two inner columns (sequence of lines across the columns) and scholia in the outer column, with occasional use of the upper and/or lower margins, even by the first hand. Argumenta are written in one wide column. The second hand squeezes in notes in free space in all the margins and sometimes between the columns. There is ample glossation by the first hand, with additions by the second. The first hand records a fairly full set of Moschopulean scholia and a few labeled as Planudean. The second hand adds scholia of other origin, some old and some teachers' scholia and at least one Thoman note.

IMAGES USED: Color digital images

SELECT BIBLIOGRAPHY: Turyn 54, Matthiessen 49, Mastronarde-Bremer 15, Günther 25

DISCUSSION:

In the triad the main text and Moschopulean glosses and scholia are written by the first hand in a careful style. The ink used is sometimes a medium brown and sometimes a blacker tone. On a few pages some annotation is written in red, Y<sup>r</sup>, in some places darker than the red of the initial rubrication of personarum notae, and in other places brighter (tending to red-orange), but probably both types of red are used by the main scribe. Subsequently (about a

decade later, 1330–1340 acc. to Günther), another hand replaced some of the Sophocles pages of this manuscript and also added some notes to the Euripides portion. I follow Günther in calling this hand Y<sup>a</sup> (it appears very rarely in Or. 1–500), but suspect it is still the same scribe working at a later stage. Another hand, Y<sup>2</sup> (or is it the same scribe deliberately using a more cursive hand when adding material from other sources?), has added in a more cursive style additional notes from a variety of sources; this hand uses a contrasting color of ink, darker when the first phase is in light ink, and lighter when the first phase is in darker ink. The distinction between Y<sup>a</sup> and Y<sup>2</sup> is sometimes difficult. The text and scholia of Tro. were said by Schwartz and Turyn to be copied from V; and my collation has confirmed this. For more about the hands, see Prelim. Studies 89–92.

Y is of special interest because it has scholia labeled with  $\mu\alpha\xi$  for Maximus Planudes. For discussion of this label and commented edition of the scholia that are so marked see Prelim. Studies 89–103.

My plan to inspect Y in person in March 2020 was forestalled by the COVID-19 crisis.

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## SIGLUM: Yf

PREVIOUS OR OTHER SIGLA: Fl. 59 in Matthiae and Dindorf.

CITY: Florence

COLLECTION: Biblioteca Medicea Laurenziana

SHELFMARK: Conventi soppressi 98 [once Abbatia Florentina 2872, then 59]

DATE: 14th cent.

NUMÉRO DIKTYON: 15830

EURIPIDEAN CONTENTS: 3r: vita Eur.; 3r–v: arg. Hec.; 4r–34r: Hec.; 34r–v: arg. Or.; 35r–42v: an unrelated quire; 43r–80r: Or.; 80v–81v: arg. Ph.; 82v–124v: Ph.; 124v: arg. Andr.; 125r–v: Andr. 1–40 (no scholia)

TYPE AND FORMAT:

Partial set of Moschopulean annotation on the triad, and additional notes of various kinds, including teachers' scholia added by the second hand.

IMAGES USED: Microfilm; scans of Turyn photographs. Some autopsy study in 2013.

SELECT BIBLIOGRAPHY: Turyn 56–57, Matthiessen 50, Mastronarde-Bremer 15, Günther 28

DISCUSSION:

The text and glosses are in an ink that varies in appearance from dark brown to black. Marginal annotation is often added in two stages. Generally, the first stage (essentially Mosch. scholia) is in a slightly lighter ink than the main text, in finer strokes; at a second stage, Yf<sup>2</sup>, other notes are worked into the margin around the existing ones, in a somewhat darker ink in thicker strokes, often with a border drawn around the previous note.

Turyn, 57–60, notes that Yf<sup>2</sup> has added the scholion on Hec. 87 that is marked with  $\mu\alpha\xi$  in Y, and he speculates that many other of the added scholia in Yf may be Planudean, but mischaracterizes what should be regarded as Planudean. See Prelim. Studies 105–106.

**SIGLUM: Gr**

CITY: Wolfenbüttel

COLLECTION: Herzog August Bibliothek

SHELFMARK: Gudianus gr. 15

DATE: 1320–1330 (or somewhat later for second hand?)

NUMÉRO DIKTYON: 72059

CATALOGUE (later than Turyn 1957): D. Harlfinger, *Griechische Handschriften und Aldinen* 1978, 42–45.

EURIPIDEAN CONTENTS: the first 3 folios are later replacements; 4r–27r: Hec. 91–1295; 27r: Thom. synopsis to Or.; 27v: arg. Or.; 28r–62v: Or.; 63r: arg. Ph., Thom. synopsis to Ph.; 63v–98r: Ph.

TYPE AND FORMAT:

Scholia in a column on the outer edge of the page, and rarely across the top or bottom margin. The additions made by a different scribe (if it is not the same scribe deliberately using a contrasting script) are added in spaces in the scholia block and other free spaces, sometimes in additional very narrow columns in the outer or inner margin of the page. See further under Discussion.

IMAGES USED: microfiche and scans from microfiche; new color digital images (2014)

SELECT BIBLIOGRAPHY: Turyn 61, 164, Matthiessen 50, Mastronarde-Bremer 15, Günther 54–55

FURTHER BIBLIOGRAPHY:

DISCUSSION:

The first hand, known as Gr since Dinforf, added, for much of the triad, but not all, a set of Moschopulean annotation; this stage of annotation is in red ink for Hec. and Or. and Ph. 1–323 (through 69v), but in the same brown ink as the text for Ph. 324–end (70v–98r); occasionally Gr has written Thoman notes instead. A second hand has been given the separate siglum Gu since the time of Dindorf. For this hand a date ca. 1350 or somewhat later is proposed by Harlfinger, but Günther supports Turyn’s view that Gu’s work is closer in date to the work of Gr. Gu has added scholia in a smaller script, in brown ink, crowded around the previous annotation, and the vast majority of these additions are Thoman, though sometimes in a slightly different wording than found in other witnesses, or in agreement with Zm or ZmT against ZZa. In some places, however, as in early parts of Hecuba, Gu adds Mosch. annotation (where Gr had already supplied the Thoman and omitted the Moschopulean). Gu also has a few notes from other sources or possibly of his own creation.

It has become apparent as collations of the Moschopulean and Thoman witnesses have expanded to cover all of the triad that Dindorf’s edition omits quite a number of glosses by both scholars, so that between these omissions and the instances in which Gr’s gloss is Thoman or Gu’s is Moschopulean, Gr/Gu entries in Dindorf give only an approximate and uncertain idea of these two commentaries. The problem is exacerbated by the fact that some elements added by Gu are not from either source.

Like the subsequent hands in a few other manuscripts, the scribe Gu often allows a word already written by Gr to serve as part of the Thoman scholion he is adding. For example,

above εἰ μὴ at Or. 272 the Moschopulean gloss written by Gr is ναὶ τοξευθήσεται, supplying a main clause because the mss generally treated 271 as spoken by Electra and 272 as Orestes' reply to her; the Thoman gloss on the same place is ναὶ βεβλήσεται, but Gu writes only the verb βεβλήσεται above τοξευθήσεται and expects Gr's ναὶ to be read with it.

In a few places there are additions or corrections in an extremely faint red ink that seem to be later than Gr and Gu, and these are recorded as Gr<sup>rec</sup>.

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## SIGLUM: **Dr**

PREVIOUS OR OTHER SIGLA: Mosqu. D in Matthiae

CITY: Moscow (previously Dresden)

COLLECTION: Rossijskij Gosudarstvennyj Archiv Drevnich Aktov (RGADA)

SHELFMARK: Φ.1607, Dresden Da 22

DATE: 14th c.

NUMÉRO DIKTYON: 44398

CATALOGUE (later than Turyn 1957): Katalog der Handschriften der Sächsischen Landesbibliothek zu Dresden, Band I (Dresden 1979), iv (hand-numbered page added as preface), with reprint of the old catalogue F. Schnorr von Carolsfeld, Katalog der Handschriften der Königl. Öffentlichen Bibliothek zu Dresden (Leipzig 1882) [p. 288 for this codex]; for Moscow see [http://rgada.info/poisk/index.php?fund\\_number=1607&fund\\_name=&list\\_number=&list\\_name=&Sk=30&B1](http://rgada.info/poisk/index.php?fund_number=1607&fund_name=&list_number=&list_name=&Sk=30&B1)

EURIPIDEAN CONTENTS: 1r–132r: Euripidean triad; 132v–134r: Triclinian treatise on meters;

(134v?): Moschopulus περί τοῦ εἰδῶλου; (135r?)–246v: Sophoclean triad (OT 1356–end lost).

TYPE AND FORMAT:

Moschopulean glosses and marginal notes, but uncertain how complete a set.

IMAGES USED: None.

SELECT BIBLIOGRAPHY: Turyn 124; Günther 83 [where 'dyads' is a slip for 'triads']

DISCUSSION:

This was one of a group of mss known as the Matthaei mss in the Dresden collection. In the 18th century Christian Friedrich Matthaei purchased them without knowing (according to the Dresden catalogue preface) they had been taken illicitly from Moscow libraries. Turyn, however, had written that they were "purloined" by Matthaei himself. Those not destroyed in World War II bombing were taken back to Moscow in 1947 and are now in the State Archive. Readings (mostly of the text) were first reported in C. D. Beck's edition of Euripides, vol. III (1788) 1019–1063. In reply to my inquiry, staff at the RGADA stated in part: "The manuscript with the works of Euripides has 278 folios. ... We want to warn you that many folios have unreadable or hardly readable text." [Note the discrepancy in the count of folios vs. the catalogue.]

In 2019, through the kind offices of Boris Nikolsky, Dr. Andrey Vinogradov of HSE, School of History, Moscow, examined this codex and reported it has 245 folios and has suffered severe water damage, so that the text is mostly illegible. On a first inspection he succeeded in locating the beginning and ends of the three plays (1r–37v: Hec.; 38r: notes; 38v–83v: Or.;



84r-132e: Phoen.). He detected watermarks, which are all Briquet 9017, suggesting a mid-14th cent. date rather than the 15th cent. as in earlier sources, including Tyurina 44. A further examination with a better-quality ultraviolet lamp allowed him to confirm the presence of many Moschopulean glosses and marginal scholia. I conclude that this is a manuscript with a fairly full set of Moschopulean annotation, but not worth further investigation since there are many other more legible witnesses for such scholia.

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SIGLUM: **Lb**

PREVIOUS OR OTHER SIGLA: Fl. 6 in Matthiae, Dindorf (but the same sometimes refers instead to La)

CITY: Florence

COLLECTION: Biblioteca Medica Laurenziana

SHELFMARK: plut. 31.06

DATE: end of 15th c.

NUMÉRO DIKTYON: 16237

EURIPIDEAN CONTENTS: 1r-46v: Hec. (with dramatis personae at beginning); 47r-v: arg. Or.; 48r-107r: Or.; 107v-108v: arg. Ph.; 108r-170v: Ph.

TYPE AND FORMAT:

Moschopulean scholia, with a few of other types.

IMAGES USED: Online

ONLINE IMAGES: <http://mss.bmlonline.it> ; (old viewer, with download) <http://teca.bmlonline.it/> search for "plut.31.06"

SELECT BIBLIOGRAPHY: Turyn 125; Günther 83

DISCUSSION:

Collated so far only for a few scholia, mainly the ones that were published from Fl. 6 alone in Matthiae and Dindorf.

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SIGLUM: **Lr**

CITY: Florence

COLLECTION: Biblioteca Medica Laurenziana

SHELFMARK: plut.31.17

DATE: 1431

NUMÉRO DIKTYON: 16247

EURIPIDEAN CONTENTS: 1v: later hand's supplement of Hec. 1-24; 2r-47v: (original hand) Hec. 25-end; 49r-v: arg. Or.; 50r-111v: Or. (but 80r-v with Or. 803-830 is a later replacement)

TYPE AND FORMAT:

Partial set of Moschopulean annotation.

HANDS:

Scribe Ioannes (RGK I 201 = II 278), according to subscription on 111v.

IMAGES USED: Online

ONLINE IMAGES: <http://mss.bmlonline.it> ; (old viewer, with download) <http://teca.bmlonline.it/> search for “plut.31.17”

SELECT BIBLIOGRAPHY: Turyn 125–126; Günther 83

DISCUSSION:

Not yet studied.

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## SIGLUM: **Pa**

PREVIOUS OR OTHER SIGLA: Xf in Diggle OCT, Orestes

CITY: Paris

COLLECTION: Bibliothèque Nationale

SHELFMARK: grec 2801

DATE: 1350–1400

NUMÉRO DIKTYON: **52438**

EURIPIDEAN CONTENTS: 1r: notes on Hec. (not by main hand); 1v: arg. Hec.; 2r–36v: Hec.; 37r–v: arg. Or.; 38r–83v: Or.; 84r–v: arg. Ph.; 85r–132v: Ph.

TYPE AND FORMAT:

Moschopulean scholia, modified.

IMAGES USED: Online

ONLINE IMAGES: <http://gallica.bnf.fr/ark:/12148/btv1b10722983z>

SELECT BIBLIOGRAPHY: Turyn 142; Matthiessen 44; Günther 46

DISCUSSION:

Not yet studied.

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## SIGLUM: **Pk**

PREVIOUS OR OTHER SIGLA: Xc in Diggle for Or.; C.C.C. in Matthiae, C in Porson

CITY: Cambridge

COLLECTION: Corpus Christi College, Parker Library

SHELFMARK: 403

DATE: end of 15th c.

NUMÉRO DIKTYON: **11831**

EURIPIDEAN CONTENTS: 1r–30r: Hec.; 30r–v: arg. Or.; 31r–72v: Or.; 73r: arg. Ph.; 73v–118r: Ph.

TYPE AND FORMAT:

Moschopulean with some others.

IMAGES USED: Online

ONLINE IMAGES: <https://parker.stanford.edu/parker/catalog/zx044gq7026>

SELECT BIBLIOGRAPHY: Turyn 123; Matthiessen 22 n. 16 and 17; Diggle 10; Günther 82

DISCUSSION:

## Manuscripts with Thoman scholia

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### SIGLUM: **Z**

CITY: Cambridge

COLLECTION: University Library

SHELFMARK: Nn 3.14 (first half, preceding Zd)

DATE: probably 1320–1330

NUMÉRO DIKTYON: 12244

EURIPIDEAN CONTENTS: 1r–v: vita Eur.; 1v–2r: Thoman synopsis to Hec.; 2v–14v, 16r–32v: Hec. 1–552, 593–1295 (15r–v with Hec. 553–592 is a 15th-century replacement); 32v–33r: Thoman synopsis to Or.; 33v–77r: Or.; 77r–v: Thoman synopsis to Ph., and dram. pers.; 78r–121v: Ph.

TYPE AND FORMAT:

Thoman annotation. The text is in a single column of various lengths (often 20–21 lines).

The discursive scholia are in the side margin block, occasionally extending for a few lines in the bottom block when scholia are dense, much more rarely using a few lines in the top margin.

On 92r–v (Ph. 617–656) there is exceptionally a very narrow column of scholia in the inner margin.

HANDS:

See under discussion.

IMAGES USED: microfilm, and nire recently digitized images from black and white microfilm; some autopsy June 2010

SELECT BIBLIOGRAPHY: Turyn 44–47, Matthiessen 50, Mastronarde-Bremer 11, Diggle 11–12, Günther 95–96; Smith, “Tricliniana II,” 223–225; Gaul 2011, 389–392

DISCUSSION:

The text and annotation on the triad are the product of several scribes working in tandem (see Günther’s description). The marginal scholia were written in black by Ioannes Zeianos (noteworthy for especially exuberant upsilons, omegas, and deltas in litagure), and the supralinear notes are almost all by the rubricator (who also did the initials of the marginal notes): both of these are referred to as Z, as they represent the main work of entering the Thoman commentary. The red ink appears quite faint on the images and has entirely disappeared over the top line of some pages, where water damage has apparently occurred (sometimes these can be made out by autopsy). A few supralinear notes are added in dark ink, which I record as Z<sup>c</sup> (Günther uses Z<sup>a</sup>). These are added later than the rubricator’s glosses. At Or. 362 Z<sup>c</sup> added the abbreviation for the ending -ων on πλῆσιάζων and ἐλλυμενίζων, which the rubricator had

left without ending; at 421 the gloss was first ἐφθάρη in red, but Z<sup>c</sup> added σᾶν in black. There is also a later hand, Z<sup>2</sup>, who uses a light brown ink. This is hard to distinguish on the microfilm, and Günther reports that Z<sup>2</sup> sometimes rewrites faded glosses of Z. With Z<sup>rec</sup> I record the annotations of the later placement for Hec. 553–592, where several of the glosses are Thoman, but the discursive notes are not.

On the dating see Gaul 391–392, detailing the controversy and disputing the dating 1330–1350 advocated by Wilson (whence Mastronarde–Bremer) on the basis of style of script and by Günther on his reading of a watermark that Gaul has identified differently.

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SIGLUM: **Za**

CITY: London

COLLECTION: British Library

SHELFMARK: Arundel 540

DATE: 15th cent. (ca. 1450–1475 according to Günther, based on watermarks)

NUMÉRO DIKTYON: 39291

EURIPIDEAN CONTENTS: 3r–5v, 8r–37v: Hec. 35–151, 233–1295; 37v: (fragment of) arg. Or.;

38r–v: Thoman synopsis to Or.; 39r–88r: Or.; 88r–90r: Thoman synopsis to Ph. and dram. pers.;

90r–135v: Ph. 1–1563

TYPE AND FORMAT:

Mostly Thoman annotation, but in most of the second half of Hecuba Moschopulean glosses and glosses shared with recentiores or Y<sup>a</sup> outnumber Thoman glosses, and there are also a few Moschopulean discursive notes and exegetic notes not seen in the other Thoman witnesses used here. The text is in a single column of 17 lines. The discursive scholia are in narrow column in the side margin block, occasionally extending for a few lines in the bottom block when scholia are dense, much more rarely using a few lines in the top margin.

HANDS:

Text and annotation are the work of a single hand. As with some other late hands, there is in this scribe's work often very little difference between the appearance of acute and grave accents, and it is not useful to record all the cases of ambiguity or of definite acutes in place of graves.

IMAGES USED: digitized images from black and white microfilm; better color images now available online

ONLINE IMAGES: [http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Arundel\\_MS\\_540](http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Arundel_MS_540)

SELECT BIBLIOGRAPHY: Turyn 99–100, Matthiessen 50–51, Diggie 12, Günther 97–98

DISCUSSION:

This witness is a twin of Z in the scholia as in the text, and the occasional differences in the scholia between ZZa and ZmGu were interpreted by Turyn as evidence for two Thoman recensions. Günther regards ZZaT as representative of a pure Thoman collection and ZmGu as adding non-Thoman elements, reflecting a different location (Thessalonica for the version of ZZaT and Constantinople for the additional material in ZmGu). There are, however, many

agreements of T with ZmGu against ZZa, so a full evaluation of the nature and origin of the distinctive scholia of ZmGu (or TZmGu) will have to await investigation based on the whole triad.

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SIGLUM: **Zb**

CITY: Vatican City

COLLECTION: Biblioteca Apostolica Vaticana

SHELFMARK: Vaticanus graecus 51

DATE: 1320–1330

NUMÉRO DIKTYON: **66682**

EURIPIDEAN CONTENTS: 1r–32v: Hec. 28–1295; 32v: arg. Or.; 33r–38v: Or. 1-274a; 39r–47v: Or. 368–809; 48r–66r: Or. 863–1693; 66r–67v: Thoman synopsis to Ph.; 67v–103v: Ph.

TYPE AND FORMAT:

Thoman annotation, fairly complete for some stretches of the triad but almost completely absent in other portions. In some sections of the triad, the hand Zb<sup>2</sup> adds many Moschopulean glosses, but also others. The text is in one column, the length of which varies greatly in different sections. The scholia occupy either the side margin alone or both the side margin and a few lines in the bottom block. Very rarely, a few lines of the top margin are used.

HANDS:

See under discussion.

IMAGES USED: Digital images from library for 2018; earlier partial microfilm, prints and scans from prints; some autopsy May 2012, thorough autopsy checking March 2019

SELECT BIBLIOGRAPHY: Turyn 100–101, Matthiessen 51, Mastronarde-Bremer 11–12, Diggle 12, Günther 99–100

DISCUSSION:

The inks used vary considerably throughout the manuscript. The text and marginal scholia are in grayish brown ink in Hec., in a dark brown ink in Or.; in Ph. the text is in dark ink but the marginal scholia in red (Zb); similarly the initial glossation is light grayish brown for the first dozen pages of Hec., but thereafter is in red or faint purple for Hec. and in red for Or. and Ph. All of these are recorded as Zb as being the initial entry of the annotation. In some parts there are supralinear additions and corrections in dark ink (Zb<sup>1</sup>), but on pages where everything is in dark ink, this distinction cannot be made. In Hecuba contributions to the annotation by the rubricator who added (not always in red) pers. notae and many of the reference symbols are designated Zb<sup>f</sup>. Finally, Zb<sup>2</sup> designates additions made in various light-colored inks; because the main scribe has an inconsistent and amateurish hand, it is not certain that this is not the same scribe working on various occasions later.

In the Or. section, the marginal scholia are abundant through line 809 on fol. 47v; thereafter the margins are blank, except for very few pages where one or two scholia are added by the rubricator in the side margin or bottom margin.

**SIGLUM: Z1**

CITY: London

COLLECTION: British Library

SHELFMARK: Additional 10057

DATE: 1340–1350 for original part, ca. 1350–1375 for most replacement pages (16th cent. for fols. 1–7)

NUMÉRO DIKTYON: 38827

EURIPIDEAN CONTENTS: (original part) 53r–58v: Or. 18–264; 60r–66v: Or. 303–575; 68r–v: Or. 612–647, 70r–73v: Or. 684–824; 75r–90v: Or. 870–1508 (some folios in wrong order); 92r–95v: Or. 1545–1693; 96r–v: arg. Ph.; 97r–138v: Ph.

TYPE AND FORMAT:

Thoman annotation. The text is in a single column of different length in different sections.

The scholia are in the side margin, with occasional extension into a line or two to form a shallow bottom block.

IMAGES USED: online (an old black and white microfilm is useless for reading the scholia)

ONLINE IMAGES: [http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Add\\_MS\\_10057](http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Add_MS_10057)

SELECT BIBLIOGRAPHY: Turyn 130–131; Mastronarde-Bremer 171; Günther 96–97

DISCUSSION:

See Günther for a full description of the hands and of the replacement pages. The scholia on the original pages are added in red by the original hand, but no annotations are present from Ph. 199 to the end. Occasionally Günther's hand D has added some annotation (Z1<sup>2</sup>). The red ink is faded and often washed out and frequently impossible to make out on microfilm, but on the online images many glosses become, with magnification, partially visible, at least enough to confirm that a Thoman gloss is present.

**SIGLUM: Zm**

CITY: Milan

COLLECTION: Biblioteca Ambrosiana

SHELFMARK: I 47 sup.

DATE: 14th cent. (as early as ca. 1310–1320 acc. to Günther on the basis of watermarks)

NUMÉRO DIKTYON: 42903

EURIPIDEAN CONTENTS: 72r–v: vita Eur.; 72v–73r: Thoman synopsis to Hec.; 73r–v: short metrical treatise; 74r–97r: Hec.; 97r–v: Thoman synopsis to Or.; 98r–125v: Or.; 125v–126r: Thoman synopsis to Ph.; 126v–152v: Ph.

TYPE AND FORMAT:

Thoman annotation. The scholia are in a column varying usually from 28 to 34 lines in length. For the discursive scholia, in order of frequency, one can find pages using only the side block for scholia, others using the side and bottom, and fewer using top and side, and very few using all three positions. Occasionally some shorter notes are positioned in the inner margin or a gap between the side block and the text (intermarginally).

IMAGES USED: microfilm; digital images from library (unfortunately, grayscale); some autopsy checking 2015

SELECT BIBLIOGRAPHY: Turyn 182, Matthiessen 51, Mastronarde-Bremer 12, Diggle 12–13, Günther 98–9, Gaul 2011, 393–394

DISCUSSION:

See Günther for description of the hands involved in writing this codex and for remarks on the ink; the glosses are often in a lighter ink than the text and marginal scholia, but all by the same hand. A few glosses are in darker ink ( $Zm^2$ ), added after the ones in lighter ink. Many  $Zm^2$  entries seem to be taken from non-Thoman sources. But on many pages the distinction between  $Zm$  and  $Zm^2$  cannot be accurately determined on the grayscale images, and readers are warned not to put too much weight on the distinction. In *Hecuba* 1–500 I have found some glosses that lack diacritics and have very frequent errors of  $\epsilon/\alpha$ ,  $\iota/\epsilon\upsilon$ , and  $\omicron/\omega$ , and this hand is termed  $Zm^{rec}$ . Later in *Hecuba* I have found some notes added in a light ink (perhaps light red or purple) that I tentatively record as  $Zm^r$ , pending renewed inspection of the original at some time in the future.

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## SIGLUM: **Zu**

CITY: Uppsala

COLLECTION: Universitetsbibliotek

SHELFMARK: graec. 15

DATE: first half of 14th cent.

NUMÉRO DIKTYON: 64428

EURIPIDEAN CONTENTS: 9r–44r: *Hec.* 28–1295; 44v–45r: arg. Or.; 45v–85r: Or.; 85r–86v: *Thom.* synopsis to Ph., dram. pers.; 86v: Ph. 1–16; 87r–v: Ph. 101–149; 88r–v: Ph. 17–58; 89r–v: Ph. 341–385; 90r–93v: Ph. 150–340; 94r–119v: Ph. 386–1593

TYPE AND FORMAT:

Thoman marginal scholia (along with others, including some metrical scholia) are found up to 29r (sch. *Hec.* 676), but on only a few pages of the remainder of *Hec.* and of *Orestes*, where the supralinear notes may be fairly long; then *Phoen.* again features fuller marginal scholia. Some Thoman glosses, but also glosses of other origins. The text is in a single column normally of 21–22 lines, with scholia (when present) in the side margin or side and bottom, rarely also in the top margin.

IMAGES USED: Images digitized from black and white microfilm; online color images became available in 2019

ONLINE IMAGES: <https://www.manuscripta.se/ms/100015>

SELECT BIBLIOGRAPHY: Turyn 185–186, 164, Matthiessen 52, M-B 12, Diggle 13, Günther 223–224

DISCUSSION:

In the portion collated so far, everything appears to have been written by one hand. For *Orestes* 1–500, some of Zu's glosses are the same as those in main Thoman manuscripts, but

many are not, and Zu here contains none of the longer marginal Thoman scholia. This part of the manuscript may not be typical, and the rest of the manuscript remains to be explored.

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SIGLUM: **Zv**

CITY: Vatican City

COLLECTION: Biblioteca Apostolica Vaticana

SHELFMARK: Vaticanus graecus 1824

DATE: early 14th cent. (perhaps ca. 1315; Bianconi 117)

NUMÉRO DIKTYON: **68453**

EURIPIDEAN CONTENTS: 31r–37v; Ph. 296–673; 38r–53v; Ph. 937–1766

TYPE AND FORMAT:

Thoman annotation. For marginal scholia, all three areas, top, side, and bottom, are used, in various combinations.

IMAGES USED: Prints from the 1980s, and digitized versions of those prints.

ONLINE IMAGES: (from microfilm) [https://digi.vatlib.it/view/MSS\\_Vat.gr.1824](https://digi.vatlib.it/view/MSS_Vat.gr.1824)

SELECT BIBLIOGRAPHY: Mastronarde GRBS 1985, 99–102; Gaul 307

DISCUSSION:

Closely related to Zm in its text; scholia not yet examined in detail.

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SIGLUM: **Gu**

CITY: Wolfenbüttel

COLLECTION: Herzog August Bibliothek

SHELFMARK: Gudianus gr. 15

DATE: 1320–1330 (or somewhat later for second hand?)

NUMÉRO DIKTYON: **72059**

EURIPIDEAN CONTENTS: See under Gr.

TYPE AND FORMAT:

See under Gr.

IMAGES USED: Digital images.

SELECT BIBLIOGRAPHY: See under Gr.

DISCUSSION:

See under Gr.

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## Manuscripts with Triclinian scholia

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**SIGLUM: T**

CITY: Rome

COLLECTION: Biblioteca Angelica

SHELFMARK: greco 14

DATE: 1300–1325

NUMÉRO DIKTYON: 55921

EURIPIDEAN CONTENTS: The following are the pages written by Triklinius, in brownish ink, with angular breathings; unless otherwise noted: 1r–2r: epitome of Hephaestion; 2v–3r: Triclinian treatise ἰστέον ὅτι κτλ; 3r–v: περί σημείων τῆς κοινῆς συλλαβῆς; 4r: Mosch. vita; 4v: Mosch. περί τοῦ εἰδώλου; 5r–v: Thoman vita; 5v–6r: Thoman synopsis to Hec., dram. pers.; 6v–21v: Hec. 1–490 [black ink on 5–7, 13–18, 21; also on 4 Mosch. life and Mosch. on eidolon are in black but with angular breathings, like the brownish ink pages]; 25r–26v: Hec. 629–670; 33r–34v: Hec. 897–935; 37r–41v: Hec. 1010–1124; 46v (bottom of page only)–47v: Thoman synopsis to Or., dram. pers. (with some Mosch. sch. added bottom 47v in Triclinius' final stage) [black ink for arg. Or., brownish ink Mosch. sch. on 47v]; 52r–54v: Or. 145–224; 57r–59v: Or. 297–373; 71r–73v: Or. 772–840 [black ink 71]; 77r–79v: Or. 952–1022; 86r–100v: Or. 1240–1575; 104r: Or. 1682–1693; 104v–105v: Thoman synopsis to Phoen., dram. pers. [black ink]; 109r–120v: Ph. 103–384; 127r–131v: Ph. 601–712 [127 in black ink]; 134r–136v: Ph. 784–850; 141r–144v: Ph. 994–1081; 149r–154v: Ph. 1227–1375; 158r–162v: Ph. 1485–1602; 166r–167v: Ph. 1710–1760. The following are the pages by the scribe who copied originally the text (the scholia on these pages are virtually all by Triclinius: see below): 22r–24v: Hec. 491–628; 27r–32r: Hec. 671–896; 35r–36v: Hec. 936–1009; 42r–46v: Hec. 1125–1295; 48r–51v: Or. 1–144; 55r–56v: Or. 225–296; 60r–70v: Or. 374–771; 74r–76v: Or. 841–951; 80r–85v: Or. 1023–1239; 101r–103v: Or. 1576–1681; 106r–108v: Ph. 1–102; 121r–126v: Ph. 385–600; 132r–133v: Ph. 713–783; 137r–140v: Ph. 851–993; 145r–148v: Ph. 1082–1226; 155r–157v: Ph. 1376–1484; 163r–165v: Ph. 1603–1709. Folio 168r is a later replacement page with Ph. 1761–1766.

## TYPE AND FORMAT:

Moschopulean and Thoman glosses and scholia, metrical scholia of Triclinius and a few additional glosses and also some marginal scholia in which he justifies a variant or emendation. In addition to using the side, top and bottom blocks as needed according to the density of annotation, Triclinius sometimes has, on the pages with his long scholia describing lyric cola, an additional column: usually the side block contains two columns instead of one, but on a few pages with short cola in the text, one column is placed on each side of the relatively narrow text column. More rarely he writes scholia in a very narrow column in the inner margin.

## HANDS:

Demetrius Triclinius for many whole pages and for most of the annotation on other pages. See RGK I #104, II #136, III #170.

IMAGES USED: new digital images (color for Hec. 1179–end and Orestes, grayscale for the remainder); some autopsy checking 2012, 2017, 2019.

SELECT BIBLIOGRAPHY: Turyn 23–41, Matthiessen 52–53, M-B 13, Diggle 13, Günther 36–38.

## DISCUSSION:

T is the working copy of Demetrius Triclinius. Triclinius' working method has been described in detail by Turyn and Günther and may be summarized here. He began with a manuscript of the triad plays written by someone else ca. 1300–1310; this scribe, generally referred to as T<sup>z</sup>, wrote a few Thoman annotations on some folios of Phoenissae, according to Turyn (I have detected a few in *Orestes* and used the same modified siglum for them). In a first stage ca. 1315 Triclinius, using black ink and rounded breathing signs, added Thoman prefatory material and Thoman scholia and glosses, replacing or adding some pages (to contain the life and Thoman prefatory material). In a second stage ca. 1319–1325, using black ink and angular breathings, he added the Moschopulean life, Moschopulus' short text *περὶ τοῦ εἰδῶλου* that precedes *Hecuba*, the Moschopulean scholia and glosses, and some of his own scholia. In a third phase ca. 1325, now using brown ink and angular breathings, Triclinius added a few more of his own notes to the surviving original pages and also replaced almost all the pages containing lyric passages. He used these new pages to rewrite neatly those pages on which he had presumably added the working versions of his metrical scholia and made changes to the colon divisions. At this stage he also added the first three pages of the codex containing his version of an epitome of Hephaestion's 'Handbook of the Nine Meters' and two short metrical texts of his own composition (available on this site). In the current edition I use the siglum T unmodified when a whole page is written by T at any stage and I use T<sup>3</sup> only in places where Triclinius has added something in brown ink to a page previously annotated in black ink. Note that the substantial metrical scholia are all from the third phase, in brown ink. De Faveri's edition marks most of the other Triclinian notation she recorded (long marks and the like) as T<sup>1/2</sup>.

Moschopulean scholia and glosses are marked with a cross before the item (I show this by using the modified siglum T<sup>+</sup>), or else a cross immediately above the first word of a gloss if the word was already present as a Thoman gloss (this is indicated by T<sup>+</sup>). (Note, however, that there are here and there a few Moschopulean glosses to which he has failed to add a cross at all or Moschopulean-Thoman glosses with which he has used a cross before instead of a cross above.) Thoman marginal scholia have an enlarged initial. Triclinius' own scholia are also preceded by a cross, but he also adds *ἡμέτερον* in the margin beside or above the note (converted to *τρικλινίου* in the copy Ta).

Although Triclinius tells us explicitly that the two sets of scholia he adds are by Manuel Moschopulos and Thomas Magister, it should be noted that he felt free to make minor changes in wording. For instance, when he changes a reading in the text of a play, he may alter the wording of the Thoman or Moschopulean scholion to match, as in *Phoen.* 1041, where he changes transmitted *ὄποτε* to *ᾗτε* for metrical reasons and he also substitutes *ᾗτε* for *ὄποτε* in both long paraphrasing scholia on this part of the stanza.

One peculiarity of T<sup>z</sup>'s writing that can be deceptive is that the diacresis on iota or upsilon is sometimes written without lifting the pen between the two dots, resulting in a stroke that looks very like the macron. This misled De Faveri in one or two places and also misled a student of mine who did a preliminary collation of some of T.

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SIGLUM: **Ta**

CITY: Vatican City

COLLECTION: Biblioteca Apostolica Vaticana

SHELFMARK: Urbinas graecus 142

DATE: second quarter of 14th cent. (watermarks are reported to suggest 1340–1350; notes on the added pages 4r and 5r and on 187r indicate the book was being read and studied in 1442/3, 1446, and 1451)

NUMÉRO DIKTYON: 66609

EURIPIDEAN CONTENTS: 1r–2r: epitome of Hephaestion; 2v–3r: Triclinian treatise ἱστῆόν ὄτι κτλ.; 3r–v: περί σημείων τῆς κοινῆς συλλαβῆς; 4r–7v: slightly later insertions (described by Turyn 195); 8r–v: Mosch. vita; 8v–9r: Mosch. περί τοῦ εἰδῶλου; 9r–10r: Thoman vita; 10r–v: Thoman synopsis to Hec., dram. pers.; 11r–55v: Hec.; 56r–57r: Thom. synopsis to Or., dram. pers.; two sch. on Or. 1–2; 57v–120v: Or.; 121r–122r: Thom. synopsis to Ph., dram. pers.; 122v–186v: Ph.

TYPE AND FORMAT:

Moschopuleanm, Thoman, and Triclinian commentaries copied from T. The layout shows the same variety of formats as T, but Ta does not match T's pagination, and Ta sometimes moves scholia to a different position (e.g., placing some glosses in the margin rather than crowded above the line as in T, or vice versa).

HANDS:

The scribe has been identified with the scribe who wrote folios 24r–34r of Gr/Gu.

IMAGES USED: images digitized from microfilm (the same that are now online); some autopsy checking 2017.

ONLINE IMAGES: (digitized from black and white microfilm) [https://digi.vatlib.it/view/MSS\\_Urb.gr.142](https://digi.vatlib.it/view/MSS_Urb.gr.142)

SELECT BIBLIOGRAPHY: Turyn 194–196, 164, Matthiessen 53, M-B 13, Mastronarde GRBS 16 (1985) 104–106, Diggle 13, Günther 124–125, Gaul 2011, 397

DISCUSSION:

A very faithful copy, or perhaps a copy of a copy of, T, useful for places where T is lost or difficult to read (some pages have extensive marginal damage, for instance, fol. 81r–v, where the poetic text is intact, but the outer margin with several scholia is lost). The collation of Or. 1–500 reveals that Ta omits a few notes and a little more often omits the cross that T has in front of a Moschopulean gloss. In addition, Ta did not understand the distinction between Triclinius' placement of some crosses in front as opposed to above the beginning of the gloss; therefore, Ta usually places his crosses in front: that is, when T is too damaged to read, Ta may give a misleading impression that a gloss is purely Moschopulean when Triclinius marked it as a shared Thoman and Moschopulean gloss. When Ta is used because T is lost, the siglum Ta<sup>+</sup> indicates that Ta has a cross before the item. One or two glosses not in T have been added in Ta by a later hand, Ta<sup>2</sup>.

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## Miscellaneous later manuscripts with scholia

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### SIGLUM: **Ad**

CITY: Mt. Athos

COLLECTION: Μονὴ Διονυσίου

SHELFMARK: 334

DATE: 15th c.

NUMÉRO DIKTYON: 20302

EURIPIDEAN CONTENTS: 32r: Vita; 32v: arg. Hec.; 33r-: Hec.; 78v-: arg. Or.; 79v-: Or.;

136v-137r: arg. Ph.; 137v-185v, 202r-208r, 209r-209v: Ph.

TYPE AND FORMAT:

Sparse Moschopulean annotation is reported by others.

IMAGES USED: microfilm and microfiche (not complete for Hec.)

SELECT BIBLIOGRAPHY: Turyn 121-122; Matthiessen 37, M-B 13

DISCUSSION:

Collated only for arg. and Or. 1-500 so far.

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### SIGLUM: **At**

CITY: Mt. Athos

COLLECTION: Μονὴ Βατοπεδίου

SHELFMARK: 671

DATE: 1420-1443

NUMÉRO DIKTYON: 18815

CATALOGUE (later than Turyn 1957): Cf. R. S. Stefec, *Mitteilungen aus Athos-Handschriften, Wiener Studien* 127 (2014) 121-150 (132-137 on At)

EURIPIDEAN CONTENTS: fol. 93r: vita; 93r-v: arg. Hec.; 93v-120v: Hec.; 120v-121r: arg. Or.;

121r-155r: Or; 155r-156v: arg. Ph.; 156v-190v: Ph.

HANDS:

Gerard (or Girard) of Old Patras: R.G.K. I.80 = II.107 = III.144; P.L.P. 4142; N.G. Wilson in *Revue d'histoire des textes* 4 (1974) 139-142.

IMAGES USED: microfiches and prints for various parts

SELECT BIBLIOGRAPHY: Turyn 121, Mastronarde-Bremer 14, Diggles 11, Günther 81

DISCUSSION:

The date is assigned because of the known period of activity of the scribe. Not yet explored or included in collations. According to old notes, in Ph. there are a very few old scholia by Ger-

ard in the ink of the main text; some Moschopulean glosses in lighter ink (red, according to Steffec's description). See Günther for description of scholia on Orestes by Gerard and by a later hand.

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SIGLUM: **HI**

PREVIOUS OR OTHER SIGLA: J in Porson

CITY: London

COLLECTION: British Library

SHELFMARK: Harley 6300

DATE: 1500–1525

NUMÉRO DIKTYON: 39695

EURIPIDEAN CONTENTS: 1r–v: vita; 1v–2r: arg. Hec.; 2r–43r: Hec.; 43v–44r: arg. Or.; 44v–96v: Or.; 97r–v: arg. Ph.; 98r–164r: Ph.

TYPE AND FORMAT:

A few Moschopulean scholia on Hec. and Or.; on Phoen., the scholia are old, related to those found in Rf.

IMAGES USED: Online.

ONLINE IMAGES: [http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Harley\\_MS\\_6300](http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Harley_MS_6300)

SELECT BIBLIOGRAPHY: Turyn 131; Mastronarde-Bremer 171; Günther 84

DISCUSSION:

Not yet studied.

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SIGLUM: **Hn**

PREVIOUS OR OTHER SIGLA: Haun in Diggle, C in Prinz-Wecklein

CITY: Copenhagen

COLLECTION: Det Kongelige Bibliotek

SHELFMARK: Gamle Kongelig Samling [GKS] 417

DATE: ca. 1475

NUMÉRO DIKTYON: 37158

CATALOGUE (later than Turyn 1957): B. Schartau, *Codices Graeci Haunienses. Ein deskriptiver Katalog des griechischen Handschriftenbestandes der Königlichen Bibliothek Kopenhagen, Copenhagen 1994, 99–100*

EURIPIDEAN CONTENTS: 1r–v: arg. Med.; 2r–29r: Med.; 29v–30r: arg. Hec.; 30r–55r: Hec.; 55v–56r: arg. Or.; 56v–89v: Or.; 90r–91r: arg. Ph.; 91v–124v: Ph.; 125r–139v: sch. on Ph. 1–267; 140r–v: arg. Hipp.; 141r–168v: Hipp.; 169r–v: arg. Alc.; 170r–190v: Alc.; 190v–191r: arg. Andr.; 191v–217r: Andr.; 217r–v: arg. Tro.; 217v–243r; 243r–v: arg. Rh.; 244r–263r: Rh.

IMAGES USED: Scans of Turyn photos (all non-triad plays, and a few folios of Hec. and Ph., including the scholia block); microfilm for arg. and text of Ph. No image yet for arg. Or.

SELECT BIBLIOGRAPHY: Turyn 329, Matthiessen 42, Mastronarde GRBS 26 (1985) 102–104

FURTHER BIBLIOGRAPHY: See Schartau's catalogue entry.

DISCUSSION:

May be collated for argumenta; there is a single brief annotation on Medea 500; otherwise the only scholia are found in an extensive block following Phoen., on fol. 125r-139v: the Peisander scholion and Phoen. arg 10 (Mastronarde, Teubner) are followed by old scholia on Phoen. 1–267.

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## SIGLUM: **J**

CITY: Cambridge

COLLECTION: University Library

SHELFMARK: Nn.3.13

DATE: ca. 1480

NUMÉRO DIKTYON: 12243

EURIPIDEAN CONTENTS: 9r: vita; 9v: Hec.; 69r–138r: Or.; 165r–186v: another copy of Hec. 715-end; 187r: arg. Or.

TYPE AND FORMAT:

in the first part, mixture of Moschopulean and Thoman annotations with some old and other notes; in the second copy of Hec., Thoman notes.

IMAGES USED: microfilm

SELECT BIBLIOGRAPHY: Turyn 208–208; Matthiessen 50; Diggle 11; Günther 244

DISCUSSION:

Not yet explored by me. See the discussion of Günther 244–254.

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## SIGLUM: **La**

PREVIOUS OR OTHER SIGLA: Fl. 6 in Matthiae, Dindorf (but the same sometimes refers instead to Lb)

CITY: Florence

COLLECTION: Biblioteca Medica Laurenziana

SHELFMARK: plut. 91sup.06

DATE: ca. 1495

NUMÉRO DIKTYON: 16866

EURIPIDEAN CONTENTS: 1r–v: arg. Hipp.; 2r–52v: sch. Hipp.; 53r: arg. Alc.; 53v–64v: sch. Alc.; 65r: arg. Med.; 65r–96v: sch. Med.; 97r–109r: sch. Andr.

TYPE AND FORMAT:

Old scholia copied from B.

HANDS:

Written mostly by Aristobulus Apostolis = Arsenius, with some parts written by Marcus Musurus and Michael Souliardes.

IMAGES USED: Online

ONLINE IMAGES: <http://mss.bmlonline.it> ; (old viewer, with download)<http://teca.bmlonline.it/> search for "plut.91sup.06"

SELECT BIBLIOGRAPHY: Turyn 365–366; Cavarzeran 26

DISCUSSION:

The date is estimated from the watermark, as reported by A. Cataldi Palau, *Italia Medioevale e Umanistica* 45 (2004) 305.

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SIGLUM: **Le**

CITY: Leiden

COLLECTION: Bibliotheek der Rijks-Universiteit

SHELFMARK: Vossianus gr. Q 33

DATE: 1475–1500

NUMÉRO DIKTYON: 38140

EURIPIDEAN CONTENTS: 1r–3r: versions of *vita*, and Mosch. *περὶ τοῦ εἰδῶλου*; 3r: arg. Hec.;

3v–31r: Hec. 1–395, 743–end; 33r–35v: arg. Or.; 36r–89r: Or.; 92r–96v: arg. Ph.; 97r–163v: Ph.

TYPE AND FORMAT:

Mixture of old and younger scholia.

HANDS:

Written by Michael Soudiardis.

IMAGES USED: None.

SELECT BIBLIOGRAPHY: Turyn 339; Günther 120

DISCUSSION:

Scholia in *Le* used by Valckenaer, who transcribed them.

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SIGLUM: **Lp**

CITY: Florence

COLLECTION: Biblioteca Medica Laurenziana

SHELFMARK: plut.31.21

DATE: 1450–1475

NUMÉRO DIKTYON: 16251

EURIPIDEAN CONTENTS: 1v–2r: *vita*; 2r–v: arg. Hec.; 3r–36r: Hec.; 36v–38r: arg. Or.; 38v–82v:

Or.; 83r–84r: arg. Ph.; 84v–130v: Ph.

TYPE AND FORMAT:

Moschopulean by the main scribe, with some Thoman and old added by another hand .

IMAGES USED: Online; microfilm of Or., parts of Hec. and Ph.

ONLINE IMAGES: <http://mss.bmlonline.it> ; (old viewer, with download) <http://teca.bmlonline.it/> search for "plut.31.21"

SELECT BIBLIOGRAPHY: Turyn 126, Günther 154

DISCUSSION:

Not yet studied by me.

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SIGLUM: **Mb**

CITY: Venice

COLLECTION: Biblioteca Nazionale Marciana

SHELFMARK: greco 620 (coll. 890)

DATE: 1420–1430

NUMÉRO DIKTYON: **70091**

CATALOGUE (later than Turyn 1957): E. Mioni, *Bibliothecae divi Marci Venetiarum codices Graeci manuscripti. Thesaurus antiquus*, 2: Codices 300–625. (Roma 1985) 545–546

EURIPIDEAN CONTENTS: 1r–32r: Hipp. 63–291, 345–end; 32v–33r: arg. Andr.; 33r–v: arg. Med.

TYPE AND FORMAT:

A few scholia on Hipp.

IMAGES USED: None.

SELECT BIBLIOGRAPHY: Turyn 375; Cavarzeran 48

DISCUSSION:

Copied from A, according to Turyn and Cavarzeran.

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SIGLUM: **Mu**

CITY: Venice

COLLECTION: Biblioteca Nazionale Marciana

SHELFMARK: Marc. gr. IX 10 (coll. 1160)

DATE: ca. 1494–1500

NUMÉRO DIKTYON: **70462**

CATALOGUE (later than Turyn 1957): E. Mioni, *Bibliothecae divi Marci Venetiarum codices Graeci manuscripti. Volumen III codices qui in nonam, decimam undecimam inclusos et supplementa duo continens* (Roma, 1972) 12–13

EURIPIDEAN CONTENTS: 1r–32v: Hec.; 33r–v: arg. Or.; 34r–85v: Or.; 86r–v: arg. Ph.; 87r–134v: Ph.; 135r–v: arg. Hipp.; 136r–179v: Hipp.; 181r: arg. Med.; 181v–214v: Med.; 215r: arg. Alc.; 215v–241v: Alc.; 242r: arg. Andr.; 242v–272r: Andr.

TYPE AND FORMAT:

Old scholia (copied from B) Hec. 533–end and the other plays; Palaeologan scholia on Hec. 1–532.

IMAGES USED: None.

SELECT BIBLIOGRAPHY: Turyn 375–376; Cavarzeran 27

FURTHER BIBLIOGRAPHY: See also J. Cavarzeran, *Prometheus* 40 (2014) 3–37.

DISCUSSION:

The scholia throughout are copied from B.

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SIGLUM: **N**

CITY: Naples

COLLECTION: Biblioteca Nazionale

SHELFMARK: IL.F.41

DATE: early 16th cent. (later than Aldine edition)

NUMÉRO DIKTYON: **46210**

CATALOGUE (later than Turyn 1957): M. Formentin, *Catalogus Codicum Graecorum Bibliothecae Nationalis Neapolitanae*, 2 (Roma 1995) 169–172

EURIPIDEAN CONTENTS: 25r–v: Tricl. Life; 26r–27r: arg. Hec.; 27v–65r: Hec.; 66r–v: arg Or.; 67r–107r: Or. 1–1151; 110r–v: arg. Andr.; 111r–143r: Andr.; 144r–v: arg. Hipp.; 144v–182v: Hipp.; 184r–205r: block of scholia on Hipp.; 206r–207r: arg Ph.; 207v–249r: Ph.

IMAGES USED: scans of Turyn photos (not a complete set for this ms)

SELECT BIBLIOGRAPHY: Turyn 345–346, Matthiessen 129, Cavarzeran 34–35

DISCUSSION:

Not yet explored much; probably of little importance for the triad.

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SIGLUM: **Ne**

CITY: Naples

COLLECTION: Biblioteca Nazionale

SHELFMARK: Vindobonensis graecus 17

DATE: ca. 1500

NUMÉRO DIKTYON: **45973**

EURIPIDEAN CONTENTS: 1r: arg. Hec.; 1v–38r: Hec.; 39r–v: arg. Or.; 39v–84r: Or.; 84v–85v: arg. Ph.; 85v–138v: Ph.; 139r–v: arg. Hipp.; 139v–183v: Hipp.; 184r–v: arg. Med.; 184v–228r: Med.; 228r–v: arg Andr.; 228v–263r: Andr.

IMAGES USED: digital images from library

SELECT BIBLIOGRAPHY: Turyn 348–351; Matthiessen 129; M. Grimaldi, “Gli scolii all’ Ippolito di Euripide nel Cod. Neapol. Vind. Gr. 17,” *Rendiconti della Accademia di Archeologia Lettere e Belle Arti*, nuova ser., 68 (1999) 39–51; Cavarzeran 49–40.

DISCUSSION:

Not yet explored very much; Matthiessen doubts Turyn’s claim that the triad was transcribed directly from R.

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SIGLUM: **Pb**

CITY: Paris

COLLECTION: Bibliothèque Nationale

SHELFMARK: grec 2810

DATE: late 15th c.

NUMÉRO DIKTYON: **52447** 52447

EURIPIDEAN CONTENTS: 1r–47r: Hec.; 47r–48r: arg. Or.; 48r–99v: Or.

TYPE AND FORMAT:

Not yet determined. Many glosses and some discursive scholia, mostly in side margin, occasionally with a few lines in top or bottom margins.

IMAGES USED: Online.

ONLINE IMAGES: (digitized from black and white microfilm) <http://gallica.bnf.fr/ark:/12148/btv1b107229278/>

SELECT BIBLIOGRAPHY: Turyn 353; Matthiessen 44; Günther 241

DISCUSSION:

Not yet studied.

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## SIGLUM: **Ph**

PREVIOUS OR OTHER SIGLA: Pr in Cavarzeran; Par. D in Matthiae; P. or Par. 2818 in Dindorf

CITY: Paris

COLLECTION: Bibliothèque Nationale

SHELFMARK: grec 2818

DATE: ca. 1500

NUMÉRO DIKTYON: 52456

EURIPIDEAN CONTENTS: 1r–2v: arg. Hipp. not by the main hand; 3r–25v: sch. Hipp. (marginal sch. from B); 26r–48r: sch. Ph.; 48v–75v: sch. Or.; 76r–85v: sch. Hec.; 95r: arg. Hipp.; 95r–125v: Hipp. text and interlinear annotations from B; 127r–156r: arg. Med, Med. text and sch.; 161r–186v: arg. Andr., Andr. text and sch.; 189r–212r: arg. Alc., Alc. text and sch.

TYPE AND FORMAT:

Old scholia copied from B, with modifications. Blocks of scholia only for Hipp. and triad plays, glosses on text of Hipp., then both glosses and scholia in side block (occasionally bottom block too) with the texts of the remaining plays.

HANDS:

Michael Suliardos

IMAGES USED: Online

ONLINE IMAGES: (digitized from black and white microfilm) <http://gallica.bnf.fr/ark:/12148/btv1b107237289/>

SELECT BIBLIOGRAPHY: Turyn 369–370; Cavarzeran 27–28

DISCUSSION:

Not yet studied.

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## SIGLUM: **Pp**

CITY: Paris

COLLECTION: Bibliothèque Nationale

SHELFMARK: grec 2815

DATE: 1400–1450

NUMÉRO DIKTYON: 52453

EURIPIDEAN CONTENTS: 1v: Hec. 446–481; 2r–11v: Hec. 21–467; 12r–v: Hec. 482–523; 14r–19v: Hec. 566–830; 20r–30r: Hec. 831–end; 30v: arg. Or.; 31r–35v: Or. 1–227; 36r–v: Or. 923–964; 37r–44v: Or. 1325–1681; 45r–v: Or. 1225–1274; 46r–53v: Or. 572–922; 54r–58v: Or. 228–444; 59r–61v: Or. 445–571; 62r–v: Or. 1275–1324; 63r–68v: Or. 965–1224; 69r: Or. 1682–end; 69r–v: arg. Ph.

TYPE AND FORMAT:

Mixture of various types, many Moschopulean, also some metrical notes (see below).

HANDS:

One scribe is Athanasios, RGK II 11.

IMAGES USED: Online.

ONLINE IMAGES: (digitized from black and white microfilm) <http://gallica.bnf.fr/ark:/12148/btv1b10722529n>

SELECT BIBLIOGRAPHY: Turyn 146; Günther 139–140

DISCUSSION:

According to Günther, probably a copy of Fp, including metrical notes; Pp has very faded notes in some places.

SIGLUM: **Q**

PREVIOUS OR OTHER SIGLA: q in Diggle for Tro. 611–1332; H in Prinz-Wecklein

CITY: London

COLLECTION: British Library

SHELFMARK: Harley 5743

DATE: ca. 1475

NUMÉRO DIKTYON: 39671

EURIPIDEAN CONTENTS: 63r–65v: Alc. 1029–end; 65v–66v: arg. Rh.; 67r–86v: Rh.; 86v–87r: hyp. Tro.; 87r–113r: Tro.

IMAGES USED: Scans of Turyn photos, and online images.

ONLINE IMAGES: [http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Harley\\_MS\\_5743](http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Harley_MS_5743)

SELECT BIBLIOGRAPHY: Turyn 288–289

DISCUSSION:

Contains brief scholia on Rhes. 826, 920, Tro. 396.

SIGLUM: **Ry**

CITY: Manchester

COLLECTION: Rylands Library

SHELFMARK: Gaster 1689

DATE: 14th c. (end)

NUMÉRO DIKTYON: None yet.

EURIPIDEAN CONTENTS: (the leaves are bound in a scrambled order) 12r–v: Thoman synopsis for Or.; 2r–11v, 13r–15v: Or. 13–156, 206–375

TYPE AND FORMAT:

Moschopulean and Thoman glosses, some marginal scholia.

IMAGES USED: None.

SELECT BIBLIOGRAPHY: Mattheissen 100 n.38; Diggle 9, 99–103; Günther 56–57

FURTHER BIBLIOGRAPHY: G. Zuntz, *Bulletin of the John Rylands Library Manchester* 49 (1967) 497–517

DISCUSSION:

Zuntz (511–514) reports some of the scholia and says that some marginalia and many glosses are illegible. As far as the text of Ry is concerned, Zuntz proposed and Diggle confirmed that Ry descends from a manuscript that was a protoTriclinian work, that is, it contained some of Triclinius' metrical conjectures and the combination of Moschopulean and Thoman annotation characteristic of him. I do not list it above with T because it is not a source for Triclinius' own scholia.

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## SIGLUM: Th

PREVIOUS OR OTHER SIGLA: t in Prinz-Wecklein

CITY: Thessalonica

COLLECTION: Γυμνάσιον

SHELFMARK: unnumbered, destroyed in fire in 1890

DATE: 16th c.

NUMÉRO DIKTYON: None.

EURIPIDEAN CONTENTS: (from Papageorgiou) Hec. 1046-end, arg. Or., Or., arg. Ph., Ph. 1–1014, 1058–1519, 1581–1693

TYPE AND FORMAT:

Unknown.

IMAGES USED: None extant.

SELECT BIBLIOGRAPHY: Turyn 151–152; Mastronarde-Bremer 172–173; Diggle 11

FURTHER BIBLIOGRAPHY: P. N. Papageorgiou, *Αθήναιον* 10 (1881) 286–309

DISCUSSION:

Papageorgiou (whose collations are the basis of what is known about the readings of Th for the incomplete text of the triad) noted that there were annotations in this manuscript, but he did not report any (306: Μὴ δυνάμενος δι' ἔλλειψιν χρόνου νὰ εἶπω τι καὶ περὶ τῶν σχολίων τοῦ κώδικος ἀναβάλλομαι τὸν περὶ αὐτῶν λόγον εἰς ἄλλον καιρὸν. "Not being able because of lack of time to say something about the scholia of the codex, I postpone to another time discussion about them.").

SIGLUM: **U**

CITY: London

COLLECTION: British Library

SHELFMARK: Harley 5725

DATE: ca. 1500

NUMÉRO DIKTYON: 39653

EURIPIDEAN CONTENTS: 140r–v: vita; 140v: arg. Hec.; 141r–211v: Hec.; 211v: sch. Mosch. Or. 2; 212r: arg. Or.; 213r–265v: Or.

TYPE AND FORMAT:

mixture of scholia, including modified Moschopulean and Thoman material

HANDS:

scribe Andreas Donus, RGK I 14 = II 22

IMAGES USED: Microfilm and online images.

ONLINE IMAGES: [http://www.bl.uk/manuscripts/Viewer.aspx?ref=harley\\_ms\\_5725](http://www.bl.uk/manuscripts/Viewer.aspx?ref=harley_ms_5725)

SELECT BIBLIOGRAPHY: Turyn 208, Matthiesen 50, Günther 255–258

DISCUSSION:

Günther lists a number of other late manuscripts that appear to have the same collection of scholia, many of which are also written by Andreas Donus.

SIGLUM: **Va**

PREVIOUS OR OTHER SIGLA: Rom. B in Matthiae

CITY: Vatican City

COLLECTION: Biblioteca Apostolica Vaticana

SHELFMARK: Palatinus graecus 98

DATE: 14th c.

NUMÉRO DIKTYON: 65831

EURIPIDEAN CONTENTS: 4r: vita; 4v: Hec.; 28v: arg. Or.; 29v–62r: Or.; 62v blank; 63r: arg. Ph.; 64r–97r: Ph.; 97v blank; 98r: arg. Med.; 98v: Med.; 125r: arg. Hipp.; 125v: Hipp.; 152v: arg. Alc.; 153r: Alc.; 174v: arg. Andr.; 175v: Andr.; 199v: arg. Tro., Tro.; 224r: arg. Rh.; 224r–242r: Rh. 1–940 (242r blank after only 6 lines); 242v–243v: Rh. 941–966.

TYPE AND FORMAT:

Only a few annotations.

IMAGES USED: None. Autopsy examination May 2012, May 2017, March 2019.

SELECT BIBLIOGRAPHY: Turyn 91–92, Matthiessen 45–46, Diggle 10

DISCUSSION:

This manuscript has been used by editors for the text in some passages because the text is copied from V (except that Rh. 941–966 appear to be from another source), and V is damaged in places or has lost pages. V's annotations were mostly ignored in copying (only three or four items on the non-triad plays may derive from V). A few of the glosses on non-triad plays

may be due to the first hand of Va, but most are by later hands. I noted sporadic glosses and very few short marginal scholia on Hecuba; of these, one scholion can be identified as Thoman, while a few others appear in Dindorf as attested in Arsenius' edition (I). There are similar sporadic glosses on Orestes and fewer on Phoenissae. I noted a few dozen glosses or scholia on the non-triad plays.

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SIGLUM: **Vo**

PREVIOUS OR OTHER SIGLA: O in Schw., Y in Diggle for Andr.

CITY: Vatican

COLLECTION: Biblioteca Apostolica Vaticana

SHELFMARK: Ottobonianus graecus 339

DATE: 16th cent.

NUMÉRO DIKTYON: 65582

EURIPIDEAN CONTENTS: 158r–176v: sch. on Andr.; 177r–186r: sch. on Hec.

TYPE AND FORMAT:

Old scholia with no text.

IMAGES USED: print from microfilm for 158r–177r; (color) digital images now online

ONLINE IMAGES: [https://digi.vatlib.it/view/MSS\\_Ott.gr.339](https://digi.vatlib.it/view/MSS_Ott.gr.339)

SELECT BIBLIOGRAPHY: Turyn 355; Schwartz, *Mélanges Graux* 651ff.

DISCUSSION:

Vo is a main witness for the scholia on Andr.; Schwartz showed that the Hecuba scholia are copied page for page from the fols. 1r–10v of R.

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SIGLUM: **Vr**

PREVIOUS OR OTHER SIGLA: Pv in Diggle for Hipp.

CITY: Vatican

COLLECTION: Biblioteca Apostolica Vaticana

SHELFMARK: Palatinus graecus 343

DATE: ca. 1500, written by (Ioannes) Gregoropoulos

NUMÉRO DIKTYON: 66075

EURIPIDEAN CONTENTS: 1r–39r: Ph. 63–1766; 41r–54v: Hipp. 20–386, 447–939

TYPE AND FORMAT:

Old scholia. The layout of the pages varies widely, from the common format with scholia blocks on three sides of a group of verses to a page will only scholia or one with almost all scholia and a few verses with a column of scholia beside them.

IMAGES USED: microfilm, and online

ONLINE IMAGES: (digitized from black and white microfilm) [https://digi.vatlib.it/view/MSS\\_Pal.gr.343](https://digi.vatlib.it/view/MSS_Pal.gr.343)

SELECT BIBLIOGRAPHY: Turyn 357, Mastronarde-Bremer 14

DISCUSSION:

Not yet examined.

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SIGLUM: **Xh**

CITY: Paris

COLLECTION: Bibliothèque Nationale

SHELFMARK: grec 2803

DATE: ca. 1450

NUMÉRO DIKTYON: 52440

EURIPIDEAN CONTENTS: 1r–v: vita; 1v–2r: arg. Hec.; 3r–60r: Hec.; 60v–61v: arg. Or.; 62r–137r:

Or.; 137r–138v: arg. Ph.; 139r–220r: Ph.

TYPE AND FORMAT:

A few Moschopulean scholia, and a few old scholia.

IMAGES USED:

ONLINE IMAGES: <http://gallica.bnf.fr/ark:/12148/btv1b107222337>

SELECT BIBLIOGRAPHY: Turyn 142–143; Günther 86

DISCUSSION:

Not yet studied.

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SIGLUM: **Yv**

PREVIOUS OR OTHER SIGLA: H in Schwartz for Vita

CITY: Venice

COLLECTION: Biblioteca Nazionale Marciana

SHELFMARK: greco 469 (col. 799)

DATE: 1413

NUMÉRO DIKTYON: 69940

CATALOGUE (later than Turyn 1957): E. Mioni, *Bibliothecae divi Marci Venetiarum codices Graeci manuscripti. Thesaurus antiquus, 2: Codices 300–625*. (Roma 1985) 257–258

EURIPIDEAN CONTENTS: 2r: abortive versions of arg. Hec. (heading and two lines crossed out:

ἀγαμέμνων ὁ βασιλεὺς ἀπερχόμενος εἰς τὸν πόλεμον κατέλοιπε φύλακα τῆς αὐτοῦ; heading repeated, then only first lines μετὰ τὴν τῆς ἰλίου πολιορκίαν ... μίαν τῶν θυγατέρων πριάμου) (2v:blank); 3r–v: arg. Hec. (in full, with new heading); 4r–v: dram. pers.; sch. on first lines of Hec.; (no folio labeled as 5) 6r–51r: Hec.; 51r–v: arg. Or.; 52r–110v: Or.; 110v–111r: arg. Ph.; 111r–169v: Ph.

IMAGES USED: microfilms; new color digital images

SELECT BIBLIOGRAPHY: Turyn 68–73, 158; Matthiessen 50; Mastronarde-Bremer 15, 26–28; Günther 147–148

DISCUSSION:

This manuscript is noteworthy in that it appears to be the source of some paraphrasing

scholia found in Arsenius' edition (he appears to have shortened Yv's paraphrases by omitting the constant repetition of each word of the text before its paraphrasing synonym). Collating these paraphrases is not yet a high priority. For a sample see Prelim. Studies 44–59.

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SIGLUM: **Zd**

CITY: Cambridge

COLLECTION: University Library

SHELFMARK: Nn 3.14 (second half, following Z)

DATE: second half 15th cent.

NUMÉRO DIKTYON: 12244

EURIPIDEAN CONTENTS: 122r–151v: Hec.; 152r–v: blank; 153r–v: arg. Or.; 154r–207v: Or.

IMAGES USED: microfilm; very brief autopsy June 2010

SELECT BIBLIOGRAPHY: Turyn 180, Matthiessen 51, Diggle 12, Günther 223

DISCUSSION:

Not yet collated. If we ignore the 16th cent. glosses that occur in the first pages of Hec., there are, by the main scribe, sporadic supralinear notes and very few marginal notes in Hec., almost all late in the play; glosses and a few marginal notes on Or. These are said to be of mixed nature, with a few Thoman elements.



# Abbreviations

To resolve bibliographic abbreviations in references to authors and works, please see the [Bibliography](#) instead.

## Non-Bibliographic Abbreviations

1, 2, etc.	(as superscript with manuscript siglum) first hand, second hand, etc. (usage specific to individual manuscripts is explained in the listing in the previous section)
a, b(, c)	(as superscript with manuscript siglum) first, second(, third) instance of a repeated scholion in the same witness (for the special usage with R, see remarks in Preface)
abbrev.	abbreviation, abbreviated
a.c.	before correction (Latin <i>ante correctionem</i> )
acc.	according
add.	added (by), add(s) (unless a different hand or an adverb like 'later' is included, this means 'has in addition' by comparison to other versions; if a specific location is not mentioned, this implies an addition at the end of a scholion or phrase in comparison with other versions)
ambig.	ambiguous, ambiguously (written)
app.	apparently (equivalent to the Latin <i>ut videtur</i> , attached to readings somehow obscure or ambiguous), OR apparatus (in references to Previous Editions)
arg.	argument (any item of prefatory material accompanying the play)
comp.	compendium, compendiously (written)
conj.	conjecture made by
corr.	corrected by, correct(s)
de Fav.	Lorena de Faveri in her edition of the metrical scholia of Triclinius (2002)
Dind.	Gulielmus [Wilhelm] Dindorf in his edition of the scholia (1863)
dram. pers.	dramatis personae
eds.	editors
fol., fols.	folio, folios
intermarg.	intermarginal (scholion position is so described when the note is written in a space between the block of text and the main block(s) of scholia)
marg.	margin (scholion position is so described when the note is adjacent to the beginning or end of the line to which it applies and is not part of a block or orderly sequence of marginal scholia)
Mastr.	D. J. Mastronarde

Matt.	August Matthiae (in his edition of the scholia as vols. 4-5, 1817-1818, of his edition of Euripides (1813-1829)
mss	manuscripts
om.	omitted (by), omit(s) (may simply mean ‘does not attest, does not include, does not have’ and need not imply the longer form is original)
p.c.	after correction (Latin <i>post correctionem</i> )
prep.	preposed (by), prepose(s) (unless some other indication is given, this term applies to additional matter at the beginning of a scholion in comparison with other versions)
prev.	previous
punct.	punctuation, punctuated
r	(as superscript with manuscript siglum) written by the rubricator, or at a stage of annotation using red or similar color of ink
rec	(as superscript with manuscript siglum) written by a late hand adding a sporadic note in a manuscript otherwise written by the hand(s) described in the manuscript listing in the previous section
rubr.	rubricator, rubrication, or written in red ink or a similar color
sch.	scholion
Schw.	Eduard Schwartz in his edition of scholia (1887-1891)
scil.	scilicet (Latin), namely, that is to say
sep.	separate, separately
s.l.	above the line (Latin <i>supra lineam</i> ) (may apply to glosses that are under the lemma word rather than above it, a placement some scribes use if the space above is already full or the word is in the last line of a column)
transp.	transposed, transpose(s) (indicates only that in comparison to another attested word order the words are in a different order; need not imply that the other order is original)

### Parentheses, brackets, and symbols

- ( ) (1) when surrounding Greek characters, enclose the expansion of an abbreviation—for example, γρ(άφεται)—or enclose parts of a word left implicit—for example, (μ)ῆ(τερ) representing an ῆ over the α of μᾶτερ in the text;(2)when used in the English translations, enclose words added for clarity or to give an explanation or alternative
- () empty parentheses at the end of a Greek word indicate that the word is not written in full (often there is an abbreviation stroke) and that the inflectional ending was left to be inferred (therefore, when there are variants as to the ending, a reading so abbreviated fails to tell us what ending the scribe thought he was conveying)
- [ ] (1) when used in the Greek text, enclose any part of the text that is unknown or no longer visible because of damage to the writing (abrasion, stain, overwriting, fading of ink) or loss of the writing surface (wormhole, recut margin, damage to writing surface); (2) when used in the apparatus, enclose the siglum of a witness which cannot provide evidence as to a particular reading because it is damaged or illegible at that point in note; (3) also used to enclose a modern reference to a text quoted (or alluded to) in a scholion or (with just a line

- number between the brackets) the line of the current play which the scholion cites or quotes
- ⟨ ⟩ enclose words or letters that have been omitted by the scribe(s) but are restored by editor(s), that is, a lacuna assumed to have occurred by an omission at a previous stage of transmission or by the carelessness of the present scribe
- { } enclose words transmitted by the witnesses but judged to be incorrect intrusions in the text
- \* erased or illegible letter
- (?) singly, before or after a word (or in both places), indicates an uncertain decipherment of unclear writing or an unclear image
- ... lacuna (words missing in the witnesses) of uncertain length

# I. Argumenta

## Prefatory material (argumenta/hypotheses) for Orestes

### *Or. Arg. 1: Ancient epitome: υπόθεσις Ὀρέστου*

<sup>1</sup>Ὀρέστης τὸν φόνον τοῦ πατρὸς μεταπορευόμενος ἀνεΐλεν Αἴγισθον καὶ Κλυταιμνήστραν· <sup>2</sup>μητροκτονῆσαι δὲ τολμήσας παραχρήμα τὴν δίκην ἔδωκεν ἔμμανῆς γενόμενος. <sup>3</sup>Τυνδάρεω δὲ τοῦ πατρὸς τῆς ἀνηρημένης κατηγορήσαντος κατ' αὐτοῦ ἔμελλον κοινὴν Ἀργεῖοι ψῆφον ἐκφέρεσθαι περὶ τοῦ τί δεῖ παθεῖν τὸν ἀσεβήσαντα. <sup>4</sup>κατὰ τύχην δὲ Μενέλαος ἐκ τῆς πλάνης ὑποστρέψας νυκτὸς μὲν Ἑλένην εἰς ἄστν ἀπέστειλε, μεθ' ἡμέραν δὲ αὐτὸς ἦλθεν. <sup>5</sup>καὶ παρακαλούμενος ὑπ' Ὀρέστου βοηθῆσαι αὐτῷ ἀντιλέγοντα Τυνδάρεων μᾶλλον ἠλαβήθη. <sup>6</sup>λεχθέντων δὲ λόγων ἐν τοῖς ὄχλοις ἐπηνέχθη τὸ πλῆθος ἀποκτείνειν Ὀρέστην. <sup>7</sup>⟨ ⟩ ἐπαγγεῖλάμενος αὐτὸν τὸν βίον προΐεσθαι· <sup>8</sup>συνῶν δὲ τούτοις ὁ Πυλάδης φίλος αὐτοῦ συνεβούλευσε πρῶτον Μενελάου τιμωρίαν λαβεῖν Ἑλένην ἀποκτείναντας. <sup>9</sup>αὐτοὶ μὲν οὖν ἐπὶ τούτοις ἐλθόντες διεψεύσθησαν τῆς ἐλπίδος θεῶν τὴν Ἑλένην ἀρπασάντων· <sup>10</sup>Ἡλέκτρα δὲ Ἐρμιόνην ἐπιφανείσαν ἔδωκεν εἰς χεῖρας αὐτοῖς, οἱ δὲ ταύτην φονεῦειν ἔμελλον. <sup>11</sup>ἐπιφανεῖς δὲ Μενέλαος καὶ βλέπων ἑαυτὸν ἅμα γυναικὸς καὶ τέκνου στερούμενον ὑπ' αὐτῶν ἐπεβάλλετο τὰ βασιλεία πορθεῖν. <sup>12</sup>οἱ δὲ φθάσαντες ὑφάψιν ἠπέιλησαν. <sup>13</sup>ἐπιφανεῖς δ' Ἀπόλλων Ἑλένην μὲν αὐτὸς ἔφησεν εἰς θεοὺς διακομίζειν, Ὀρέστη δὲ ἐπέταξεν αὐτῷ μὲν Ἐρμιόνην λαβεῖν γυναῖκα, Πυλάδην δὲ Ἡλέκτραν συνοικίσει, καθαρθέντι δὲ τὸν τῆς μητρὸς φόνον Ἄργους δυναστεύειν. —MBOVAAaAbCCrFGKMnPePrRRfRwSSa, XXaXbYYfGrZaZbZcZuAdOx; 1–2 ορεστ[ης ... τολμη[ and 10–13 α]υτοις ... δυναστευε[iv] P. Oxy. 2455 = Π

TRANSLATION: Orestes, pursuing (vengeance for) the murder of his father, killed Aegisthus and Clytemnestra. Having dared to commit matricide he paid the penalty immediately, becoming mad. And after Tyndareus, the father of the murdered woman, brought an accusation, the Argives were about to issue a public vote about him, concerning what the man who had acted impiously should suffer. Menealus, by chance having returned from his wandering, sent Helen into the city at night, and himself arrived during the day. When he was called upon by Orestes to help him, he instead showed careful deference to Tyndareus, who was speaking for the opposite. And when the speeches had been made among the rabble, the multitude was aroused to put Orestes to death. (lacuna: e.g., Orestes was allowed to return to the

palace) having promised that he himself would commit suicide. Being involved in these events, Pylades, his friend, advised him that they should first take vengeance on Menelaus by killing Helen. So then, they themselves, having gone on their way with this plan, were cheated of their expectation when the gods snatched Helen away, but when Hermione arrived (back at the palace) Electra gave her into their hands, and they were about to kill her. But Menelaus, upon arriving and seeing that he was being deprived of both his wife and his child by them, tried to break into the palace. But they anticipated him and threatened to set fire (to the palace). Apollo appeared and said that he himself was conveying Helen to the gods, and ordered Orestes to take Hermione as wife himself, to give Electra in marriage to Pylades, and to rule over Argos after he had received purification for the killing of his mother.

POSITION: In FG this is between Arg. 2c and Arg. 2b.

APP. CRIT.: heading: εὐριπίδου ὑπόθεσις ὀρέστου ARIXXbYf, ὑπόθεσις τῆς ἠλέκτρας δράματος Xa, εὐριπίδου ὀρέστis C, [ὕ]πόθεσις [ε]ὐριπίδου [τ]οῦ [δ]ευτέρου [δ]ράματος Ox (rubricator failed to add initial letters), om. ABcFrFGYGr; in addition to ὑπόθεσις ὀρέστου, Rw has in larger ornamental lettering ὑπόθεσις εὐριπίδου ἐκάβης | in marg. μαξ Y, an attribution to Maximus Planudes [placed so that the label could apply to arg. 1 or arg. 2a, but it may be assumed to apply to arg. 1] | 1 τὸν τοῦ πατρὸς φόνον K [Π] | μεταπορευόμενος] s.l. ἐδικῶν B<sup>2</sup>, μεταπορευόμενος καὶ ἐδικῶν CrFG-PrOx, μετρχόμενος Zb, ἐδικησάμενος AaAbMnPrCRSSa ([πορευομ] Π<sup>1</sup>, and space fits μεταπορευόμενος) | αἰγιστον AaCKMnPrZcZaZbZu, a.c. AdOx and perhaps B (γιισθο in erasure by B<sup>3d</sup>), αἰγισθον Rw a.c. [Π] | κλυταιμνή-all, as usual in mss (κλυταιμνή-Rf, κλυτεμν-Yf); κλυταιμνή- eds. [Π] | after κλυτ. add. τὴν ἑαυτοῦ μητέρα Ad | 2 δέ om. AbR | δέδωκε τὴν δίκην Za | καὶ add. before ἑμμανῆς F | 3 τυνδάρεως MAaPrRf | δέ om. FPr(perhaps R a.c.), δέ παρὰ Zb | τοῦ πατρὸς transp. after ἀνῆρ. Ad | ἐδικήσας τῶν Rw (κατηγορῆ- Rw s.l.) | κατ' αὐτοῦ om. in line, add. in marg. Pc | κατ' om. CZb, κ' M | punctuation before, not after, κατ' αὐτοῦ XbYGr | ἀργεῖοι κοινήν transp. VACrSaOx, κοινήν om. Rf | ψήφου] γνάμην F | ἐκφέρεσθαι om. Ad, ἐκφέρειν ZbZu | περι] παρὰ OF | τοῦ] app. τοῦτ before erasure O, τούτου MnPrCRSSa | τί δεῖ] AaAbMnPrCRSSa, add. s.l. G, om. others | αὐτὸν τὸν ἄσβε. A, τοὺς ἄσβεθῶσαντας M | 4 ἐκ om. Ad | ὑποστρ. ἐκ τῆς πλάνης transp. F | ὑποστρέ- at end of page (fol. 37v) Za, rest omitted (38r begins with arg. 4) | μὲν om. Y a.c. (s.l. add. p.c.), Ad | εἰς ἄστου ἀπέστειλε C, ἀπέστειλε V, εἰσαπέστειλε(v) others, ἀπέστ. εἰς ἄστου vel εἰς ἄργος ἀπέστ. conj. Diggle (removing hiatus) | αὐτὸς δὲ μεθ' ἡμέραν transp. BFG | ἡμέρας Ox | αὐτὸς] αὐτῆς Xa, καὶ αὐτὸς AaCrOx | εἰσηλθε BFGK, ἀνήλθε V | 5 παρεκαλούμενος Ox | ὑπὸ τοῦ ὄρ. VR | τυνδάρων τὸν αὐτοῦ πενθερὸν Sa | 6 δέ] τῶν Pr; δέ τῶν AaAbPc | ἐν om. Xa | ἐπηνέχθη ... προεισθαι] ἐψηφίσθη τοῖς δικασταῖς ἀποκτεῖναι λίθοις ὀρέστην καὶ τὴν ἀδελφὴν αὐτοῦ. καὶ ὅς ἐπηγγεῖλατο αὐτοχειρίᾳ ἑαυτὸν καὶ τὴν ἀδελφὴν ἀποσφάξει Sa | ἀπηνέχθη X | ἀποκτεῖναι CrMnSZcZuOx | τὸν ὀρέστην Y | 7 lacuna posited by Pzson | ἐπαγγελιάμενος ... προεισθαι om. RS | ἐπαγγελιάμενον BAbFPrRwZcZuSaXa, p.c. Gr, -μενοι GPr [RS] | ἑαυτὸν BFZc, p.c. Gr, αὐτῶ CrOx, αὐτὸν others [RS] | τὸν βίου Pc, βίου PrAd, ἐκ τοῦ βίου BVFGZc, p.c. G, εἰς τὸν βίου others (ἐπὶ τ. β. Sa) [RS] | 8 ἐπεὶ δὲ συνῶν τούτοις Sa | τούτοις om. CrOx | ὁ om. Zb (and Va, acc. to Diggle) | φίλος om. Y (add. Y<sup>9</sup>), transp. before ὁ Rf, transp. after αὐτοῦ Aa, ὁ φίλος V, καὶ φίλος Xa, φίλοις Zb | αὐτῶ VF, αὐτοῖς ὦν ἐν τοῖς μάλιστα Zb, ὦν add. s.l. G | συνεβούλευσαν F | τιμ. λαβ. μεν. ἐλ. Pr, τιμ. μεν. λαβ. ἐλ. RfSa, μεν. τιμ. ἐλ. λαβ. G, μεν. τιμ. ἐλ. A | μενέλαον FGmNSZc, Pc a.c. (-ou p.c.), ou s.l. G | ἀποκτεῖναντα CrOx, -αντες Aa, perhaps -αντος Pr | 9 οὐν om. Rf | ἐπὶ τοῦτο εἰσελθόντες Wecklein, (ἐπὶ τούτοις om.) συνελθόντες Ad | ἐλθόντος Yf, om. CrOx | ἐλπίδος κτλ om. Zb (τῆς at end of fol. 32v; a page lost) | διεύθησαν CrOx | 10 ἠλέκτρα ... ἐπιφανείσαν] τὴν δὲ ἐρμιόνην δεῖξας ὁ ἀπόλλων MnRS, corr. (with γρ.) R; τὴν δὲ ἐρμιόνην δεῖξας ὁ ἀπόλλων ἐπιφανείσαν Pc, with correct version in marg. γρ. καὶ οὕτως ἠλέκτρα ... αὐτοῖς | ἠλέκτραν Y a.c. | ἐρμιόνης F | φανεῖσαν CrOx | ἀπέδωκεν Pr | αὐτοῖς] αὐτῶν V, ἀστοῖς Pc (αὐτοῖς Pc<sup>79</sup>), [ιτοςίς Π] | after ταύτην add. τὴν ἐρμιόνην MnS | φονεύει ταύτην transp. O | 11 ἐπιφανεί] ἐπιστάς CrOx | δέ om. Aa | ὁ μενέλ. VSa, μενέλεως GXa [Π] | αὐτὸν OCrKOx, a.c. S; ἑαυτὸν changed to αὐτὸν Zu ([ε]α[ι]τον app. Π<sup>1</sup>) | ἄμα καὶ OY [Π] | γυναικὶ MnS, γυναικῶν transp. before ἄμα Rw, γυναικὸς transp. before ἄμα Zu | τέκνου] τέκνων AaAbGKPrRfRw, τέκνω MnS, τέκνον Y, παιδὸς Zu [Π<sup>1</sup>] | ἑστερημένον AaAbPcR, -μένω MnS [Π] | ὑπ' αὐτοῦ XXbYGr [Π] | ἐπεβάλλετο MCGKZc, ἐπεβάλλετο BOAaAbCrPPcPrRXXXaXbYGrAd; ὑπεβάλλετο A, ὑπεβάλλετο RwZu,

ἐπέβαλε V, ἐπεβούλετο F, ἐπεβουλεύετο Sa [Π] | 12 between οἱ δὲ| and |εἰλησαν Π appears to have several more letters than the known text; Meccariello suggests it was οἱ δὲ [φθάσαντες ταῦτα] ὑφ[ά/φειν ἠπ]εἰλησαν; Turner and Diggle suggested the papyrus read κατηπ|εἰλησαν | φθάσαντας Xa, φθείραντες a.c. S | ὑφάπτειν Cr, ὑφάφειν τῶν ἀνακτόρων Sa, ὑφ' ἔψος Rf | ἠπέιλον ΛaAbMnPeRS (ὑπέι- S) | 13 δ' Π, δὲ all mss | μὲν om. R | αὐτὸς Π, om. all mss | ἔφρσεν om. S, ἔφρ CrOx (corr. Ox<sup>2</sup>) | ὀρέστη(ι) BOAAbCrGPcZcOx (conj. Brunck), ὀρέστην others [Π'] | δὲ καὶ Zu | ἐπέτ. ... ἐρμιόνην app. Π, ἐρμιόνην ἐπέταξε (αὐτῶ μὲν om.) mss (ἐπ. ἐρμ. transp. KSa, corr. K<sup>1a</sup>; ἐρ. ἐπέτασσε Rw, ἐρ. ὑπέταξε F) | [λαβεῖ]ν γυναῖκα ΠAd, γυναῖκα λαβεῖν Xa, λαβεῖν (γυν. om.) others | πυλάδην VGRfZcXa, app. Mn a.c., πυλάδης FZu | ἠλέκτρα(ι) MVLaAbCCrGRRfRwXXaXbYYfGrOx [Π] | συνοικίαι RfSa (conj. Brunck), om. R, συνοικῆσαι others [Π'] | καὶ καθ- VSa [Π] | καθαρθέντα R, Pc p.c.(-τι a.c.), -τας K, -τες CrFGOx (-τι p.c. G), -τος S, -των XaZcZu, καθαρθέντ(ο) Mn | δὲ (after καθαρθ.) om. Sa | τὸν [τῆς μητρὸς φόνου] οἱ τὸν [φόνου τῆς μητρὸς] Π<sup>1</sup>, τὸν φόνου (τῆς μητρὸς om.) MOACKPrRfRwSaZaZbY<sup>2</sup>, τοῦ φόνου VLaAbCrFMnPeRSXZcZuPr<sup>1a</sup>XXaXbYYfGrAdOx, τῶν φόνων BGR<sup>1b</sup>, Pc s.l. | ἄργους om. Pc, add. in marg.; transp. after ἔχειν Sa | δυναστευ[ε]ιν Π, ἄρχειν mss (ἔχειν Zc, ἔχειν transp. before ἄργους Sa) | after ἄρχειν add. ἠξιώθη G, ἠξιώθησαν XaZcZu, add. ὀρέστη Ad |

APP. CRIT. 2: 1 initial ὁ of ὀρέστης om. ZaZu, perhaps Ad | ἀνῆλεν Ab | 2 μητροκτόνης app. Ad | παρὰ χρῆμα FPr | 3 ἀνηρημένης a.c. G, ἀναιρημένης Λa | κατιγορ- Ad | κινεῖν a.c. Ad | ἀργεῖοι Mn | 4 εἰς ἀπέστειλεν Ab(-λε)RfZcZu(-λλ-) | μεθήμεραν FG | ἦλθε ΛAaAbCCrZbZuPePrRRfRwSaZcXbYYfGr | 5 ὑπ' XaZu, ὑπὸ others | βοηθῆσε Ad | τυνδάρεον Zu, τυνδάρεω Yf | εὐλαβήθη MFGKXXaXbYYfGrZcAd, perhaps Π; ἠβλαβήθη Pr | 6 λόγον Ad | ἀπόκτεινον Ad | ὀρέστην Ad | 8 συνῶν MAd | -ευσεν Ad | μελανέου Rw | ἀπόκτεινανταις Ad | 9 διεφεύστησαν Mn | θεῶν Λa | ἄρπασ- Ad | 10 ἠλέκτρα ... ἐρμιόνην Ad | 11 ὑπ' αὐτὸν Yf (with circumflex on omicron), ὑπ' αὐτὸν Ad | πορθῆν Ad | 12 ὑφάψην Ad | ἠπίλησαν Xa, ὑπέλησαν Zu | 13 ὀρέστη Ad | ἐπέταξαι Ad | ἐρμιόνην RAd | πηλάδη Ab | ἠλέκτραν Ad | φώνου Ad

PREVIOUS EDITIONS: Meccariello 2014: 253–254; Diggle III.186,1–187,22; Schw. I.92,1–20; Dind. II.3,1–4,12

COMMENT: For Π see Diggle 1989 [= Diggle 1994: 327–340]; Rossum-Steenbeek 1988: 207–208; and Meccariello 2014: 252–261. I have not seen the original or images. | For the phrase (7) τὸν βίον προίεσθαι, see Meccariello, 259, who rightly notes that there are no parallels for ἐκ τοῦ βίου προίεσθαι, whereas προίεσθαι τὸν βίον/τὸ ζῆν often refers to voluntary death or suicide. Misunderstanding of ἑαυτὸν as object of the infinitive rather than subject will have led to the addition of εἰς to govern βίον, and ἐκ τοῦ βίου will be a deliberate adjustment of εἰς τὸν βίον intended to restore some kind of sense.

COLLATION NOTES: At 3 περὶ τούτου in S there is a smudge partly covering the superscript final τού, but autopsy suggests that this is not a correction (to περὶ τοῦ) but accidental damage. |

KEYWORDS: Planudes

## Or. Arg. 2a: Hypothesis of Aristophanes of Byzantium: Ἀριστοφάνους γραμματικοῦ ὑπόθεσις

<sup>1</sup>Ὀρέστης διὰ τὴν τῆς μητρὸς σφαγὴν ἅμα καὶ ὑπὸ τῶν Ἐρινύων δειματούμενος καὶ ὑπὸ τῶν Ἀργείων κατακριθεὶς θανάτῳ, <sup>2</sup>μέλλων φονεῦν Ἑλένην καὶ Ἐρμιόνην ἀνθ' ᾧ Μενέλαος παρῶν οὐκ ἐβοήθησε, διεκωλύθη ὑπὸ Ἀπόλλωνος. <sup>3</sup>παρ' οὐδενὶ κείτῃ ἡ μυθοποιία. —MBVCAaAbFMnPPcRSSa, XaYYfGZcZu

TRANSLATION: Orestes, on account of the slaying of his mother, at the same time being terrified by the Erinyes and having been condemned to death by the Argives, being on the point of

murdering Helen and Hermione because Menelaus, despite his presence, had not helped him, was prevented by Apollo. The plot is not found in anyone else.

POSITION: Arg. 2a is positioned first in FG; it is located in the marginal scholia block beside Arg. 1 (written in the text column) in B; it follows arg. 2b in V, it follows args. 2b–2d in AaAbPcXaZc; added in the marg. in Y (and label μαξ could belong to it rather than arg. 1, but arg. 1 is the more likely reference).

APP. CRIT.: heading: ἀρ. γρ. ὑπ. B, (καὶ prep. Λα) ἄλλως ἀρ. γρ. ὑπ. ΛαAbPc (in all three placed before Arg. 2b, since 2a is displaced after 2d), ὑπ. ὀρέστου ἀρ. γρ. F, ὀρέστου ὑπ. P, ἄλλως MMnRSSaZu; om. VAaCGPcXaYYZc. | 1 δὴ διὰ Xa | προσφαγὴν R | ἄμα] ἐμμανῆς app. B<sup>3</sup> | first καὶ om. XaZc | δειμαγωγούμενος Zu | καὶ .... θανάτῳ] ἐμελλε φονευθῆσθαι· καὶ αὐτὸς δὲ P | κατακρίθεις θανάτῳ om. BFG, καταδικασθεὶς θανάτῳ Y | 2 φονεύσειν P | ἔλ. καὶ ἐρμ.] ἐρμ. καὶ ἔλ. BFG, ἐρμύνην P, ἑλένην Y | ἐκωλύθη AbPcR, ἐκολήθη MnS | ὑπὸ] ὑπὸ τοῦ BGPXaZc, περὶ τοῦ app. F | 3 παρ' ... μυθοποιία om. XaZcZu | οὐδενί] οὐδενὶ δὲ GMnPS, οὐδετέρῳ Dind. | μυθοποιία BFGP, μυθολογία others [XaZcZu] |

APP. CRIT. 2: 1 ἐρινύων MGRS, ἐρινυῶν others (ἐρ νύων Ab. with blank space) | 2 ἐρμύνην R | ἀνθῶν S | ἐβοήθησεν AaAbMnPPcRSY | μυλογία Ab

PREVIOUS EDITIONS: Diggle III.188,23–27; Schw. I.93,1–4; Dind. II.4,14–5,4

COLLATION NOTES: For the second ὑπὸ in 1 S is reported by Diggle to have ἀπό; but the breathing is certainly rough, and below the breathing is an upsilon to which the preceding καὶ compendium is ligatured, creating a somewhat misleading appearance. In 2 F has a very unusual compendium for περὶ, which Diggle doubtfully interpreted as περὶ τοῦ (producing περὶ τοῦ τοῦ), but Pr has an almost identical compendium for περὶ in arg. 1, so I believe F intended simply περὶ.

KEYWORDS: Aristophanes of Byzantium

## Or. Arg. 2b: Anonymous comment

<sup>1</sup>Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Ἄργει· <sup>2</sup>ὁ δὲ χορὸς συνέστηκεν ἐκ γυναικῶν Ἀργείων, ἡλικιωτίδων Ἠλέκτρας, αἱ καὶ παραγίνονται ὑπὲρ τῆς τοῦ Ὀρέστου πυνθανόμεναι συμφορᾶς. <sup>3</sup>προλογίζει δὲ Ἠλέκτρα.

—MBVAAaAbCFKMnPCPrRRfRwSSa, XXaXbYYfGGrZcZuAdOx<sup>2</sup>, (partial) P, CrOx

TRANSLATION: The scene of the drama is set in Argos. The chorus consists of Argive women, age-mates of Electra, who in fact arrive asking about Orestes' misfortune. Electra speaks the prologue.

POSITION: Arg. 2b follows arg. 1 in BAbFG (as well as in others that omit 2a), follows dram. pers. in CrYfOx, also in P after an interposed metrical note (arg. 7c below). Ox<sup>2</sup> adds the full version in the bottom margin of 73v (Ox's incomplete version is on 74r).

APP. CRIT.: heading: ἄλλως RS, in marg. Mn, ἄλλως ἀριστοφάνους γραμματικῆς ὑπόθεσις AaAbPc(καὶ prep. Λα; ἀριστοφάνου Pc) | 1 ἡ om. X (ornamental letter not added) | 2 δὲ om. AaPc | ἀργείων] παρθένων CrOx, omitting ἡλικιωτίδων ... συμφορᾶς | συνηλικιωτίδων F | Ἠλέκτρας om. ΛαMnS, Ἠλέκτρα F, Ἠλέκτραν Pc, δι' Ἠλέκτρας ZcZu | 2–3 αἱ καὶ κτλ om. P (adding first sentence of arg. 2c) | 2 αἱ] ἦν F, ἄς Ad | καὶ om. KZcZu | περιγίνονται Λα, παραγίνονται eds. | ὑπὲρ om. Ab, ὑπὸ RfSa | τῆς om. MnSSa | τοῦ om. MOx<sup>2</sup> | 3 δὲ BVCrFGKXZcGr, om. others | ἡ ἡλ. VAbCrPrXXb | after Ἠλέκτρα CrOx add ἐλεινολογοῦσα διὰ τὸν τάνταλον (see arg. 8b); after Ἠλέκτρα add. high stop, τέλος, and three-dot punctuation S |

APP. CRIT. 2: 1 δράματος Ox | 2 χορὸς Zc | 2–3 Ἠλέκτρ- in both places Ad, in second place Λα (om. in first) | πυνθόμεναι Ab |

COMMENT: It is usually assumed that a notice about the composition of the chorus and the prologue-speaker was a standard part of the brief information provided by Aristophanes of Byzantium for each play. I classify this version as anonymous because I judge that the Aristophanic core has been expanded by the later addition αἱ καὶ παραγίνονται κτλ.

KEYWORDS: Aristophanes of Byzantium

## Or. Arg. 2c: Anonymous comment

ἰτὸ δρᾶμα κωμικωτέραν ἔχει τὴν καταστροφὴν. ἡ δὲ διασκευὴ τοῦ δράματός ἐστι τοιαύτη· ἰπρὸς τὰ τοῦ Ἀγαμέμνονος βασιλεία ὑπόκειται Ὀρέστης κάμνων ὑπὸ μανίας καὶ κείμενος ἐπὶ κλινιδίου, ῶ προσκαθέζεται πρὸς τοῖς ποσὶν Ἥλέκτρα. ἰδιαπορεῖται δὲ τί δήποτε οὐ πρὸς τῇ κεφαλῇ καθέζεται· ἰοὔτω γὰρ ἂν μᾶλλον ἐδόκει τὸν ἀδελφὸν τημελεῖν, πλησιαιτέρον προσκαθεζομένη. ἰ῔οικεν οὖν διὰ τὸν χορὸν ὁ ποιητὴς οὔτω διασκευάσαι. ἰδιηγέρθη γὰρ ἂν Ὀρέστης ἄρτι καὶ μόγις καταδραθεῖς, πλησιαιτέρον αὐτῷ τῶν κατὰ τὸν χορὸν γυναικῶν παρισταμένων. ἰ῔στι δὲ ὑπονοῆσαι τοῦτο ἐξ ὧν φησιν Ἥλέκτρα τῷ χορῷ [140]· ἰσίγα σίγα, λεπτόν ἴχνος ἀρβύλης· ἰπιθανὸν οὖν ταύτην εἶναι τὴν πρόφασιν τῆς τοιαύτης διαθέσεως. —MBVAAaAbCFKMnPePrRRfRwSSa, XXaXbYYfG<sup>a</sup>GrZcZuAdOx<sup>2</sup>, (partial) G<sup>b</sup>P

TRANSLATION: The drama has its conclusion in a rather comic form. And the theatrical arrangement of the drama is as follows. Adjacent to the palace of Agamemnon Orestes is represented as being ill because of his madness and lying on a bed, and Electra sits beside him at his feet. The question is traditionally asked why indeed she does not sit by his head. For in that way she would seem to take greater care of her brother, by sitting closer to him. Now then, it appears that it is because of the chorus that the poet has arranged things in this way. For Orestes would have been awakened, after just recently and with difficulty having fallen asleep, if the women of the chorus positioned themselves closer to him. One can infer this from what Electra says to the chorus: ‘Quietly, quietly, subtle step of shoe...’. So it is persuasive that this is the reason for such an arrangement.

POSITION: Continued without break from 2b in AAaAbKPeRfYfAd (likewise, from shortened 2b in P); arg. 2c follows arg. 2a and precedes arg. 1 in FG; G<sup>a</sup> is the full version after arg. 2a, G<sup>b</sup> is a partial version (after arg. 2b) repeating the first lines in a more correct form; added in bottom margin 73r and 74r Ox<sup>2</sup>.

APP. CRIT.: 1–3 G<sup>b</sup> has only τὸ δρᾶμα ... κάμνων ὑπὸ μανίας, adding at end ὡς ἀνοθεν ἔφημεν, as correction of faulty version of G<sup>a</sup> | 1 τὸ δὲ BAFG<sup>a</sup>G<sup>b</sup>, τέλος τὸ SSa | δὲ add. after δρᾶμα Ad | καταστροφὴν] κατασκευὴν FSa | 2–9 ἡ δὲ διασκευὴ κτλ om. P | 2 διασκευὴ] κατασκευὴ FSa, p.c. R, σκευὴ a.c. R, διαστροφή Rf | τοῦ δράματος] αὐτοῦ BF, αὐτῷ G<sup>a</sup> | τοιαύτη] τοιαῦτα B, om. G<sup>a</sup> | 3 πρὸς τὰ ... βασιλεία] περὶ τοῦ ἀγαμ. βασιλέως G<sup>a</sup> | ὑπὸ τῆς μανίας καὶ κείμενος K (conj. Nauck), καὶ κείμενος Sa, καὶ κείμενος ὑπὸ μανίας others (καὶ om. F; ὑπὸ τῆς μ. Zu) | ἐπὶ] ὑπὸ G<sup>a</sup>SaY | κλινιδίω FG<sup>a</sup> | προσκαθέζεται MKRRwSSa (προσ- s.l. Sa), and after erasure G<sup>a</sup> | 3–4 πρὸς τοῖς ... καθέζεται om. S | 3 πρὸς τοῖς MK | ἡ add. before ἡλέκτρα Ox<sup>2</sup> | 4 διαπορεῖται] διαπορεῖ G<sup>a</sup>Zu | after δὲ add. τῆσδε Zu | τί] ὅτι Aa | οὐ add. before καθέζεται Rf | καθέζεται om. XXaXbYYfGrOx<sup>2</sup> | 5 γὰρ ἂν Wecklein (after Nauck and Kirchhoff), γὰρ C, δ' ἂν Ad, καὶ Aa, δὲ others | ἐδόκει transp. before μᾶλλον Pr, after ἀδελφὸν K | τοῦ ἀδελφοῦ Mn, s.l.



RS | τημελεῖν φροντίζειν s.l. R, τουμπελεῖν Pr, τὸ μελεῖν Ab | πλησ. προσκαθ.  
 APpXXaXbYYfGrZuAdOx<sup>2</sup>, πλησ. οὔτω(ς) προ(σ)καθ. MBVCFG<sup>a</sup>KRfSaZc, οὔτω παρακαθ. πλ.  
 MnRS; οὔτω προκαθ. πλησιαίτερον Rw, οὔτω καθημένη πλησ. AaAbPc) | πλησιέστερον BFMn-  
 RRfSZu, πλησιαίτερον SaAd, πλησιώτερον Pr<sup>a</sup> | προσκαθ- BAFG<sup>a</sup>PrXXaXbYZu, προκαθ-  
 MCKRfZc, παρακαθ- VMnSSa, καθ- R, προκαθήμενη Rw, καθήμενη AaAbPr | 6 οὖν om. F, οὖν  
 ἤμιν K | διὰ τὸν χορὸν transp. after ὅ ποιητῆς AaAbPcXa; διὰ τὸν χρόνον RfXXbYfGr(corr. s.l.  
 Gu)Ox<sup>2</sup>, διττὸν χορὸν Zc | οὔτω Ad, conj. Wecklein; om. others | διασκευάσασθαι ZcZu,  
 διασκευάσθαι G<sup>a</sup> | 7 διηγέρθησαν SXbYGr(corr. s.l. Gu) | γὰρ ἄν| γὰρ AbFSOx<sup>2</sup>, ἄν AXbY, δέ  
 V | ἄρτι| ἄρτιος Ox<sup>2</sup>-τότε s.l. R, om. Zc | καὶ om. AaAbPc, s.l. add. Pc | μόγις MBVAK,  
 μόλις others | καταδρασθεῖς AbCZc, καταδραθεῖς FMnSaXXaXbYYfGrZuAdOx<sup>2</sup>, κοιμηθῆ-  
 καταδραθεῖς S, κοιμηθεῖς add. s.l. AbR, κοιμηθῆ s.l. Mn | πλησιαίτερον| πλησιαίτερον SaXaZu,  
 πλησιέστερον BF, ἔγγυς VMnRS, om. G<sup>a</sup> | αὐτοῦ Pc | τῶν| τῶι MSa, τὸν Zc | κατὰ τὸν  
 χορὸν| τοῦ χοροῦ s.l. Gu, κατὰ χορὸν G<sup>a</sup>, κατὰ τὸν χρόνον Pc, a.c. Ox<sup>2</sup> | τῶν add. before  
 γυναικῶν RbXbYGr | παρισταμένω Sa, ἱσταμένων K, a.c. Rw, παρ- s.l. Rw | 8-9 om.  
 Ox<sup>2</sup> | 8 ἡ ἠλέκτρα V, ἠλέκτρα Aa | τῷ χορῷ om. MVACRSa | σίγα σίγα G<sup>a</sup>XXaXbYGr,  
 σίγα σίγα others (both accents A, σίγα σίγα V<sup>o</sup>) | λεπτόν V AaMnRSZc, p.c. G<sup>a</sup>, λεκτόν M, λεκτόν  
 s.l. R, a.c. G<sup>a</sup>, others | ἀρβύλην R (ὑποδήματος s.l.), ἀρβύλῳ MnSSa, ἀρβύλας Björck | after  
 ἀρβ. add. τιθεῖσα F | 9 πιθανὴν VAbG<sup>a</sup>MnPcRSSaZu, πιθανὴν οὖν συμβαίνει s.l. Gu | οὖν| οὖν  
 καὶ Zu, δέ MnS, νοῦν Ad | ταύτη εἶναι G<sup>a</sup>, εἶναι ταύτην transp. AbFKMnPc(εἶναι om, s.l.  
 add.)PrRSSa, εἶναι φαοὶ ταύτην V, εἶναι (ταύτην om.) Aa | ὑποθέσεως F, κατασκευῆς AbPc |  
 APP. CRIT. 2: 1 δράμα AaMnFKRRfSYZc | 2 κατασκευῆ Mn | 3 δρόστις Ad (also in 7) |  
 κινιδίου Ab | πρὸς καθέζεται Zc | ἠλέκτρα Ad (also in 8) | 4 διαπορεῖται δέ written twice in  
 A, second instance deleted later | τῆ κεφαλῇ Aa | 5 οὔτω AaRSXXaXbYGr, οὔτος K, οὔτως  
 others | τῆμετεῖν Ad | 6 εἴοικε F, εἴοικεν K | διασκευάσαι MnKSSa | 9 πιθανὴν fSa,  
 πιθανεῖν AbR, πυθανὴ S | τιαύτην Ad |

PREVIOUS EDITIONS: Diggle III.188,32-189,42; Schw. 1.93,9-19; Dind. II.5,7-6,8

COMMENT: The term διασκευῆ is more commonly used of rhetorical arrangement or the arrangement or rearrangement (revision) of a text or of a dramatic plot (or the orchestration of non-theatrical events in the manner of a dramatic plot). For reference to theatrical arrangement, that is, staging, the closest parallel seems to be the use of διασκευῆ in reference to the presence or absence of a chorus in old vs. new comedy in the Prolegomena de comoedia (Sch. Arist. I:IA:13,3 and 10; 41,51 and 56 Koster).

KEYWORDS: comic ending | comedy | staging, setting or props | staging, position or gesture of actors

## Or. Arg. 2d: Anonymous comment

τὸ δρᾶμα τῶν ἐπὶ σκηνῆς εὐδοκιοῦντων, χεῖριστον δὲ τοῖς ἤθεσι. πλὴν γὰρ Πυλάδου πάντες φαῦλοι ἦσαν. —MBVAAbCFGKMnPcPrRRwSSa, XXaXbYYf-GrZcZuAd

TRANSLATION: The drama is one of those that are (were) much admired on the stage, but it is very bad in its characters. For apart from Pylades they were all inferior (mean, ignoble).

POSITION: arg. 2d follows arg. 2a in B, follows 2b in F, follows repeated first part of 2b in G

APP. CRIT.: τὸ| τὸ δὲ FAd | after δράμα add. κωμικώτερον ἔχει τὴν καταστροφὴν: F, s.l. B<sup>2</sup>B<sup>3</sup> | σκηνῆς MVCRSSa, τῆς σκηνῆς others | εὐδοκιμ-| τῶν δοκιμ- Rw | δέ om. Rw | πάντες| πάνυ Pr | φαῦλοι transp. before πάντες F, after ἦσαν G | φαῦλον ἦσαν Aa, φαῦλοί εἰσιν Nauck, φαῦλοι (ἦσαν del.) Weil |

### Or. Arg. 3: Anonymous comment

ἡ κατάληξις τῆς τραγωδίας ἢ εἰς θρήνον ἢ εἰς πάθος καταλύει, ἡ δὲ τῆς κωμωδίας εἰς σπονδὰς καὶ διαλλαγὰς. <sup>2</sup>ὅθεν ὁρᾶται τόδε τὸ δράμα κωμικῆ καταλήξει χρῆσάμενον· <sup>3</sup>διαλλαγὰι γὰρ πρὸς Μενέλαον καὶ Ὀρέστην. <sup>4</sup>ἀλλὰ καὶ ἐν τῇ Ἀλκίσιτιδι ἐκ συμφορῶν εἰς εὐφροσύνην καὶ ἀναβιοτήν. <sup>5</sup>ὁμοίως καὶ ἐν Τυροῖ Σοφοκλέους ἀναγνωρισμὸς κατὰ τὸ τέλος γίνεται, καὶ ἀπλῶς εἰπεῖν πολλὰ τοιαῦτα ἐν τῇ τραγωδίᾳ εὐρίσκεται. —MBVCAaCrMnNePrRRwSSaXaXfGuZc, also in PaPkLbXmXuZIZx<sup>2</sup>

TRANSLATION: The ending of tragedy resolves itself either in lamentation or in suffering, but that of comedy in truce and reconciliation. Therefore this drama is seen to have employed a comic ending. For there is reconciliation between Menelaus and Orestes. But also in Alcestis (the plot moves) from misfortunes to happiness and renewal of life. In the same way also in Sophocles' Tyro a recognition takes place at the end, and, simply put, many such things are found in tragedy.

POSITION: arg. 3 follows arg. 2a in XaZcXm(all with subscription = sch. 1693.01 following it); in Xu in bottom margin below other arg. and dram. pers.; in MBCAaMnPrRRwZIZx<sup>2</sup> it is located at end of play, after τέλος εὐρ. ὁρ. and again with subscription following (except in AaMnPrS); similarly in Cr it is first in a block of three notes after the end of the play (followed by subscription and genealogical note, from Io to sons of Oedipus); in VSGuNePkLb as last sch.; in Sa cont. without punct. from sch. 1691, which is second to last scholion (last is sch. 1680, out of order).

APP. CRIT.: 1 κατάλυσις Sa | τῆς τραγωδίας p.c. Pa, a.c. τοῦ δράματος | (first) ἢ om. Mn | θρήνους Sa | second εἰς om. R | καταλήξει RwNeXaXfXuCrGuZcZI, LbPkZx<sup>2</sup> | τῆς κωμ. ... διαλλαγὰς] κωμωδία γέλωσι καὶ εὐφροσύναις ἐνύφανται GuZI, LbPkZx<sup>2</sup> (cf. arg. 5) | (third) εἰς] εἰ M | 2 ὁρᾶτε M<sup>2</sup> | τόδε om. CS, transp. after δράμα Gu | κωμικὸν MC, κωμικῆ μὲν Sa, κωμωδικῆ Pr | 3 διαλλαγὰς BRw | γὰρ] δὲ S, om. Rw | ὁρέστην| ὁρέστης Sa, ὁρέστη-προλογίζει δὲ καὶ ἠλέκτρα ὁρέστην XaXf | 4 ἐν] ἐκ app. Lb | ἀλκίσιτιδι| ἀλκίτιδι δὲ Xa, app. Xf(ἀλκ and δὲ visible, rest concealed in binding on image) | ἐκ φορῶν Sa | καὶ add. before εἰς Ne | ἀφροσύνην Sa | καὶ ἀναβιοτήν om. AaPr, LbPk | ἀναβίωσιν SaGuZIZx<sup>2</sup> | 5 ὁμοίως καὶ] ὁμ. τε καὶ Pa, om. LbPk | ἐν τύρ. ὁμοίως transp. (καὶ om.) MnS, ὅμως καὶ ἐν τῇ ῥήσει Sa | τυροῖ eds., τύροις all (except τοῖς Ne); perhaps read τυροῖ α'? | ἀναγνωρισμοῖς Ne, ἀναγνώρισμα Pk, Lb, ἀναγνωρισμὸν a.c. Aa | τέλος] γέλως LbPk | εἰπεῖν om. MnS | τῇ om. VCr | τραγωδίαις Cr |

APP. CRIT. 2: 1 ἡ om. Xa (ornamental letter not added) | 2 δράμα VAAcNeRxaXfzCZI, LbPk, δράμα Rw | καταλίξει Zx<sup>2</sup> | 4 ἄλλα a.c. Pk | 4 ἀλκίσιτιδι VCMnNeSXu, ἀλκίσητιδι Pr, a.c. Rw, ἀλκίσιτιδι Cr | ἀναβιοτήν M, ἀναβιοτήν Mn, ἀναβίωσιν S (a.c. ἀναβίω-) | 5 σοφοκλέους NeSa, σοφοκλόους R | ἀπλῶς Xf | γίγνεται Pa

PREVIOUS EDITIONS: (as sch. Or. 1691) Schw. I.241,8–14; Dind. II.347,5–11

COMMENT: Matthaie prints Τυροῖ as if in Gu; Dind. reports τύροι for Gu; but Gu has τύροις.

COLLATION NOTES: Yet to be checked: EsLv (reported by Schartau 1973: 81–82 n. 24 to have this item).

## *Or. Arg. 4: Synopsis of Thomas Magister: τοῦ αὐτοῦ σοφωτάτου Μαγίστρου σύνοψις τῆς ὑποθέσεως τοῦ ὑποκειμένου δράματος*

<sup>1</sup>ὅτε κατὰ τῶν Τρώων ἡ Ἑλλάς ὤρμησεν, Ἀγαμέμνων στρατηγὸς ἠρέθη τοῦ στόλου παντός, ἅτε προέχειν τῶν ἄλλων δοκῶν ἀρχῆς τε μεγέθει καὶ πλήθει νεῶν. <sup>2</sup>ἕκατόν γὰρ ναῦς εἰς τὴν τοῦ στόλου συντέλειαν οὗτος εἰσέφερε. <sup>3</sup>καὶ ὃς μέλλων ἀνάγεσθαι καταλείπει τῶν οἴκοι πραγμάτων αὐτοῦ ἐπιμελητὴν καὶ προστάτην Αἴγισθον. <sup>4</sup>ἐπεὶ δὲ πολὺς ἤνυετο χρόνος καὶ Ἀγαμέμνων οὐκετ' ἐπαυήει, οἶα δὴ πολλὰ γίνεται, συνῆλθεν ἀθέσμως Αἴγισθος Κλυταιμνήστρα, τῆ τοῦ Ἀγαμέμνονος γυναικί. <sup>5</sup>μαθόντες δὲ Κλυταιμνήστρα καὶ Αἴγισθος τὴν τε Τροίαν ἀλοῦσαν καὶ Ἀγαμέμνονα μετὰ τῶν ἄλλων οἴκαδε πλέοντα, βουλευόνται τοῦτον τῆς οἰκίας ἐπειλημμένον ἀποκτενεῖν, ἵνα μὴ τούτῳ γνωσθέντος τοῦ σφῶν πονηρεύματος αὐτοὶ παραδοθεῖεν θανάτῳ. <sup>6</sup>ὃ δὴ καὶ ἤνυσαν, καὶ ἐπανελθόντα τὸν Ἀγαμέμνονα ἀποκτείνουσι. <sup>7</sup>χιτῶνα γὰρ μὴ διεξόδους κεφαλῆς καὶ χειρῶν ἔχοντα μετὰ τὸ λουτρὸν ἐνδιδύσκουσι καὶ οὕτω πελέκει τοῦτον φονεύουσι. <sup>8</sup>μεταξὺ οὖν τοῦ Ἀγαμέμνονεος φόνου Ἡλέκτρα τὸν ἀδελφὸν Ὀρέστην, ἵνα μὴ καὶ οὗτος ἀναιρεθῆι, κλέψασα καὶ τιμὴν δοῦσα παιδαγωγῶ εἰς Φωκίδα παρὰ Στρόφιον πέμπει, φίλον καὶ συγγενῆ τοῦ πατρὸς αὐτῆς τυγχάνοντα. <sup>9</sup>Ὀρέστης δὲ εἰς ἄνδρας ἦκων, παραλαβὼν Πυλάδην τὸν παῖδα Στροφίου, ἐφ' ᾧ μετ' αὐτοῦ Αἴγισθον καὶ Κλυταιμνήστραν τιμωρήσασαί τε, καταλαμβάνει λάθρα τὸ Ἄργος. <sup>10</sup>καὶ χρησὸν παρὰ τοῦ Πυθίου δεξάμενος τοῦτο ποιεῖν, πρῶτον μὲν ἔρχεται πρὸς τὸν πατρός τάφον καὶ θύει, εἶτά τι μηχανᾶται τοιόνδε: <sup>11</sup>τὸν γὰρ παιδαγωγόν, ᾧ παρὰ τῆς Ἡλέκτρας πάλα πιστευθεὶς ἦκεν, ὡς ἔφημεν, εἰς Φωκίδα, τοῦτον προπέμπει εἰς Αἴγισθον καὶ Κλυταιμνήστραν λέγοντα ὡς Ὀρέστης ἐν Πυθικοῖς ἄθλοις ἀνῆρέθη καὶ νῦν ἄνδρες τὰ τούτου ὅσα ἐν κιβωτίῳ κομίζουσιν, ἵνα πατρῶων γοῦν τάφων τύχη. <sup>12</sup>ὑπαχθέντες δὲ τῇ τοιαύτῃ ἀπάτῃ Κλυταιμνήστρα καὶ Αἴγισθος, ἵνα μὴ μακρολογῶ, ἀναιροῦνται ὑπὸ Ὀρέστου καὶ Πυλάδου, πρώτη μὲν Κλυταιμνήστρα, ὕστερος δὲ Αἴγισθος. <sup>13</sup>μητροκτονήσας τοίνυν Ὀρέστης Ἐρινύσι παραχρῆμα τὴν δίκην ἔδωκε, μανείας. <sup>14</sup>Μενέλαος δὲ ἐκ Τροίας ἐλθὼν, ὕστερος γὰρ Ἀγαμέμνονος ἐπαυήκει, καὶ τῷ Ναυπλίῳ λιμένι προσσχὼν, νυκτὸς μὲν Ἑλένην προπέμπει πρὸς Μυκίνας, μεθ' ἡμέραν δὲ αὐτὸς εἰσῆι. <sup>15</sup>καὶ τὸν Ὀρέστην μεμνηνότες εὐρών, παρακαλεῖται μὲν ὑπὸ Ὀρέστου καὶ Ἡλέκτρας σῶσαι αὐτούς: <sup>16</sup>ὃ γὰρ τῆς Κλυταιμνήστρας πατὴρ Τυνδάρεως πάντας Ἀργεῖους κατ' αὐτῶν ἐκίνησεν, ἵνα τούτους ὡς μητροκτόνους ἀνέλοιεν: <sup>17</sup>ὡς δὲ τὸν Τυνδάρεων ἀντιλέγοντα εὔρε καὶ ἅμα καὶ αὐτὸς ὑπολογιζόμενος ὡς εἰ Ὀρέστης ἀναιρεθῆι

βασιλεύς αὐτὸς ἔσται τοῦ Ἄργους, οὐκ ἤθελεν Ὀρέστη καὶ τῇ ἀδελφῇ συμμαχεῖν, ἀλλὰ τὸ τῶν Ἀργείων πλῆθος ἔλεγεν εὐλαβεῖσθαι. <sup>18</sup>πρῶτον μὲν οὖν Ὀρέστης καὶ Τυνδάρεως διηλέχθησαν πρὸς ἀλλήλους, ὁ μὲν ὡς οὐ δικαίως ἀνείλετο Κλυταιμνήστρα δεικνύς, Ὀρέστης δὲ ὡς καὶ μάλα δικαίως, εἰ καὶ μυριάκις αὐτὴν ἔδει τεθνάναι. <sup>19</sup>ἔπειτα ἐκκλησίας ἐν ἀκροπόλει Μυκηνῶν γενομένης καὶ συνιόντων τῶν προυχόντων ἐν Ἄργει, Ὀρέστης ὑπὸ Πυλάδου φοράδην ἐκέισε κομίζεται. <sup>20</sup>λόγων δὲ πολλῶν γινομένων, καὶ τῶν μὲν βοηθούτων Ὀρέστη, τῶν δὲ ἐναντιουμένων, τέλος ἐνίκησαν οἱ κακοί. <sup>21</sup>καὶ κατακρίνεται Ὀρέστης αὐτὸς τε καὶ ἡ ἀδελφὴ λίθοις βληθέντες ἀποθανεῖν. <sup>22</sup>Ὀρέστης δὲ ἐπηγγείλατο πρὸς τὸ πλῆθος αὐτοχειρίᾳ ἑαυτὸν καὶ τὴν ἀδελφὴν ἀποσφάζαι. <sup>22</sup>καὶ ὁ φίλος Πυλάδης καὶ παρὰ τὴν συμφορὰν φίλος ἔμεινε καὶ κοινωνεῖν αὐτῷ τῆς τελευτῆς ἤξιωσε προθυμότατα. <sup>24</sup>ἐπεὶ δὲ σφίσι τοῦτο παθεῖν προύκειτο, συμβουλεύει Πυλάδης Μενέλεω πρῶτον τιμωρίαν λαβεῖν, λέγων ὡς οὐδεὶς τοῦτον τρυφᾷ ἡμῶν ἀπιόντων. <sup>25</sup>ἔθεν εἰσελθόντες εἴσω τῶν βασιλείων, Ἑλένης δῆθεν δεησόμενοι ἵνα μὴ περιδῆ σφᾶς ὀλλυμένους ἀλλὰ χεῖρα ὀρέξῃ καὶ Μενέλεων καὶ ἄκοντα πρὸς σωτηρίαν κινήσῃ, ἐπεὶ ταύτην φονεύειν ἔμελλον, ταύτης μὲν ἡμάρτον ὑπὸ Ἀπόλλωνος ἀρπασθείσης κελεύσει Διός, Ἑρμιόνην δὲ συλλαμβάνουσιν ἐκ τοῦ τῆς Κλυταιμνήστρας ἐπανηκούσαν τάφου. <sup>26</sup>πρῶτην γὰρ αὐτὴν Ἑλένη πεπόμεναι τῇ ἀδελφῇ θύσουσαν. <sup>27</sup>λαβόντες δὲ Ἑρμιόνην καὶ ἔνδοθεν τὰς τῶν βασιλείων ἀσφαλίσαντες πύλας ἀνήλθον ἐν μετεώρῳ τῶν βασιλείων ἔχοντές τε τὴν Ἑρμιόνην καὶ ξίφος πρὸς τῇ δέρῃ αὐτῆς, καὶ μέλλοντες μετὰ τὴν ταύτης διαχείρισιν, ἂν μὴ σφᾶς Μενέλεως σώσῃ, καὶ τοὺς δόμους ὑφάψουν πυρί. <sup>28</sup>Μενέλεως μὲν οὖν ὑπὸ τούτων Ἑλένην τεθνάναι μαθὼν, ἵνα κἂν σώσῃ τὴν παῖδα, ἐλθὼν ἤρξατο πορθεῖν τὰ βασιλεια. <sup>29</sup>ἐπιφανείς δὲ Ἀπόλλων διήλλαξε τούτους, Ἑλένην μὲν εἰς οὐρανοὺς φήσας διακομίσει, Μενέλεων δὲ ἐτέραν λαβεῖν κελεύσας γυναῖκα, Ὀρέστη δὲ Ἑρμιόνην συνάψαι μετὰ τὴν τοῦ φόνου κάθαρσιν· <sup>30</sup>ἣς Ἀθήνησιν ἔτυχε μετὰ Ἐρινύων εἰς Ἄρειον πάγον κριθεῖς· ὅτε καὶ καταδικασθῆναι μέλλοντα ὑπὸ πάντων θεῶν Ἀθηνᾶ πῆφον βαλοῦσα νικήσῃ τοῦτον ἐποίησε. <sup>31</sup>καὶ οὕτως Ὀρέστης ὕστερον Ἑρμιόνην γυναῖκα λαμβάνει κατὰ τὸ τοῦ Ἀπόλλωνος θέσπισμα, καὶ Ἄργους κρατεῖ, Πυλάδῃ δὲ Ἠλέκτραν δίδωσι, τὴν καὶ πρότερον ὑπ' αὐτοῦ κατεγυθηθεῖσαν τούτῳ. —ZZaZmTGU

TRANSLATION: When Greece launched its attack against the Trojans, Agamemnon was selected as commander of the entire army, because he seemed to surpass the others in size of realm and number of ships. For he contributed one hundred ships to the complement of the expeditionary force. And being about to depart, he leaves Aegisthus as overseer and guardian of his affairs at home. Since a long time was passing and Agamemnon was still not returning, Aegisthus, as often happens in such cases, unlawfully had intercourse with Clytemnestra, Agamemnon's wife. When Clytemnestra and Aegisthus learned that Troy had fallen and that Agamemnon was sailing homeward along with the others, they make a plan to kill him once he reaches home, so that they themselves not be put to death when their own sinful behavior became known to him. And this in fact they did accomplish, and they kill Agamemnon when he returned. For they enrobe him after his bath in a garment with no openings for head and arms, and in that condition they murder him with an axe. Now then, in the midst of the

killing of Agamemnon Electra, secreting Orestes so that he not be killed too and giving him to a certain tutor, sends him to Phocis to Strophius, who was a friend and kinsman of her father. When he reached manhood, Orestes, taking Pylades the son of Strophius as his companion, returns secretly to Argos in order, with his help, to punish Aegisthus and Clytemnestra. And since he received an oracle from the Pythian god to do this, he first goes to the tomb of his father and makes sacrifice, and then he devises a plan of the following sort. For the tutor to whom he was entrusted long ago by Electra and thus arrived, as we said, in Phocis—this tutor he sends ahead to Aegisthus and Clytemnestra saying that Orestes has been killed in the Pythian Games and now some men are bringing his bones in a chest, so that he may receive at least burial in the tombs of his forefathers. Taken in by such a ruse, Clytemnestra and Aegisthus—not to make the story too long—are killed by Orestes and Pylades, first Clytemnestra and later Aegisthus. Having committed matricide, then, Orestes immediately paid the price to the Erinyes, by having gone mad. And Menelaus, arriving from Troy—for he voyaged homeward later than Agamemnon—, and having landed at the harbor Nauplion, he sends Helen ahead to Mycenae during the night, and he himself enters by day. Having found Orestes suffering from madness, he is entreated by Orestes and Electra so save them. For Tyndareus, the father of Clytemnestra, stirred up all the Argives against them so that they would put them to death as matricides. And when Menelaus found Tyndareus arguing in opposition, and at the same time himself calculating that if Orestes should be killed he himself would be king of Argos, he was unwilling to help Orestes and his sister in their struggle, but he said he was wary of the common people of the Argives. Now, first of all, Orestes and Tyndareus disputed with each other, the latter showing that Clytemnestra was not justly put to death, but Orestes that it was indeed very justly done, even if she were required to die countless times over. Later, an assembly took place on the acropolis of Mycenae and the men who were prominent in Argos came together, and Orestes is brought their with Pylades' physical assistance. Many speeches being made, and some assisting Orestes and others opposing him, ultimately the wicked ones won out. The verdict is given that Orestes himself and his sister be stoned to death. But Orestes volunteered the promise to the people that he would kill himself and his sister by his own hand. And his friend Pylades remained his friend even during the misfortune and with great eagerness considered it right to share with him his death. Once the plan to suffer this was before them, Pylades advises that they first exact vengeance from Menelaus, saying this it is not proper for him to luxuriate while we are leaving life. Therefore, entering the palace—as if they were going to entreat Helen not to allow them to perish but to lend a helping hand and incite Menelaus, even against his will, to save them—, when they were on the point of killing her, they failed to strike her because she was snatched away by Apollo at the command of Zeus; but they seize Hermione as she was returning from the tomb of Clytemnestra. For earlier on Helen had sent her to make offerings to her sister. Having captured Hermione and secured the gates of the palace from inside, they went up to the roof of the palace with Hermione and with a sword at her neck, also intending after killing her, if Menelaus does not save them, even to set the house on fire. Now then, Menelaus, having learned that Helen had died at their hands, having come to save at least his child, began to demolish the palace. But Apollo suddenly appeared and reconciled them, saying that he had conveyed Helen to the skies and ordering Menelaus to take another wife and to join Hermione in marriage to Orestes after he is purified of the murder. Which purification he obtained in Athens after being put on trial at the Areopagus with the Erinyes, when, even as he was about to be condemned by all the gods, Athena cast a ballot and caused him to triumph. And thus Orestes later takes Hermione as wife in accordance with the utterance of Apollo and he rules Argos, and to Pylades he gives Electra, who had even earlier been betrothed by him to that man.

APP. CRIT.: heading thus in T (αὐτοῦ σοφωτάτου om. Τα); ἡ ὑπόθεσις τοῦ δράματος ἔστι τοιαύτη

Zm; om. ZZaGu | 1 παντός τοῦ στόλου transp. Gu | 2 ἑκατὸν ῥ̄ ZZa | 5 ἀποκτανεῖν ZZa | 6 κτείνουσι, ἀπο add. s.l. Za | 7 κεφαλῆς καὶ χειρῶν] χειρῶν καὶ κεφαλῆς ZZa; om., s.l. add. Zm | καὶ οὕτω πελ. τ. φον.] TZm<sup>mag</sup>Gu (ἐν τῷ in place of οὕτω); om. ZZaZm | 8 γοῦν Gu | ἴνα μὴ om., μὴ s.l. add. Za | 9 πυλάδην om., s.l. add. Zm | τιμωρήσασθαι Za | 10 τοῦ om. ZZa | 11 εἰς τὴν φρακίδα Gu | γοῦν om. Zm | 12 πρῶτον ... ὕστερον ZZa also | (second) Αἰγίσθον Z | 14 προσσῶν Matt., προσῶν all | προπέμπει ZZa | 15 ὑπὸ Ἥλεκτρας καὶ Ὀρέστου ZZa | 16 κλυταίμνηστρας] ἑλένης ZZa | 17 ὡς εἰ | ὡς καὶ Z, ὡς καὶ εἰ Za | 18 διηλ- ZZaZmT, a.c. Gu, διελ- p.c. Gu, Ta; διελέχθησαν Matt. | Κλυταίμνηστρα all, -an Matt., Dind. (see Comment below) | (second) ὡς (before καὶ μάλα) om., s.l. add. Gu | 20 γενομένων ZZa | 22 αὐτὸν a.c. Z | 24 τοῦτο σφίσι transp. ZZa | παρὰ Μενέλεω Za | 25 εἰσελθόντων Gu | ὀρέξει s.l. Z, ὀρέξει ZZa | κινήσαι Za | τάφου ἐπανάκουσαν transp. Gu | 26 θύσοῦσα ZZa | 27 διαχειρίσιν ZZaGu | 28 οὖν om. Gu | 29 τοῦ om. ZZa | 30 βαλοῦσα] λαβοῦσα ZZa, βαλοῦσα s.l. Za | 31 τὸ om. ZZa, s.l. add. Za |

APP. CRIT. 2: 1 ἡρέθη ZaGu | 8 ἀγαμεμνονίου Za | 11 ὅστ'α Z | 14 ναυπλοῖω ZZa | ἑλλένην Z a.c., Gu | μεθήμεραν Ta [not T] | 15 καὶ τὴν ὀρέστην Zm | 17 τυνδάρω Gu | 19 ἕκκλαισίς Z | 25 μενέλαον Za (only μενέλι() Z) | συλλαβάνουσι Z, συλλαμβάνουσι, v add. s.l. Za | 29 ἑλλένην Gu | 30 ἔτυχεν Zm | μετ' ἔριν. Za | ἐρρινύων Zm | 31 ἡλέκτρα Z

PREVIOUS EDITIONS: Dind. II.7,13–9,23

COMMENT: In general I have printed the version in ZmTGu where ZZa differ; it is possible that ZZa present a careless version by Thomas himself that has been made more precise by Triclinius or someone else in the circle, but also possible that ZZa offer a corruption of the other version (note the many other slips in ZZa or in one of the two). | On 18 διηλέχθησαν: augment of this compound verb with εἰ or η (under the influence of the perfect διελ-) is not uncommon in postclassical and Byzantine texts, and one need not correct it here with Matthiae. | On 18 ἀνείλετο Κλυταίμνηστρα: on rare occasions Byzantine writers slip up and use the middle of the strong aorist in a passive sense. That is what Thomas should be assumed to do here ('Clytemnestra was killed'). There is an exact parallel for the passive sense in a scholion on Or. 991 attested in Mn and R (τότε δὲ οὕτω νικηθεὶς δόλω καὶ ἀναιρούμενος κατηράσατο τῷ Μυρτίλω γνοῦς τὴν ἐπιβουλήν, ἴνα ὑπὸ Πέλοπος ἀνέλθῃται, 'and then [Oenomaus], having thus been defeated by trickery, and being killed, having understood the plot against him, cursed Myrtilus, praying that he be killed by Pelops'). Matthiae and Dindorf emended to make Clytemnestra the accusative object, but the middle ἀνείλετο means 'pick up' not 'kill' and one would have to emend the verb to ἀνείλε. Similarly at Or. 991 Dindorf in his apparatus says 'immo ἀναιρεθῆ', taking offense at the Byzantine slip. | On 27: both διαχειρίσιν and διαχείρισιν are found in Sch. Aesch. and Sch. Soph. with the sense 'killing'; both forms also used in many periods in the more common sense 'management'.

COLLATION NOTES: According to Turyn, 30, fol. 47r–v of Ang. 14 (T) were written entirely by Triclinius, and the beginning of the Thoman argument was added by him on 46v, a page with text written by the original scribe. The high-quality digital image confirms this (black ink, rounded breathings, that is T<sup>1</sup> in Diggle's terms or Tr<sup>1</sup> in De Faveri's). |

KEYWORDS: Thomas Magister |

## Or. Arg. 5a: Thoman general note

<sup>1</sup>ιστέον δὲ ὅτι πᾶσα τραγωδία σύμφωνον ἔχει καὶ τὸ τέλος· <sup>2</sup>ἐκ λύπης γὰρ ἄρχεται καὶ εἰς λύπην τελευτᾷ. <sup>3</sup>τὸ παρὸν δὲ δρᾶμα ἔστιν ἐκ τραγικοῦ κωμικόν, λήγει γὰρ εἰς τὰς παρ' Ἀπόλλωνος διαλλαγάς, ἐκ συμφορῶν εἰς εὐθυμίαν κατηντηκός. <sup>4</sup>ἡ δὲ κωμωδία γέλωσι καὶ εὐφροσύναις ἐνύφανται. —ZZaZmTGu

TRANSLATION: One should be aware that all tragedy has its ending also consonant (with its tragic nature). For it begins from grief (pain) and ends in grief (pain). But the present play is comic after being tragic, for it ends in the reconciliation brought about by Apollo, thus having arrived at happiness out of misfortunes. But comedy is woven in with laughter and good cheer.

APP. CRIT.: 1 ὅτι om. Za | 2 ἐκ] ἐάν Z | ἔρχεται Z | 3 γὰρ] δὲ ZZa | συμφορᾶς Zm | 4 γέλωτι ZZa |

APP. CRIT. 2: 3 δράμα Zm

PREVIOUS EDITIONS: Dind. II.9,23–27

COMMENT: An adaptation of arg. 3 above. Cf. the interpolation of 4 γέλωσι καὶ εὐφροσύνας ἐνύφανται into sentence 1 of arg. 3 in Gu and a few others.

KEYWORDS: Thomas Magister | comic ending | comedy | tragedy |

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### *Or. Arg. 5b: Thoman general note*

Ἰστέον ὅτι πρὸ τούτου τοῦ δράματος ἔστιν ἀρμόδιον ἀκοῦσαι τινα τὸ δεύτερον τοῦ Σοφοκλέους, <sup>2</sup>ἐπει ἐκεῖνο μὲν τὴν ἐκδίκησιν Ἀγαμέμνονος ἱστορεῖ ὅπως Αἰγίσθου καὶ Κλυταιμνήστραν ἐφόνευσαν, <sup>3</sup>τοῦτο δὲ τὴν μετὰ τὸν φόνον ἐκείνων μανίαν Ὀρέστου καὶ τὰ μετ' αὐτὴν συμβάντα. —ZZa

TRANSLATION: One should be aware that it is suitable that one study before this play the second play of Sophocles (*Electra*), since that one tells of the avenging of Agamemnon, how they killed Aegisthus and Clytemnestra, while this one tells of Orestes' madness after killing them and what occurred after the madness.

POSITION: In Z beside lines 1288–1292 of *Hecuba* on 32v (after a few more lines, an ornament, and the τέλος phrase, arg. 4 begins in bottom half of 32v); in Za on fol. 37v beside the incomplete arg. 1 (of which Za has first 6 lines only, broken off in midword).

APP. CRIT.: ἐκδίκησιν] ἐκκίνησιν Z

COMMENT: The vague 'they' of 2 ἐφόνευσαν could suggest Orestes and Electra, Orestes and Pylades, or all three.

KEYWORDS: Thomas Magister | Sophocles, *Electra* |

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### *Or. Arg. 6: Anonymous general note*

σατυρικὸν τὸ δράμα διὸ ἀρχόμενον ἀπὸ θλίψεως καὶ λήγον εἰς χαράν. —GPrY<sup>a</sup>Ad

TRANSLATION: The drama is satyric because beginning from suffering and ending in joy.

POSITION: GPrAd have this after dram. pers. (arg. 8); Y above line 1.

APP. CRIT.: σατ. τὸ δρ.] τὸ δράμα τοῦτο δὲ σατ. Pr, then δὲ app. deleted; τὸ δράμα ἔστι σατ. G; φασι τινὲς τὸ δράμα τοῦτο κομικὸν λέγεσθαι Ad | διὸ Y, τὸ Pr, ὡς Ad, om. G | καὶ om. YAd

KEYWORDS: satyr-play | comic ending

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## Or. Arg. 7: Anonymous general note

εἰς τὴν σύστασιν τῆς τραγικῆς ὑποθέσεως εὐδόκιμόν ἐστι καὶ ἐπιτυχῆς τὸ δράμα, εἰς δὲ τὰ ἦθη τῶν προσώπων ἀδόκιμον. δαιμονᾶ γὰρ Ὀρέστης καὶ ἡ ἀδελφὴ δαιμονῶντι διακονεῖται καὶ ὡς ἐπίπαν τὰ ἦθη τῶν προσώπων ἠυτελισμένα ἐστίν. —Gu<sup>2</sup>

TRANSLATION: The play is well regarded and successful with respect to the arrangement of the tragic plot, but with respect to the ethical traits of the characters it is disapproved. For Orestes suffers a divinely-inspired madness and his sister attends to him in his madness, and in general the ethical traits of the characters have been made disreputable.

POSITION: This appears in the margin of fol. 27v beside the dram. pers., and is added by a hand later than Gr or Gu.

COMMENT: A rephrasing of arg. 2d.

KEYWORDS: popularity | character, critique of | tragedy |

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## Or. Arg. 7a: Anonymous general note

<sup>1</sup>ἐνταῦθα ὁ Εὐριπίδης ἀπὸ τῆς μέσης ὑποθέσεως ἄρχεται. <sup>2</sup>παρέλιπε γὰρ τὴν τοῦ Ὀρέστου ἀνατροφήν, ὅπως ἀνετρέφετο παρὰ τοῦ παιδαγωγοῦ εἰς τὸν Στροφίου οἶκον τοῦ πατρὸς τοῦ Πυλάδου. <sup>3</sup>φίλος γὰρ ἦν τοῦ Ἀγαμέμνονος ὁ Στρόφιος. <sup>4</sup>καὶ ὅπως μηχανήσαντες ἀπῆλθον εἰς τὴν Κλυταιμνήστραν ὅ τε Ὀρέστης (καὶ) ὁ Πυλάδης καὶ παιδαγωγὸς φέροντες ταύτη καὶ κιβώτιον πεπληρωμένον τῆς κόνεως τοῦ Ὀρέστου. <sup>5</sup>μέμνηται δὲ τούτου ὁ Σοφοκλῆς, καὶ οὗτος ἐν ἑτέρῳ δράματι. —Yf

TRANSLATION: Here Euripides begins from the middle of the story. For he omitted the upbringing of Orestes, (namely) how he was brought up by the pedagogue at the house of Strophius, the father of Pylades. For Strophius was a friend of Agamemnon. And (he also omitted) how, by a contrivance, Orestes and Pylades and a tutor came back to Clytemnestra bringing to her as well a little chest filled with the ashes of Orestes. Sophocles mentions this story, and this poet (Euripides) does so in another play.

POSITION: This follows arg. 2a in Yf.

APP. CRIT.: 4 (καὶ) ὁ Matt. (misreported by Dind.) | ταύτη Dind., ταύτην Yf | κιβώτιον Matt., κιβωτίου Yf

PREVIOUS EDITIONS: Dind. II.6,12–7,7; Matt. VI.137

COMMENT: ἐν ἑτέρῳ δράματι must be a reference to Euripides' Electra, indicating that this note comes from a milieu in which the alphabetic plays were known (most likely in the circle of Triclinius where L and P were produced).

KEYWORDS: prologue technique | Sophocles, Electra | Euripides, Electra

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## Or. Arg. 7b: Anonymous general note

ἔθος τοῖς τραγικοῖς τὸ ἐν προοιμίῳ ὡς ἐν ὀλίγῳ παραδηλοῖν τοῦ ὅλου δράματος τὴν ἔννοιαν, ὡς καὶ ἐνταῦθα ποιεῖ ὁ Εὐριπίδης καὶ πανταχοῦ. <sup>2</sup>τὸ δὲ δράμα τῆς Ἑκάβης καὶ τοῦ παρόντος δράματος τὸ τέλος ἀπὸ πένθους ἀρχονται καὶ λήγουσιν εἰς χαράν. —Υf

TRANSLATION: It is the customary practice of the tragedians to suggest in the opening, as in a small compass, the basic idea of the entire play, as Euripides does both here and everywhere. The play Hecuba and the end of the present play begin from grief and end in joy.

APP. CRIT.: 1 παραδηλοῦν (silently) Matt., but in late Greek infinitives such as δηλοῖν, ζηλοῖν, κατορθοῖν, ἀναπληροῖν, βιοῖν, βεβαιοῖν, ἐκτυφλοῖν are attested. |

PREVIOUS EDITIONS: Dind. II.7,8–11; Matt. VI.137

COMMENT: From the generalization that follows, it seems that προοίμιον here may refer to the prologue as a whole rather than just the opening lines of Electra's speech, as in sch. 1.02, 1.12. | The mention of Hecuba is odd (is it a corruption or a sign of an inferior teacher?); Alcestis is the play that is usually paired with Orestes in remarks about a happy or 'comic' ending.

COLLATION NOTES: Matthiae and Dindorf present arg. 7a and 7b as one text, neglecting Υf's separation of them with three-dot punctuation and cross at end of 7a, while 7b begins on a new line with prefixed cross. |

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## Or. Arg. 7c: Anonymous metrical note

ἔχει δὲ τὰ μέτρα οὕτω· <sup>2</sup>τὸ [Phoen. 239] ἵνῃ δὲ μοι πρὸ τευχέων δίμετρον τροχαϊκόν· <sup>3</sup>τὸ [Or. 1389, Phoen. 1530] ὅττοτοῖ διποδία τροχαϊκή· <sup>4</sup>καὶ μέχρι μέν τῶν Πυλάδου λόγων [Or. 729] ἰαμβικόν· <sup>5</sup>τούκειθεν δὲ τροχαϊκόν τετράμετρον καταληκτικόν· <sup>6</sup>καὶ ἔνθα Ὀρέστης καὶ Φρύξ διαλέγονται [Or. 1506–1536], τὸ αὐτὸ τηρεῖται μέτρον. —P

POSITION: This follows arg. 2a and precedes arg. 2b in P.

APP. CRIT.: δίμετρον] τρίμετρον P

COMMENT: Phoen. 239 is generally a lecythion in the manuscripts, which is a dimeter, so P's τρίμετρον is likely to be a careless scribal error. | Triclinius' analysis of Or. 1389 in T treats ἐρινύν· ὅττοτοῖ as a brachy-catalectic iambic dimeter; at Ph. 1530 in T he creates an anapaest by writing ὅττοτοῖ ὅττοτοῖ.

## Or. Arg. 8a: Dramatis personae

τὰ τοῦ δράματος πρόσωπα· Ἡλέκτρα, Ἑλένη, χορός, Ὀρέστης, Μενέλαος, Τυνδάρεως, Πυλάδης, ἄγγελος, Ἑρμιόνη, Φρύξ, Ἀπόλλων. —MBOVAAaCCr-FGKMnPPcPrRRwSSa, XXaXbYYfGrZcZuAdOx

APP. CRIT.: Correct order of names in OPZc and Xa(om. φρύξ, add. καὶ before ἀπ.); also correct in the Thoman version (arg. 9) in ZZmT. The order in the others (except CrOx) is essentially ἡλ. πυλ. ἔλ. ἄγ. χο. ἔρ. ὄρ. φρ. με. ἀπ. τυ., derived from reading across the successive rows of two columns of names rather than reading down the first column and then down the second column. Minor deviations from the second pattern: A omits ἡλ.; MnRRwS transp. ἔλ. πυ.; Zu transp. τυ. ἀπ.; Sa transp. πυ. after ἀπ.; καὶ add. before τυ. AaRwSa; G has ἡλ. ἔλ. πυλ. ἄγ. χο. ὄρ. με. ἔρ. τυ. φρ. ἀπ.; XAd omit first letter of every name (decorated initials never added); Y<sup>2</sup>, repeating the list in the bottom margin, omits τὰ τοῦ δρ. πρ. and transp. με. τυ. to follow ἔλ. CrOx present a unique order, correct at beginning and end but scrambled in the middle: ἡλ. ἔλ. χορός ἐκ παρθένων γυναικῶν ὄρ. πυ. ἔρ. τυ. με. ἄγ. φρ. ἀπ. | Zc has ἀπό τοῦ διός τάνταλος between ἄγγελος and Ἑρμιόνη in the penultimate line of the dram. pers.; the phrase probably belongs with the genealogical diagram that is written in the left margin. | Ab follows the dram. pers. (at bottom of recto, with line 1 of play at top of verso) with ἡλέκτρα λέγει ταῦτα.

APP. CRIT. 2: δράματος Ox |

COLLATION NOTES: Mn has dram. pers. twice, once on 7v and again on 8v, with no differences between the two. |

## Or. Arg. 8b: Prologue-speaker notation

προλογίζει Ἡλέκτρα ὡς ἀδελφὴ Ὀρέστου ἔλεινολογοῦσα διὰ τὸν Τάνταλον.  
—AaAbMnPcRRfS, CrXaOxAd

POSITION: after 8a in MnRRfSXa (Mn has 8a twice, and 8b twice as well; Xa has it twice, after 8a and again at top of next page above line 1); in CrOx after the first sentence of 2b (which follows 8a in CrOx); in Aa at bottom of fol. 38r after a page of scholia, and preceding 8a at top of fol. 38v; in AbPc after 2a and before 8a; after play title and within ornamentation Ad.

APP. CRIT.: δὲ ἡ add. after προλογίζει CrOx, ἡ add. Mn(first location)RfXa(both places) | ὡς ἀδελφὴ ὄρεστου ἔλ. om. RfXaAd, ὡς ἀδ. ὄρεστου om. CrOx | ἔλεινοῦσα AaAbPc |

APP. CRIT. 2: προγίζει R, s.l. ἡγουν προλέγει R; πολογίζει Ad | ἡλέκτρα AaAd |

## Or. Arg. 9: Thoman Dramatis personae

Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Ἄργει· ῥῆσι δὲ τὰ τούτου πρόσωπα·  
<sup>3</sup>Ἡλέκτρα προλογίζουσα ἐν τοῖς τοῦ πατρὸς βασιλείοις τε οὔσα καὶ παρακαθημένη Ὀρέστη καθεύδοντι, Ἑλένη, χορός ἐξ ἐπιχωρίων γυναικῶν αἱ παραγίνονται πρὸς Ἡλέκτραν πυνθανόμεναι περὶ τῆς τοῦ Ὀρέστου συμφορᾶς, Ὀρέστης Μενέλαος Τυνδαρεως Πυλάδης ἄγγελος Ἑρμιόνη Φρύξ Ἀπόλλων. —ZZaZmT

APP. CRIT.: 1 βασιλεί[οις] βασιλέως Z<sub>a</sub>, βασιλ() Z | 3 παρεγένοντο Z<sub>a</sub>, παραγίνονται intended by Z<sub>a</sub> s.l.

COMMENT: Thomas mixes in small details from older arg.: cf. arg. 2b for sentence 1 and for the relative clause about the chorus in sentence 3; arg. 2c for the specific location and Electra's posture in sentence 3.

COLLATION NOTES: Diggle's OCT lists the dram. pers. in Ang. 14 as T<sup>z</sup>, but this is an oversight. Fol. 47v is entirely by Triclinius. See remarks above on arg. 4. |

## 2. Scholia on Orestes I–100

**Or. 1.01 (1–139)** (tri metr) **ἡμέτερον**: ἡ εἴσθεσις τοῦ δράματος ἐκ μονοστροφικῆς ἐστὶ περιόδου. οἱ δὲ στίχοι εἰσὶν ἰαμβικοί τρίμετροι ἀκατάληκτοι ρλη' [= 138]. ὦν τελευταῖος [139] 'τόνδ' ἐξεγείραι συμφορὰ γενήσεται'. ἐπὶ ταῖς ἀποθέσει παράγραφος, ἐπὶ δὲ τῷ τέλει κορωνίς. —T

TRANSLATION: The introduction to the drama consists of a unit formed by a single strophe. The verses are 138 acatalectic iambic trimeters, of which the last is 'it will be a misfortune to awaken this man'. At the section-breaks a paragraphos (is written), and at the conclusion a coronis.

LEMMA: ἡμέτερον in marg.

APP. CRIT.: ρλη' Dind., correcting Triklinios' careless count

PREVIOUS EDITIONS: Dind. II.10.3–6; de Fav. 45

COMMENT: Paragraphoi and coronides in T are recorded in the sequence of scholia, labeled as tri and metr. In 1–138 paragraphoi mark the end of Electra's monologue (70), the ends of two speeches of several lines (80 and 87), the end of stichomythia (109), and the end of Helen's final speech before she reenters the palace (125).

**Or. 1.02 (1–5)** (vet exeg) **ἠκατασκευὴν ποιούμενος ὁ ποιητὴς τῆς ἰδίας προτάσεως τῆς ὅτι πάντα φέρει τὰ δεινὰ ἢ ἀνθρωπότης, ἐπιφέρει ὅτι καὶ αὐτοὶ οἱ μακάριοι καὶ ὄλβιοι δόξαντες ἀνθρώποι οὐκ ἄμοιροι συμφορῶν καὶ παθῶν γεγόνασιν**. <sup>2</sup>ἐξ ἑνὸς δὲ τοῦ Ταντάλου καὶ τοὺς ἄλλους παραδηλοῖ. <sup>3</sup>τὸν Τάνταλον δὲ καὶ οὐκ ἄλλον τῇ ὑποθέσει προσείληφε διὰ τὸ ἐξ ἐκείνου τοῦ γένους καὶ τὸν Ὀρέστην κατὰγεσθαι. —VPr<sup>a</sup>Pr<sup>b</sup>Rw

TRANSLATION: The poet, carrying out a proof of his particular premise, that humankind endures all the terrible sufferings, adds next that even the very humans who have seemed to be blessed and prosperous have not turned out to be free of misfortunes and sufferings. From the single example of Tantalus he implies also other humans. And he has attached Tantalus and no other person to his claim because Orestes too is descended from that family.

POSITION: V in block on fol. 24v, page before start of text; in VRw follows sch. 2.12, in Pr cont. from sch. 2.12 (both places)

APP. CRIT.: 1 καὶ prep. Rw | ποιούμενος om. Pr<sup>a</sup> | φέρει πάντα transp. Pr<sup>b</sup> | ἀνθρωπότητος (ἢ om.) Pr<sup>b</sup> | ἀνθρώποι om. Pr<sup>b</sup>, leaving blank space | 2 ἄλλους πάντας Pr<sup>a</sup> | 3 διὰ τοῦ Rw

PREVIOUS EDITIONS: Schw. I.95,5–10; Dind. II.32,9–14

KEYWORDS: rhetorical analysis

**Or. 1.03 (1–5)** (rec rhet) **κατασκευὴ** —Mn

POSITION: s.l.

APP. CRIT.: κατασκευ(ήν) Mn

**Or. 1.04 (1–3)** (vet exeg) **οὐκ ἔστιν οὐδὲν δεινόν**: ἴοῦτε ἀκοῆ οὔτε θέα ἔστιν οὕτω

δεινὸν ὅπερ οὐχ ὑφίσταται τῶν ἀνθρώπων ἡ φύσις. <sup>2</sup>τοῦτο δέ φησι παρόσον ἔκτοπον καὶ ἀλλόκοτον ὑπέστη τιμωρίαν ὁ Τάνταλος· <sup>3</sup>ἢ διὰ τὰς τοῦ γένους συμφοράς· ἢ δι' ἑαυτὴν ὡς ὅτι τλημόνως συνυποφέρει τῷ ἀδελφῷ τὴν τύχην· <sup>4</sup>ἢ διὰ τὸν Ὅρέστην. —MBVCCrPrR<sup>b</sup>RfRwY<sup>2</sup>Ox, partial O

TRANSLATION: Neither to hearing nor to sight is there anything so terrible that human nature does not endure it. She says this because Tantalus endured an unusual and extraordinary punishment; or because of the misfortunes of the family, or on her own account because she wretchedly bears the misfortune together with her brother; or on account of Orestes.

LEMMA: all except MOCrOx; δεινὸν om. R<sup>b</sup>; οὐδὲν om. Rf; οὐκ ἔστιν οὐδὲν V REF. SYMBOL: MBVR<sup>b</sup>

APP. CRIT.: 1 οὐκ ἔστιν οὐδὲν δεινὸν prep. V (other form of lemma, incorporated) | ἀκοῇ Schw., ἀκοῇ all except ἀκοῇ R<sup>b</sup> | θεῶ Schw., θεῶ all (app. V) except θεῶα M, θράσος R<sup>b</sup> | ἔστιν om. VPrRwY<sup>2</sup> | οὐτῶ R<sup>b</sup>Rf, οὔτε MBOCY<sup>2</sup>, οὔτ' ἄλλο τι VPrRw (οὔτε Pr), εἶτε CrOx | ὅπερ] ὁ O | ἡ τῶν ἀνθρώπων φύσις MR<sup>b</sup>; app. O (ἡ τῶν lost in cut margin) | 2–4 om. O | 2 παρόσον] καθόσον C | ἔκτοπον καὶ] ἐκ παντὸς CrOx | ἔκτοπον] ἔκτυπον Pr | τιμωρίαν ὑπέστη transp. Pr | 3 ἢ διὰ τὰς] ἢ εἰς τὰς διὰ CrOx | τὴν τοῦ γένους τούτου συμφοράν VPrRwY<sup>2</sup>, τὸ τοῦ γένους καὶ τοῦ ἀδελφοῦ συμφορὰν R<sup>b</sup> | 3–4 ἢ δι' ἑαυτὴν κτλ om. R<sup>b</sup> | 3 δι' ἑαυτὴν] διὰ τοῦ υἱὸς CrOx | ἑαυτὴν] αὐτὴν MCRf(διαυτὴν)Y<sup>2</sup> | ὡς ὅτι Schw., ὡς ὅτε CRf, ὅτι VPrRw, ὥστε M, ὡς γε B, ἢ γε Y<sup>2</sup>, ὅτε CrOx | συμφέρει MRf, ἐπιφέρει Rw | καὶ add. before τῷ ἄδ. CrYOx<sup>2</sup> |

APP. CRIT. 2: 2 ἀλόκοτον C

PREVIOUS EDITIONS: Schw. I.94,5–8; Dind. II.30,1–5

COMMENT: Redundant ὡς ὅτι is common in late, subliterate, and scholiastic Greek; ὡς γε is rather rare in scholiastic Greek.

**Or. 1.05 (1–3)** (vet paraphr) ἄλλως· ᾧδ' εἰπεῖν ἔπος: ἦγουν ὡς ἐν συντόμῳ λόγῳ εἰπεῖν, οὐκ ἔστι τι δεινὸν, οὔτε πάθος οὔτε συμφορὰ, ἧς οὐκ ἂν τὸ βάρος ἡ τῶν βροτῶν φύσις ὑπενέγκοιτο. —BVPrRw

TRANSLATION: That is, to put it in a brief phrase, there is nothing terrible, neither suffering nor experience, the weight of which the nature of mortals would not endure.

LEMMA: ἄλλως in margin, remainder in line B; ἔπος om. Rw; Pr adds ἡ σύνταξις and three-dot punctuation before ἄλλως

APP. CRIT.: ἦγουν om. B | ὡς om. Pr | λόγῳ om. B | ὑπενέγκοιτο Schw. (after Matt.), ἀπενέγκοιτο all

PREVIOUS EDITIONS: Schw. I.94,10–12; Dind. II.30,5–8

**Or. 1.06 (1–3)** (thom exeg) <sup>1</sup>ἐπειδὴ ἡ τοῦ πατρὸς αὐτῆς δυστυχία ὑπερῆεν ἀπάσας, διὰ τοῦτο αὕτη γνωματευομένη ταῦτα φησὶ καθ' αὐτήν. <sup>2</sup>δείξει δὲ ὡς ἐξ ἀρχῆς τὸ γένος αὐτῆς συμφοραῖς ὑπέκειτο. —ZZaZbZmTGU

TRANSLATION: Since the misfortune of her father surpassed all others, for this reason she says this to herself, speaking in terms of a maxim. And she will demonstrate that her family was subject to untoward events from the beginning.

POSITION: follows sch. I.06 in Gu

APP. CRIT.: 1 ἐπειδὴ] περ Zb, ἐπεὶ T after erasure or damage (ἐπειδὴ Ta) | μαντευομένη Za | καθ' αὐτήν om. ZZa | 2 ἐπέκειτο Gu

APP. CRIT. 2: καθ' αὐτήν Zb | ἐξαρχῆς Z

**Or. 1.07 (1–3)** (thom exeg) ἵνα μὴ καθέκαστον ἀπαριθμῆται τὰ συμβαίνοντα τοῖς ἀνθρώποις κακὰ, περιλαμβάνει διὰ τοῦ γενικοῦ ὀνόματος τοῦ δεινοῦ, διαιρουμένου εἰς πάθη καὶ συμφορὰς, καὶ πάθη μὲν ἐστὶ τὰ συμπίπτοντα τοῖς σώμασι νοσήματα, συμφοραὶ δὲ αἱ ἐπερχόμεναι τοῖς ἀνθρώποις θλίψεις. <sup>2</sup>καὶ τὸ ὦδ' εἰπεῖν ἔπος διὰ τοῦτο ἔφη διότι καθολικῶς ἐξήνεγκεν. <sup>3</sup>ἐπεὶ δὲ πάθος καὶ συμφορὰν εἴρηκε, προτιμᾷ τὸ θηλυκὸν τοῦ οὐδετέρου, ἀποδίδουσι τὸ ἦς πρὸς τὸ συμφορὰ. <sup>4</sup>γίνωσκε δὲ ὅτι ὅταν εὐρεθῶσι δύο ὀνόματα, ἀρσενικὸν καὶ θηλυκὸν, μάλιστα μὲν τὸ ἀρσενικὸν προτιμᾶται τοῦ θηλυκοῦ, συμβαίνει δὲ ἔστιν ὅτε καὶ τὸ ἀνάπαλιβ. <sup>5</sup>ὁ αὐτὸς δὲ λόγος ἐστὶ καὶ ἐπὶ τῶν θηλυκῶν καὶ οὐδετέρων. <sup>6</sup>ἀλλὰ μὴ καὶ τοῦτο πολλάκις γίνεται· κειμένου γὰρ ἀρσενικοῦ καὶ θηλυκοῦ καὶ οὐδετέρου ὀνόματος, ἀποδίδονται ἢ σύνταξις πρὸς τὸ οὐδέτερον, ὡς εἰς πρᾶγμα.

—ZZaZbZmTGu

TRANSLATION: In order to avoid enumerating one by one the evils that befall humans, he (the poet) encompasses (the notion) through use of the generic term ‘the terrible’, which is divided into sufferings (‘pathē’) and untoward events (‘sumphorai’); and sufferings are the diseases that affect their bodies, while untoward events are the afflictions that come upon humans (from outside). And he used the expression ‘so to speak’ for this reason, because he made the utterance in general terms. And after he has said ‘suffering’ (neuter noun ‘pathos’) and ‘occurrence’ (feminine noun ‘sumphora’), he favors the feminine over the neuter, making the relative pronoun agree (in gender) with the former (‘sumphora’). Understand that whenever two nouns are found, a masculine and a feminine, for the most part the masculine is favored over the feminine (for agreement), but sometimes the opposite occurs instead. The same rule applies also to feminines and neuters. More than that, often the following too occurs: when a masculine and a feminine and a neuter noun are present, the agreement is made with respect to the neuter, as if for a thing.

REF. SYMBOL: Zm (το δεινόν) POSITION: continued from previous, adding δέ, T; precedes sch. 1.06 in Gu

APP. CRIT.: 1 διαιρουμένη Zb | μὲν ἐστὶ| μὲν εἰσι Zb | 3 πάθος| πάθη ZZaZbT | συμφορὰν| uncertain whether -ὰν or -ὰς Za; Z perhaps -ὰς corrected to -ὰν | 4 μὲν om. Zm | τοῦ θηλυκοῦ| τὸ θηλυκὸν Z | 5 δὲ om. Zb

APP. CRIT. 2: 1 συμβάντα a.c. Za | ὑπαρχόμενα Zb | 1 καὶ τοῦ ὦδ' Zm | ἐξήνεγκε Zb | 4 μάλιστα Z | συμβαίνειν Z

PREVIOUS EDITIONS: Dind. II.29,6–18

COMMENT: This note appears to an expansion of what is found in sch. 1.11 and 2.01.

KEYWORDS: rhetorical analysis | grammar, agreement of gender | vocabulary, definitions and distinctions

**Or. 1.08 (1–3)** (rec exeg) καὶ Ὅμηρός φησι [Hom. II. 24.49] ‘τλητὸν γὰρ μοῖραι θυμὸν θέσαν ἀνθρώποισιν’. —R<sup>b</sup>Y<sup>2</sup>ZmGu

POSITION: continued from sch. 1.04 R<sup>b</sup>Y<sup>2</sup>; marg. Zm

APP. CRIT.: φησι om. R<sup>b</sup>Y<sup>2</sup> | θυμὸν om. R<sup>b</sup> | ἔθεσαν Y<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.31,19–20

**Or. 1.09 (1–3)** (pllgn paraphr) οὐκ ἔστιν οὐδέν δεινὸν καὶ χαλεπὸν πρᾶγμα οὐδὲ πάθος οὐδὲ συμφορὰ θεήλατος καὶ ἐκ θεοῦ ἔλθοῦσα ὅπερ οὐχ ὑφίσταται ἢ τῶν ἀνθρώπων φύσις. —**Y<sup>2</sup>Y<sup>2</sup>**

POSITION: in marg. Y<sup>2</sup>

COLLATION NOTES: Yf with cross; check original Y for marginal word beside note. |

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**Or. 1.10 (1–3)** (pllgn paraphr) οὐδέν ἀπὸ τῶν κακῶν ἔστιν ὅπερ οὐ πάσχουσιν οἱ ἄνθρωποι. —**Y<sup>2</sup>**

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**Or. 1.11 (1–2)** (rec gram) οὐκ ἔστιν οὐδέν δεινόν: <sup>1</sup>τὸ δεινὸν ὄνομα γενικὸν ἔστι, διαιρεῖται δὲ εἰς πάθος καὶ συμφορὰν. <sup>2</sup>καὶ πάθος μὲν λέγεται τὰ νοσήματα, συμφορὰ δὲ αἰ τοῦ βίου δυστυχία καὶ περιπέτεια. —**VPrRwSaY<sup>2</sup>**

LEMMA: V (om. οὐδέν) REF. SYMBOL: V POSITION: V in block on fol. 24v, page before start of text; between sch. 2.01 and 2.09 Rw; between sch. 12.01 and sch. 13.01 Sa

APP. CRIT.: <sup>1</sup> ἔστι γενικόν transp. PrSaY<sup>2</sup> | <sup>2</sup> πάθη PrSaY<sup>2</sup> | λέγονται Pr | τὰ νοσήματα om. Sa | συμφοραὶ PrSaY<sup>2</sup> | περιπαθεία Pr (sic)

PREVIOUS EDITIONS: Schw. I.94.1–3; Dind. II.29,19–21

COLLATION NOTES: Pr cross in front. |

KEYWORDS: vocabulary, definitions and distinctions

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**Or. 1.12** (pllgn rhet) ἔξ ὑπολήψεως τὸ προοίμιον καὶ ἔστιν ἐπιτήδειον εἰς προοίμιου τύπον. —**Y<sup>r</sup>**

TRANSLATION: The proem (is drawn) from assumption/presupposition/prejudice, and it is suitable as a model of a proem.

APP. CRIT.: 2: ἔξυπολ(ήψ)εως Y<sup>r</sup>

COMMENT: Rhetorical manuals and their scholia claim that a proem ἔξ ὑπολήψεως is the best type.

KEYWORDS: ὑπόληψις

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**Or. 1.13** (pllgn diagr) Diagram: triangle with ὦς at apex and ᾧδε and οὕτως at the lower corners —**Zu**

POSITION: after the dram. pers.

APP. CRIT.: 2: ὦς Zu

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**Or. 1.14** (pllgn diagr) Diagram: forking lines, at top καθολικῶς τὸ δεινόν, below πάθος ἐπὶ σώματος and συμφορὰ ἐπὶ τῶν ἐκτός —**Gu**

POSITION: left margin

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**Or. 1.15** (rec diagr) Diagram: forking lines, at top τὸ δεινόν, below εἰς πάθος and καὶ συμφορὰν —**Pr**

POSITION: margin

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**Or. 1.16** (pllgn diagr) Diagram: forking lines, at top δεινόν, forking lines to πάθος and συμφορά; from πάθος forking lines to ἡ εἰς ἀνάλυσιν· ἡ εἰς ἀνάστασιν; from συμφορά line down to ἡ εἰς τὸν θάνατον —GuZcZu

POSITION: right margin Gu, after argumenta Zc(bottom margin)Zu

APP. CRIT.: Gu instead labels the two forking lines from δεινόν with πάθος and συμφορά, and has all three phrases across the bottom below both descenders. | ἀνάλυσιν| ἀνάστασιν Zu, ἀνάμνησιν Zc | second ἡ om. Zu | τὸν om. Zc

COLLATION NOTES: Zu's diagram divided into two parts, with πάθος and συμφορά at base of one fork, a separate fork for first two lowest terms, and third term below with line from συμφορά. | θάνατον lost to cut margin in Gu, only part of initial θ visible in inner margin of Zc.

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**Or. 1.17** (rec rhet) πρότασις —Sa

POSITION: s.l.

APP. CRIT.: run together without punct. following sch. 1.18 and 1.28 Sa

KEYWORDS: rhetorical analysis | πρότασις

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**Or. 1.18** (rec gloss) <οὐκ ἔστιν οὐδέν δεινόν>: πάντα τὰ πάθη —Sa

POSITION: s.l.

APP. CRIT.: run together between sch. 1.17 and 1.28 Sa

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**Or. 1.19** (pllgn gloss) <οὐκ ἔστιν>: οὐχ ὑπάρχει —CrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 1.20** (rec gloss) <οὐδέν>: τι —K

POSITION: s.l.

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**Or. 1.21** (rec gloss) <δεινόν>: πράγμα —R

POSITION: s.l.

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**Or. 1.22** (mosch gloss) <δεινόν>: χαλεπὸν —XXaXbT<sup>+</sup>YYfGGrAa<sup>2</sup>CrZcOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | ὑπάρχει add. CrOx |

COLLATION NOTES: In Aa this is added above a crossed out gloss (app. ἐπιτήδειον), by the same hand. |

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**Or. 1.23** (thom gloss) <δεινόν>: κακὸν —ZZaZbZmTGU

POSITION: s.l.

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**Or. 1.24** (pllgn gloss) <δεινόν>: ὄνομα γενικὸν —F



POSITION: s.l.

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**Or. 1.25** (rec exec) <ὧδ' εἶπεῖν ἔπος>: ὡς ἐν συντόμῳ εἶπεῖν, ὡς ἡ παροιμία λέγει.  
—VFL<sup>2</sup>Rw<sup>r</sup>

POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ prep. L<sup>2</sup> | after συντόμῳ add. λόγῳ FRw<sup>r</sup> | ὡς ἡ κτλ om. FL<sup>2</sup> | καὶ add.  
before ἡ Rw<sup>r</sup> | λέγει om. Rw<sup>r</sup>

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**Or. 1.26** (rec gloss) <ὧδ' εἶπεῖν ἔπος>: ὡς ἐπέρχεται —Rf

POSITION: s.l.

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**Or. 1.27** (pllgn gloss) <ὧδ' εἶπεῖν ἔπος>: καὶ οὕτως ἐν συντόμῳ εἶπεῖν —CrOx

POSITION: s.l.

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**Or. 1.28** (recThom paraphr) <ὧδ' εἶπεῖν ἔπος>: ἤγουν ἐν συντόμῳ εἶπεῖν λόγον  
—AaAb<sup>1</sup>MnPcPrRSSaZbZmGuY<sup>2</sup>

POSITION: s.l.; run together without punct. between sch. 1.18 and 1.17 in Sa; on fol. 8v Mn (second instance of Or. 1–3; cf. sch. 1.29)

APP. CRIT.: ἤγουν| ἀντὶ τοῦ Sa, καὶ οὕτως ἄρχομαι S, καὶ οὕτως Mn, καὶ Aa, ὡς Y<sup>2</sup>, om.  
AbPcPr<sup>h</sup>R | ἐν om. Ab | εἶπεῖν om. Mn<sup>h</sup> | λόγον ZmGu, καὶ λόγον app. S, λόγῳ AaMn, om.  
SaZbY<sup>2</sup> | at the end Pc adds ὡς λέγει ἡ παροιμία (cf. sch. 1.25) |

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**Or. 1.29** (rec exec) <ὧδ' εἶπεῖν ἔπος>: ἤγουν ἐν συντόμῳ εἶπεῖν λόγῳ ἀξιῶσιν <ἦ>  
συγκατάβασιν· ἐνταῦθα δὲ εὐρίσκονται τὰ δύο. —Mn

TRANSLATION: That is, to express in a brief phrase positive assessment(?) or agreement (con-  
cession?). And here the two are (both) found.

POSITION: s.l. on f. 7v (first instance of Or. 1–3, which are repeated on f. 8v; cf. sch. 1.28)

APP. CRIT.: λόγ() Mn

COMMENT: The sense is very uncertain. The translation offered assumes this is one note and that truncated  
λόγ() conveys the dative. If instead it indicates the accusative, one may add ἤγουν before the two following  
accusatives, or assume a lacuna, e.g. <ἡ παροιμία σημαίνει>, before ἀξιῶσιν <ἦ> συγκατάβασιν. In either case,  
it is not clear how exactly these two terms differ. Joshua Benjamins (private communication) wonders whether  
ἀξιῶσις could mean 'general principle, maxin'.

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**Or. 1.30** (pllgn gloss) <ὧδ' εἶπεῖν ἔπος>: ὥστε λαληθῆναι ἐν συντόμῳ —B<sup>3a</sup>

POSITION: s.l.

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**Or. 1.31** (pllgn gloss) <ὧδ' εἶπεῖν ἔπος>: ὡς ἐν τῷ μεταξὺ —B<sup>3a</sup>

POSITION: s.l.

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**Or. 1.32** (mosch gloss) <ὧδ' εἶπεῖν>: ὡς οὕτως εἶπεῖν —XXaXbT<sup>+</sup>YYfGr

POSITION: s.l.

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**Or. 1.33** (plgn gloss) <ᾤδ' εἶπεῖν>: ὡς συντόμῳ εἶπεῖν —G

POSITION: s.l.

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**Or. 1.34** (rec gloss) <ᾤδ' εἶπεῖν>: ὡς ἔστιν εἶπεῖν —Pc

POSITION: s.l.

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**Or. 1.35** (recThom gloss) <ᾤδ'>: οὕτως —RZZbZmTGZc

POSITION: s.l.

APP. CRIT.: καὶ prep. ZZc |

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**Or. 1.36** (rec exeg) <ᾤδ'>: τὸ ᾤδε ἀντὶ τοῦ ὡς —K

POSITION: s.l.

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**Or. 1.37** (thom gloss) <εἶπεῖν ἔπος>: ἐστὶν —ZZbZmTGu

POSITION: s.l.

---

**Or. 1.38** (rec exeg) <εἶπεῖν ἔπος>: ἦ νὰ εἴπωμεν τὸ, Ἀττικόν —Pr

POSITION: s.l.

COMMENT: Presumably ἔπος is to be understood with τὸ.

COLLATION NOTES: Cramped and tiny writing is ambiguous; probably τῖ corrected to τὸ. |

KEYWORDS: Ἀττικόν/Ἀττικῶς

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**Or. 1.39** (rec gloss) <ἔπος>: λόγον —CrRf

POSITION: s.l.

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**Or. 1.40** (mosch exeg) <ἔπος>: λόγον. περισσόν, Ἀττικῶς —XXaXbT<sup>+</sup>YYfGGrOx

POSITION: s.l.; T as two separate items, cross at περισσόν

APP. CRIT.: καὶ prep. Ox | λόγον om. G | περ. ἀττ. om. Ox, ἀττ. om. Yf |

APP. CRIT. 2: περιττόν G |

PREVIOUS EDITIONS: Dind. II.30,13

KEYWORDS: Ἀττικόν/Ἀττικῶς | περισσός/περιττός

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**Or. 1.41** (rec artGloss) <ἔπος>: τὸ —R

POSITION: s.l.

APP. CRIT.: καὶ prep. Cr

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**Or. 2.01 (2–3)** (vet gram) **οὐδὲ πάθος οὐδὲ συμφορὰν**: Ἰδιὰ τί εἰρηκῶς ἔπος καὶ πάθος πρὸς τὸ θηλυκὸν τὰ ἐξῆς συντάξε φάσκων ἦς οὐκ ἂν ἄραιτ' ἄχθος; ἴφαιμὲν οὖν ὅτι προτιμᾶται τοῦ οὐδετέρου τὸ θηλυκὸν καὶ διὰ τοῦτο πρὸς αὐτὸ ἐποίησε τὴν οὐνταξιῶν. —MVCCrPrR<sup>b</sup>RfRwOx, partial OMn<sup>a</sup>Mn<sup>b</sup>SSa

TRANSLATION: Why, having said ‘epos’ and ‘pathos’ (neuter nouns), did he (the poet) make the following phrase agree with the feminine in saying ‘of which (fem.) it would not take upon itself the burden’? We say, then, that the feminine is given preference over the neuter and therefore he made the agreement with it.

LEMMA: M, οὐδὲ πάθος R, ἦς οὐκ ἂν ἄραιτ' ἄχθος C; labels ἀπορία and λύσις in marg, VPr, applied to the two sentences REF. SYMBOL: MRSa (Sa to line 1) POSITION: twice in Mn (which has Or. 1–3 on both 7v and 8v)

APP. CRIT.: 1 Ἰδιὰ τί εἰρηκῶς] εἰρηκεν O (margin trimmed, perhaps room for τί before it), διὰ τί εἶπεν CrOx, διήρηξ(O) app. R, εἰπών, with διὰ τί transp. after πάθος Mn<sup>a</sup>Mn<sup>b</sup>S | τί] τὸ C | ἔπος om. S | καὶ om., s.l. add. Rw | πρὸς] πρὸς δὲ O | τὸ om. Mn<sup>a</sup>Mn<sup>b</sup> | τὰ ἐξῆς transp. after συντάξε ORI, om. CrMn<sup>a</sup>Mn<sup>b</sup>SOx, τὸ ἐξῆς C, τοὺς ἐξῆς Pr | συντάξας M, συντάξας R | φάσκων om. M, φάσκων ... ἄχθος om. OMn<sup>a</sup>Mn<sup>b</sup>S | ἂν ἄραιτ' ἂν M, ἄραιτ' ἂν Rw, ἂν ἄραιτ' ἀνθρώπου φύσις CrOx | 2 καὶ add. before φαιμὲν PrRw | 2 φαιμὲν οὖν om. OMn<sup>a</sup>Mn<sup>b</sup>S | οὖν om. VRRfRw | ὅτι] ὡς O, διότι Mn<sup>a</sup>Mn<sup>b</sup>S | προτιμᾶται τοῦ οὐδετέρου] προτιμοτέρου ὄντος τοῦ οὐδετέρου O | τὸ θηλυκὸν om. O, transp. before προτιμᾶται all except M(τὸ om. Pr), after τὸ θηλυκὸν add. γένος M | καὶ διὰ κτλ om. OSA | καὶ om. CrOx | αὐτὸ] ταῦτα R |

APP. CRIT. 2: 1–2 θηλυκὸν] θετικὸν OX (both places) | 2 προτιμᾶται Rw<sup>TM</sup>

PREVIOUS EDITIONS: Schw. I.94,13–16; Dind. II.31,14–17

COLLATION NOTES: Same sch. R<sup>a</sup>, but margin cut leaves only last three words extant.

KEYWORDS: grammar, agreement of gender

**Or. 2.02 (2–3)** (vet gram) **οὐδὲ πάθος οὐδὲ συμφορὰν**: εἰς θηλυκὸν δὲ ἐξ οὐδετέρου τὸν λόγον ἀπέδωκεν ἐπειδὴ προτιμᾶται τοῦ οὐδετέρου τὸ θηλυκὸν. —B

TRANSLATION: He (the poet) made the phrase agree with the feminine, (transitioning) from the neuter, since the feminine is given preference over the neuter.

POSITION: cont. from sch. 1.04

PREVIOUS EDITIONS: Schw. I.94 app.; Dind. II.30,8–9

KEYWORDS: grammar, agreement of gender

**Or. 2.03 (2–3)** (rec gram) **οὐδὲ πάθος οὐδὲ συμφορὰν**: εἰπὼν ἔπος καὶ πάθος διὰ τί πρὸς τὸ θηλυκὸν συντάξεν· διότι τὸ θηλυκὸν προτιμᾶται τοῦ οὐδετέρου. διὰ τοῦτο(?) [—Pc

POSITION: in right margin running vertically, partly obscured in binding, with final words lost to damage

KEYWORDS: grammar, agreement of gender

**Or. 2.04 (2–3d)** (pllgn gram) **οὐδὲ πάθος οὐδὲ συμφορὰν**: ἔπος καὶ πάθος εἰπὼν πρὸς τὴν συμφορὰν συντάξεν· προτιμᾶται γὰρ τοῦ οὐδετέρου τὸ θηλυκὸν. —Y<sup>r</sup>

APP. CRIT.: πάθος Mastr., πλήθος Y |

KEYWORDS: grammar, agreement of gender

**Or. 2.05** (mosch gram) **οὐδὲ πάθος**: ἰπάθος ἐπὶ σώματος τὸ τραῦμα καὶ ἡ πληγή, ἣν ξίφει τις ἐπλήγη ἢ τοιοῦτω τινί, ὃ ἀπὸ μὲν τοῦ ποιούντος λέγεται πρᾶγμα καὶ πρᾶξις, ἀπὸ δὲ τοῦ πάσχοντος πάθος, ὡσπερ τὸ λῆμμα ἀπὸ μὲν τοῦ λαμβάνοντος λέγεται λῆμμα, ἀπὸ δὲ τοῦ διδόντος δῶρον. <sup>2</sup>ἀπὸ τούτου πάθος καὶ ἐπὶ ψυχῆς ἡ ἦττα, ἣν ἡττήθη τις ὑπὸ ἀδικίας, ἢ ἀκολασίας, ἢ τοιοῦτου τινός. <sup>3</sup>λέγεται πάθος καὶ αὐτῇ ἡ ἀδικία καὶ ἡ ἀκολασία καὶ ἡ δειλία καὶ ὅσα τοιαῦτα προσβάλλει ἡμῖν, ὡσπερ λέγεται βέλως καὶ τὸ πεμπόμενον καὶ τὸ τραῦμα τὸ ἀπὸ τῆς βολῆς τοῦ βέλους. <sup>4</sup>τούτων δὲ τῶν παθῶν τῶν προσβαλλόντων, ἦγουν τῆς ἀδικίας, τῆς ἀκολασίας, καὶ τῶν τοιούτων, ἐπικρατεῖν ὁ λογισμὸς δύνάται, οὐ καταλύων αὐτά, ἀλλ' οὐχ ὑπέικων αὐτοῖς. <sup>5</sup>τὰ δὲ ἕτερα, ἦγουν αἱ πληγαὶ καὶ αἱ ἦττα αἱ ὑπὸ τούτων, ἀφανίζεται ἰατρευόμενα, ὡς μὴδὲ οὐλήν καὶ ἴχνος τι αὐτῶν καταλείπεται. <sup>6</sup>ἐνταῦθα δὲ πάθος λέγει σώματος ἦγουν πληγὴν καὶ κάκωσιν.  
—XXaXbT+YYfGGr

TRANSLATION: 'Pathos' when applied to the body is the wound or blow that someone has received with a sword or some such thing, a thing which, by the agent doing it, is called a deed or action, while, by the person suffering it, it is called a 'pathos' ('suffering'), exactly as the term 'lēmna' is said to be an 'income, gain' by the person receiving it, but a 'gift' by the person giving it. By derivation from this, 'pathos' also is used in reference to the soul, meaning the damage (loss) which one has suffered from injustice or licentiousness or the like. And injustice itself and licentiousness and cowardice and all such things that attack us are also called 'pathos', just as 'belos' is used of both the thing thrown and the wound that results from the throwing of the missile. Now these 'pathē' that attack us, that is, injustice, licentiousness, and such things, can be mastered by reason, which does not disable and remove them, but does not yield to them. But things of the other sort, that is, blows and the damages that come from them, are removed when they are treated and cured, so that not even a scar or any trace of them is left behind. In this passage he speaks of a 'pathos' of the body, that is, a blow or inflicted harm.

LEMMA: G REF. SYMBOL: T POSITION: in vacant space after arg. on previous page (fol. 47v) T

APP. CRIT.: 1 τὸ add. before first πάθος G | ἦν ... ἐπλήγη om. Yf, add. s.l. | (second) μὲν om. Gr | 2 πάθους Y | ὑπὸ] ἀπὸ Y | 3 πάθη TYfGGr | ἡ ἀκολ. καὶ ἡ ἀδικία transp. Yf | ἡ δειλία] ὁ δόλος G | προσβάλλει G | 4 δὴ] δὲ G | προβαλλ- G | οὐχ om. Yf | 5 (second) αἱ om. Gr, add. s.l. | ἀφανίζονται G | οὐλή TY | 6 ἦγουν] ἡ Y |

PREVIOUS EDITIONS: Dind. II.30,15–31,3

COLLATION NOTES: Yf with cross. |

KEYWORDS: vocabulary, definitions and distinctions

**Or. 2.06** (pllgn gram) **(πάθος)**: πάθος λέγεται τὸ σωματικὸν νόσημα, οἷον λῶβη καὶ ἕτερα ὅσα ἀπὸ τοῦ σώματος ἀναδίδονται. συμφορὰ δὲ θεήλατος ἢ ἀπὸ θεοῦ πεμπομένη, οἷον λοιμικὸν νόσημα λιμὸς καὶ ἐπιδρομὴ ὑετοῦ. —Y<sup>2</sup>Yf<sup>2</sup>

APP. CRIT.: οἷον λοιμικὸν νόσημα] λοιμὸς Y<sup>2</sup> | καὶ om. Y<sup>2</sup> | υἱετοῦ Yf<sup>2</sup>, ἔθνων Y<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.31,4–6

COMMENT: Turyn 57 believed this to be Planudean.

COLLATION NOTES: Yf with cross. |

KEYWORDS: vocabulary, definitions and distinctions | Planudes

**Or. 2.07** (mosch gloss) **πάθος: κάκωσις πληγή** —XXaXbT+YYfGGrZc

LEMMA: X POSITION: s.l. except X; GZc separate πληγή and place it above συμφορά  
APP. CRIT.: ἤγουν prep. X

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**Or. 2.08** (pllgn gloss) **⟨πάθος⟩: τὸ ἐκ τοῦ σώματος** —Gu

POSITION: s.l.

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**Or. 2.09** (vet exeg) **οὐδὲ συμφοράν θεήλατον: ἰγράφουσί τινες οὐδὲ συμφορά  
θεήλατος, ἀγνοοῦντες δέ· ἰἀπό κοινοῦ γὰρ ληπτέον τὸ οὐκ ἔστιν ⟨εἰπεῖν⟩.**

—MBVCCrPrRfRw

TRANSLATION: Some write ‘nor god-driven misfortune’ (in the nominative case), but because they fail to understand. For the expression ‘it is not possible to speak of’ is to be taken in common (so that the accusative ‘misfortune’ is governed by it).

LEMMA: M REF. SYMBOL: M POSITION: marg. B; C follows sch. 5.01 C; cont. from sch. 1.03 Rf  
APP. CRIT.: 1 γράφουσί τινες] γρ(άφεται) και B; γράφουσιν ἔνιοι CrRf; φύσιν ἔνιοι C, γρ(άφεται) in  
marg. C | οὐδὲ om. Rf | συμφοράν θεήλατον Cr | ἀγνοοῦντες δέ om. B | δέ om. VCr-  
PrRw | 2 γὰρ] δέ B | ἔστιν ⟨εἰπεῖν⟩ suppl. Dind., ἔστι B, ἔστι δεινόν M, ἔστιν οὐδὲν δεινόν  
VCCrPrRfRw

PREVIOUS EDITIONS: Schw. I.95,1–3; Dind. II.31,12–13

COLLATION NOTES: In Rf the letters from μορὰ to the end are written (in line) in red ink.

KEYWORDS: variant reading: τινες | variant reading: γράφεται/γράφε

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**Or. 2.10** (rec exeg) **⟨συμφορά θεήλατος⟩: ἰγρ. (συμφορ)ὰν (θεήλα)τον· ἰἀπό κοινοῦ  
γὰρ ληπτέον τὸ οὐκ ἔστιν ⟨εἰπεῖν⟩.** —O

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 2.11** (rec paraphr) **⟨συμφορά θεήλατος⟩: δυστυχία ἢ ἐπελθοῦσα** —Mn

POSITION: s.l.; twice, on fol. 7v and 8v

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**Or. 2.12** (pllgn exeg) **⟨συμφορά θεήλατος⟩: ἤγουν λοιμικὸν νόσημα καὶ λιμὸς καὶ  
ἐπιδρομὴ ἔθνῶν** —Y<sup>2</sup>

POSITION: s.l.

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**Or. 2.13** (thom gloss) **⟨ξυμφορὰ⟩: δυστυχία** —ZZaZbZmTGuv<sup>rec</sup>

POSITION: s.l.

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**Or. 2.14** (pllgn gloss) **⟨ξυμφορὰ⟩: ὀργή.** —Gu

POSITION: s.l.

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**Or. 2.15** (rec gloss) **θεήλατον**: θεόθεν ἐπερχομένην —VPr<sup>a</sup>Pr<sup>b</sup>Rw

LEMMA: Rw, θεήλατ() V, θεήλατος Pr<sup>a</sup>Pr<sup>b</sup> REF. SYMBOL: V POSITION: V in block on fol. 24v (before start of text); appended to sch. 2.09 Rw; Pr<sup>a</sup> after sch. 1.05, Pr<sup>b</sup> after sch. 14.08 (both with 1.02 appended)

APP. CRIT.: ἐπερχόμενον Rw, ἐπερχομένη Pr<sup>a</sup>Pr<sup>b</sup>

PREVIOUS EDITIONS: Schw. 1.95,4; Dind. II.31,9

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**Or. 2.16** (rec gloss) **⟨θεήλατον⟩**: ἀπὸ θεοῦ ἐπερχομένη() —V

LEMMA: θεήλατον in text, with θεήλατος s.l. V POSITION: s.l.

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**Or. 2.17** (rec gloss) **⟨θεήλατος⟩**: καὶ ἀπὸ θεοῦ ποιουμένη —S

POSITION: s.l.

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**Or. 2.18** (rec gloss) **⟨θεήλατος⟩**: πεμφθεῖσα παρὰ τοῦ θεοῦ —AaPcPr

POSITION: s.l.

APP. CRIT.: πεμφ. transp. to end Aa | τοῦ om. AaPc

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**Or. 2.19** (rec gloss) **⟨θεήλατος⟩**: πεμφθεῖσα ὑπὸ θεῶν —AbZc

POSITION: s.l.

APP. CRIT.: πεμφ. transp. to end Zc

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**Or. 2.20** (recMosch gloss) **θεήλατος**: ἀπὸ θεοῦ πεμπομένη —MnXXaXbT<sup>+</sup>YYfGGr

LEMMA: X POSITION: s.l. except X; Mn twice in Mn(Or. 1–3 on both 7v and 8v)

APP. CRIT.: ὑπὸ XT

PREVIOUS EDITIONS: Dind. II.31,9–10

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**Or. 2.21** (thom gloss) **⟨θεήλατος⟩**: ἐκ θεοῦ παραγενομένη —ZZaZbZmTGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.31,10–11

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**Or. 2.22** (pllgn gloss) **⟨θεήλατος⟩**: ἀπὸ θεοῦ ἐρχομένη —Zu

POSITION: s.l.

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**Or. 2.23** (pllgn gloss) **⟨θεήλατος⟩**: καὶ ἀπὸ θεοῦ ἐλθοῦσα —CrOx

POSITION: s.l.

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**Or. 2.24** (pllgn gloss) **⟨θεήλατος⟩**: ἐκ θεοῦ ἐλθοῦσα —F<sup>2</sup>

POSITION: s.l.

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**Or. 2.25** (pllgn gloss) <θηήλατος>: ἡ ἕξωθεν —Gu

POSITION: s.l., displaced to left because of other glosses

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**Or. 3.01** (rec gloss) <ῆς>: τῆς συμφορᾶς —K<sub>Pc</sub>R<sub>f</sub><sup>f</sup>ZuY<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τῆς om. PcR<sub>f</sub>

APP. CRIT. 2: συμφορᾶς Pc |

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**Or. 3.02** (pllgn gram) <ῆς>: προεκρίθη τὸ θηλυκὸν τοῦ οὐδετέρου —Gu

POSITION: s.l.

APP. CRIT. 2: θυλικὸν Gu

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**Or. 3.03** (pllgn gloss) <ῆς>: καὶ ἥστινος —CrOx

POSITION: s.l.

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**Or. 3.04** (rec gloss) <οὐκ ἂν ἄραιτ'>: οὐχ ὑφίσταται —Pr

POSITION: s.l.

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**Or. 3.05** (rec gloss) <ἄραιτ'>: εὗρη —V

POSITION: s.l.

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**Or. 3.06** (rec gloss) <ἄραιτ'>: βαστάσαι —V<sup>rec</sup>CrF<sup>2</sup>RR<sub>f</sub><sup>f</sup>Y<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | βαστάσαι RR<sub>f</sub>Y<sup>2</sup>Ox, βαστάσειε V<sup>rec</sup>, perhaps F<sup>2</sup>

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**Or. 3.07** (rec gloss) <ἄραιτ'>: βαστάση —AaAbPrMnSSa

POSITION: s.l.

APP. CRIT.: καὶ prep. S |

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**Or. 3.08** (pllgn gloss) <ἄραιτ'>: βαστάζει —Zb<sup>1</sup>

POSITION: s.l.

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**Or. 3.09** (rec gloss) <ἄραιτ'>: ὑπομείνη —MnSZmZuG

POSITION: s.l.

APP. CRIT.: ὑπομένη S, ὑπομέναι G

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**Or. 3.10** (rec gloss) <ἄραιτ'>: ἡ λάβη ἢ πάθη —K

POSITION: s.l.

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**Or. 3.11** (moschThom gloss) <ἄραιτ'>: λάβοι —XXaXbYYfGGrZZaZmZuT<sup>u</sup>ZcB<sup>3b</sup>

POSITION: s.l.

APP. CRIT.: λάβη ZmZu

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**Or. 3.12** (pllgn gloss) <ἄραιτ'>: ἀπενέγκοιτο —Gu

POSITION: s.l.

---

**Or. 3.13** (rec gloss) <ἄραιτ'>: φέροιο —AbPc

POSITION: s.l.

---

**Or. 3.14** (tri metr) <ἄραιτ'>: long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 45

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**Or. 3.15** (rec gloss) <ἄχθος>: βάρος —VAa<sup>2</sup>CrF<sup>2</sup>PcRf<sup>u</sup>GuGOx

POSITION: s.l.

APP. CRIT.: τὸ prep. Aa<sup>2</sup>F<sup>2</sup>Pc, καὶ τὸ prep. CrOx |

PREVIOUS EDITIONS: Dind. II.31,19

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**Or. 3.16** (mosch gram) <ἄχθος>: ἄχθος ἐπὶ σώματος, ἄχος ἐπὶ ψυχῆς  
—XXaXbT<sup>u</sup>+YYfGGrZc

POSITION: s.l. except X

PREVIOUS EDITIONS: Dind. II.31,18

KEYWORDS: vocabulary, definitions and distinctions

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**Or. 3.17** (rec artGloss) <ἄχθος>: τὸ —PrSZu

POSITION: s.l.

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**Or. 3.18** (rec gloss) <ἀνθρώπου φύσις>: ἦτοι ἡ ἀνθρώπου φύσις —V

POSITION: s.l.

---

**Or. 3.19** (rec artGloss) <ἀνθρώπου>: τοῦ —S

POSITION: s.l.

---

**Or. 3.20** (rec artGloss) <φύσις>: ἡ —PcS

POSITION: s.l.

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**Or. 4.01 (4–10)** (plgn exeg) θέλουσα ἢ Ἡλέκτρα ἵνα παραστήσῃ τὸν γνωματευτικὸν λόγον ὄνπερ εἶπεν ἄρχεται ἀπὸ τοῦ μείζονος κεφαλαίου, ἦγουν ἀπὸ τοῦ Ταντάλου, λέγουσα ‘ὁ γὰρ μακάριος’ Τάνταλος εἶτα διὰ μέσου ‘καὶ οὐκ ὀνειδίζω τὰς τύχας’· οὐ γὰρ ὀνειδίζουσα τὸν Τάνταλον ἢ Ἡλέκτρα διηγείται τὰ περὶ αὐτοῦ, ἀλλ’ ἵνα παραστήσῃ τὸν λόγον ὃν εἶπεν ἀληθῆ, φέρει τὴν τοῦ Ταντάλου διήγησιν, λέγουσα ὅτι οὗτος ὁ Τάνταλος ἔχων παρὰ τῶν θεῶν ἀξίωμα κοινὸν τραπέζης, ἦτοι συνδιαιτώμενος μετὰ τῶν θεῶν συναναστρεφόμενος καὶ τὰ ἑαυτῶν γινώσκων μυστήρια, οὐκ ἐφύλαττε ταῦτα, ἀλλ’ ἐπὶ τὴν γῆν κατερχόμενος ἔλεγε τοῖς ἀνθρώποις τὴν τῶν θεῶν βούλησιν, ὅτι τάδε βούλεται ποιῆσαι ὁ Ζεὺς. ἔσχε τοῖνυν ἐκεῖνος ὁ Τάνταλος γλῶσσαν ἀκόλαστον. οὐκ ἐφύλαττε τὰ τῶν θεῶν μυστήρια. —Υ<sup>2</sup>

TRANSLATION: Electra, wishing to prove the gnomic statement she has spoken, begins from the stronger point of argument, that is, from Tantalus, saying ‘for the exceedingly happy’ Tantalus, and then parenthetically ‘and I do not reproach his fortunes’. For Electra tells his story not reproaching Tantalus; but in order to establish as true the claim she made, she brings in the story of Tantalus, saying that this Tantalus, when he had from the gods the special privilege of sharing their table, that is, passing his life and spending his time in association with the gods and getting to know their secrets, did not keep these to himself, but going back down to earth he told humans the will of the gods, that Zeus intends to do such and such. Thus, that famous Tantalus did have an unbridled tongue; he did not keep the secrets of the gods.

KEYWORDS: διὰ μέσου

**Or. 4.02** (vet exeg) ὁ γὰρ μακάριος: μακάριον γὰρ αὐτὸν καλῶ καὶ οὐ δυστυχεῖ, ἵνα μὴ ὀνειδίσω αὐτῷ. —MBVCMn<sup>a</sup>Mn<sup>b</sup>PcPrR<sup>b</sup>RfRwS

TRANSLATION: I call him ‘blessed’ and not ‘unfortunate’ in order that I not reproach him.

REF. SYMBOL: MBVR<sup>b</sup> POSITION: Mn<sup>a</sup> on 7v, Mn<sup>b</sup> on 8v; cont. from sch. 2.09 Pr

APP. CRIT.: γὰρ om. BVPtRw | καλῶ αὐτὸν transp. Rf | καλῶ] καλῶ φησιν V, καλεῖ R<sub>w</sub>, καλεῖ φησιν Pr | οὐ om. Rf | δυστυχεῖ S | μὴ om. Mn<sup>a</sup>Mn<sup>b</sup>PcR<sup>b</sup>S | ὀνειδίση Pr | αὐτῷ M, αὐτόν others, ἄλλως Pr

PREVIOUS EDITIONS: Schw. I.95,11–12; Dind. II.32,15–16

**Or. 4.03** (vet exeg) ἄλλως: ἵο ποτὲ μακάριος. οὐ γὰρ ὀνειδίσουσα φησιν, ἀλλὰ βουλομένη παραστήσῃ ὅτι πάντα τὰ δεινὰ ὑφίστανται οἱ ἄνθρωποι. <sup>2</sup>καὶ Ὅμηρος [Hom. II. 24.49]· ‘τλητὸν γὰρ Μοῖραι θυμὸν θέσαν ἀνθρώποισι’.  
—MBVCPrRfRw

TRANSLATION: The man who once was very happy. She does not say this intending to reproach, but wishing to prove that human beings endure all terrible things. And Homer (attests this view): ‘for the Fates have placed an enduring spirit in humans’.

LEMMA: MVRfRw, in marg. B REF. SYMBOL: B

APP. CRIT.: 1 ὀνειδίζουσα BVCPtRfRw | τὰ πάντα τὰ R<sub>w</sub> | οἱ om. MC | 2 καὶ ὄμηρος κτλ om. Rf | καὶ] ὡς BC, ὡς καὶ VPtRw | ὄμηρος φησὶ VPtRw | θέσαν ἀνθρώποισιν C

PREVIOUS EDITIONS: Schw. I.95,13–15; Dind. II.32,16–18

**Or. 4.04** (rec exeg) [ἐκ τοῦ] Ταντάλου παραστήσαι θέλει ὅτι πάντα τὰ δεινὰ ὑφίστανται οἱ ἄνθρωποι. —O

LEMMA: lost in cut margin or never present

APP. CRIT.: ἐκ τοῦ Mastr. (cut margin) |

**Or. 4.05** (rec exeg) οὐκ εἰρωνικῶς λέγων· νῦν οὐκ ἔστι· (λείπει) γὰρ ποτε. —Sa

TRANSLATION: Not speaking ironically (in using ‘makarios’): now he is not (fortunate). For the word ‘once’ is to be understood.

POSITION: s.l.

APP. CRIT.: perhaps read λέγω{ν} or λέγει (but λέγων could refer to the poet) | punctuation and λείπει suppl. Mastr. (cf. sch. 4.03, 4.09, 4.10) |

KEYWORDS: λείπει | εἰρωνεία/εἰρωνικῶς

**Or. 4.06** (plgn exeg) οὕτως δὲ διηγούμεθα καὶ ἡμεῖς τὰ περὶ τοῦ Ἄδαμ καὶ τῶν ἄλλων, οὐχ ὡς ὀνειδίζοντες ἐκείνους ἀλλ’ ἵνα παραστήσωμεν τὸν λόγον ἡμῶν ἀληθῆ. —Y<sup>2</sup>

TRANSLATION: And thus we too tell the story of Adam and the others, not as reproaching those figures but in order to establish our claim as true.

**Or. 4.07** (mosch exeg) ὁ γὰρ μακάριος: <sup>1</sup>ἐπαινεῖται τις ἐφ’ οἷς ποιεῖ καλοῖς καὶ ψέγεται ἐφ’ οἷς ποιεῖ κακοῖς· μακαρίζεται δὲ ἐφ’ οἷς ἔχει καλοῖς, ἢ ἀπολαύει. <sup>2</sup>ἀφ’ οὗ μακάριος ὁ μακαρισμοῦ ἄξιος ἐφ’ οἷς ἔχει καλοῖς, ἢ ἀπολαύει. <sup>3</sup>καὶ μακάριον τέλος οὗ ὁ τυχὼν μακαρίζεται. <sup>4</sup>καὶ μακάριον ἔργον ἐφ’ ᾧ ὁ ἐργασάμενος μακαρίζεται. <sup>5</sup>ἐνταῦθα δὲ τὸ μακάριος κατ’ εὐφημισμὸν λέγεται· οὐ γὰρ ἀπέλαυσεν ὁ Τάνταλος καλῶν ἵνα διὰ ταῦτα μακαρίζεται, ἀλλὰ κακώσεων μᾶλλον καὶ κολάσεων. —XXaXbT+YYfGGr

TRANSLATION: Someone is praised for the fine things he does and is reproached for the bad things he does. And he is considered very fortunate for the fine things he has or enjoys. As a result, ‘makarios’ (very fortunate) is applied to the one who deserves to be strongly congratulated for the fine things he has or enjoys. And a fortunate end is one for which the person attaining it is strongly congratulated. And a fortunate deed is one for which the agent is strongly congratulated. But in this passage the word ‘makarios’ is spoken euphemistically: for Tantalus did not enjoy fine things, so that he would be congratulated because of them, but rather (he experienced) harms and punishments.

REF. SYMBOL: T POSITION: in vacant space after arg. on previous page (fol. 47v) T

APP. CRIT.: 1 sch. 4.20 prep. T | first καλοῖς| κακοῖς Yf | 2 ἐφ’ οἷς ... ἀπολαύει om. G | 4 ἐργασάμενος X | 5 καλῶν transp. before ἀπέλαυσεν XT

APP. CRIT. 2: 5 εὐφημισμὸν XXbYf |

PREVIOUS EDITIONS: Dind. II.32,21–33,2

KEYWORDS: vocabulary, definitions and distinctions | εὐφημισμός

**Or. 4.08** (pllgn exeg) ὁ γὰρ μακάριος: κατ' εὐφημισμὸν —GY

LEMMA: G POSITION: s.l. G, marg. Y

KEYWORDS: εὐφημισμός

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**Or. 4.09** (rec gloss) <μακάριος> ἢ ποτέ —OG

POSITION: s.l.

APP. CRIT.: ἢ om. G

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**Or. 4.10** (rec gloss) <μακάριος>: ὁ ποτέ μακάριος —V

POSITION: s.l.

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**Or. 4.11** (thom exeg) <μακάριος>: εὐδαίμων διὰ τὴν τῶν θεῶν συνήθειαν —ZZaZbTG<sub>u</sub>

TRANSLATION: Blessed with good fortune because of his intimacy with the gods.

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.33,3

COLLATION NOTES: This note omitted in Ta.

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**Or. 4.12** (pllgn gloss) <μακάριος>: ποτέ ὑπάρχων —Zu

POSITION: s.l.

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**Or. 4.13** (rec gloss) <μακάριος>: ταλαίπωρος, κατ' εὐφημισμὸν —K

POSITION: s.l.

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**Or. 4.14** (pllgn gloss) <μακάριος>: ἄθλιος —Zc

POSITION: s.l.

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**Or. 4.15** (pllgn gloss) <μακάριος>: καὶ εὐτυχῆς —CrOx

POSITION: s.l.

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**Or. 4.16** (pllgn gloss) <μακάριος>: ὁ ἐπαινετός —F<sup>2</sup>

POSITION: s.l.

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**Or. 4.17** (rec exeg) <μακάριος>: διστακτικῶς —V<sup>3</sup>

TRANSLATION: Said in a doubtful tone.

POSITION: s.l.

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**Or. 4.18** (rec exeg) <κούκ ὄνειδίζω τύχας>: 'οὐκ ὄνειδίζω τύχας' ἢ 'Ἡλέκτρα προσέθετο,

ἵνα δείξῃ ὅτι οὐχὶ ὀνειδίῃ τῷ πάππῳ προφέρουσα ταῦτα λέγει, ἀλλ' ἵνα τῆς ἀνθρωπείας φύσεως ἐκ τῆς ἐνδοξότητος τούτου ἀποδείξῃ τὸ εὐτελές καὶ ὅτι πᾶς ἀνθρώπος πάθει καὶ συμφοραῖς ὑπόκειται. —VPr

TRANSLATION: Electra added 'I do not reproach his fortunes' in order to show that she says these things not bringing forward reproaches against her grandfather, but in order to demonstrate from this man's high repute the insignificance of human nature and the fact that every human is subject to sufferings and misfortunes.

POSITION: V in block on fol. 24v, page before start of text; Pr after second version of sch. 1.02

PREVIOUS EDITIONS: Schw. 1.95,16–19; Dind. II.33,4–7

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**Or. 4.19** (rec exeg) (κούκ ὀνειδίζω τύχας): αὐτὸν. καλοῦσα αὐτὸν δυστυχή καὶ μὴ μακάριον —O

POSITION: s.l.

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**Or. 4.20** (mosch exeg) (κούκ ὀνειδίζω τύχας): <sup>1</sup>καὶ οὐ λέγω ἄθλιος καὶ ταλάντατος εἰς ὀνειδισμόν προφέρουσα τὰς τύχας· <sup>2</sup>ἀπὸ γὰρ τῶν συμβεβηκότων αὐτῷ ἄθλιος μάλλον ἦν καὶ ταλάντατος. —XXaXbT<sup>+</sup>YYfGr

TRANSLATION: And I do not say (Tantalus is) wretched and most miserable ('talantatos') as one bringing forward his misfortunes to reproach him. For as a result of what befell him he was, instead, wretched and most miserable.

POSITION: s.l. except XT; between lemma and content of sch. 4.07 T

APP. CRIT.: 1 (second) καὶ om. T | εἰς ὡς G | ταλάντατος] τάνταλος X | προσφέρ- Y | 2 ἄθλιος om. XaY | ταλάντατος] τάνταλος X |

PREVIOUS EDITIONS: Dind. II.33,7–9

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**Or. 4.21** (rec Thom rhet) (κούκ ὀνειδίζω τύχας): προδιόρθωσις —MnZmGu

POSITION: s.l. Zm, between columns in Gu; above μακάριος in Mn

PREVIOUS EDITIONS: Dind. II.31,21

KEYWORDS: rhetorical analysis | προδιόρθωσις

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**Or. 4.22** (rec rhet) (κούκ ὀνειδίζω τύχας): μεσεμβόλημα —Pr

POSITION: s.l.

COMMENT: This is a late rhetorical term for a parenthetic phrase, often used in the scholia to Oppian.

KEYWORDS: rhetorical analysis | μεσεμβόλημα

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**Or. 4.23** (pllgn rhet) (κούκ ὀνειδίζω τύχας): —Aa

POSITION: s.l.

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**Or. 4.24** (pllgn gloss) (ούκ ὀνειδίζω): οὐ διασύρω —F<sup>2</sup>

POSITION: s.l.

**Or. 4.25** (plgn gloss) (ὄνειδιζω): καὶ λοιδορῶ —CrOx

POSITION: s.l.

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**Or. 4.26** (rec gloss) (τύχας): τὰς δυστυχίας —VZu

POSITION: s.l.

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**Or. 4.27** (thom gloss) (τύχας): τὰς δυστυχίας αὐτοῦ —ZZaZbZmT

POSITION: s.l.

COLLATION NOTES: This note omitted in Ta.

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**Or. 4.28** (rec gloss) (τύχας): δυστυχίας λέγουσα κατ' εἰρωνείαν —B<sup>3c</sup>

POSITION: s.l.

APP. CRIT. 2: εἶρον- B<sup>3c</sup> |

KEYWORDS: εἰρωνεία/εἰρωνικῶς

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**Or. 4.29** (rec gloss) (τύχας): τὴν εὐτεκνίαν αὐτοῦ —R

POSITION: s.l.

APP. CRIT. 2: εὐτεκνίαν R

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**Or. 4.30** (rec artGloss) (τύχας): τὰς —F<sup>2</sup>MnS

POSITION: s.l.

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**Or. 5.01** (vet exeg) **Διὸς πεφυκῶς**: <sup>1</sup>Τμώλου καὶ Πλουτοῦς υἱὸς ὁ Τάνταλος, Ταντάλου δὲ καὶ Εὐρυναάσσης Πέλοψ, Βροτέας, Νιόβη. <sup>2</sup>Πέλοπος δὲ καὶ Ἴπποδαμείας Ἄτρεϋς, Θυέστης, Δίας, Κυνόσουρος, Κόρινθος, Ἴππαλκμος, Ἴππασος, Κλεωνός, Ἀργεῖος, Ἀλκάθους, Ἐλειος, Πιτθεὺς, Τροιζήν, Νικίππη, Λυσιδίκη καὶ ἐκ τινος Ἀξιόχης νόθος Χρῦσιππος. <sup>3</sup>τούτῳ φθονοῦντες οἱ Πελοπίδαι ὡς προκρινομένῳ παρὰ τοῦ πατρὸς ἀναπείθουσιν ἅμα τῇ μητρὶ τοὺς πρεσβυτάτους Ἄτρεα καὶ Θυέστην ἀνελεῖν τὸν παῖδα. <sup>4</sup>οἱ δὲ ἀποκτείναντες εἰς φρέαρ ἐνέβαλον. <sup>5</sup>ὁ δὲ Πέλοψ ὑπόπτους ἔχων τοὺς παῖδας ἐκβάλλει ἐκ τῆς πατρίδος ἐπαρασάμενος. <sup>6</sup>τούτων ἄλλοι μὲν ἄλλη ᾤκησαν, Ἄτρεϋς δὲ καὶ Θυέστης ἐν τῇ Τριφυλίᾳ κατῴκησαν ἐν Μακέστῳ. <sup>7</sup>καὶ Ἄτρεϋς μὲν Κλεόλαν τὴν Διάντος ἀγαγόμενος ἔσχε Πλεισθένη τὸ σῶμα ἀσθενῆ, ὃς Ἐριφύλην γήμας ἔσχε Ἀγαμέμνονα καὶ Μενέλαον καὶ Ἀναξιβίαν. <sup>8</sup>νέος δὲ τελευτῶν ὁ Πλεισθένης καταλείπει τῷ πατρὶ τοὺς παῖδας. <sup>9</sup>Θυέστης δὲ λαβῶν Λαοδάμειαν ἔσχε Ὀρχομενὸν, Ἀγλαόν, Καλαόν. <sup>10</sup>τῶν δὲ Ἡρακλειδῶν κατασχόντων Πελοπόννησον ἔχρησεν ὁ θεὸς αὐτοὺς μὲν ἀποστῆναι Λακεδαιμόνος, τοὺς δὲ Πελοπίδας βασιλεῦσαι. —MBVCAaMnPcPrR<sup>a</sup>R<sup>b</sup>RwS, partial CrOx

TRANSLATION: Tantalus was the son of Tmolus and Pluto, and the children of Tantalus

and Euryanassa were Pelops, Broteas, and Niobe. Born of Pelops and Hippodameia were Atreus, Thyestes, Dias, Cynosourus, Corinthus, Hippalcmus, Hippasus, Cleonus, Argeius, Alcaothus, Heleius, Pittheus, Troizen, Nicippe, Lysidice, and from a certain Axioche the illegitimate son Chrysiippus. The sons of Pelops, jealous of him because he was favored by their father, along with their mother persuade the eldest, Atreus and Thyestes, to kill the boy. They killed him and threw him in a well. Pelops, suspecting his sons, cursed them and expelled them from their fatherland. Of these, different ones dwelt in different places; Atreus and Thyestes settled in Macestus in Triphylia. And Atreus, having married Cleola the daughter of Dias, fathered Pleisthenes, who was weak in body and who married Eriphyle and fathered Agamemnon and Menelaus and Anaxibia. Dying at a young age Pleisthenes left his children to his father's care. Thyestes married Laodameia and fathered Orchomenus, Aglaus, and Calaus. And when the sons of Heracles captured the Peloponnese, the god gave them an oracle instructing that they should withdraw from Lacedaemon and that the sons of Pelops should become kings.

LEMMA: all except Pr; ιστορία in marg. B<sup>3</sup>S; marginal labels πλησθένης and ταυτάλου γενεαλογία add. B<sup>4</sup>, with label περί άτρώως και θυσέστου in margin at 6 REF. SYMBOL: MBVR-R<sup>3</sup>Ox POSITION: follows sch. 5.20 in BVCRw, follows sch. 5.09 in Aa (in block before play, fol. 38r)

APP. CRIT.: 1 υιός transp. before τιμώλου AaMnPCr<sup>2</sup>S | πλουτούς ... ταυτάλου δέ και om. S | ταυτάλου ... υιός om. C | (second) και om. Mn | βροντέας Tzetzes, variant in Paus. 2.22.3 (but not in 3.22.4), βροτέος Pr, βροτόας Aa | 2 κυνόςουρος και έτεροι (om. κορίνθιος ... λυσιδικη) Rw | Κόρινθος] Tzetzes and Et. Magn. 529,48; κορίνθιος all | "Ιππαλακμος] Tzetzes, Sch. Pind. Ol. 1.144d-e; ιππάλακμος AaPr<sup>2</sup>(ιπα- AaR<sup>3</sup>), ιππαλμος others (ιππ- MnOx) [Rw] | Κλεωνός] Tzetzes, κλέωνος CR<sup>2</sup>, κλέων others (κλεών S) [Rw] | άργείων AaMnS | "Ελειος] Dind. (cf. Sch. Hom. Il. 19.116b2 Erbse, Suda e 824), έλειος M, έλειος AaR<sup>3</sup> (Mant. Prov.), έλειος CMnPCr<sup>2</sup>S; αίλιος B, έλιος Cr, έλιος Ox, έλειος αίλιος V, έλειος αίλιος Pr | 3 τούτω] τούτου AaMnR<sup>2</sup>R<sup>3</sup>S, τούτον δέ app. Ox, τούτου δέ Cr, τούτο Pr | φθουήσαντες BVPrRw | οι λοιποι πελ. AaMnPCr<sup>2</sup>R<sup>3</sup>S | ώς] om. CrOx (Ox before erasure app. ι) | προκεκριμένω Pr<sup>2</sup>R<sup>3</sup>, προκριμένω Aa, προκεκριμένου MnS, προκρινόμενου CrOx | 3-10 παρά του κτλ om. CrOx (both run on with sch. 37,08) | 3 παρά] περί MnS | άλλα πείθουσιν Pr, άπειθουσι Rw | τη μητρι τούς] τής μητρός τούς Aa, τής μητρός τής s.l. R<sup>2</sup>, τη μητρι τούς with (τ)ής added above τούς R<sup>3</sup> | τούς πρεσβυτέρους VPr (Pc ambig. abbrev.), τη πρεσβυτάτη MnS | άτρώως και θυσέστου Pr | 4 οι δέ] οίου Pr | άνέβαλον MnR<sup>2</sup>R<sup>3</sup>, ένεβαλεν S | 5 έκ om. BVAAaMnPCr<sup>2</sup>Rw | έπαρώμενος R<sup>2</sup>, s.l. Mn | 6 τούτων] τούτους AaMnPCr<sup>2</sup>R<sup>3</sup>S, with punct. after this word, not before | άλλοι] άλλος R<sup>3</sup> | μέν transp. before άλλοι Pr, μέν ουν MnR<sup>2</sup>S | άλλη] άλλοι S, άλλο Pr | άτρώς ... κατώκησεν om. Rw | after θυσέστης add. έλθόντες AaMnPCr<sup>2</sup>R<sup>3</sup>S | κατώκησαν] BC, om. M, ώκησαν others (ώκισαν Mn) [Rw] | μακέστοις (or -ους?) M | 7 την κλεόλαν Rw | την om., add. s.l. Rw | διαντος] του διαντος C, διακτος M | άγόμενος AaPr | έσχεν υιόν VPrRw | πλησθένει om. Rw | τώ σώματι M, τώ σώμα S, και σώμα R<sup>3</sup> | 7-8 γήμας ... τελευτών om. Aa | 9 λαβών] λιπών R<sup>2</sup> | δέ om. Pr | Λαοδάμειαν] R<sup>2</sup>R<sup>3</sup>Mn (and Mant. Prov.), λαιδάμειαν p.c. S(a.c. δάμειαν), -δάμην BVCP, -δάμ M, λαομάδην app. Rw | Άγλαόν] Tzetzes, άγαυήν MBV, άγάβην Rw, άγανήν CAaMnPCr<sup>2</sup>S, άγανάν Pr, om. R<sup>2</sup> | Καλαόν] Schw. (cf. Pausan. 7.17.9, Sch. Soph. OC 1320-2a Xenis), κάλλιον BVPrRw, κάλλεον MCPc, κάλλεων R<sup>2</sup>, κάλλα M(κάλα a.c.) S, καλήν Aa, om. R<sup>2</sup> | 10 κατεχούτων Pr | την πελοπ. MnPCr<sup>2</sup>R<sup>3</sup>, τόν πελοπ. R<sup>2</sup>S | αούτους] τούτους MnS, app. Pc | μέν ουν R<sup>3</sup> | λακεδ. om. Mn, λακεδαίμονας Aa | -δαίμονος ... βασιλεύσαι no longer extant in Pc (margin trimmed or damaged) | (second) δέ om. R<sup>3</sup> | βασιλεύσαι om. S (cont. without punct. into lemma sch. 5.19) |

APP. CRIT.: 2 εύρανάσης C, άνυάσης R | 2 ιπποδομείας S, ιπποδαμνείας Mn, ύποδαμείης Pr, ύποδαμείας Aa | Δίας] δια M | κόνισουρος CrOx | ιππασσος Mn, ιππουσος Pr, ιππεισος Ox, ιππομος S | Αλκάθους] άλλήσθους C, άρκοθεύς R<sup>2</sup>, άλμαθούς Aa, άλκαθός MnPc, οικαθός app. S, άλκάθη app. CrOx | πιτεθεύς Pc | νικήπη AaR<sup>2</sup>R<sup>3</sup>, νικήπη S, νικηπίη Mn, νικηπ(ο) Pc, νικήπη Ox | λυσιδούκη Ox | άξιοχής R<sup>2</sup>, άξιόχνης Ox, άξιώχνης S (perhaps corrected to άξιό-), άξιόθης AaPc, άξιόθης R<sup>3</sup> | 3 πελωπίδα a.c. Mn | άναπειθούσιν Aa | άμα] άνα Pr | 4 ένεβαλλον V | 5 έκβάλει VR<sup>2</sup>; έβάλλει Mn | τής] τη Mn | 6 άλλοι] άλλ' οι S | άλλη Mn | Τριφυλ-] AaMnPCr<sup>2</sup>, τρεφυλ- B, τρυφιλ- VPr, τρυφιλ- R<sup>3</sup>, τρυφιλ- CS, τοιφιλ- M [Rw] |

μοκεστῶ Pc, perhaps R<sup>a</sup>, μηκεστῶ MnS, μηκεσῶ Aa | 7 κλαιόναν R<sup>b</sup>, κλαιόλαν Pc (αι app. erased) | διάντος Mn | (first) ἔσχεν Mn | πλεισθένην VC.AaPcPrR<sup>b</sup>S, πλησθένην CR<sup>b</sup>, πλειστένην Mn | ἐριφύλη M, ἐριφύλον Pr, ἐριφύνη R<sup>b</sup>, ἐριφύλαν Rw | (second) ἔσχε Mn | ἀναξιζοῖαν S | 8 πλησθένης CR | τελευτών S | 9 ὄρχενον S, ἐρχόμενον R<sup>b</sup>, ἀρχομενὸν Pr | 10 πελοπόννησον B, Πελοπόννησον others | ἔχρησε Mn | ἀποσθῆναι MnR<sup>a</sup>, app. Pc, ἀπωσθῆναι S, ἀντιστῆναι Aa |

PREVIOUS EDITIONS: Schw. I.95,20–96,11; Dind. II.33,11–34,3

COMMENT: Cf. Tzetzes, Exeg. in Il. 1.7 (source of readings referred to in app. above); Mantissa proverbiorum 2.94 [Paroem. Gr. II.772–773 Leutsch]; also Tzetzes, Chil. 5.444 (Plouto) and 4.419 (Euryanassa), Chil. 1.4.418–427 (killing Chrysippus, exile and settlement in Triphylia). | On the dispute whether or not to see Hellenicus as the source of this scholion, see Fowler, EGM II.432–434. On the sons of Pelops see Fowler, EGM II.436–439. (Note that Fowler refers to this as ‘scholion on Or. 4’ because Schwartz accidentally omitted the numeral that should have been placed before the lemma at I.95,20.)

KEYWORDS: mythology, genealogical | Tzetzes | Hellenicus

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**Or. 5.02** (plgn exeg) τὴν δὲ ἱστορίαν τοῦ Ταντάλου ζητεῖ ἔμπροσθεν εἰς τὴν ἀρχὴν τοῦ Σοφοκλέους. —ΥΓ<sup>2</sup>

POSITION: left margin

COMMENT: A note at the foot of 42v runs: τοῦτο τὸ βιβλίον ἔχει τρεῖς ποιητὰς· εὐριπίδου· αἰσχύλου· σοφοκλή. The reference in the present scholion (on 43r) is to a narrative about Tantalus trying to feed Pelops to the gods and Pelops’ revival and ivory shoulderblade. It is found on fol. 211r of ΥΓ, the Soph. portion of which begins on fol. 207r with the Life of Sophocles, followed by arg. to Ajax and miscellaneous short texts. The Tantalus narrative is followed by a narrative of Atreus and Thyestes, including the murder of Chrysippus, the adultery of Thyestes and Aerope, and Atreus’ revenge. |

KEYWORDS: mythology; ἱστορία

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**Or. 5.03** (rec exeg) <Διὸς πεφυκῶς>· νόησον μοι τὸν Δία ἀρχὴν εἶναι τῶν Τανταλιδῶν καὶ ἀπ’ αὐτοῦ κατάγεσθαι Τάνταλον, ἀπὸ Ταντάλου Πέλοπα, ἀπὸ Πέλοπος Ἄτρεα, ἀπὸ Ἄτρεως Ἀγαμέμνονα, ἀφ’ οὗ ὁ Ὀρέστης. —Sa

REF. SYMBOL: Sa

KEYWORDS: genealogy

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**Or. 5.04** (plgn exeg) <Διὸς πεφυκῶς>· <Ζ>εὺς Τάνταλος Πέλοψ, οὗ Ἄτρεὺς καὶ Θυέστης. ἐκ τοῦ Ἀτρεως Ἀγαμέμνων καὶ Μενέλαος. ἐκ τοῦ Θυέστου Ἀγλαὸς Ὀρχομενὸς Καλαός. ἐκ τοῦ Ἀγαμέμνονος Ἥλέκτρα Χρυσόθεμις Ἰφιγένεια Ὀρέστης. ἐκ τοῦ Μενελάου μόνῃ ἡ Ἑρμιόνη. —Gu

APP. CRIT.: enlarged initial for Ζεὺς not added |

APP. CRIT. 2: κάλαός (two accents) Gu (cf. sch. 5.01) |

PREVIOUS EDITIONS: Dind. II.34,5–9

KEYWORDS: genealogy

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**Or. 5.05** (rec exeg) <Διὸς πεφυκῶς>· Τμῶλου καὶ Πλουτοῦς υἱὸς ὁ Τάνταλος· τούτου Πέλοψ· Πέλοπος Ἄτρεὺς καὶ Θυέστης. —Pr

APP. CRIT.: πέλοψ· πέλοπος· πέλοπος Pr

KEYWORDS: genealogy

**Or. 5.06** (pllgn diagr) (Διὸς πεφυκῶς): genealogical diagram: Ζεὺς to Τάνταλον to Πέλοπα to fork to Ἄτρεα and Θυέστης (sic), with fork from Ἄτρεα to Ἀγαμέμν(ο) and Μενέλ(ο) —Zm

POSITION: located in empty margin below sch. 12.29

APP. CRIT.: a.c. a line down from ἄτρεα to θυέστην, p.c. θυέστην crossed out, line from ἄτρεα extended into fork for his sons, forking line added from πέλοπα to θυέστης

KEYWORDS: genealogy

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**Or. 5.07** (pllgn diagr) (Διὸς πεφυκῶς): genealogical diagram: Ζεὺς to Τάνταλος to Πέλοψ, fork to Ἄτρεὺς and Θυέστης; Ἄτρεὺς has fork to Ἀγαμέμνων and Μενέλεως, and from Ἄγαμ. line to Κλυταιμνήστρα, forking lines to Χρυσόθεμις, Ἴφιγένεια, Ἥλέκτρα, Ὀρέστης; under Μεν., line to Ἐλένη, line to Ἐρμιόνη —ZcZuTa<sup>2</sup>Ox<sup>2</sup>

POSITION: in left margin beside arg. 3 and arg. 7 Zc; in blank space after dram. pers. Zu, fol. 45r; beside lines 1-3 Ta; in left margin beside arg. 1 Ox<sup>2</sup>

APP. CRIT.: Zu breaks diagram into separate pieces | Zc adds τῶλος to diagram between ζεὺς and τάνταλος. | ZcZu have ἀγαμ. on right, μεν. on left of left of fork | Zu places wives' names (κλυτ., ἔλ.) beside husbands (no line) rather than below them (with line), as in Zc | κλυταιμνήστρα and ἔλένη and ἔρμιόνη om. Ta<sup>2</sup>Ox<sup>2</sup>

KEYWORDS: genealogy

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**Or. 5.08** (rec diagr) (Διὸς πεφυκῶς): genealogical diagram: Τιῶλος over Πλουτώ, line to Τάνταλος over Εὐρύνασσα, line to Πέλοψ over Ἴπποδάμεια, line to branches to Ἄτρεὺς Θυέστης, under Ἄτρεὺς Κλεόλα, line to Πλεισθένης over Ἐριφύλη, line branching to Ἀγαμέμνων Μενέλαος —R<sup>b</sup>

POSITION: in margin 87v (scholia section of ms), same hand, different ink

APP. CRIT. 2: ἀνάσση R (cf. sch. 5.01) | app. κλύλονα or κλύδονα R | πλησθένης R

KEYWORDS: genealogy

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**Or. 5.09** (rec exeg) ὁ Ζεὺς ἐγέννησε τὸν Τάνταλον· ὁ Τάνταλος τὸν Πέλοπα· ὁ δὲ Πέλοψ Ἄτρεα καὶ τὸν Θυέστην· ὁ Ἄτρεὺς τὸν Ἀγαμέμνονα καὶ Μενέλαον. —AaPc

POSITION: in scholia block before play (38v) Aa, between sch. 25.09 and 5.01

KEYWORDS: genealogy

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**Or. 5.10** (rec gloss) (Διὸς): υἱὸς —AaAbPcPrMnRSSa

POSITION: s.l. (AbPc above πεφυκῶς)

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**Or. 5.11** (recMosch gloss) (Διὸς): ἀπὸ —KMnRw<sup>2</sup>XXaXbT<sup>+</sup>YGrZc

POSITION: s.l.

APP. CRIT.: τοῦ add. MnTZc

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**Or. 5.12** (pllgn gloss) (Διὸς): ἐκ τοῦ —F<sup>2</sup>Gu



POSITION: s.l.

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**Or. 5.13** (rec artGloss) <Διός> τοῦ —AbS

POSITION: s.l.

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**Or. 5.14** (recThom gloss) <πεφυκώς>: γεννηθείς —VAa<sup>2</sup>CrKRwSaZZaZbZmT-GuGZuOx<sup>B</sup><sup>3c</sup>, perhaps Mn

POSITION: s.l.

APP. CRIT.: καὶ ὁ prep. CrOx |

APP. CRIT. 2: γενηθείς MnZu, changed to this B<sup>4</sup>

COLLATION NOTES: Mn damaged, ενη visible with parts of suspended ending. |

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**Or. 5.15** (rec gloss) <πεφυκώς>: ὦν —R

POSITION: s.l.

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**Or. 5.16** (pllgn gloss) <πεφυκώς>: γενόμενος —Y<sup>2</sup>

POSITION: s.l.

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**Or. 5.17** (tri metr) <πεφυκώς>: long mark over upsilon —T

PREVIOUS EDITIONS: de Fav. 45

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**Or. 5.18** (pllgn gloss) <πεφυκώς>: καταγόμενος —F<sup>2</sup>

POSITION: s.l.

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**Or. 5.19** (vet exeg) ὡς λέγουσι: καλῶς τὸ ὡς λέγουσι· οὐ γὰρ πείθομαι τὸν Δία τοὺς ἰδίου παιδᾶς οὕτως αἰκίζεσθαι. —MBOV<sup>a</sup>V<sup>b</sup>CAaMnPcPr<sup>a</sup>Pr<sup>b</sup>R<sup>a</sup>R<sup>b</sup>RfRwSSa<sup>a</sup>Sa<sup>b</sup>

TRANSLATION: Well-put the phrase ‘as they say’: for (Electra is thinking) I do not believe that Zeus mistreats his own children in this way.

LEMMA: MCAaMnPeRfS, ὡς μὲν λέγουσιν V<sup>b</sup>, ὡς λέγ. καλῶς R<sup>b</sup> REF. SYMBOL: MR<sup>a</sup>R<sup>b</sup>RfSa<sup>a</sup>; at ὡς (8) Pc POSITION: cont. from sch. 4.03, add. δε, BPr<sup>a</sup>Rw; follows sch. 4.03 C; follows sch. 5.05 Pr<sup>b</sup>; V<sup>b</sup> at end of sch. block on same fol.; Sa<sup>b</sup> cont. from Sa<sup>a</sup>, which follows sch. 15.01; follows sch. 7.01 in Pc; in sch. block before play (38r) Aa

APP. CRIT.: καλῶς ...λέγουσι app. om. O (cut margin) | καλῶς εἶπε Sa<sup>a</sup> | λέγουσι προσέθηκεν BV<sup>a</sup>Pr<sup>a</sup>Rw; λέγων Sa<sup>a</sup> [O] | οὐ πείθει γὰρ Pr<sup>b</sup> | πειθομαι φησιν V<sup>a</sup>Pr<sup>a</sup>Rw, πειθητικὸν ὡς Sa<sup>a</sup> | τὸν Δία τοὺς ὡς διὰν οὐς Sa<sup>a</sup>, τὸν Δία διὰ τοὺς Sa<sup>b</sup>, τὸν Δία τῆ Mn | ἰδίους] ἰδία Mn, οἰκείους V<sup>a</sup>RwSa<sup>a</sup> | οὕτως om. Pr<sup>a</sup>Sa<sup>a</sup> | αἰκίζεσθαι] αἰωνίζεσθαι Sa<sup>b</sup> | at the end add. ἦ ὄνειδίζει αὐτῷ τοσοῦτον τοὺς ἰδίους ἐγγόνους κολάζοντι Pr<sup>b</sup> |

APP. CRIT. 2: λέγουσιν MPcPr<sup>b</sup>R<sup>b</sup>Sa<sup>b</sup>Rf | οὕτω O

PREVIOUS EDITIONS: Schw. I.96,12–13; Dind. II.32,19–20 and app.

KEYWORDS: theological amelioration

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**Or. 5.20** (vet exeg) ἄλλως: τὸ ὡς λέγουσι οὐκ ἐνδοιάζουσα φησιν εἰ παῖς ἦν τοῦ Διὸς ὁ Τάνταλος, ἀλλ' ὀνειδίζουσα τῷ δαίμονι ὅτι τοὺς ἰδίους ἐγγόνους τοσοῦτον ἐν ταῖς δυσδαιμονίαις παρορᾷ. —MBV<sup>a</sup>V<sup>b</sup>CAaMnPcPrR<sup>a</sup>R<sup>b</sup>RfRwSSa

TRANSLATION: She does not say 'as they say' because she is in doubt whether Tantalus was the son of Zeus, but reproaching the god because he neglects his own descendants in their misfortunes.

LEMMA: MB(ín marg)V<sup>a</sup>V<sup>b</sup>PrRw, ἀλλὰ CAaMnPcR<sup>a</sup>R<sup>b</sup>RfSSa POSITION: V<sup>b</sup> at end of sch. block on same fol.; in sch. block before play (38r) Aa

APP. CRIT.: τὸ ὡς λέγουσι om. M; after this V<sup>a</sup> has προσέθηκεν οὐ γὰρ πείθομαι, but phrase deleted with dots | λέγουσι| λαβούσα R<sup>a</sup>R<sup>b</sup> | ἐκδοιάζουσα Aa | εἰ| ὅτι εἰ RfSa, ὅτι MnPcR<sup>a</sup>S, ὅτι εἴτε Aa | παῖς ἦν| παῖς εἴη R<sup>b</sup>, πως εἴη V<sup>b</sup>, οὐκ ἔστι MnPcR<sup>a</sup>S, παῖς ἔστι RfSa, ἔστι Aa | ὅτι| om. Pr, παρόσον V<sup>b</sup>R<sup>b</sup>, ὅς Rf, in marg. Aa, ὡς AaMnS | δυσδαιμονίαις C, δυσμενίαις R<sup>b</sup>Sa | παρορᾷν AaMnPcS |

APP. CRIT. 2: λέγουσιν BAaRfSa | ενδύαζουσα M, ενδιάζουσα V<sup>b</sup> | φησὶ Aa | ἐγγόνους PrR<sup>b</sup>, ἐγγόνους Mn, ἐγκόνους AaS

PREVIOUS EDITIONS: Schw. I.96,14–16; Dind. II.34,9–11 and app.

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**Or. 5.21** (pllgn exeg) οὐ πείθεται γὰρ τὸν Δία τοὺς ἰδίους παῖδας αἰκίζεσθαι ἢ ὀνειδίζει αὐτῷ τοσοῦτον τοὺς ἰδίους ἐγγόνους κολάζοντι —V<sup>3</sup>

POSITION: s.l.

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**Or. 5.22** (pllgn gloss) ὡς λέγουσι: ὡς ἱστοροῦσιν —Zu

POSITION: s.l.

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**Or. 5.23** (pllgn gloss) ὡς λέγουσι: κολαστικὸν —B<sup>3a</sup>

TRANSLATION: Corrective.

POSITION: s.l.

COMMENT: This is a rhetorical label, marking the hedging quality of 'as they say'; for this sense I find a possible parallel in Sch. Opp. Hal. I.402 τάχ'· ταχέως, κολαστικόν, συντόμως, where it glosses the sense 'perhaps' as alternative to the sense 'quickly'.

KEYWORDS: rhetorical analysis | κολαστικόν

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**Or. 5.24** (pllgn gloss) (λέγουσι): οἱ ἄνθρωποι —CrOx

POSITION: s.l.

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**Or. 5.25** (pllgn gloss) (Τάνταλος): πρόπαππους ταύτης —V<sup>3</sup>

POSITION: s.l.

COMMENT: The nominative πρόπαππους or προπάππους (in place of classical πρόπαππος/-ον) is Byzantine vernacular.

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 5.26** (rec gram) (Τάνταλος): ἀπὸ τοῦ τλῶ —Pr

POSITION: s.l.

KEYWORDS: etymology, of proper name

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**Or. 5.27** (pllgn gram) <Τάνταλος>: ἀπό τοῦ τάλας Τάνταλος ὠνόμασται, οἰονεὶ ταλάντατος· ἀθλιώτατα γὰρ πέπονθεν. —Lp

TRANSLATION: Tantalus has been named from the word ‘talas’ (‘wretched’) for being, as it were, most wretched. For his sufferings were extremely miserable.

POSITION: s.l.

APP. CRIT.: ὠνόμασται Lp, corr. Matt. | γὰρ ἀθλιώτατα transp. Lp, corr. Matt.

APP. CRIT. 2: οἶονεὶ Lp |

PREVIOUS EDITIONS: Dind. II.34,12–13

KEYWORDS: etymology, of proper name

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**Or. 5.28** (pllgn artGloss) <Τάνταλος>: ὁ —F<sup>2</sup>Ox

POSITION: s.l.

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**Or. 6.01** (thom exeg) ἐκ τούτου καὶ παροιμία Ταντάλου φόβον φοβοῦμαι, ἔτι τε πρὸς τὴν ἑτέραν ἱστορίαν, Ταντάλου δίψαν διψῶ, Ταντάλου κῆπον τρυγῶμαι. —ZmGu

TRANSLATION: Because of this (impending rock) there is in fact a proverb ‘I experience the fear of Tantalus’, and also in relation to the other version of the story, ‘I have the thirst of Tantalus’, ‘I harvest the garden of Tantalus’.

POSITION: marg. Zm

APP. CRIT.: ταντ. κ. τρυγῶμαι om. Gu

PREVIOUS EDITIONS: Dind. II.34,17–18

COMMENT: Cf. Michael Apostolius 16.1 [Paroem. Gr. II.656 Leutsch], Ταντάλου κῆπον τρυγᾷς: ἐπὶ τῶν μάταια ποιοῦντων; [Plato], Axiochus 371e Ταντάλου δίψος; Sch. rec. Pind. Ol. 1.91 Abel καὶ μαρτυρεῖ ἡ παροιμία: Ταντάλου δίψα. The expression Ταντ. φόβον φοβοῦμαι is not found in TLG.

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**Or. 6.02** (rec exeg) <sup>1</sup>Ταντάλου δίψαν διψῶμεν· φόβον φοβούμεθα Ταντά(λου). <Ταντάλου λειμῶνα τρυγῶμεν· <sup>2</sup>[Hom. Il. 24.49] ‘τλητὸν γὰρ μοῖραι θυμὸν θέσαν ἀνθρώποισι’. —Mn

POSITION: Mn has this twice, with the same readings and corruption, on 7v and 8v (both in bottom margin, sep. from short bottom block on 8v).

APP. CRIT.: 1 suppl. Mastr., ἀπελῶνα Dind. (based on misreading μῶνα as λῶνα)

APP. CRIT. 2: 1 διψῶμεν Mn |

PREVIOUS EDITIONS: Dind. II.32,18 app.

COMMENT: The second sentence is a displaced fragment of sch. 4.03. |

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**Or. 6.03** (mosch paraphr) κορυφῆς ὑπερτέλλοντα: τὸν ὑπεράνω τῆς κορυφῆς δεδοικῶς πέτρον —XXaXbTYfYGGr

LEMMA: X POSITION: s.l. except X; G separates δεδ. πετ. over end of line

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APP. CRIT.: κορυφῆς| κεφαλῆς G | δεδιώς Gr

PREVIOUS EDITIONS: Dind. II.34,14–15

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**Or. 6.04** (rec gram) <κορυφῆς>: κερατοφυῆς τις οὔσα —Pr

POSITION: s.l.

APP. CRIT. 2: -φυῆς τίς Pr |

COMMENT: An etymological note, but elsewhere κορυφή is connected to κρύπτω or to κάρα and ὄροφῆ (Et. Magn., Et. Gud. (Sturz) s.v. κορυφή).

KEYWORDS: etymology

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**Or. 6.05** (rec gloss) <κορυφῆς>: αὐτοῦ ἦτοι τοῦ Ταντάλου —MnRS

POSITION: s.l.

APP. CRIT.: ἦτοι om. MnS

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**Or. 6.06** (rec Thom gloss) <κορυφῆς>: αὐτοῦ —AaAb<sup>2</sup>PcPrZmGu

POSITION: s.l.

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**Or. 6.07** (pllgn gloss) <κορυφῆς>: ὑπεράνω τῆς —F<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: τῆς om. Zu

APP. CRIT. 2: ὑπὲρ ἄνω Zu |

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**Or. 6.08** (rec gloss) <κορυφῆς>: ὑπὲρ τῆς —S

POSITION: s.l.

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**Or. 6.09** (rec gloss) <κορυφῆς>: τὸν ὑπὲρ —K

POSITION: s.l.

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**Or. 6.10** (vet gloss) <ὑπερτέλλοντα>: ὑπερκείμενον —MOCAaAb<sup>2</sup>KMnPcPrRRfS

POSITION: s.l.

APP. CRIT.: καὶ τὸν prep. S

PREVIOUS EDITIONS: Schw. I.96,17; Dind. II.34,15–16

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**Or. 6.11** (rec paraphr) <ὑπερτέλλοντα>: ὑπὲρ ἄνω τῆς κε(φαλῆς) κείμενον —V

POSITION: s.l.

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**Or. 6.12** (pllgn gloss) <ὑπερτέλλοντα>: κείμενον —F<sup>2</sup>Y<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: τὸν prep. F<sup>2</sup>

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**Or. 6.13** (rec gloss) <ὑπερτέλλοντα>: ὑπερέχοντα —Sa

POSITION: s.l.

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**Or. 6.14** (thom gloss) <ὑπερτέλλοντα>: ὑπερκρεμάμενον —ZZaZbZmTGuzc

POSITION: s.l.

APP. CRIT.: -κρεμμ- ZZaZc

PREVIOUS EDITIONS: Dind. II.34,16

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**Or. 6.15** (pllgn gloss) <ὑπερτέλλοντα>: ἀναφανόμενον —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.34,16

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**Or. 6.16** (pllgn gloss) <ὑπερτέλλοντα>: καὶ τὸν ὑπεράνω κείμενον —CrOx

POSITION: s.l.

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**Or. 6.17** (pllgn gloss) <ὑπερτέλλοντα>: ἄνω κείμενον —B<sup>3a</sup>

POSITION: s.l.

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**Or. 6.18** (recThom gloss) <δαιμαίνων>: φοβούμενος —VAb<sup>2</sup>CrF<sup>2</sup>RRRf<sup>2</sup>MnPcPrSZZaZbT-GuZcOxB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. Ab<sup>2</sup>CrSOx | πέτρον add. S |

PREVIOUS EDITIONS: Dind. II.34,16–17

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**Or. 6.19** (rec gloss) <πέτρον>: τὸν λίθον —AaAb<sup>2</sup>CrF<sup>2</sup>KMnPcPrRY<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | τὸν om. AaAb<sup>2</sup>F<sup>2</sup>PcPr |

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**Or. 6.20** (rec gloss) <πέτρον>: τὴν πέτραν —AaSa

POSITION: s.l.

APP. CRIT.: καὶ πετρ[ (cut margin) Aa

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**Or. 6.21** (pllgn gloss) <πέτρον>: τὴν μεγάλην πέτραν —Zu

POSITION: s.l.

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**Or. 6.22** (rec exeg) <πέτρον>: ἀρσεν(ικῶς) εἴρηται —V

POSITION: s.l.

**Or. 6.23** (thom artGloss) <πέτρον>: τὸν —ZZaZbZmTGu

POSITION: s.l.

**Or. 6.24** (pllgn exeg) <πέτρον>: Ἰωνικὸν —Gu

POSITION: s.l.

**Or. 7.01** (vet exeg) <ἀέρι ποτᾶται>: <sup>1</sup>ἐπεὶ διὰ γλωσσαλγίας ἤμαρτεν ὁ Τάνταλος, σιωπῇ αὐτὸν κολάζει ὁ Ζεὺς. <sup>2</sup>οὔτε γὰρ ἐν οὐρανῷ αὐτὸν τιμωρεῖται, ἵνα μὴ συνδιαλέγηται θεοῖς ἢ λαλούντων ἀκούη, <sup>3</sup>οὔτε ἐπὶ γῆς, ὅπως μὴ ἐξείποι τοῖς ἀνθρώποις ἄτινα εἶδεν ἐν οὐρανῷ, <sup>4</sup>οὔτε καθ' Ἄιδου, ὡς μὴ καὶ ἄλλους ὁρῶν κολαζομένους ἀμαρτωλοὺς παραμυθοῖτο, <sup>5</sup>ἀλλ' ἐν ἀέρι μετέωρον, ὅπως μηδενὶ προσφθεγγόμενος μᾶλλον ἀνιῶτο. —MBOVCmPcPrR<sup>a</sup>R<sup>b</sup>RfRwSSaY<sup>2</sup>

TRANSLATION: Since Tantalus sinned through his unbridled tongue, Zeus punishes him with silence. For he punishes him neither in heaven, so that he may not converse with gods or hear them speaking, nor on earth, so that he may not reveal to humans what he saw in heaven, nor in Hades, so that he may not be comforted by seeing other sinners being punished as well, but aloft in the air, so that, not speaking to anyone, he may be more afflicted.

LEMMA: MBVCMnR<sup>a</sup>R<sup>b</sup>RwS REF. SYMBOL: BVPeR<sup>b</sup> POSITION: follows sch. 5.01 BVRw; follows sch. 2.09 C; follows sch. 10.11 R<sup>a</sup>SY<sup>2</sup>; cont. from sch. 5.19 Sa; follows sch. 12.01 Pc

APP. CRIT.: 1 ἐπεὶ διὰ] ἐπειδὴ Rf, ἐπειδὴ διὰ CMnPcS | 1–2 ἤμαρτεν ... ἢ lost to cut margin in O | 1 σιωπᾶν PcRw | ἐκόλασεν BCMnPtRfSY<sup>2</sup>, ἐκόλωσεν VPcRw | ὁ ζεὺς] ὁ θεός B, om. VMnPcPrR<sup>a</sup>RwS | 2 οὔτε] οὔτω Rf | αὐτὸν ἐν οὐρ. transp. Y<sup>2</sup> | ἐν τῷ οὐρ. PcR<sup>a</sup>R<sup>b</sup>S | αὐτὸν τιμωρεῖται] οὔτε Pr | αὐτὸν] αὐτὸς Sa | τιμωρεῖται] τιμωρεῖ οὔτε ἐν τῇ γῇ οὔτε καθ' ἄδου, ἐν μὲν τῷ οὐρανῷ Y<sup>2</sup> | συνδιαλέγεται Rf, a.c. M, cont. s.l. M | θεοῖς] πάλιν θεοῖς VRw, τοῖς θεοῖς Sa | ἢ λαλ. ἀκούη om. Pr | ἀκούη] τούτων ἀκούη VRw, θεῶν ἀκούει Y<sup>2</sup>, ἀκούειν PcR<sup>b</sup>Sa, ἀκούσι M, s.l. Rf, perhaps a.c. S [O] | 3 οὔτε ἐπὶ γῆς] οὔτε ἐν τῇ γῇ MnPcR<sup>a</sup>R<sup>b</sup>S, οὔτε ἐν γῇ Pr, ἐν δὲ τῇ γῇ Y<sup>2</sup> | ὅπως] ἵνα VRwY<sup>2</sup> | ἐξείπη OVMnPcR<sup>a</sup>R<sup>b</sup>RwSaSY<sup>2</sup>, εἶπη Pr | ἄτινα] ἄπερ MnPcR<sup>b</sup>R<sup>a</sup>S, ἄ OPt | εἶδεν ἐν οὐρανῷ] ἀκούει changed to ἀκούη Y<sup>2</sup> | οἶδεν Pr | ἐν τῷ οὐρ. MnPcR<sup>a</sup>R<sup>b</sup>SSa | 4 οὔτε καθ' ] μήτε καθ' Y<sup>2</sup> | καθ'] ἐν VMnPcPrR<sup>a</sup>R<sup>b</sup>RwS | ἄξιον cont. to ἄξιδον app. Mn | ὡς] ἵνα BOVCPrRfRwSaY<sup>2</sup>, εἰ Mn | μὴ καὶ om. O | καὶ om. RfRwY<sup>2</sup> | ἄλλους] ἐτέρους Pr | κολαζομένους] τιμωρούμεθα Pr | ἀμαρτωλοὺς om. PrRfSaY<sup>2</sup>, transp. before κολαζομένους MnPcR<sup>a</sup>R<sup>b</sup>S | παραμυθεῖται Sa | 5 ἀλλ' ἐν κτλ] ὑπέρανω δὲ τῆς κεφαλῆς τούτου ἐκρέμασαν καὶ λίθον ἵνα εἰ πολλάκις μέλλο) ἐνατενίσαι ἐπάνωθεν, φοβούμενος τὸν λίθον κύπτει κάτωθεν πάντοτε καὶ οὕτω πειράζεται Y<sup>2</sup> | μετέωρον om. Sa | μηδενὶ προσφθεγγόμενος] μηδὲνα βλέπων MnPcPrR<sup>a</sup>R<sup>b</sup>S | φθεγγόμενος BVC | ἀνιῶτο M [O], ἀνιάται Rw, ἀνιάτο Pt

APP. CRIT. 2: 1 ἤμαρτεν Rf | σιωπῇ Y<sup>2</sup> |

PREVIOUS EDITIONS: Schw. 1.96,18–97,2; Dind. II.35,6–12

COLLATION NOTES: 2 ἀκούσι app. M, but recheck original M.

KEYWORDS: theology, divine punishment

**Or. 7.02** (thom exeg) <ἀέρι ποτᾶται>: Ἰτινὲς μὲν φασιν, ὧν ἔστι καὶ Εὐριπίδης, ἐν ἀέρι τὸν Τάνταλον κρέμασθαι κάνταυθα τὴν δίκην ὑπέχειν ὧν ἐξήμαρτεν ἐξειπῶν τοῖς

βροτοῖς τὰ τῶν θεῶν ἀπόρρητα (τοῦτο γὰρ ἐστὶ τὸ ‘ἀκόλαστον ἔσχε γλώτταν’) καὶ τῆς ἀμβροσίας μεταδοῦς. <sup>2</sup>ἕτεροι δὲ λέγουσιν ἐν Ἄιδου τοῦτον κολάζεσθαι, ἰστάμενον μέσον ὕδατος ἄχρι τοῦ πώγωνος καὶ διψῶντα. <sup>3</sup>ἦνίκα δὲ ἐπιχειρήσῃ πιεῖν, ἀθρόον τό τε ὕδωρ ἀφίσταται καὶ ὁ ἐν τῇ κεφαλῇ πέτρος κάτεισιν, ὡς δῆθεν τοῦτον πατάξω. <sup>4</sup>οὐ μόνον δὲ οὗτος ἐν Ἄιδου κολάζεται, ἀλλὰ καὶ Σίσυφος καὶ Τιτυὸς καὶ Ἰξίων καὶ αἱ Δαναοῦ παῖδες. —ZZaZbZmTGu

TRANSLATION: Some say—and Euripides is one of these—that Tantalus is suspended in the sky and there he undergoes the punishment for the wrong he did in revealing to mortals the secrets of the gods—for that is the meaning of ‘he had an undisciplined tongue’—and in sharing (with mortals) their ambrosia. Others say this figure is punished in Hades, standing in the middle of water up to his chin and being thirsty. And whenever he tries to drink, all at once the water withdraws and the rock at his head comes downward, as if it is going to strike him hard. Not only is this figure punished in Hades, but also Sisyphus and Tityos and Ixion and the daughters of Danaus.

REF. SYMBOL: ZaZm, perhaps Zb

APP. CRIT.: 1 καὶ ἐξεῖπών Zb | τῶν om. Za | τὴν γλώτταν T, γλώττα Z | 2 μέχρι Zb | 3 πέτρος] πρότερος Zm | τοῦτον πατάξω] πατ. αὐτόν Gu | αἱ om. Zb |

APP. CRIT. 2: 1 κρέμεσθαι Z | 1 γλώσσαν Gu | 2 ἄδου T (ἄδου Ta) | 3 ἐπιχειρήσει ZmZbGu | 4 τιτυὸς] πιτιὸς Gu | ἰξίων Zb

PREVIOUS EDITIONS: Dind. II.34,19–35,5

KEYWORDS: mythography

**Or. 7.03** (mosch gloss) <ἀέρι>: κατὰ τὸν ἀέρα —XXaXbT+YYfGGrZc

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.35,13

**Or. 7.04** (recThom gloss) <ἀέρι>: ἐν —AaF<sup>2</sup>SZaZbOx

POSITION: s.l.

APP. CRIT.: τῶ add. AaF<sup>2</sup>S

**Or. 7.05** (rec gloss) <ποτᾶται>: μετεωρίζει —V

POSITION: s.l.

COMMENT: Possibly a mistake for μετεωρίζεται (sch. 7.08), but there are a few intransitive or absolute uses of μετεωρίζω in LSJ and note the use of the active beside other intransitive glosses in Hesych. α 2855 †ἀλεκταίναι: ἰσχυεῖ, γαυριᾶ. μετεωρίζει; Sch. Thuc. 2.37.2 Hude ἐπειδὴ ποτε οἱ Λακεδαιμόνιοι, Ἀλκαμένη ἐν προαστείῳ θεασάμενοι μετεωρίζοντα, κακῶς ἐχρήσαντο; Sch. Plat. Laws 672e Greene ἀκταίνειν γαυριᾶν, ἀτάκτως πηδᾶν, ἢ μετεωρίζειν, ἢ ὀρμᾶν, ἢ ἐξάπτειν.

**Or. 7.06** (rec gloss) <ποτᾶται>: πέτεται —VAa<sup>2</sup>AbCrMnPrRRf<sup>2</sup>SZcOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrSOx |

**Or. 7.07** (rec gloss) <ποτᾶται>: πέτεται ὁ Τάνταλος —K

POSITION: s.l.

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**Or. 7.08** (rec gloss) <ποτάται>: μετεωρίζεται —SaY<sup>+</sup>Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.35,13–14

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**Or. 7.09** (rec gloss) <ποτάται>: ἀναστρέφεται —PcPr

POSITION: s.l.

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**Or. 7.10** (pllgn gloss) <ποτάται>: ἐξήπλωται —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.35,13

COMMENT: The gloss seems to be applied carelessly because it is customary with πετάννυμι (and other verbs meaning 'spread', including (ἐκ)τείνω, (ἐκ)τανύω), and because some forms of πετάννυμι and πέτομαι were confused (or regarded as etymologically related). Cf. ps.-Zonaras 775,8 ἐξεταννώσθη· ἐξετάθη, ἐξηπλώθη; Sch. rec. Aesch. Pers. 667 Massa Positano, Sch. Tzetz. Arist. Nub. 212b Holwerda, Sch. D Hom. Il. 17.371 πέπτατο. ἐξήπλωτο ἢ λαμπηδών; Eust. in Od. 6.45 (I.237, 37) τὸ δὲ πέπταται ἀντὶ τοῦ ἐξήπλωται, ἀπὸ μικροπρεποῦς λέξεως εἰς μέγα πρᾶγμα τέτραπται. κυρίως γὰρ ἐπὶ πτηνῶν ἢ λέξις. ἐνταῦθα δὲ ἀπλῶς τὸ χύμα τῆς ἄνω αἰθρίας δηλοῖ.

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**Or. 7.11** (recMosch gloss) <ποτάται>: κρέματαί —RwXXaXbT<sup>+</sup>YYfGGrZuF<sup>2</sup>

POSITION: s.l.

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**Or. 7.12** (thom gloss) <ποτάται>: φέρεται ὡσπερ πτηνός —ZZaZbZmTGu

POSITION: s.l.

APP. CRIT.: πτηνόν Zb

PREVIOUS EDITIONS: Dind. II.35,14

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**Or. 7.13** (pllgn gram) <ποτάται>: <sup>1</sup>διὰ τί γρ(άφεται) στρωφάω στρωφῶ καὶ νωμῶ καὶ τρωπῶ μέγα, ποτάω δὲ ποτῶ μικρόν; <sup>2</sup>φαιμέν γοῦν ὅσα ῥήματα βαρυτόνα δισύλλαβα εὐρίσκονται ἀναλυόμενα εἰς δευτέραν συζυγίαν τῶν περισπωμένων, ἔχουσι δὲ καὶ ἀντιπαρακείμενον ὄνομα, γράφεται διὰ τοῦ ω μεγάλου, οἶον ἀπὸ τοῦ στρέφω βαρυτόνου ῥήματος γίνεται δευτέρᾳ συζυγίᾳ τὸ στρωφάω στρωφῶ, καὶ ἀντιπαρακείμενον ὄνομα ἢ στροφή. <sup>3</sup>ἀπὸ τοῦ τρέπω τρωπάω τρωπῶ. <sup>4</sup>τὸ δὲ πέτω ἀναλύσαιμεν εἰς δευτέραν συζυγίαν τὸ ποτάω ποτῶ. <sup>5</sup>οὐκ ἔχει δὲ ἀντιπαρακείμενον ὄνομα. <sup>6</sup>πότος μὲν ἐστὶν ἀλλὰ τὸ συμπόσιον λέγεται, οὐ μὴν δὲ τὸ πέτασμα, καὶ διὰ τοῦτο γράφεται μικρόν. —Y<sup>2</sup>

TRANSLATION: Why are 'strōphaō/strōphō' and 'nōmō' and 'trōpō' written with omega (in the first syllable), but 'potaō/potō' with omicron? We explain, at any rate, that all the disyllabic verbs not accented on the last syllable (scil. verbs without contraction) that are found modified into a derivative belonging to the second conjugation of the contract verbs, but have also a corresponding noun, are written with omega: for instance, from 'strophō', a verb not accented on the last syllable, there is formed in the second conjugation 'strōphaō/strōphō' and



‘strophē’ as a corresponding noun; from ‘trepō’ there is formed ‘trōpaō/trōpō’. Let us modify ‘petō’ into a derivative belonging to the second-conjugation, ‘potaō/potō’; but it does not have a corresponding noun. To be sure, ‘potos’ exists, but it means ‘drinking-party’, not ‘flight’, and for this reason it (‘potaō/potō’) is written with omicron.

POSITION: placed between sch. 14.09 and sch. 17.09 in block written by Y<sup>2</sup> at top of fol. 105r

APP. CRIT.: 2 σύλλαβα in lin., δι add. s.l.

COMMENT: Eustathius and others mention patterns like στρέφω, στρωφάω, and Et. Gud. (Sturz) s.v. πωλώ notes that πέτω, ποτάω is an exception. But I find no parallel for this exact explanation, although Georg. Choerobosc. Gram.Gr. 4:1.240,25–37 illustrates this type of argument for an exception.

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**Or. 7.14** (recThom gloss) <τίνει>: ἀνταποδίδωσι —VCrMnRSZZaZbZmZuTGuOxB<sup>3c</sup>C<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrSOx |

APP. CRIT. 2: -ωσιw B<sup>3c</sup> |

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**Or. 7.15** (rec gloss) <τίνει>: ἀποδίδωσι —PcPr

POSITION: s.l.

APP. CRIT.: καὶ prep. Pc

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**Or. 7.16** (recMosch gloss) <τίνει>: δίδωσι —AbSaXXaXbT<sup>+</sup>YYfGGrZc

POSITION: s.l.

APP. CRIT.: καὶ prep. AbZc

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**Or. 7.17** (pllgn gloss) <τίνει>: ὑφίσταται —F<sup>2</sup>

POSITION: s.l.

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**Or. 7.18** (rec gloss) <δίκην>: τιμωρίαν —VAb<sup>2</sup>CrF<sup>2</sup>KMnRSZuGuGOx

POSITION: s.l.

APP. CRIT.: τήν prep. Ab<sup>2</sup>KRSGOx, καὶ τήν prep. CrMn

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**Or. 7.19** (rec gloss) <δίκην>: ἐκδίκησιν —Pc

POSITION: s.l.

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**Or. 7.20** (mosch artGloss) <δίκην>: τήν —XXaXbTYYfGrZc

POSITION: s.l.

COLLATION NOTES: T omits cross.

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**Or. 8.01** (thom gloss) <ῶς>: καθὰ —ZZaZbZmTGu

POSITION: s.l.

**Or. 8.02** (vet exeg) <μέν>: οὐκ ἀπέδωκε τῷ μέν τὸν δέ. —MC

TRANSLATION: He did not provide a (particle) ‘de’ to answer to the (particle) ‘men’.

POSITION: s.l.

APP. CRIT.: τὸ μέν τὸ δέ C

APP. CRIT. 2: -δωκεν M

PREVIOUS EDITIONS: Schw. I.97,3; Dind. II.35,16

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**Or. 8.03** (mosch gloss) <μέν>: μὴν —XXaXbYYfGGr

POSITION: s.l.

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**Or. 8.04** (pllgn gloss) <λέγουσι>: ὡς ἱστοροῦσιν —Zu

POSITION: s.l.

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**Or. 8.05** (rec gloss) <λέγουσι>: οἱ ἄνθρωποι —CrPcOx

POSITION: s.l.

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**Or. 8.06** (pllgn gloss) <ἔτι>: διότι —Gu

POSITION: s.l.

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**Or. 8.07** (rec gloss) <θεοῖς>: ἐν τοῖς —F<sup>2</sup>S

POSITION: s.l.

APP. CRIT.: τοῖς om. F<sup>2</sup>

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**Or. 8.08** (rec gloss) <ῶν>: ὁ Τάνταλος —R

POSITION: s.l.

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**Or. 8.09** (rec gloss) <ῶν>: καὶ ὑπάρχων —F<sup>2</sup>Mn

POSITION: s.l.

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**Or. 9.01** (rec gloss) <κοιῆς τραπέζης>: μετέσχευ —SSa

LEMMA: Sa has κοινὰ τρ. in text      POSITION: s.l. S; S has inserted the gloss in the line between κοιῆς and τραπ.

APP. CRIT.: μετέσχου Sa

APP. CRIT. 2: μετέσχε S |

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**Or. 9.02** (rec gloss) <κοιῆς τραπέζης>: καὶ μετέλαβε —S

POSITION: s.l. above μετέσχε, which S has in the text here after κοιῆς

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**Or. 9.03** (rec gloss) <κοινης τραπέζης>: ἔνεκα —Mn

POSITION: s.l.

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**Or. 9.04** (rec gloss) <κοινης>: τοῖς θεοῖς —Ab<sup>2</sup>MnPrRS

POSITION: s.l.

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**Or. 9.05** (pllgn gloss) <κοινης>: λέγω —Zu

POSITION: s.l.

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**Or. 9.06** (vet exeg) <ἀξίωμ' ἔχων ἴσον>: παρὰ τὸ 'δαιτὸς εἰσης' [Hom. Il. 1.468, etc.].  
—M

TRANSLATION: Modelled on (the Homeric phrase) 'of the equal feast'.

REF. SYMBOL: M

PREVIOUS EDITIONS: Schw. I.97,4; Dind. II.35,19

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**Or. 9.07** (mosch exeg) <ἀξίωμ' ἔχων ἴσον>: ἰκοινης τραπέζης ἀξιούμενος ὠφειλεν εἰπεῖν. Ἐπεὶ δὲ ἡ κοινή τράπεζα τὴν αὐτὴν τιμὴν τοῖς μεταλαμβάνουσιν αὐτῆς δίδωσιν, λέγει 'ἀξίωμ' ἔχων ἴσον'. —XXaXbT<sup>+</sup>YYfGGr

TRANSLATION: He should have said 'being deemed worthy of a shared table'. But since the shared table gives the same (degree of) honor to those partaking of it, he says 'having an equal (portion of) esteem'.

POSITION: s.l. except X and in marg. T

APP. CRIT.: 2 ἡ] καὶ G | αὐτῆς] αὐτῆ Y | ἀξίωμ'] ἀξίωσ μ' XXa | ἔχει X | ἴσον om. G |

APP. CRIT. 2: 2 -λαμβάνουσι Yf | δίδωσι YYfGr | ἴσον X

PREVIOUS EDITIONS: Dind. II.35,20–22

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**Or. 9.08** (recMosch gloss) <ἀξίωμ' ἔχων>: ἀξιούμενος —KXXbT<sup>+</sup>GZc

POSITION: s.l.

APP. CRIT.: ἦγουν prep. T | κοινης τραπέζης prep. Zc

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**Or. 9.09** (recThom gloss) <ἀξίωμ'>: τιμὴν —AaAbCrMnPcPrRSZZaZbZmTGUOx

POSITION: s.l.

APP. CRIT.: καὶ prep. AaCrSOx |

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**Or. 9.10** (pllgn gloss) <ἀξίωμ'>: τίμημα app. —F<sup>2</sup>

POSITION: s.l.

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**Or. 9.11** (recThom gloss) <ἴσον>: ὅμοιον —AaAbMnPcPrSZZaZbGu

POSITION: s.l.

APP. CRIT.: και prep. ΛαS | ὁμοίαν Pc, ὁμοιάν Ab (in agreement with separate gloss τιμήν) | τοῖς θεοῖς add. Mn

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**Or. 9.12** (pllgn metr) (ἴσον): ὄρα ἐνταῦθα ὅπως χρῆται ὁ ποιητῆς τὸ ἴσον τὸ ἰ ὡς βραχύ· οὐ γάρ ποτ' ἐν τέλει στίχου πούς εὐρίσκεται συγκείμενος ἐκ μακροῦ καὶ βραχέος, ἀλλὰ τούναντίον. —Gu

TRANSLATION: Note here how the poet uses the word 'ison' with the iota as short. For never at the end of an (iambic trimeter) verse is there found a foot consisting of long and short, but rather the reverse.

PREVIOUS EDITIONS: Dind. II.35,22–25

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**Or. 10.01** (vet exeg) (ἀκόλαστον): ἑπὶ ἀκολάστῳ τινὶ λόγῳ φασὶν αὐτὸν κολάζεσθαι. ἔει γὰρ μετέδωκε τῆς ἀμβροσίας κατὰ τὸν Πίνδαρον [Pind. Ol. 1.60–63] τοῖς βροτοῖς, μᾶλλον ἂν τῆς φιλανθρωπίας παρὰ θεῶν ἐθαυμάζετο. —MBVC

TRANSLATION: They say he was punished for some unbridled speech. For if he had shared ambrosia with mortals as in Pindar's version, he would instead have been admired by the gods for his benevolence to his fellow men.

LEMMA: MB, ἀκόλαστον ἔσχε γλώσσαν C, ἄλλως V REF. SYMBOL: MB POSITION: follows sch. 10.11 V

APP. CRIT.: 1 ἐπι| ἐπεὶ MBV | ἀκολάστῳς M | 2 τοῖς om. V | (second) τῆς om. BVC

PREVIOUS EDITIONS: Schw. I.97,5–7; Dind. II.35,26–36,2

KEYWORDS: theological amelioration | citation of literature other than Homer | Pindar

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**Or. 10.02** (vetThom gloss) (ἀκόλαστον): ἄσεμνον —MVCAaAbCrMnPcPrRSZ-ZaZbZmTGuyOx

POSITION: s.l.; in Thoman witnesses follows gloss ἀπαίδευτον (sch. 10.04)

APP. CRIT.: και prep. ΛαCrSOx |

PREVIOUS EDITIONS: Dind. II.36,9

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**Or. 10.03** (rec gloss) (ἀκόλαστον): ἀκράτητον —V<sup>3</sup>FSaYB<sup>3ar</sup>

POSITION: s.l.

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**Or. 10.04** (recMoschThom gloss) (ἀκόλαστον): ἀπαίδευτον —RfRwXXaXbYYfGGrZ-ZaZbZmT<sup>2</sup>Zc

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.36,7

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**Or. 10.05** (rec gloss) (ἀκόλαστον): ἄτιμον —PcPr

POSITION: s.l.

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**Or. 10.06** (pllgn exeg) (ἀκόλαστον): ὕβριστικὸν ἄτιμον ἀνουθέτητον. κολάζω κατὰ Ἄττικούς τὸ νουθετῶ. —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.36,7–8

KEYWORDS: Ἄττικοί

**Or. 10.07** (pllgn gloss) (ἀκόλαστον): ἄπαστον —Zu

POSITION: s.l.

**Or. 10.08** (pllgn gloss) (ἔσχε): ἐκτίσατο —Zm

POSITION: s.l.

**Or. 10.09** (rec gloss) (ἔσχε): εἶχε —F<sup>2</sup>SaZu

POSITION: s.l.

**Or. 10.10** (pllgn artGloss) (γλώσσαν): τὴν —F<sup>2</sup>

POSITION: s.l.

**Or. 10.11** (vet exeg) αἰσχίστην νόσον: <sup>1</sup>τὴν γλωσσαλγίαν φησὶν αἰσχίστην νόσον, <sup>2</sup>ὅτι πορνεία μὲν καὶ γαστριμαργία καὶ τὰ λοιπὰ πάθη σὺν τῇ βλάβῃ ἔχουσι τι καὶ τερπνόν, ἡ δὲ γλωσσαλγία καὶ τούτου ἐστέρηται, <sup>3</sup>καὶ ὅτι τὰ μὲν ἄλλα πάθη τὸν χρώμενον βλάπτει, αὕτη δὲ καὶ κατὰ τοῦ θεοῦ ὀπλίζεται. —MBVCAaMn-PcPrSaR<sup>a</sup>R<sup>b</sup>RfRwSY<sup>2</sup>, O partial

TRANSLATION: He calls an unbridled talkativeness a most shameful sickness because fornication and gluttony and the rest of the sinful dispositions involve together with their harmfulness also something pleasant, but talkativeness is lacking even in this, and because the other bad dispositions harm the one who experiences them, whereas this one arms itself even against the divine.

LEMMA: C: ἀκόλαστον ἔσχε γλώσσαν Rw, ἀκόλαστον γλώσσαν V, ἀκόλαστον AaMnPeR<sup>a</sup>R<sup>b</sup>S REF.  
SYMBOL: M to αἰσχιστον, V to ἀκόλαστον, Sa to γλώσσαν POSITION: cont. from sch. 10.01 in B, add. δε; precedes 10.01 V; follows sch. 5.14 AaPeR<sup>a</sup>R<sup>b</sup>S; in Aa in block before play (fol. 38r)

APP. CRIT.: M mostly washed out here, much unreadable. | 1–2 τὴν γλωσσαλγίαν ... γαστριμαργία καὶ om. O | 1 τὴν γλωσσαλγίαν φησὶν αἰσχίστην νόσον] Schw. (implying that M carries this; but M om. αἰσχ. νόσον), τὴν γλ. φ. νόσον αἰσχ. VRw, τὴν γλ. μὲν αἰσχ. νόσον φησὶν C, τὴν γλ. αἰσχ. νόσον φ. AaMnRfS(τὴν om. MnS), τῆς γλωσσαλγίας αἰσχ. νόσον φησὶν Sa, τὴν γλ. γὰρ αἰσχ. νόσον φ. PeR<sup>a</sup>, τὴν γλώσσαν γὰρ αἰσχύνῃν νόσον φησὶν R<sup>b</sup> (later corr. to αἰσχίστην s.l.), αἰσχίστην (δὲ add. B) νόσον τὴν γλωσσαλγίαν φησὶ BY<sup>2</sup>, αἰσχ. νόσον φησὶ τὴν γλ. Pr | 2 ὅτι πορνεία ... πάθη] τὰ γὰρ λοιπὰ πάθη Pr | ὅτι πορνεία] πορνεία γὰρ Y<sup>2</sup> | ἡ πορνεία AaPeR<sup>a</sup>S, ὑπορνεία Mn, πορρίμενον app. R<sup>b</sup> | μὲν καὶ γαστρ. om. Rw | μὲν om. VAaMnPeR<sup>a</sup>R<sup>b</sup>SY<sup>2</sup> | ἡ γαστριμ. AaPeR<sup>a</sup>S, γαστριμαργίαν R<sup>b</sup> | καὶ τὰ λοιπὰ ... βλάβῃ] μὴ R<sup>b</sup> | τὰ λοιπὰ] τὰλλα CSa, τὰ γὰρ ἄλλα O | ἔχει MnS | τι καὶ] τι O AaPeR<sup>a</sup>S, καὶ PrSa, τὸ Mn | τερπνὰ Sa, τέρπον app. O | ἡ δὲ γλωσσαλγία] αὕτη δὲ AaMnPePrR<sup>a</sup>S, ἡ δὲ γλώσσα O, ἡ δὲ γλώσσα ὑγειή R<sup>b</sup> | δὲ om. Y<sup>2</sup> | 2–3 καὶ τούτου ... αὕτη δὲ om. O | 2 καὶ τούτου ἐστέρηται] καὶ βλαβὴν φέρει καὶ τοῦ τερπνοῦ ἀπεστέρηται VRw, σέλην μόνην εἰσφέρει Aa | καὶ (before τούτου) om.

R<sup>b</sup> | τούτων Sa, τούτο Mn | after ἐστέρηται add. μαθόντες τούτο οἱ θεοὶ ἐκρέμασαν αὐτὸν εἰς τὸν ἄερα Y<sup>2</sup>, then cont. with sch. 7.01 | 3 καὶ ὅτι τὰ κτλ om. Y<sup>2</sup> | ὅτι τὰ ... καὶ om. AaMn-PcPrR<sup>a</sup>S | τὸν χρώμενον] om. Sa, τὸν χέρονον μὲν R<sup>b</sup> | αὐτὴν Sa | δὲ καὶ] δὲ BVRf [M], καὶ Sa | καὶ κατὰ ... ὀπλιζέται om. here R<sup>b</sup> (αὕτη δὲ treated as start of next sch.), but κατὰ ... ὀπλιζέται present later as intrusion within sch. 12.01 | τοῦ θεοῦ] θεοῦ πολλάκις AaMnPcR<sup>a</sup>S, τὸ θεῖον Rf | at end add. καὶ ὅτι τὰ μὲν ἄλλα πάθη τὸ χρόνονον (or χρώ-) βλάπτει, αὕτη δὲ καὶ τὴν βασιλείαν Λα

APP. CRIT. 2: 2 τούτου M | τρε\*πνόν S (perhaps τρεπνόν a.c.) | 3 ὀπλιζέται CS

PREVIOUS EDITIONS: Schw. I.97,8–11; Dind. II.36,2–6

COMMENT: The fact that M omits αἰσχίστην νόσον fits with the different positions that the phrase takes in different witnesses.

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**Or. 10.12** (rec gloss) <αἰσχίστην νόσον>: τὴν γλωσσαλγίαν —Sa

POSITION: s.l.

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**Or. 10.13** (plgn gloss) <αἰσχίστην νόσον>: δεινὸν πάθος —F<sup>2</sup>

POSITION: s.l.

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**Or. 10.14** (rec artGloss) <αἰσχίστην>: τὴν —O

POSITION: s.l.

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**Or. 10.15** (rec gloss) <αἰσχίστην>: χαλεπήν —AaAb<sup>2</sup>MnPcPrRS

POSITION: s.l.

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**Or. 10.16** (rec gloss) <αἰσχίστην>: κακίστην —VGZu

POSITION: s.l.

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**Or. 10.17** (rec gloss) <αἰσχίστην>: μισητὴν —MnS

POSITION: s.l.

APP. CRIT.: καὶ prep. S

APP. CRIT. 2: μησιτὴν Mn |

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**Or. 10.18** (thom exeg) <αἰσχίστην>: κακίστην· οὐδὲν γὰρ ἄθυρογλώσσου φαυλότερον.  
—ZZaZbZmTGu

TRANSLATION: Worst. For there is nothing more contemptible than a person with unbridled tongue.

POSITION: s.l.

APP. CRIT.: ἦγουν prep. Z

PREVIOUS EDITIONS: Dind. II.36,9–10

COLLATION NOTES: γὰρ om. Ta

**Or. 10.19** (pllgn gloss) <αἰσχίστην>: κακῆν —CrZbOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx |

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**Or. 10.20** (pllgn gloss) <αἰσχίστην>: μεγίστην —L<sup>2</sup>

POSITION: s.l.

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**Or. 10.21** (pllgn gloss) <αἰσχίστην>: λέγω —GGuB<sup>3a</sup>

POSITION: s.l.

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**Or. 11.01** (vet exeg) οὗτος φυτεύει Πέλοπα: ἔξ Εὐρυθεμιστῆς τῆς Ξάνθου· ἢ Κλυτίας τῆς Ἀμφιδάμαντος, ὡς ἱστορεῖ Φερεκύδης [Pherecydes FG<sup>r</sup>Hist 3 F 40 = EGM fr. 40] ἐν ᾧ ἔως δὲ ἱστορεῖ < > ἔξ Εὐρυανάσσης τῆς Πακτωλοῦ. —MBC

TRANSLATION: From Eurythemiste the daughter of Xanthus. Or from Clytia the daughter of Amphidamas, as Pherecydes records in Book 10. But as (lacuna: some other source) records, from Euryanassa the daughter of Pactolus.

LEMMA: BC (and perhaps M, washed out here) REF. SYMBOL: MB; marginal label ἡ τοῦ πέλοπος μήτηρ add. B<sup>3a</sup>

APP. CRIT.: 2 τῆς om. C | ἐν ᾧ ἔως Schw. (after Dind.), ἐν(ὡς) MC, blank space of ca. 4 letters B; alternatively, Φερεκύδης· ἔνιοι δὲ ἱστοροῦσιν tentatively conj. Fowler | 3 Schw. reports ἱστορεῖσθαι M, but this cannot be seen now. | Ἑλλάνικος suppl. Robert, Heldensage 289 n. 2; cf. Fowler, EGM I.215, II.432–434. |

PREVIOUS EDITIONS: Schw. I.97,12–14; Dind. II.36,11–13

COMMENT: There is no other trace of Eurythemiste daughter of Xanthus or Clytia daughter of Amphidamas in extant texts. Euryanassa is also recorded as mother of Pelops in sch. 5.01 above as well as in Plutarch, Parallela minora 313D, and in Tzetzes (Sch. Lyc. Alex. 52 Scheer; Exeg. in Il. 1.7).

KEYWORDS: mythography, genealogical | citation of historian or scholar | Pherecydes | Hellenicus

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**Or. 11.02** (rec<sup>c</sup>Thom gloss) <οὗτος>: ὁ Τάνταλος —V<sup>1</sup>AaAbFMnPePrRSZZaZbZmTG<sup>u</sup>B<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἦγουν prep. V<sup>1</sup>AaZmZb | Τάνταλος] ταῦτα S |

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**Or. 11.03** (vet exeg) <φυτεύει>: ἀντὶ τοῦ γεννᾶ, μεταφορικῶς ἀπὸ τῶν δένδρων. —MC

TRANSLATION: In the sense of ‘begets’, metaphorically from (planting) trees.

POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ om. C | δένδρων Schw., ἀνδρῶν MC |

PREVIOUS EDITIONS: Schw. I.97,15; Dind. II.36,15–16

KEYWORDS: mythography, genealogical

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**Or. 11.04** (pllgn exeg) <φυτεύει>: μεταφορικῶς —GuY<sup>r</sup>

POSITION: s.l.

KEYWORDS: μεταφορά/μεταφορικώς

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**Or. 11.05** (recThom gloss) <φυτεύει>: γεννᾶ —V<sup>1</sup>AaAbCrRRf<sup>6</sup>MnPcPrSSaZZaZmZbOxB<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. V<sup>1</sup>CrMnSOx |

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**Or. 11.06** (mosch exeg) <φυτεύει>: γεννᾶ· ἀντὶ τοῦ ἐγέννησεν —XXaXbT<sup>+</sup>YYfGGr

TRANSLATION: ('Plants' means) 'begets', (with the present tense here) used for the (past) 'he begat'.

LEMMA: X POSITION: s.l. except X

APP. CRIT.: ἀντὶ τοῦ om. G

APP. CRIT. 2: ἐγέννησε GYf |

COLLATION NOTES: This note omitted in Ta. |

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**Or. 11.07** (pllgn gloss) <φυτεύει>: ἐφύτευσεν —Zu

POSITION: s.l.

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**Or. 11.08** (pllgn gloss) <φυτεύει>: ἐγέννησεν —FZcZu

POSITION: s.l.

APP. CRIT. 2: ἐγέννησε Zc |

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**Or. 11.09** (rec artGloss) <Πέλοπα>: τὸν —AaF<sup>2</sup>MnRSOx

POSITION: s.l.

APP. CRIT.: πέλοπα add. S

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**Or. 11.10** (rec gloss) <τοῦ δ' ἀπό>: καὶ ἀπὸ τούτου —CrL<sup>2</sup>ROx

POSITION: s.l.

APP. CRIT.: καὶ om. L<sup>2</sup>

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**Or. 11.11** (rec gloss) <τοῦ>: ἤγουν τοῦ Πέλοπος —V<sup>1</sup>AaMnRfSB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: ἤγουν τοῦ] ἤγουν ἀπὸ τοῦ S, ἀπὸ τοῦ Mn, om. Rf

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**Or. 11.12** (rec gloss) <τοῦ>: ἀπὸ τοῦ Πέλοπος <καὶ> Ἀερόπης —Sa

POSITION: s.l.

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**Or. 11.13** (recMosch gloss) <τοῦ>: ἀπὸ —PcSXXaXb<sup>+</sup>TYyfGGrZcZu



POSITION: s.l.

APP. CRIT.: ἀπό τοῦδε Pc

COLLATION NOTES: T omits cross. | This note omitted in Ta.

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**Or. 11.14** (pllgn gloss) <τοῦ>: ἀφ' οὗ —F<sup>2</sup>

POSITION: s.l.

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**Or. 11.15** (pllgn artGloss) <Ἄτρεὺς>: ὁ —F<sup>2</sup>

POSITION: s.l.

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**Or. 11.16** (rec<sup>1</sup>Thom gloss) <ἔφου>: ἐγεννήθη —VAbCrF<sup>2</sup>PrMnPcRfSZZaZbZmZuTGu-  
GOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrMnSOx |

APP. CRIT. 2: ἐγενήθη VS, γεννήθη Mn |

COLLATION NOTES: This note omitted in Ta.

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**Or. 12.01** (vet exeg) **ὧ στέμματα ξήνασα**: <sup>1</sup>τὸν τῆς ἀρχῆς στέφανον. <sup>2</sup>Ἀισχίνης γὰρ στέμματα τὰ ἔρια φησιν ἀπὸ τοῦ στέφειν τὰς ἡλακάτας· <sup>3</sup>ἐξ ὧν γίνονται οἱ στέφανοι τῶν βασιλέων. || <sup>4</sup>ξήνασα δὲ ἀντὶ τοῦ προξενήσασα καὶ παρασχομένη. <sup>5</sup>ὁ δὲ νοῦς· ἢ τῷ Ἄτρεϊ τὴν βασιλείαν περιποιησαμένη θεὰ πόλεμον καὶ ἔριν πρὸς τὸν ἀδελφὸν ἐπέκλωσε. || <sup>6</sup>γράφεται δὲ καὶ Ἔρις, ἴν' ἢ ἡ θεὰ Ἔρις τὸν πόλεμον ἐπέκλωσε Θυέστη καὶ Ἄτρεϊ. <sup>7</sup>οὐ παράλογον δὲ καὶ ἄλλον θεὸν ἐπικλῶσθαι ὡς καὶ τὰς Μοίρας. <sup>8</sup>Ὅμηρος γοῦν φησι [Hom. Od. 1.17]· τῷ οἱ ἐπέκλωσαντο θεοὶ οἰκόνδε νέεσθαι'. —MBVC, (partial) MnPcR<sup>a</sup>R<sup>b1</sup>R<sup>b2</sup>R<sup>b3</sup>RfS<sup>a</sup>S<sup>b</sup>Sa

TRANSLATION: The crown of rule. For Aeschines says that 'stemmata' refers to the wool threads, by derivation from their wreathing ('stephein') the distaff. Out of these (wool threads) the crowns of kings are made. || 'Having carded' is here used in the sense 'having procured', 'having provided'. And the sense is: 'The goddess who secured the kingship for Atreus ordained warfare and strife with his brother'. || The reading 'Strife' (in the nominative) is also found, so that the sense would be: 'The goddess Strife ordained warfare for Thyestes and Atreus'. And it is not unreasonable that another god too (is said to) weave (a man's fate) just like the Fates (Moirai). At any rate, Homer says: 'in which (year) the gods ordained (wove the fate) for him that he return home'.

LEMMA: BCR<sup>b3</sup>(ξείν- R, a.c. B; -ας CR); ὧ στέμματα MV (but unclear whether M had ὧ or not) REF. SYMBOL: MBV'SaR<sup>a</sup>R<sup>b2</sup>; Pc has ref. symbol for separated sentence 6 to line 13; marginal label τὸ στέμμα add. B<sup>4</sup>, with another label ξήνασα in margin at 4 POSITION: Sa punctuates as if new sch. begins at 4 ξήνασα; three partial versions in R<sup>b</sup>: first two conflated with parts of sch. 10.11, third as separate note; S<sup>a</sup> has 4-5 below the line (other glosses occupy space above line), S<sup>b</sup> part of 6 separately in block on next page; in Pc beginning of note (1-3) omitted or possibly lost to trimming of bottom margin of facing verso (where sch. 5.01 was cut off near end), the portion 4-5 precedes sch. 7.01, while 6 occurs later in block, between sch. 14.02 and 13.01

APP. CRIT.: 1-5 τὸν τῆς ... ἀδελφὸν ἐπέκλωσε om. S<sup>b</sup> | 1-3 τὸν τῆς ... βασιλέων om.

MnPcR<sup>a</sup>S<sup>a</sup> | 1-4 τὸν τῆς ... ξήνασα δὲ| αὐτὴ τὴν βασιλείαν ξήνασα R<sup>b1</sup> | 1 prep. ἔρια φησιν ἀπὸ τοῦ στέφειν τὰς ἡλακάτας· ἐξ ὧν γὰρ οἱ στέφανοι τῶν βασιλέων· κατὰ τοῦ θείου ὀπιζέται

[from sch. 10.11] στέφανον R<sup>b2</sup> | τὸν στέμματα τὸν CSa, τὰ στέμματα τὸν R<sup>b3</sup>Rf | στέφανον] θρόνον λέγει Rf | 2 γάρ] δέ C | 2–8 τὰ ἔρια φησιν κτλ om. R<sup>b3</sup> | τὰ om. Rf | 2 ἀπὸ τοῦ] παρὰ(?) τοῦ R<sup>b2</sup> | 3–8 τῶν βασιλείων κτλ om. R<sup>b2</sup> | δέ om. Mn | 4 προξενήσασα] ξενήσασα MMn, ἐριουργήσασα καὶ κατασκευάσασα ἢ ἀντί τοῦ προξενήσασα V | καὶ om. M, καὶ παρασχ. om. R<sup>b1</sup> | after παρασχομένη add. ὡς εἶναι διὰ διφθό(γγου) τὸ ξεῖ V, add. ἢ ἀντί τοῦ ἐριουργήσασα κατασκευάσασα B | 5 ὁ δὲ νοῦς] ὁ νοῦς CR<sup>b1</sup>, ὁ δὲ νοῦς τοῦ ὄλου τοιοῦτος V, ἢ Sa | ἢ ... θεὰ] ὅτι τῷ ἄτρει προξενήσασα ἢ θεὰ τὴν βασιλείαν Rf | ἢ τῷ] ῶ τῷ MnPcR<sup>a</sup>S<sup>a</sup> | περιποιησαμένη τὴν βασιλείαν transp. BVC | περιποιησαμένη] ποιησαμένη MnPcR<sup>a</sup>S<sup>a</sup> | ἢ θεὰ MnPcS<sup>a</sup> | πόλεμον] ὁμοῦ MnPcR<sup>a</sup>RfS<sup>a</sup>, in marg. add. Mn κλωθῶ ὁμοῦ ἔθηκε ἔριν καὶ πόλεμον | after ἀδελφὸν add. θυέστην V | 6–8 γράφεται κτλ om. MnR<sup>b1</sup>S<sup>a</sup>Sa | 6 γράφεται δὲ καὶ ἔρις om. R<sup>a</sup> | γράφεται] γράφον V | δέ καὶ] καὶ M, om. S<sup>b</sup> | ἢ om. RfS<sup>b</sup> | θεὰ om. V | τὸν] τε PcS<sup>b</sup> | 6–8 θυέστη καὶ ... νέεσθαι om. PcR<sup>a</sup>S<sup>b</sup> | 6 θυέστη καὶ ἄτρει om. Rf, τῷ θυέστη καὶ τῷ ἄτρει V | 7 ἄλλον τινὰ θεὸν Rf | ὡς καὶ] ἢ Schw. | 8 some words om. M (washed out), perhaps γοῦν/γάρ ... οἱ | γοῦν] CRf, γάρ BV [M] | ἐπεστήσαντο θεοὶ οἴκου δὲ νέσται Rf |

APP. CRIF. 2: 2 αἰσχίνης] αἰσχύνου R<sup>b2</sup>, αἰσχύνης R<sup>b3</sup> | ἔρια] ἄρει Sa | τὰς] τοῦς R<sup>b2</sup> | ἢ λακτάς MSa, ἢ λακτάτους Rf (breathing perhaps changed from smooth to rough) | 4 ξείνασα Mn | 5 ἢ] εἰ R<sup>b1</sup> | ἐπέκλωσεν MnPcR<sup>b1</sup>S | 6 ἐπέκλωσεν Rf | 8 ὑπέκλωσαντο V | θεοὶ] θοὸν C | ναίεσθαι C |

PREVIOUS EDITIONS: Schw. 1.97,16–23; Dind. II.37,8–16

COMMENT: No one has identified Aeschines here (the name also appears in sch. Or. 1371). Aeschines may be the name of an obscure scholar/teacher of late antiquity or the ninth century (as Dindorf assumed in his Index Scriptorum), or the name may derive from some corruption. See also Prelim. Stud. 23. Cf. Suda κ 792 κατὰστυμον πέδον· ἀντί τοῦ μεθ' ἱκετηριῶν ἀφηγοῦ. [Soph. OC 467] 'τὸ πρῶτον ἴκου καὶ κατεστῆμας πέδον'. στέμματα ἔλεγον καὶ τὰ ἔρια. 'ῶ στέμματα ξήνασ' ἐπέκλωσεν θεὰ; Et. Magn. s.v. εἰρεσιώνη: ... ἢ ἀπὸ τῶν στεμμάτων. στέμματα γὰρ τὰ ἔρια λέγουσιν οἱ Ἄττικοι; Sch. Soph. OC 474a2 Xenis ὅτι στέμματα ἔλεγον καὶ τὰ ἔρια. καὶ παρ' Εὐριπίδῃ 'ῶ στέμματα ξήνασ' ἐπέκλωσεν'.

COLLATION NOTES: Mn marginal note on 5 partly obscured in image, check original Mn; in B a faint marginal note at end of this note, check original B |

KEYWORDS: variant reading: γράφεται/γράφε | citation of Homer (with direct quotation)

**Or. 12.02** (rec paraphr) **ῶ στέμματα ξήνασα**: ἢ θεὰ ἢ τῷ Ἄτρει τὴν βασιλείαν παρασχομένη πόλεμον καὶ ἔριν πρὸς τὸν ἀδελφὸν ἀπέκλωσεν. —O

**Or. 12.03** (vet exeg) **ῶ στέμματα ξήνασα**: <sup>1</sup>τοῦτό φησιν ὅτι ἡ Μοῖρα βασιλείαν μελετήσασα τῷ Ἄτρει οὐ καθαρὰν ταύτην αὐτῷ ἐχαρίσατο, ἀλλὰ διὰ τῆς ἀδελφικῆς συμφορᾶς. <sup>2</sup>δύο γὰρ ὄντων ἀδελφοῖν Πελοπίδαιν Θυέστου καὶ Ἄτρεως, τῆς βασιλείας ὀφειλομένης τῷ Θυέστη ὡς πρωτοτόκῳ, ταύτην ἡ Μοῖρα τῷ δευτέρῳ, Ἄτρει, περιποιήσατο. <sup>3</sup>ἐκεῖνον μὲν γὰρ ἡ φύσις ἐκάλει πρὸς τὴν ἀρχὴν, τοῦτον δὲ ἡ πονηρία καὶ ἐπιτέχνησις εἰς τὸ κράτος ἀνήγαγε. <sup>4</sup>ταύτην γὰρ τὴν πονηρίαν καὶ ἐπιτέχνησιν Μοῖραν ἐμυθεύσαντο οἱ σοφοί· <sup>5</sup>μόρος γὰρ λέγεται ἡ κακοπάθεια καὶ μορεῖν τὸ κακοπαθεῖν· <sup>6</sup>ὅθεν προσλήψει τοῦ ἰῶτα μοῖρα· <sup>7</sup>ἢ γὰρ πονηρία μετὰ πλείστης κακοπαθείας καὶ μόχθου νικᾷ τὴν εὐθύτητα. <sup>8</sup>διὰ τοῦτο καὶ λέγεται ἡ Μοῖρα κλώθουσα καὶ ξαινουσα. —VPt

TRANSLATION: He says this because Moira, having carefully arranged a kingship for Atreus, did not gift this to him in an unalloyed form, but by means of the misfortune of his brother. For there being two brothers, sons of Pelops, Thyestes and Atreus, and the kingship being owed to Thyestes as the first-born, Moira provided this kingship to the second-born, Atreus. For the natural right of birth was calling the former to the office of ruler, but knavery and machination raised the latter to power. For clever men have interpreted this knavery and

machination in mythological terms as Moira. For suffering is called ‘moros’ and (the corresponding verb) to suffer is ‘morein’. And from this (‘moros’) by the addition of iota comes ‘moira’. For knavery, with a very great deal of suffering and toil, overcomes honesty. And for this reason Moira is spoken of as spinning and carding (wool).

LEMMA: V(ῶ)Pr POSITION: V in block on fol. 24v, before start of text; between two instances of sch. 5.19 Pr  
APP. CRIT.: 2 περιποιήσατο Dind., προσεποίησατο VPr | 4 γὰρ| δὲ Pr

APP. CRIT.: 2 δύω Pr | ὠφειλομένης V |

PREVIOUS EDITIONS: Schw. I.98,1–11; Dind. II.36,17–37,7

KEYWORDS: etymology | allegory

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**Or. 12.04** (plgn paraphr) ᾧ καὶ ᾧτινι τῷ Ἄτρεϊ ἢ θεᾷ ἢ Κλωθῶ ξήνασα καὶ παρασχοῦσα ἢ ἐριουργήσασα τὰ στέμματα καὶ τὴν βασιλείαν ἐπέκλωσε καὶ ἐπέδωκεν ὥστε θέσθαι καὶ ποιήσασθαι ἔριν καὶ πόλεμον τῷ Θυέστη ὄντι συγγόνῳ καὶ ἀδελφῷ. —Y<sup>2</sup>

LEMMA: abbrev. for σύνταξις in marg.

APP. CRIT.: ἱεουργήσασα Y<sup>2</sup>, corr. Mastr.

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**Or. 12.05** (plgn paraphr) <ᾧ στέμματα ξήνασ>: ἤγουν τῷ Ἄτρεϊ τὰ τῆς βασιλείας κατασκευάσασα —Zu

POSITION: s.l.

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**Or. 12.06** (recThom gloss) <ᾧ>: Ἄτρεϊ —V<sup>3</sup>AaKRfSaZZaZbZmTYGuGB<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τῷ prep. V<sup>3</sup>AaKsAY

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**Or. 12.07** (rec gloss) <ᾧ>: ᾧτινι τῷ Ἄτρεϊ —CrMnSOx

POSITION: s.l.

APP. CRIT.: (ᾧ)τινι MnS

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**Or. 12.08** (rec gloss) <ᾧ>: ᾧτινι —Ab

POSITION: s.l.

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**Or. 12.09** (plgn gloss) <ᾧ>: τούτῳ —F<sup>2</sup>

POSITION: s.l.

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**Or. 12.10** (rec gloss) <ᾧ>: οὖν —R

POSITION: s.l.

**Or. 12.11** (rec paraphr) (στέμματα ξήνασ'): τὸν τῆς ἀρχῆς στέφανον περιποιησάμενη  
—V<sup>3</sup>PrY<sup>r</sup>

POSITION: s.l. V<sup>3</sup>, marg. Y, appended to sch. 10.11 Pr

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**Or. 12.12** (rec MoschThom gloss) (στέμματα): βασιλείαν —VAaFSaXXaXbYYfGGrZ-  
ZaZbZmT<sup>r</sup>ZcB<sup>3</sup>

POSITION: s.l.

APP. CRIT.: τὴν prep. VAaSa | ἦτοι prep. ZZbZmT

PREVIOUS EDITIONS: Dind. II.37,21

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**Or. 12.13** (rec gloss) (στέμματα): στέφη —R

POSITION: s.l.

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**Or. 12.14** (pllgn exeg) (στέμματα): βασιλεία: ἀπὸ συμβόλου τὸ κύριον. —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.37,22

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**Or. 12.15** (rec artGloss) (στέμματα): τὰ —S

POSITION: s.l.

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**Or. 12.16** (rec gloss) (ξήνασ'): προξενήσασα —OVAaAbCrMnPCrRRfRwSY<sup>r</sup>GuOx

LEMMA: O has ξήνασα in text; S ξείνας; Pr has ει s.l. (ξείνασ') POSITION: s.l., except in marg. Ab

APP. CRIT.: καὶ prep. CrMnOx | προξενήσας V, προσεξένησα Mn | τὸν ἀτρέα add. AaPcPr

PREVIOUS EDITIONS: Dind. II.37,22–23

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**Or. 12.17** (pllgn exeg) (ξήνασ'): γρ. ξείνασα ἦγουν προξενήσασα —F

POSITION: marg.

KEYWORDS: variant reading: γράφεται/γράφει

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**Or. 12.18** (rec gloss) (ξήνασ'): ξείνασ' —KY<sup>r</sup>

POSITION: s.l.

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**Or. 12.19** (rec gloss) (ξήνασ'): διαχειρίσασα —Pr

POSITION: s.l.

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**Or. 12.20** (rec gloss) (ξήνασ'): ἐριουργήσασα καὶ κατασκευάσασα —VF

POSITION: s.l.

APP. CRIT.: καὶ om. F

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**Or. 12.21** (rec gloss) <ξήνασ’>: ἐριουργήσασα —SaGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.37,23

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**Or. 12.22** (mosch gloss) <ξήνασ’>: κατασκευάσασα —XXaXbT<sup>+</sup>Zb<sup>1</sup>YYfGrZcL<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.37,22

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**Or. 12.23** (pllgn gloss) <ξήνασ’>: διαλύσασα —Zm

POSITION: s.l.

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**Or. 12.24** (rec gloss) <ξήνασ’>: εὐτρεπίσασα —GK

POSITION: s.l.

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**Or. 12.25** (pllgn gloss) <ξήνασ’>: ὑφάνασα —B<sup>3a</sup>

POSITION: s.l.

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**Or. 12.26** (rec gloss) <ξήνασ’>: νοήσασα —Ab

POSITION: s.l.

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**Or. 12.27** (pllgn exeg) <ξήνασ’>: ἀπὸ τοῦ ξαίνω τὸ διαλύω. ἐπεὶ γὰρ εἶπεν ἐπέκλωσεν, ἀναγκαῖον ὅτι τὰ κλώσματα πρῶτον ξαίνονται, εἶτα κλώθονται. —Y<sup>2</sup>

TRANSLATION: (The form ‘xēnasa’ is) from ‘xainō’ meaning ‘card, unravel’. For since he (or she) said ‘she spun the thread (of fate)’, it is necessarily the case that the threads are first carded, and then are spun.

POSITION: marg.

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**Or. 12.28** (tri metr) <ξήνασ’>: long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 45

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**Or. 12.29** (thom exeg) <ἐπέκλωσε θεὰ>: <sup>1</sup>τρεις εἰσι Μοῖραι, Κλωθώ, Λάχεσις καὶ Ἄτροπος. <sup>2</sup>τούτων ἢ μὲν Κλωθώ τὰ ἐνὶ ἐκάστῳ μέλλοντα συμβήσεσθαι κλώθει καὶ κατασκευάζει, ἢ δὲ Λάχεσις λαγχάνει καὶ κληροῖ καὶ ἐπικυροῖ ταῦτα καὶ οἶον ἐπισφαγίζει, ἢ δὲ Ἄτροπος ἄτρεπτα καὶ ἀμετακίνητα καὶ ὡς οὐκ ἂν ἄλλως γενησόμενα τίθῃσι. <sup>3</sup>τὸ δὲ ξήνασα διὰ τοῦτο προσέθηκε, διότι ἐπέκλωσεν εἶπε. <sup>4</sup>Ξαίνουσι γὰρ πρῶτον τὸ ἔριον αἱ βουλόμεναι νῆμα κατασκευάσαι γυναῖκες. —ZZaZbZmTGuOx<sup>2</sup>

TRANSLATION: There are three Moirai, Clotho, Lachesis, and Atropos. Among these, Clotho spins and arranges what is destined to befall each single person; Lachesis casts the lots and assigns by lot and confirms these things and as it were puts the seal on them; Atropos makes them incapable of being turned aside or changed and such that they could not turn out otherwise. And he (the poet) added ‘having carded (the wool)’ for this reason, because he said ‘spun (the thread) for’. For women who want to create thread first card the wool.

REF. SYMBOL: Z to ἐπέκλωσε, ZaZm to θεά

APP. CRIT.: 2 κλωθῶ om. Ox | ἐκάστου Zb | συμβήσεσθαι μέλλοντα transp. ZZa | οὐκ ἄν] κἄν Zb, οὐκ Ox | γενησόμενα] γενήσονται Zb | τίθησι transp. before καὶ ὡς Ox |

APP. CRIT. 2: 2 λαχάνει Zb | κατασκεβάζει Ox | ἐπέκλωσεν εἶπεν Ox | 4 κατασκευᾶσαι Z, with both acute and circumflex (app.) Zb

PREVIOUS EDITIONS: Dind. II.37,17–21, 23–25

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**Or. 12.30** (rec gloss) <ἐπέκλωσεν>: τὸν Ἄτρέα ἐπέθηκεν —AbRMnS

POSITION: s.l.

APP. CRIT.: ἐπέθηκεν as sep. gloss in marg. Ab (with ref. symbol), possibly by Ab<sup>2</sup>

APP. CRIT. 2: -θηκε S (Mn ambig.) |

COMMENT: The accusative τὸν Ἄτρέα is meant to be subject acc. of θέσθαι.

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**Or. 12.31** (pllgn gloss) <ἐπέκλωσεν>: undeciphered gloss, τ(ῆν) or τ(ῶν) followed by το (app. with ων sign above) and ξειας(?) or ξει(?) —Y<sup>2</sup>

POSITION: s.l.

COLLATION NOTES: Check original Y 104v

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**Or. 12.32** (mosch gloss) <ἐπέκλωσεν>: εἰμαρμένον ἐποίησεν —XaXbT<sup>+</sup>YYfGr

POSITION: s.l.; possibly intended to be continuation of gloss προξενήσασα (12.16)

APP. CRIT.: ἡ εἰμαρμένη Y

APP. CRIT. 2: -σε XXa

PREVIOUS EDITIONS: Dind. II.37,25

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**Or. 12.33** (rec gloss) <ἐπέκλωσεν>: κατεσκεύασεν —MnSGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.37,26

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**Or. 12.34** (rec gloss) <ἐπέκλωσεν>: διήγειρε —RZu

REF. SYMBOL: R POSITION: R marg., Zu s.l.

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**Or. 12.35** (pllgn gloss) <ἐπέκλωσεν>: ἐποίησε —B<sup>3a</sup>

POSITION: s.l.

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**Or. 12.36** (rec gloss) <θεά>: Ἥρα ἢ Κλωθώ —R

POSITION: s.l.

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**Or. 12.37** (rec gloss) <θεά>: ἡ Ἥρα —V<sup>1</sup>AbCrMnPcPrSSa

POSITION: s.l.

APP. CRIT.: ἤγουν prep. V, app. Sa<sup>1</sup>, καὶ prep. Cr

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**Or. 12.38** (rec gloss) <θεά>: ἔρις —Pc

POSITION: s.l.

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**Or. 12.39** (pllgn gloss) <θεά>: ἡ ἔρις ἢ ἡ Μοῖρα ἢ ἡ θεά ἢ Ἔρις —V<sup>3</sup>

POSITION: s.l.

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**Or. 12.40** (rec gloss) <θεά>: Μοῖρα —RfRw

POSITION: s.l.

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**Or. 12.41** (mosch gloss) <θεά>: ἡ Μοῖρα ἢ Κλωθώ —XXaXbT+YYfGr

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.37,26

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**Or. 12.42** (thom gloss) <θεά>: Κλωθώ —ZZaZmZbTZcAaB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: ἤγουν ἢ prep. Aa, ἢ prep. TZcB<sup>3a</sup>

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**Or. 12.43** (pllgn gloss) <θεά>: ἡ Κλωθώ ἐποίησεν· ἡ εἰμαρμένη —G

POSITION: s.l.

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**Or. 12.44** (pllgn gloss) <θεά>: Κλωθώ καὶ ἡ Ἥρα —Ox

POSITION: s.l.

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**Or. 12.45** (pllgn gloss) <θεά>: Κλωθώ Λάχαισις καὶ Ἄτροπος —B<sup>3a</sup>

POSITION: in marg. at 10

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**Or. 12.46** (rec gloss) <θεά>: ἡ τύχη —GKZuGu

POSITION: s.l.

APP. CRIT.: ἤγουν prep. Zu

PREVIOUS EDITIONS: Dind. II.37,26

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**Or. 12.47** (tri metr) <θεά>: long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 45

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**Or. 12.48** (rec artGloss) <θεά>: ἦ —SOx

POSITION: s.l.

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**Or. 13.01** (rec exeg) <ἔριν Θυέστη>: ἔριν πόλεμον ἀρσενικόν, τὸν ἐριστικόν. ὡς τὸ Ἡσιόδειον [Hes. Op. 191–192] ‘μᾶλλον δὲ κακῶν ῥεκτῆρα καὶ ὕβριν / ἀνέρα τιμήσουσιν’. —MnPcR<sup>a</sup>R<sup>b</sup>S

TRANSLATION: ‘Strife war’ (with feminine noun to be taken as adjectival modifying the following noun as if) masculine, ‘the strife-filled’. Just as the Hesiodic example (Op. 191–192, with feminine noun ‘hubrin’ used adjectivally) ‘they will honor more the doer of evils and the arrogant man’.

LEMMA: R<sup>b</sup> REF. SYMBOL: R<sup>b</sup> POSITION: R<sup>a</sup> cont. from sch. 12.01

APP. CRIT.: 1 ἔριν πόλεμον om. Mn | τὸν Dindorf (cf. sch. 13.02, 13.03, 13.06), τ’ all | ὡς] εἰ R<sup>b</sup> | κακόν Mn | ὕβριστήν Mn

APP. CRIT. 2: 2 ῥεχθῆρα R<sup>b</sup>

PREVIOUS EDITIONS: Dind. II.38,1–3

KEYWORDS: citation of literature other than Homer (with direct quotation) | Hesiod

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**Or. 13.02** (rec exeg) <ἔριν>: ἀρσενικόν ἦγουν τὸν ἐριστικόν πόλεμον —VY<sup>r</sup>

POSITION: s.l.

APP. CRIT.: ἦγουν κατὰ τὸν Y<sup>r</sup>

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**Or. 13.03** (rec gloss) <ἔριν>: ἐριστικόν —B<sup>3a</sup>L<sup>2</sup>RPcPr

POSITION: s.l.; Pr has ἐριστικόν over ἔριν (its supralinear reading, ἐρις in line)

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**Or. 13.04** (rec gloss) <ἔριν>: πολεμικόν —AbRPc

POSITION: s.l.

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**Or. 13.05** (pllgn gloss) <ἔρις>: ἐριστική, ἢ ἔριν καὶ ἐριστικόν —G

POSITION: s.l.

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**Or. 13.06** (rec gloss) <ἔριν>: καὶ πόλεμον τὸν ἐριστικόν —Mn

POSITION: s.l.

APP. CRIT.: πολέμιον a.c., πόλεμον τὸν p.c. Mn

PREVIOUS EDITIONS: Dind. II.38,1

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**Or. 13.07** (pllgn gloss) <ἔριν>: ζῆλον —B<sup>3a</sup>



POSITION: s.l., joined to previous gloss with ἤ

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**Or. 13.08** (vet exeg) <ἔριν>: ἀντί τοῦ τήν αἰτίαν τῆς φιλονεικίας αὐτῶν —MC

TRANSLATION: ('Strife') in the sense 'the cause of their quarrel'.

POSITION: M s.l. (above θέσθαι 14)

APP. CRIT.: ἀντί τοῦ om. C

PREVIOUS EDITIONS: Schw. I.98,12; Dind. II.38,5

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**Or. 13.09** (rec exeg) <ἔριν>: καὶ ἔρια πλέξασα ἢ Ἥρα —Sa

POSITION: s.l.

APP. CRIT.: τήν ἦραν Sa, corr. Mastr.

COMMENT: Does the mention of Hera here and in sch. 12.26, 12.27 have something to do with an etymologizing connection with ἔρια and/or ἔρις? The Iliadic strife of Zeus and Hera and the strife of the three goddesses occasioning the judgment of Paris are often alluded to, but no commentator seems to make an etymological connection.

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**Or. 13.10** (pllgn gloss) <ἔριν>: μάχην —Zb<sup>1</sup>

POSITION: s.l.

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**Or. 13.11** (pllgn gloss) <ἔριν>: καὶ φιλονεικίαν καὶ πόλεμον —CrZuOx

POSITION: s.l.

APP. CRIT.: καὶ πόλεμον om. CrOx |

COMMENT: Cf. sch. 13.18 below.

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**Or. 13.12** (rec gloss) <ἔριν>: αὐτὴν ἐποίησε —Rw

POSITION: in left marg. beside 13, 15, 17 (two-column layout)

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**Or. 13.13** (rec gloss) <ἔρις>: ἦγουν ἢ θεά —Pr

POSITION: s.l.

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**Or. 13.14** (rec exeg) <ἔριν>: γρ. ἔρις —Pc

POSITION: marg.

KEYWORDS: variant reading: γράφεται/γράφει

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**Or. 13.15** (pllgn artGloss) <ἔριν>: τήν —Aa

POSITION: s.l.

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**Or. 13.16** (recMosch artGloss) <Θυέστη>: τῶ —SXXaXbTYyfGrAaF<sup>2</sup>Zc

POSITION: s.l.

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**Or. 13.17** (rec gloss) <πόλεμον>: πολεμικόν —PrGu

POSITION: s.l.

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**Or. 13.18** (tri exeg) <πόλεμον>: ἀσυνδέτως τοῦτο λέγει. —T

TRANSLATION: He utters this word ('polemon', 'war') in asyndeton (i.e., with 'erin', 'strife').

POSITION: s.l.

COMMENT: Cf. sch. 13.11 above.

COLLATION NOTES: brownish ink, written at latest stage |

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**Or. 13.19** (pllgn gloss) <πόλεμον>: ὥστε θέσθαι δηλονότι λέγει —B<sup>3a</sup>

POSITION: s.l.

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**Or. 13.20** (vet paraphr) <ῶντι συγγόνῳ>: ἀντὶ τοῦ πρὸς Θυέστην ὄντα σύγγονον θέσθαι —MVCY<sup>r</sup>

TRANSLATION: (The dative phrase is used) in the sense of 'create against Thyestes, who is a brother'.

POSITION: s.l. (above θυέστη MY)

APP. CRIT.: τοῦ πρὸς om. MC | τὸν θυ. Y<sup>r</sup> | ὄντα ... θέσθαι om. Y<sup>r</sup> | σύγγονον θέσθαι| συνθέσθαι V |

PREVIOUS EDITIONS: Schw. I.98,13; Dind. II.38,3–4

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**Or. 13.21** (rec gloss) <ῶντι>: καὶ ὑπάρχοντι —CrF<sup>2</sup>MnOx

POSITION: s.l.

APP. CRIT.: καὶ om. F<sup>2</sup>

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**Or. 13.22** (recMoschThom gloss) <συγγόνῳ>: ἀδελφῶ —VAaAbKMn-PcPrRRf<sup>2</sup>SSaXXaXbYYfGGrZZaZbZmT<sup>2</sup>ZcZuOxB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. SOx, τῶ prep. Aa | αὐτοῦ add. AaAbPcPrRZu, τῶ ἀτρεῖ add. MnSSa

COLLATION NOTES: Rf faint brown ink, prob. same hand |

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**Or. 13.23** (pllgn gloss) <συγγόνῳ>: αὐτοῦ τοῦ Ἀτρέως —Gu

POSITION: s.l.

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**Or. 13.24** (rec exeg) <συγγόνῳ>: ὁ Θυέστης καὶ Ἀτρεὺς ἀδελφοὶ ἦσαν ἄμφω, υἱοὶ δὲ Πέλοπος. —Pc

POSITION: between sch. 13.01 and sch. 15.02

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**Or. 13.25** (p1gn gloss) <συγγόνω>: ὁ Θυέστης καὶ ὁ Ἄτρεϋς ἦσαν ἀδελφοί —B<sup>3a</sup>

POSITION: marg.

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**Or. 13.26** (p1gn gloss) <συγγόνω>: αὐταδέλφω —F<sup>2</sup>

POSITION: s.l.

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**Or. 14.01** (rec gloss) <θέσθαι>: ὥστε —V<sup>3</sup>Aa<sup>2</sup>MnSSaB<sup>3a</sup>

POSITION: s.l.

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**Or. 14.02** (rec gloss) <θέσθαι>: ποιῆσαι, βαλεῖν —R

POSITION: s.l.

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**Or. 14.03** (mosch gloss) <θέσθαι>: ὥστε ποιῆσαι —XXaXbT<sup>+</sup>YYfGrL<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ add. before ποιῆσαι L<sup>2</sup>

COLLATION NOTES: T's cross lost to repair (may have been a cross above, if ποιῆσαι actually written earlier as Thoman gloss (next); Ta has cross before, but is unreliable about the distinction.

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**Or. 14.04** (recThom gloss) <θέσθαι>: ποιῆσαι —AbCrGKMnPCZZaZbZmZcZuOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrKMnOx |

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**Or. 14.05** (p1gn gloss) <θέσθαι>: ποιήσασθαι —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.38,6

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**Or. 14.06** (p1gn gloss) <θέσθαι>: γενέσθαι —F<sup>2</sup>

POSITION: s.l.

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**Or. 14.07** (vet exeg) τί τᾶρρητα ἀναμετρήσασθαι: <sup>1</sup>διὰ τοῦ ἀναμετρήσασθαι τὸ πλῆθος τῶν κακῶν ἐσήμηνεν. <sup>2</sup>ἢ οὖν ὡς πολλὰ, ἢ ὡς ἄτοπα παραπέμπεται. <sup>3</sup>ἢ ὡς παρθένος παραιτεῖται λέγειν διὰ τὴν μοιχείαν Θυέστου, ἢ τὴν ἄθεσμον Αἰγίσθου γονήν. <sup>4</sup>ἐκ γὰρ Πελοπονείας τῆς θυγατρὸς {ἢ Στερόπιδος} ἐποίησεν αὐτὸν Θυέστης. —MBVCMnPCr·R<sup>b</sup>RfSSa

TRANSLATION: By using 'to measure out' she indicated the great quantity of the ills. They are, then, dismissed (or: she dismisses them) either because they are numerous or because they are extraordinary; or as a virgin she excuses herself from speaking (them) because of the adul-

tery of Thyestes, or the unlawful birth of Aegisthus. For from his daughter Pelopeia Thyestes sired him.

LEMMA: B, τί τάρρ. ἀναμετρ. με δεῖ MnS(ἄρρητ' ἄρρητ); τί τάρρ. VR<sup>b</sup>, ἀναμετρ. CPc REF. SYM-  
BOI: MBVPCr<sup>b</sup>Sa; marginal label αἰγίστος (app.) add. B<sup>a</sup> POSITION: follows sch. 10.11 in Pc

APP. CRIT.: 1 διὰ τοῦ ἀναμ.] διαμετρήσασθαι C, διὰ τὸ ἀναμ. PCr<sup>b</sup>RfSSa, διὰ τί ἀναμ. Mn | 2 οὐν om. Sa, ἄν Rf | second ὡς om. R<sup>b</sup> | ἄνομα καὶ add. before ἄτοπα M | παραμέμπεσθαι a.c. Mn | 3 διὰ om. M | τοῦ θεέστου M | second ἢ om. R<sup>a</sup> | τὴν ... γονὴν Sa, τὴν ... γονὴν σιωπᾶ PCmN, τὴν ... γονὴν σιωπῆ R<sup>a</sup>R<sup>b</sup>, τὴν ... γονὴν σιωπῆν Rf, τὸν... γάμον MBVC | 4 ἐκ γὰρ Πελοπίας PCrR<sup>a</sup>R<sup>b</sup>, ἐκ γὰρ τῆς πελοπίας Mn(ἐπελοπίας)S; ἐκ γὰρ πέλοπος Sa; οὗτος γὰρ ἦν παῖς πελοπίας M(πελοπίας)BVC | τῆς θυγατρὸς ἢ στεροπίδος MBV(add. ἀπὸ after ἢ)CRf(ἀστεροπίδος), τῆς θυγατρὸς στεροπίδος MnPCr<sup>a</sup>R<sup>b</sup>S, τῆς πελοπίδος θυγατρὸς Sa; ἢ στεροπίδος del. Schw. | αὐτὴν R<sup>a</sup>, perhaps Sa | θεέστης om. S

APP. CRIT. 2: 1 ἐσήμανεν BCPCr<sup>b</sup>RfS, ἐσήμενε Mn, ἐσήμινεν M, ἐδάμηνεν Sa [R<sup>a</sup>] | παραιτήται Mn | 3 αἰγίστου MnR<sup>a</sup>Rf | ἡστεροπίδος M, ἡστερόπ(ι)δος C

PREVIOUS EDITIONS: Schw. I.98,23–26; Dind. II.38,25–39,1

COMMENT: This Pelopeia is also named in Lucian, de saltatione 43. M's spelling Πελοπίας matches that attested for a daughter of Pelias (sister of Acastus) in Apoll. Rh. 1.326 and ps.-Apollodorus, Bibl. 1.95 (Πελοπιάν changed to Πελοπιαν by Wagner, whereas Sch. Tzetz. Lycophr. 175 has Πελόπιαν (thus accented in Scheer), and forms of Πελοπία are found elsewhere for Thyestes' daughter, for a daughter of Niobe, and for the mother of Cycnus.

COLLATION NOTES: R<sup>a</sup> cut off at beginning (trimming).

**Or. 14.08** (vet exeg) **τί τάρρητα:** ἵεπειδὴ ἡ ἔρις τοῖς ἀδελφοῖς γέγονε διὰ τὴν μοιχείαν τῆς Ἀερόπης, ἣν γυναικα οὖσαν Ἀτρέως ὁ ἀδελφὸς αὐτοῦ Θυέστης ἐμοίχευσε καὶ ὤφειλεν ἐνταῦθα λαληθῆναι τὸ τῆς ἔριδος αἴτιον, <sup>2</sup>διὰ τὸ ἄρρητον καὶ ἄφραστον τῆς ὑποθέσεως καὶ μηδὲ πρέπον διὰ κόρης τῆς Ἥλέκτρας ἐκλαληθῆναι φησιν ὁ ποιητῆς δι' αὐτῆς τί τάρρητ' ἀναμετρήσασθαι με δεῖ, <sup>3</sup>ἦγουν τί με δεῖ τὰ μὴ ἐνδεχόμενα λαλεῖσθαι τι καὶ μάλιστα ἐμοὶ ὡς παρθένω ἀναμετρήσασθαι καὶ ἀπαριθμῆσαι {χρεῶν}. <sup>4</sup>ἦτοι ἀπαριθμῆσασθαι, ἐν τῷ ἀριθμῷ τῶν λεγομένων ἐκθεῖναι. —VPr

TRANSLATION: Because the strife arose among the brothers because of the adultery of Aerope, whom his brother Thyestes seduced even though she was the wife of Atreus, and because the cause of the strife ought to have been spoken here, on account of the unspeakable and unsayable quality of the story and its being not even suitable to be spoken openly by the maiden Electra, the poet declares through her 'why must I measure out the unspeakable deeds', that is, why must I measure out and enumerate things which it is not acceptable for anyone to speak, and especially not for me as a virgin. That is, (the verb used) means count off, put forth in the series of things spoken.

POSITION: V in block on fol. 24v, before start of text; follows sch. 5.20 Pr

APP. CRIT.: 1 λαληθῆ Pr | 2 διὰ δὲ τὸ Pr | πρέπη Pr | 3 χρεῶν del. Schw. | 4 ἦτοι Schw., ἢ τὸ V, ἢ τῷ Pr | ἀριθμῆσασθαι Prὸ μὲν βραδυσμὸς ἐστρόβει τὴν καρδίαν

APP. CRIT. 2: 2 μὴ δὲ Pr |

PREVIOUS EDITIONS: Schw. I.98,14–22; Dind. II.38,7–15

**Or. 14.09** (pllgn exeg) **τί τάρρητα ἀναμετρήσασθαι με δεῖ:** ἡ διὰ τὸ πλῆθος τῶν κακῶν παρητήσατο λέγειν αὐτὰ ἢ διὰ τὴν μοιχείαν τοῦ Ἀτρέως τὴν μετὰ τῆς γυναικὸς τοῦ Θυέστου ὡς παρθένος ἢ Ἥλέκτρα οὐκ ἠνέσχeto ἐξείπειν ταῦτα.

<sup>2</sup>λέγουσι γὰρ ὡς ὁ Ἄτρεὺς μοιχεύσας τὴν τοῦ ἀδελφοῦ αὐτοῦ Θυέστου γυναῖκα εἶχον πολέμους καὶ ἔριδας εἰς τὸ ἐξῆς, <sup>3</sup>ὥστε σφάξαι τὸν Ἄτρεα τὰ τοῦ Θυέστου τέκνα καὶ παραθεῖναι αὐτῶ ταῦτα εἰς τροφήν. <sup>4</sup>ἀπελθὼν γοῦν ὁ Θυέστης εἰς τὸ μαντεῖον τοῦ Ἀπόλλωνος ἐζήτηι χρησμὸν πῶς ἂν ( ) λάβῃ ἀπὸ τοῦ Ἀτρέως εἰς τὴν γυναῖκα αὐτοῦ ἢν ἐμοίχευσε καὶ εἰς τὸν φόνον ὃν εἰργάσατο τῶν παίδων αὐτοῦ. <sup>5</sup>ἐχρησιμοδοτήθη τοῖσιν ὡς ὁ υἱὸς αὐτοῦ ὁ Αἴγισθος μοιχεύσει τὴν τοῦ υἱοῦ τοῦ Ἀτρέως τοῦ Ἀγαμέμνονος γυναῖκα, εἶτα συμβῆναι μέσον αὐτῶν μάχας καὶ πολέμους, ὅπερ καὶ ἐγένετο. —Y<sup>2</sup>

TRANSLATION: Either because of the large number of the ills she excused herself from speaking them, or because of the adultery of Atreus with the wife of Thyestes Electra, as a virgin, could not bear to say this openly. For they say that when Atreus had seduced the wife of his brother, they had episodes of warfare and strife thereafter, such that Atreus killed the children of Thyestes and set them before him as food. In any case, Thyestes went off to the oracle of Apollo and sought an oracle as to how he might exact (vengeance) from Atreus in regards to his wife, whom Atreus had seduced, and the murder of his sons which he had committed. So then, the oracular response was that his son Aegisthus would commit adultery with the wife of Atreus' son Agamemnon, and then battles and warfare would take place between them, which in fact came about.

APP. CRIT.: 1 εἰπεῖν a.c. | 4 e.g. (τιμωρίαν) λάβῃ

APP. CRIT. 2: 5 ἐχρησιμοδοτήθη Y<sup>2</sup>

**Or. 14.10** (plgn exeg) τὸ πλῆθος τῶν κακῶν δηλοῖ διὰ τοῦ ἀνα[μ]ετρ[ή]σασθαι] —V<sup>3</sup>

POSITION: s.l.

**Or. 14.11** (plgn rhet) κατὰ παράλειψιν —B<sup>3a</sup>

TRANSLATION: Using deliberate omission.

POSITION: s.l.

KEYWORDS: παράλειψις

**Or. 14.12** (plgn rhet) τὸ σχῆμα ἐπιτρέχον —B<sup>3a</sup>

TRANSLATION: The schema is 'epitrechon' (treating quickly and cursorily, with rapid shift to next topic).

POSITION: marg.

COMMENT: The schema is referred to in Hermogenes, *περὶ ἰδεῶν* 1.11, 2.1 along with various commentators on Hermogenes. Cf. *percursorio*, ἐπιτροχασμός, Lausberg §§881–882 (related to *praeteritio*, thus to the alternative terms in 14.11 and 14.13).

KEYWORDS: ἐπιτρέχον

**Or. 14.13** (plgn rhet) παρασιώπησις τὸ σχῆμα —Zu

TRANSLATION: The schema is 'parasiōpēsis' (refraining from stating).

REF. SYMBOL: Zu POSITION: marg.

COMMENT: The term is usually applied to any omission made by refraining to state something, but Tryphon,

περί τρόπων, Rhet.Gr. III:199,261 Spengel, gives a narrower definition as stating one of two related facts and omitting the other.

KEYWORDS: παρασιώσεις

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**Or. 14.14** (mosch gloss) <τῖ>: κατὰ τί, ἀντὶ τοῦ οὐδὲν —XXaXbT<sup>+</sup>YYfGGrZc

POSITION: s.l. except X (in addition to sch. in margin, X has κατὰ only s.l.)

APP. CRIT.: κατὰ ... τοῦ om. G | κατὰ τί| κατ' αἰτίαν T, κατὰ Y, om. Zc

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**Or. 14.15** (rec exeg) <τᾶρρητ'>: ἢ ὡς πόλλα ἢ ἄτοπα παραπέμπεται. —V

POSITION: s.l.

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**Or. 14.16** (mosch exeg) <τᾶρρητ'>: τὰ μὴ πρέποντα λέγεσθαι ὡς αἰσχρὰ. λέγει δὲ τὰ τῆς μοιχείας τοῦ Θυέστου. —XXaXbT<sup>+</sup>YYfGGrZc

TRANSLATION: The things that should not be said because (they are) shameful. And she means the business of Thyestes' adultery.

POSITION: s.l. except X

APP. CRIT.: ὡς αἰσχρὰ κτλ om. Zc

PREVIOUS EDITIONS: Dind. II.39,3–4

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**Or. 14.17** (rec gloss) <τᾶρρητ'>: μὴ δυνάμενα λεχθῆναι —Rf

POSITION: s.l.

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**Or. 14.18** (thom exeg) τᾶρρητ': τὰ μὴ δυνάμενα ρηθῆναι διὰ τὸ πλῆθος ἢ διὰ τὸ εἶναι δύσφημα —ZZaZbZmTGu

TRANSLATION: Things that cannot be spoken because of their great quantity or because they are scandalous.

LEMMA: T REF. SYMBOL: T POSITION: s.l. except T

APP. CRIT.: τὰ om. Gu | διὰ ... δύσφημα om. Zb | ἢ ὡς ἄπειρα add. at end Gu

PREVIOUS EDITIONS: Dind. II.39,4–5

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**Or. 14.19** (pllgn exeg) <τᾶρρητ'>: <ὡς> δύσφημα ἢ ὡς πόλλα ἢ ὡς ἄτοπα παραπέμπεται, ἢ ὡς παρθένος παραιτεῖται λέγειν διὰ τὴν μοιχείαν Θυέστου. —Zu

POSITION: s.l.

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**Or. 14.20** (pllgn gloss) <τᾶρρητ'>: καὶ τὰ ἄλεκτα —CrOx

POSITION: s.l.

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**Or. 14.21** (pllgn gloss) <τᾶρρητ'>: ἦγουν κακόφημα —F

POSITION: s.l.

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**Or. 14.22** (rec gloss) <τᾶρρητ'>: τῶν κακῶν δηλονότι αὐτῶν —Rw

POSITION: s.l.

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**Or. 14.23** (plgn gloss) <τᾶρρητ'>: ἄξια σιγῆς —B<sup>3a</sup>

POSITION: s.l.

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**Or. 14.24** (rec artGloss) <τᾶρρητ'>: τὰ —KS

POSITION: s.l.

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**Or. 14.25** (mosch exeg) <ἀναμετρήσασθαι>: <sup>1</sup>‘ἀνεμέτρει τὸ χωρίον’ παρ’ Ἀριστοφάνει [Arist. Nub. 152] ἀντὶ τοῦ διεμέτρει· <sup>2</sup>ἀναμετρήσασθαι δὲ ἐνταῦθα ἀντὶ τοῦ ἀναλαβεῖν καὶ διηγήσασθαι, ἀπὸ μεταφορᾶς τῶν τὰ μετρηθέντα ἐξ ἀρχῆς ἀναλαμβάνοντων καὶ μετρούντων. <sup>3</sup>καθὸ λέγεται καὶ τὸ ‘ἀνακοινωσώμεθα τὸν λόγον’ παρὰ Πλάτωνι [Plato, Cratyl. 383a] ἀντὶ τοῦ ἐξ ἀρχῆς ἀναλαβόντες κοινωσώμεθα. —XXaXbT<sup>+</sup>YYfGGr

TRANSLATION: (The verb ‘anametreo’ is also used in) ‘he measured the distance’ in Aristophanes, in the sense ‘he measured across (from one end to the other)’. But here the word ‘anametresthai’ is used in the sense ‘take up from the beginning and narrate’, by a metaphor from those taking up the measured items from the beginning and measuring them. In a similar fashion ‘let us share anew (‘anakoinōsōmetha’) the argument’ is used in Plato to mean ‘having taken it up from the beginning, let us share it’.

LEMMA: ἀναμετρήσασθαι με δεῖ G REF. SYMBOL: Gr

APP. CRIT.: 2 ἀναλαβεῖν ἀναμετρεῖν G | 3 ἀνακοινωσώμεθα XaY, ἀνακοινώσασθαι X | κοινωσώμεθα Y |

APP. CRIT. 2: 1 παρὰ ἀριστ. TYG | 2 μεταφοροῦς app. Y | 3 ἀναλαμβάνοντες Y

PREVIOUS EDITIONS: Dind. II,38,17–21

COLLATION NOTES: Yf with cross. |

KEYWORDS: μεταφορά/μεταφορικῶς | citation of literature other than Homer (with direct quotation) | Aristophanes; Plato

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**Or. 14.26** (rec exeg) <ἀναμετρήσασθαι>: ἀναψηφίσασθαι τὸ πλῆθος τῶν κακῶν —MnRS

POSITION: s.l.

APP. CRIT.: καὶ prep., τὸ ... κακῶν om. S

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**Or. 14.27** (thom exeg) <ἀναμετρήσασθαι>: τὸ ἀναμετρήσασθαι ἀντὶ τοῦ ἐξαριθμηῶσαι καὶ καταλέξει καὶ εἰπεῖν. —ZbZmTG<sub>u</sub>

TRANSLATION: ‘Measure out’ used in the sense ‘count out and enumerate and say’.

POSITION: marg. Zm; cont. from sch. 14.25, add. δε, T

**Or. 14.28** (rec gloss) <ἀναμετρήσασθαι> διηγορήσασθαι —Sa

POSITION: s.l.

APP. CRIT.: perhaps διηγορήσασθαι (cf. 14.31, 14.32)

COMMENT: There is one apparent instance of διηγορέω in TLG (13th cent.: Georgius Metochites, Hist. dogmat. 1.49,14, διηγορήσαντες). The unexpected middle form here is perhaps under the influence of the -ήσασθαι of the lemma, unless Sa's form is simply a corruption of διηγήσασθαι.

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**Or. 14.29** (rec gloss) <ἀναμετρήσασθαι> ἀναριθμῆσαι —Rf

POSITION: s.l.

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**Or. 14.30** (plgn gloss) <ἀναμετρήσασθαι> ἀριθμῆσασθαι —F<sup>2</sup>

POSITION: s.l.

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**Or. 14.31** (plgn gloss) <ἀναμετρήσασθαι> ἀναλαβεῖν καὶ διηγῆσασθαι —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.39,6

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**Or. 14.32** (plgn gloss) <ἀναμετρήσασθαι> διηγῆσασθαι —Zb<sup>2</sup>YG

POSITION: s.l.

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**Or. 14.33** (plgn gloss) <ἀναμετρήσασθαι> ἱστορήσαι —Zu

POSITION: s.l.

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**Or. 14.34** (plgn gloss) <ἀναμετρήσασθαι> καὶ ἐξειπεῖν —CrOx

POSITION: s.l.

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**Or. 14.35** (rec gloss) <ἀναμετρήσασθαι> διελθεῖν —K

POSITION: s.l.

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**Or. 14.36** (plgn gloss) <ἀναμετρήσασθαι> ἀναλογίσασθαι —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 14.37** (rec gloss) <δεῖ> πρέπει —Rf<sup>r</sup>

POSITION: s.l.

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**Or. 15.01** (vet exeg) ἔδαισε δ' οὖν νιν: ἰμετὰ τὸ ψωμισθῆναι τὰ τέκνα τὸν Θυέστην



ἐχρήσθη ἐν τῇ Πυθοῖ ἐρωτῶντι πῶς τιμωρήσαιο τὸν ἀδελφόν, ἰμιγῆναι τῇ θυγατρὶ Πελοπείᾳ καὶ τὸν ἐκ ταύτης γινόμενον δεινὰ κατεργάσασθαι τοὺς Ἄτρείδας {Αἴγισθον}. —MBOVCMnPeR<sup>b</sup>RfSSa

TRANSLATION: After Thyestes had been fed his children in little pieces, an oracle was given to him in Delphi when he inquired how he was to get vengeance on his brother, that he should have intercourse with his daughter Pelopcia and the child born from her would do terrible things to the sons of Atreus.

LEMMA: BVC(οὐ νιν)MnPe(preop. ἄλλως)R<sup>b</sup>(prep. καὶ ἄλλως)Rf(add. in marg.) REF. SYM-  
BOL: MBVR<sup>b</sup>Rf POSITION: cont. from sch. 14.07 Sa, follows sch. 15.02 Pe

APP. CRIT.: 1 ἐπειδὴ prep. B, ἐπεὶ prep. C | μετὰ ... τέκνα om. Rf in block, but added in outer margin | τὸ om. MnSa | ψωασθῆναι Mn | τὸν om. V | ἐχρήσθη add. ὁ θυσέστης MnPeR<sup>b</sup>, add. ὅτι ὁ θυσέστης S | τῇ Πυθοῖ Schw., τῇ πυθ(θ) M, τῇ πυθίᾳ BOVCRf, τῶ πύθω others (πύθ(θ) Pe, πύθω Mn, πειθ(θ) R<sup>b</sup>) | ἐρωτῶντι Sa, ἐρωτῶν others | πῶς om. M, ὅτι Sa | τιμωρήσεται Sa (app. τιμωρήσετο a.c., -αίτο p.c. Mn) | τὸν ἀδελφόν ἦτοι τὸν ἀτρέα MnPeR<sup>b</sup>S | 2 πελοπεία O (see on 14.07), πελοπία others except πελοπι\*\* M(partly washed out), πελοπίδι Sa | ἐξ αὐτῆς MC | γινόμενον RfSa, either γιν- or γεν- M, γεννώμενον B, γινόμενον OCMnPeR<sup>b</sup>S, τεχθισόμενον V | δεινὸν MnPeS, τὰ δεινὰ Sa | κατεργ. κτλ om. Sa | κατεργάσασθαι Schw., -ασθαι all | τοὺς ἀτρέας Rf, τοῖς ἀτρείδαις V | Αἴγισθον om. Rf (del. Schw.), οὗτος δ' ἦν αἴγισθος V

APP. CRIT. 2: ἀτρείδας S |

PREVIOUS EDITIONS: Schw. I.99,1–3; Dind. II.39,23–26.

COMMENT: Schw. emends to τῶ Θυσέστη, but ψωμίζω is used with two accusatives from the Septuagint onward, and there are several instances of retained accusative of the food eaten with the aorist and perfect passive of the verb: so here, 'after Thyestes had been fed his children in little pieces'.

**Or. 15.02** (rec exeg) **ἔδαισε δ' οὖν νιν**: ὁ μὲν Ἄτρεὺς ἔσφαξε τοὺς παῖδας τοῦ ἀδελφοῦ αὐτοῦ τουτέστι τοῦ Θυσέστου, καὶ εἶθ' οὕτως παρέβαλε τῶ Θυσέστη καὶ ἔφαγεν αὐτούς. —Mn<sup>a</sup>Mn<sup>b</sup>Pe<sup>a</sup>Pe<sup>b</sup>R<sup>b</sup>S<sup>a</sup>S<sup>b</sup>

TRANSLATION: Atreus, for his part, slaughtered the sons of his brother, that is, of Thyestes, and then in this way set them before Thyestes (to eat) and he (Thyestes) ate them.

LEMMA: Mn<sup>a</sup>S<sup>a</sup> REF. SYMBOL: Pe<sup>a</sup> POSITION: R<sup>b</sup>S<sup>b</sup> cont. from sch. 15.27 (R<sup>b2</sup> version); Mn<sup>a</sup>S<sup>a</sup> separately preceding sch. 15.01; Mn<sup>b</sup> after sch. 16.05; Pe<sup>a</sup> preceding sch. 15.01, Pe<sup>b</sup> in inner margin perpendicular to text

APP. CRIT.: ἔσφαξε| ἐφόνουσε Mn<sup>b</sup>(-εν)Pe<sup>b</sup>S<sup>b</sup> | τοῦ ἀδελφοῦ ... τουτέστι om. Mn<sup>b</sup>S<sup>b</sup>, τοῦ ἀδελφοῦ ... τουτέστι τοῦ om. Pe<sup>b</sup>, αὐτοῦ τουτέστι om. Mn<sup>a</sup>S<sup>a</sup>, τουτέστι τοῦ om. Pe<sup>a</sup> | καὶ om. Mn<sup>b</sup>Pe<sup>b</sup>S<sup>b</sup> | ἔφαγεν| ἔσφαγγεν Mn<sup>a</sup> | αὐτὰ Mn<sup>a</sup>S<sup>a</sup> |

APP. CRIT. 2: εἶθ' Mn<sup>a</sup>R<sup>b</sup> |

**Or. 15.03** (plgn exeg) **ἔδαισε δ' οὖν νιν**: καὶ ἔθρεψεν αὐτὸν τὰ τέκνα αὐτοῦ —Lp

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.40,1

**Or. 15.04** (plgn exeg) **ἔδαισε δ' οὖν νιν**: ἔδωκεν αὐτῶ ἔστιᾶσαι τὰ ἑαυτοῦ τέκνα ἃ καὶ ἦσθιασεν. —Lp

APP. CRIT. 2: ἔδοκε Lp |

PREVIOUS EDITIONS: Dind. II.40,2–3

COMMENT: In TLG there are a few forms ascribed ἐστίαομαι (see LBG s.v.), and the single similar active form ἠσθίαμεν (τοὺς ἰχθύας οὖς ἠσθίαμεν) is tentatively analyzed as a Byzantine form of ἐσθίω. The form in Lp provides the first evidence of a similar aorist.

KEYWORDS: rare word | Byzantine vernacular word/form/usage

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**Or. 15.05** (rec exeg) **ἔδαισε δ' οὖν νιν**: ὁ μὲν Ἄτρεὺς ἐφόνευσε τὰ τέκνα τοῦ Θύεστου, ὁ δὲ Θυέστης ἔγημε τὴν γυναῖκα τοῦ Ἀτρέως, ἥτις ἦν Ἀερόπη. —**R<sup>b</sup>**, partial MnPcS

LEMMA: cont. from prev. (MnPcS each from b-version)

APP. CRIT.: ὁ μὲν ... θυέστου om. MnPcS | ἐφόνησε R<sup>b</sup> | γυναῖκα τοῦ om. S | ἦν Ἀερόπη] ἀερό[ R<sup>b</sup> (end of note lost in binding, ἦν transp. or om.), ἦν[ Pc (last word lost to damage)

APP. CRIT. 2: ἔγημεν Mn<sup>b</sup> |

PREVIOUS EDITIONS: Dind. II.40,18–21

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**Or. 15.06** (vet gloss) **ἔδαισε**: ἐδείπνησεν —**MOAaMnPcR<sup>a</sup>R<sup>b</sup>SLp**, perhaps also in marg. **Mn**

LEMMA: ἔδαισε δ' οὖν νιν AaMnPcR<sup>a</sup>R<sup>b</sup>S POSITION: s.l. MOLp; first sch. in block before play Aa

APP. CRIT.: ἐδείπνησεν Aa(-σε)Lp, s.l. Pc

PREVIOUS EDITIONS: Schw. I.98,27; Dind. II.39,23

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**Or. 15.07** (recMosch gloss) **ἔδαισε**: εὐώχησεν —**VAaAbPcPrRRfSSaXXaXbT<sup>+</sup>YYfG-GrZmZcZu**

POSITION: s.l.

APP. CRIT.: καὶ prep. S

APP. CRIT. 2: -ησε AaPcPrRRfSaYZmZcZu

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**Or. 15.08** (pllgn gloss) **ἔδαισε**: εὐώχθῆναι ἐποίησε —**B<sup>3a</sup>**

POSITION: s.l.

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**Or. 15.09** (rec gloss) **ἔδαισε**: ἐψώμισε —**VCrY<sup>+</sup>Ox**

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx |

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**Or. 15.10** (thom gloss) **ἔδαισε**: ἔθρεψε —**ZZaZbZmTGbOxL<sup>2</sup>Lp**

POSITION: s.l.

APP. CRIT. 2: -εν T

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**Or. 15.11** (pllgn gloss) **ἔδαισε**: εἰστίασεν —**G**

POSITION: s.l.

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**Or. 15.12** (pllgn gloss) <ἔδαισε>: συνεδείπνισε —Y<sup>r</sup>

POSITION: s.l.

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**Or. 15.13** (rec paraphr) <ἔδαισε>: ἔδωκε αὐτὰ φαγεῖν αὐτῶ —R

POSITION: s.l.

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**Or. 15.14** (pllgn gloss) <ἔδαισε>: εἰς βορὰν παρέθηκεν —Y<sup>2</sup>

REF. SYMBOL: Y<sup>2</sup> POSITION: marg.

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**Or. 15.15** (pllgn gloss) <ἔδαισε>: φαγεῖν ἐποίησε τὸν Θυέστην —F

POSITION: s.l.

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**Or. 15.16** (rec gloss) <ἔδαισε>: ]ηδ\*μ(α)τ() —Mn

POSITION: marg.

APP. CRIT.: beginning of word lost in binding; blotted letter could be η, ου, ω, υ, and app. a circumflex is attached |

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**Or. 15.17** (pllgn gloss) <δ' οὔν>: ὁμῶς —L<sup>2</sup>

POSITION: s.l.

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**Or. 15.18** (recMosch gloss) <νιν>: αὐτὸν τὸν Θυέστην —VSXXaXbT<sup>+</sup>YYfGGrZcLp

POSITION: s.l.

COLLATION NOTES: T simply added αὐτὸν (with cross before it) in front of Thoman gloss 15.19). |

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**Or. 15.19** (recThom gloss) <νιν>: τὸν Θυέστην —AaAbCrKMnPcPrRR<sup>f</sup>SaZZaZbZmZu-TOxB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: τὸν om. Zu

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**Or. 15.20** (mosch gloss) <τέκν'>: τὰ τέκνα αὐτοῦ τοῦ Θυέστου —XXaXbT<sup>+</sup>YYfGrGZc

POSITION: s.l.

APP. CRIT.: καὶ prep. Zc | τὰ τέκνα om. XaYYfGr | τοῦ θυ. om. Zc

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**Or. 15.21** (thom gloss) <τέκν'>: αὐτοῦ —ZZaZbZm

POSITION: s.l.

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**Or. 15.22** (rec gloss) <τέκν'>: τοῦ Θυέστου —SSaZu

POSITION: s.l.

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**Or. 15.23** (plign artGloss) <τέκν>: τὰ —F<sup>2</sup>

POSITION: s.l.

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**Or. 15.24** (tri gloss) <ἀποκτείνας>: αὐτὰ —T

POSITION: s.l.

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**Or. 15.25** (rec gloss) <ἀποκτείνας>: καὶ φονεύσας —F<sup>2</sup>Mn

POSITION: s.l.

APP. CRIT.: καὶ om. F<sup>2</sup>

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**Or. 15.26** (rec rhet) <ἀποκτείνας>: πρωθύστερον —Pr

POSITION: s.l.

KEYWORDS: πρωθύστερον

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**Or. 15.27** (vet execg) Ἄτρεϋς: ἐπειδὴ κακῆς πράξεως ὑπεμνήσθη, διὰ τοῦτο οὐκ εἶπεν ὁ πάππος ὁ ἐμός, ἀλλ' ὁ Ἄτρεϋς. —MVC AaMnPrR<sup>a</sup>R<sup>b1</sup>R<sup>b2</sup>RfS

TRANSLATION: Since Electra has called to mind an evil action, for this reason she did not say 'my grandfather', but 'Atreus'.

LEMMA: R<sup>b2</sup>; ἀτρεϋς δέ Rf; τέκν' ἀποκτείνας ἀτρεϋς C, ἀποκτείνας ἀτρεϋς Pr REF. SYMBOL: R<sup>a</sup>(to ἔδαισε)R<sup>b2</sup> POSITION: MV s.l.; cont. from sch. 15.02 in AaMnPrR<sup>a</sup>R<sup>b1</sup>S; R<sup>b2</sup> version follows sch. 15.01; cont. from sch. 15.01 Rf; between displaced sch. 4.18 and sch. 7.01 Pr; in block before play Aa

APP. CRIT.: ἐπειδὴ ... οὐκ om. Rf | ἐπεὶ PcR<sup>a</sup>R<sup>b1</sup>, ἐπὶ AaMnS(ἐπι) | κακῆς πράξεων R<sup>b1</sup>, πράξεως κακῆς Pr | ἐπεμνήσθη MC, ἐμνήσθη AaMnPrR<sup>a</sup>R<sup>b1</sup>S | ὁ πάππος] ὅτι πάππος Pr | ἀλλ' ἀτρεϋς MnPrR<sup>a</sup>R<sup>b1</sup>R<sup>b2</sup>RfS |

APP. CRIT. 2: ἀτρ- R<sup>b2</sup> |

PREVIOUS EDITIONS: Schw. I.99,4-5; Dind. II.40,4-5

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**Or. 15.28** (rec artGloss) <Ἄτρεϋς>: ὁ —F<sup>2</sup>MnOx

POSITION: s.l.

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**Or. 16.01** (recMosch gloss) <Ἄτρεϋς>: ἀπὸ —V<sup>3</sup>AaAb<sup>2</sup>CrL<sup>2</sup>MnPrRSSaXXaXbTYyfG-GrOxB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: ἀπὸ τοῦ CrMnPrRSSaOx, ἀπὸ τοῦ ἀτρεϋς Ab<sup>2</sup>Pc

COLLATION NOTES: T omits cross.

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**Or. 16.02** (rec gloss) <Ἄτρεϋς>: ἤγουν τοῦ πατρός —Pr

POSITION: s.l.

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**Or. 16.03** (p|lgn gloss) <Ἀτρέως> ἐκ —F

POSITION: s.l.

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**Or. 16.04** (p|lgn artGloss) <Ἀτρέως> τοῦ —F<sup>2</sup>

POSITION: s.l.

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**Or. 16.05** (vet exeg) <τὰς γὰρ ἐν μέσῳ σιγῶ τύχας>: πάλιν τὴν μοιχείαν Ἀερόπης αἰνίττεται ἢ τὴν γονὴν <...> Πλεισθένης, ὃν ἀνείλε(το) Θυέστης. —MOCAaMn-PcR<sup>a</sup>R<sup>b</sup>S, partial Pr

TRANSLATION: Again she hints at the adultery of Aerope or the birth (lacuna: e.g., of Aegisthus, and the murder (by Atreus)) of Pleisthenes, whom Thyestes took up as his own.

LEMMA: 18 ἀερόπης ἀπο MC; 17 ὁ κλεινός R<sup>b</sup>; 17 ὁ κλεινός εἰ δὴ κλεινός AaMnPeR<sup>a</sup>S REF. SYMBOL: M to 18 ἀερόπης; R<sup>b</sup> to 17 POSITION: s.l. O at 16 τύχας; intermarg. M; cont. from sch. 17.10 Pr; between 18.01 and 21.02 C; in block before play Aa

APP. CRIT.: πάλιν om. OPt | ἢ τὴν κτλ om. Pr | lacuna Schw. (proposing Αἰγίσθου ἢ τὸν φόνου) | ἀνείλετο Schw., ἀνείλε all (-en MR<sup>b</sup>)

APP. CRIT. 2: αἰνίττεται Aa | πλησθ- all except Pc (p.c. πλειστ- Mn) |

PREVIOUS EDITIONS: Schw. I.99,6–7; Dind. II.40,17–18

COMMENT: Schwartz's proposed restoration here is based on Hyg. Fab. 86 'at is [scil. Thyestes] Atrei filium Plisthenem, quem pro suo educauerat, ad Atreum interficiendum misit, quem Atreus credens fratris filium esse imprudens filium suum occidit'. If the scholion did originally give three different events, the second and third are out of chronological sequence. Without a lacuna, γονὴν Πλεισθένης would have to refer to Pleisthenes' birth as really illegitimate (not just in Atreus' supposition).

COLLATION NOTES: O partly lost in binding: end of αἰνίττεται and any intervening words before πλησθένους no longer extant; Dindorf repeats Matthiae's version, which reports τὴν γυναῖκα in place of τὴν γονὴν. | final four words of Pc survive only in tops of taller letters (trimming or damage to lower margin), but spelling of πλεισθένους is secure and space suggests that Pc too had ἀνείλε.

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**Or. 16.06** (p|lgn exeg) <τὰς γὰρ ἐν μέσῳ σιγῶ τύχας>: ἐν μέσῳ τύχην λέγει τὴν μίξιν τοῦ Θυέστου τὴν μετὰ τῆς αὐτοῦ θυγατρὸς Πελοπείας, ἀφ' ἧς ἔτεκε τὸν Αἰγίσθον τὸν μοιχὸν τῆς Κλυταιμνήστρας. —Yf<sup>2</sup>

POSITION: s.l.

APP. CRIT.: Πελοπείας] πελίπας (or πηλ-?) Yf<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.40,8–10

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**Or. 16.07** (thom rhet) <τὰς γὰρ ἐν μέσῳ σιγῶ τύχας>: παρασιώπησις —ZmGu

POSITION: marg. Zm, s.l. Gu

KEYWORDS: παρασιώπησις

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**Or. 16.08** (rec rhet) <τὰς γὰρ ἐν μέσῳ σιγῶ τύχας>: μεσεμβόλημα —Pr

POSITION: s.l.

KEYWORDS: μεσεμβόλημα

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**Or. 16.09** (thom exeg) **τὰς ἐν μέσῳ τύχας**: τὰ συμβάντα πρὸς ἀλλήλους κακὰ καὶ τὴν τῆς γυναικὸς αὐτοῦ πρὸς Θυέστην μοιχείαν, καὶ ὅτι διὰ τοῦτο κατὰ θαλάσσης ταύτην ἀφῆκεν. —ZZaZbZmTGu

TRANSLATION: The evil deeds against each other that came about and the adultery of his wife with Thyestes, and the fact that on account of this he cast her into the sea.

LEMMA: thus T POSITION: s.l. except T

APP. CRIT.: ἦγουν prep. T

PREVIOUS EDITIONS: Dind. II.40,5–7

COLLATION NOTES: Gu has cross prefixed. |

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**Or. 16.10** (pllgn exeg) **〈τὰς ἐν μέσῳ ... τύχας〉**: ἦγουν τὰς συμφορὰς τὰς γεγонуίας μέσον τῶν δύο —F

POSITION: marg.

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**Or. 16.11** (pllgn gloss) **〈τὰς ἐν μέσῳ〉**: τὰς γενομένας —Zu

POSITION: s.l.

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**Or. 16.12** (pllgn artGloss) **〈μέσῳ〉**: τῶ —F<sup>2</sup>

POSITION: s.l.

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**Or. 16.13** (pllgn gloss) **〈σιγῶ〉**: σιωπῶ —F<sup>2</sup>

POSITION: s.l.

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**Or. 16.14** (pllgn gloss) **〈τύχας〉**: δυστυχίας —CrF<sup>2</sup>GuOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx |

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**Or. 16.15** (rec gloss) **〈τύχας〉**: ἀτυχίας —Ab<sup>2</sup>MnPcPrRS

POSITION: s.l.; in R misplaced between γυναικὸς and ἀπόλετο in sch. 17.10

APP. CRIT.: τὰς prep. Pr, καὶ prep. S, καὶ τὰς prep. Ab<sup>2</sup>

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**Or. 17.01 (17–18)** (rec exeg) ἀπὸ τῆς Χρυσίππης ὁ Ἀγαμέμνων, ἀπὸ τῆς Ἀερόπης ὁ Μενέλαος —MnSa

POSITION: Sa s.l., Mn in lower marg.

APP. CRIT. 2: χρυσίππης Mn |

KEYWORDS: genealogy

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**Or. 17.02** (pllgn rhet) ἐπὶ κρισις ἐστὶ τὸ σχῆμα, ἢ καὶ ἐπιδιόρθωσις καλουμένη —Zu

TRANSLATION: The schema is ‘epikrisis’, which is also called ‘epidiorthōsis’ (correction added immediately after).

POSITION: marg.

COMMENT: Epikrisis is the insertion after a phrase of a judgment of the speaker: most examples illustrate the speaker endorsing the previous idea, but here it applies to qualifying it. For the second term see Lausberg §§ 785–786.

KEYWORDS: ἐπίκρισις | ἐπιδιόρθωσις

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**Or. 17.03** (pllgn exeg) ἐὰν δέχηται καλέσαι αὐτὸν κλεινὸν διὰ τὴν τῆς γυναικὸς αὐτοῦ μοιχείαν —Y<sup>2</sup>

POSITION: s.l.

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**Or. 17.04** (pllgn gloss) <ὁ κλεινός>: ὁ περίφημος —F<sup>2</sup>

POSITION: s.l.

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**Or. 17.05** (rec gloss) <ὁ κλεινός>: ποῖος Ἀγαμέμνων —Pr

POSITION: marg.

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**Or. 17.06** (thom exeg) <ὁ κλεινός>: ὡς ὑπὲρ τῆς Ἑλλάδος εἰς Τροίαν στρατεύσας —ZZaZbZmTG<sub>u</sub>

TRANSLATION: (‘The famous one’ is said) insofar as he campaigned against Troy on behalf of Greece.

POSITION: T marg., rest s.l.

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**Or. 17.07** (rec gloss) <ὁ κλεινός>: ὁ ἔνδοξος —Ab<sup>2</sup>CrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 17.08** (pllgn exeg) εἰ δὴ κλεινός: <sup>1</sup>τινὲς ὡς ἐνδοιάζουσιν τὴν Ἥλέκτραν φάναι τοῦτο. <sup>2</sup>πρότερον μὲν γὰρ κλεινός ἦν ἀρχηγὸς πάντων Ἑλλήνων γενόμενος. <sup>3</sup>εἴτα μοιχευθείσης τῆς γυναικὸς αὐτοῦ γενέσθαι τοῦτο εἰς ἀτιμίαν. <sup>4</sup>ἕτεροι δὲ ἀνευδοιάστως λέγουσιν εἰπεῖν τοῦτο τὴν Ἥλέκτραν. <sup>5</sup>πῶς γὰρ ἔμελλεν ἐνδοιάζεσθαι εἰς τὸν πατέρα αὐτῆς, λέγουσα οὕτως ‘ὁ κλεινός Ἀγαμέμνων’ τεῖθ’ ἐπειδὴ κλεινός ὑπῆρχεν. —Y<sup>2</sup>

TRANSLATION: Some (say that) Electra says this as if expressing doubt. For previously he was glorious, having become commander-in-chief of all the Greeks, and then (they argue) when his wife was seduced that occurrence caused dishonor. Others say that Electra uttered this without any expression of doubt. For how was she going to be doubtful in regard to her father, when she says baldly ‘the glorious Agamemnon’, since he was in fact glorious?

POSITION: on following page (prev. page crowded)

APP. CRIT. 2: 1–4 -δοιά-] -δυσά- (thrice) Y<sup>2</sup> | 1 φᾶναι Y<sup>2</sup> |

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**Or. 17.09** (pllgn exeg) <εἰ δὴ κλεινός>: εἰ δεῖ κλεινὸς ὀνομάζεσθαι ὁ ἀθλίως φονευθεὶς  
—V<sup>3</sup>Y<sup>r</sup>

LEMMA: δὴ in text VY, but note assumes reading δεῖ POSITION: s.l.

APP. CRIT.: εἰ δεῖ κλεινός om. V<sup>3</sup>, expressed by Y<sup>r</sup> with εἰ above δὴ, letting εἰ and δ of δεῖ and κλεινός be understood from words in verse | ὁ] οὔτως V<sup>3</sup>, perhaps read ὁ οὔτως

COMMENT: The nominative is Byzantine syntax.

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**Or. 17.10** (rec exeg) <εἰ δὴ κλεινός>: ἐπειδὴ ἀπὸ τῆς γυναικὸς ἀπώλετο.  
—V<sup>3</sup>Ab<sup>2</sup>MnPrRR<sup>b</sup>S

LEMMA: ἄλλως R<sup>b</sup> POSITION: s.l. V<sup>3</sup>Pr, marg. (beside 18) Ab, s.l. above 16 MnRS, follows 16.05 R<sup>b</sup>

APP. CRIT.: ὑπὸ V<sup>3</sup>R<sup>b</sup> | τῆς om. Ab<sup>2</sup> | γυναικός] γαμετῆς Pr, γυναικός ἀτυχίας R (conflation of gloss 16.15) |

APP. CRIT. 2: ἀπόλετο R |

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**Or. 17.11** (pllgn exeg) <εἰ δὴ κλεινός>: ἐπεὶ ἀπὸ τῆς γυναικὸς ἐφονεύθη —Yf<sup>2</sup>

POSITION: s.l.

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**Or. 17.12** (thom exeg) εἰ δὴ κλεινός: ὡς ἀθλίως ἀποθανών —ZZaZbZmTGu

POSITION: s.l.

APP. CRIT.: ὡς om. Zb | καὶ τὴν τῆς γυναικὸς ὑποστὰς μοιχείαν add. Gu

COLLATION NOTES: Cross prefixed in Gu. |

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**Or. 17.13** (rec gloss) <εἰ δὴ>: εἰ ἦν ποτε —AaAbMnPrRS

POSITION: s.l.

APP. CRIT.: εἰ ἦν] ἦ Pr, om. Ab | εἰ om. Aa

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**Or. 17.14** (rec gloss) <εἰ δὴ>: εἰ καὶ τέως —RwB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: εἰ καὶ om. B<sup>3a</sup>

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**Or. 17.15** (pllgn gloss) <εἰ δὴ>: ἐὰν καὶ ὑπῆρχε ποτε —CrOx

POSITION: s.l.

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**Or. 17.16** (pllgn gloss) <εἰ δὴ>: καὶ ἐπειδὴ —Zu

POSITION: s.l.

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**Or. 17.17** (pllgn gloss) <εἰ δὴ>: ἐπεὶ —Y<sup>2</sup>

POSITION: s.l.



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**Or. 17.18** (rec gloss) ⟨second κλεινός⟩: ἦν ποτε —Pr

POSITION: s.l.

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**Or. 17.19** (moschThom gloss) ⟨second κλεινός⟩: ἦν —XXaXbYYfGrZZmTZc

POSITION: s.l.

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**Or. 17.20** (pllgn gloss) ⟨second κλεινός⟩: ἔντιμος —F<sup>2</sup>

POSITION: s.l.

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**Or. 17.21** (pllgn artGloss) ⟨Αγαμέμνων⟩: ὁ —F<sup>2</sup>

POSITION: s.l.

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**Or. 17.22** (recThom gloss) ⟨ἔφου⟩: ἐγεννήθη —Ab<sup>2</sup>CrF<sup>2</sup>MnPcSZ<sup>c</sup>ZaZuOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrMnPcSOx |

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**Or. 17.23** (tri metr) ⟨ἔφου⟩: long mark over upsilon —T

PREVIOUS EDITIONS: de Fav. 45

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**Or. 18.01** (vet exeg) Μενέλεως τε Κρήσης: <sup>1</sup>οὐ γὰρ ἂν Ἑλληνίς γυνὴ τοιαῦτα ἔπραξε. <sup>2</sup>τοῦτο οὖν προσέθηκεν ἐλευθερῶν μὲν τὰς Ἑλληνίδας, κωμωδῶν δὲ τὰς Κρήσας. —M<sup>a</sup>M<sup>b</sup>VCAaMnR<sup>a</sup>R<sup>b</sup>RfSSa

TRANSLATION: For a Greek woman would not have done such deeds. So he (the poet) added this (the epithet Cretan), freeing Greek women from blame, but mocking Cretan women.

LEMMA: M<sup>b</sup>VAAaMnR<sup>b</sup>SSa; κρήσης ἄπο Rf REF. SYMBOL: M<sup>c</sup>CR<sup>a</sup>R<sup>b</sup>Sa POSITION: cont. from to sch. 9.06  
M<sup>a</sup>; intermarg. M<sup>b</sup>; follows sch. 46.02 Sa; in block before play Aa

APP. CRIT.: 1–2 οὐ ... προσέθηκεν| κρήσης μὲν Rf | 1 ἂν om. M<sup>c</sup>CR<sup>b</sup> | Ἑλληνική MnSSa | ἦν  
add. before γυνὴ V | 2 οὖν| om. Mn, γοῦν Sa | δὲ| καὶ R<sup>b</sup>Rf, om. Sa | τὰς Κρήσας|  
κρήσας R<sup>b</sup>, κρήτας AaMnS, τοὺς κρήτας Sa

APP. CRIT. 2: 1 τοιαῦτ<sup>r</sup> R<sup>b</sup> | προσέθηκεν Mn | 2 τοὺς Ἑλληνίδας R<sup>b</sup> | κωλλωδῶν Aa |

PREVIOUS EDITIONS: Schw. I.99,8–10; Dind. II.40,12–14

KEYWORDS: amelioration, protecting sense of Greek superiority

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**Or. 18.02** (rec exeg) ⟨Μενέλεως τε Κρήσης⟩: καὶ κωμωδῶν τὰς Κρήσας· οὐ γὰρ ἂν Ἑλληνίς τοῦτο ἐπέπραχεν. —Pr

POSITION: cont. from 16.05

APP. CRIT.: (ἐπέπραχεν) s.l. Pr

KEYWORDS: amelioration, protecting sense of Greek superiority

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**Or. 18.03** (mosch metr) (Μενέλεως): συνίζησις —XXaXbYfTYGGr

POSITION: s.l.

PREVIOUS EDITIONS: de Fav. 45

COLLATION NOTES: T omits cross. |

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**Or. 18.04** (rec artGloss) (Μενέλεως): ό —F<sup>2</sup>MnPcPrROx

POSITION: s.l.

APP. CRIT.: και prep. MnPcPrR

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**Or. 18.05** (rec exeg) (Κρήσης): διατί όνομάζεται; αί Κρητικαί γυναίκες άσελγείς και άβέβηλοι —MnSa

TRANSLATION: Why is she (so) named? Cretan women are wanton and profane.

REF. SYMBOL: Sa POSITION: marg. Sa, Mn in lower margin

APP. CRIT.: διατί| δίκαιον Sa | όνομάζεται p.c. Mn, -εσθαι Sa, a.c. Mn

COMMENT: The reading of Sa after correction would be translated instead 'It is proper (for her) to be named (thus): Cretan woman are wanton and profane'. The 'why' question is more usual in scholastic idiom, whereas δίκαιον is unusual (one would expect καλώς τὸ Κρήσης or the like).

COLLATION NOTES: Sa readable to άσελ[, rest of note lost to damage at corner of page. |

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**Or. 18.06** (recThom gloss) (Κρήσης): Κρητικῆς —VAbAaCrMnPcPrRZZbZmZuTGuOx

POSITION: s.l.

APP. CRIT.: και τῆς prep. CrMnOx |

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**Or. 18.07** (pllgn gloss) (Κρήσης): τῆς άπό τῆς Κρήτης χώρας —Y<sup>2</sup>

POSITION: s.l.

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**Or. 18.08** (rec exeg) (Κρήσης): δια τὸ φιλόπορον —Pr

POSITION: s.l.

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**Or. 18.09** (pllgn artGloss) (Κρήσης): τῆς —F<sup>2</sup>

POSITION: s.l.

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**Or. 18.10** (pllgn gram) (Κρήσης): τὸ άρσενικὸν Κρής, και κλίνεται Κρητός: τὰ γάρ εις ἦς όξύτονα μονοσύλλαβα περιττοσυλλάβως κλινόμενα δια τοῦ τος, οἶον Κρής Κρητός, βλής βλητός, σῆς σητός. —Iρ

TRANSLATION: The masculine form (corresponding to the feminine 'Krēssēs', 'Cretan woman') is 'Krēs' ('Cretan man'), and it is inflected (based on the stem seen in the genitive) 'Krētos'. For oxytone monosyllabic words ending in '-ēs' when declined with an additional syllable (are inflected) with 'tos': for instance, 'Krēs, Krētos', 'blēs, blētos' ('thrown'), 'sēs, sētos' ('moth').

**Or. 18.11** (rec gloss) <μητρός>: ὑπάρχει (app.) —Ab<sup>2</sup>

POSITION: s.l.

APP. CRIT.: only ὑπάρ( ) Ab<sup>2</sup>

**Or. 18.12** (pllgn artGloss) <μητρός>: τῆς —F<sup>2</sup>

POSITION: s.l.

**Or. 18.13** (rec exeg) <Ἀερόπης ἄπο>: ἀντιστροφή ἀπὸ Ἀερόπης —V

POSITION: s.l.

KEYWORDS: antistrophe (of word order)

**Or. 18.14** (rec gloss) <Ἀερόπης>: ἀπὸ τῆς —Mn

POSITION: s.l.

**Or. 18.15** (pllgn exeg) <ἄπο>: ἀναστροφή —Zu

POSITION: s.l.

KEYWORDS: anastrophe (inversion of word order)

**Or. 19.01** (rec gloss) <γαμεῖ>: εἰς γάμον λαμβάνει —AaK

POSITION: s.l.

**Or. 19.02** (mosch exeg) γαμεῖ: εἰς γυναῖκα λαμβάνει, ἀντὶ τοῦ εἰς γυναῖκα ἔλαβεν —XXaXbT<sup>+</sup>YYfGGrZcC<sup>2</sup>

TRANSLATION: ('Gamei', 'marries' here means) 'he takes to wife' (with the present used) in the sense of (the past) 'he took to wife'.

LEMMA: X POSITION: s.l. except X

APP. CRIT.: καὶ prep. C<sup>2</sup> | ἀντὶ τοῦ κτλ om. ZcC<sup>2</sup> | ἀντὶ ... γυναῖκα] ἡ G

APP. CRIT. 2: ἔλαβε Gr |

**Or. 19.03** (rec gloss) <γαμεῖ>: λαμβάνει —AbPcPr

POSITION: s.l.

**Or. 19.04** (rec gloss) <γαμεῖ>: καὶ εἰς γάμον ἄγει —CrF<sup>2</sup>PrMnOxB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ om. B<sup>3a</sup>F<sup>2</sup> | ἄγει εἰς γάμον transp. F<sup>2</sup>

**Or. 19.05** (thom gloss) <γαμεῖ>: εἰς γάμον ἠγάγετο —ZZbZIZmZuTGu

POSITION: s.l.

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**Or. 19.06** (rec exeg) <δ'>: τὸ δὲ ἀντὶ τοῦ γάρ —Pr

POSITION: between sch. 18.02 and 21.07

COMMENT: This probably applies to verse 19 because of its position, but Pr features a lot of displacement in the order of its scholia, so the assignment is uncertain. If the note belongs here, the marriages and their consequences are taken to explain 17 εἰ δὴ κλεινός.

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**Or. 19.07** (rec paraphr) <τὴν θεοῖς στυγουμένην>: ἦν στυγήσειαν καὶ ἦν μισήσειαν οἱ θεοί —FSa

POSITION: s.l.

APP. CRIT.: ἦν στυγ. καὶ om. F

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**Or. 19.08** (rec gloss) <θεοῖς>: παρὰ τοῖς —SGu

POSITION: s.l.

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**Or. 19.09** (plgn gloss) <θεοῖς>: ὑπὸ τῶν θεῶν —L<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: ἤγουν prep. L<sup>2</sup>

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**Or. 19.10** (rec artGloss) <θεοῖς>: τοῖς —Mn

POSITION: s.l.

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**Or. 19.11** (vet exeg) <στυγουμένην>: οὐχ ὡς μισουμένην παρὰ θεῶν προφανῶς ἢ Ἡλέκτρα εἶπεν, ἀλλ' ὡς ἐν εὐχῆς τρόπῳ καὶ ὡς ἐὰν οὕτως εἶπεν· ἦν μισήσειαν οἱ θεοί. —VZu

TRANSLATION: Electra did not say this (of Helen) as being hated by the gods openly, but rather in the figure of a curse and as if she had said as follows: 'whom may the gods detest'.

LEMMA: V REF. SYMBOL: V POSITION: V in block on fol. 24v, before play; marg. Zu

APP. CRIT.: τῶν θεῶν Zu | καὶ ὡς] εἶπε καὶ Zu

PREVIOUS EDITIONS: Schw. I.99,11–13; Dind. II.40,22–24

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**Or. 19.12** (plgn exeg) <στυγουμένην>: οὐχ ὡς μισουμένην παρὰ τῶν θεῶν φανερώς ἢ Ἡλέκτρα ἔφη τὴν Ἑλένην· ἐκείνη γὰρ μᾶλλον ἠγαπᾶτο παρ' αὐτῶν, ἀλλ' ὡς ἐν ἀρᾷς τρόπῳ οἷον περ εἶθε μισήσειαν οἱ θεοί, ὡς ἔμπροσθεν [120] φησί. —Y<sup>2</sup>

TRANSLATION: Electra did not speak of Helen as being openly hated by the gods, for she was instead loved by them, but (she said this) rather as in the figure of a curse, as if to say 'may the gods detest her', as she says further along.

POSITION: s.l.

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**Or. 19.13** (rec exeg) <στυγουμένην>: τὸ στυγουμένην ἀντὶ τοῦ εἶθε στυγηθεῖσαν ὑπὸ τῶν θεῶν —Pr

POSITION: between sch. 30.06 (Pr<sup>r</sup> version) and sch. 32.10 Pr

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**Or. 19.14** (rec gloss) <στυγουμένην>: μισουμένην —V<sup>1</sup>CrRZb<sup>2</sup>GuOxC<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ τὴν prep. CrOx, καὶ prep. C<sup>2</sup> |

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**Or. 19.15** (rec gloss) <στυγουμένην>: μισητὴν —AaAbPcPrMnS

POSITION: s.l.

APP. CRIT. 2: μισιτὴν S |

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**Or. 19.16** (mosch gloss) <στυγουμένην>: τὴν θεομίσητον —XXaXbT<sup>+</sup>YYfGGrZc

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.40,24

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**Or. 19.17** (thom exeg) <στυγουμένην>: διὰ τὸ πολλῶν κακῶν αἰτίαν γενέσθαι —ZZb-ZlZmTGu

TRANSLATION: ('Detested') because she became the cause of many ills.

POSITION: s.l.

APP. CRIT.: διὰ τῶν Zb

PREVIOUS EDITIONS: Dind. II.40,24–25

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**Or. 19.18** (pllgn exeg) <στυγουμένην>: ἦντινα οἱ θεοὶ ἄν μισήσειαν —V<sup>3</sup>

POSITION: s.l.

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**Or. 19.19** (rec gram) <στυγουμένην>: παρὰ τὸ Στύξ πηγὴ ἐν τῷ Ἄιδῃ —Pr

POSITION: s.l.

KEYWORDS: etymology

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**Or. 20.01** (pllgn gloss) <Μενέλεως>: λέγω —Zu

POSITION: s.l.

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**Or. 20.02** (tri metr) <Μενέλεως>: συνίζησις —T

POSITION: s.l.

PREVIOUS EDITIONS: de Fav. 45

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**Or. 20.03** (rec artGloss) <Μενέλεως>: ὁ —MnOxC<sup>2</sup>

POSITION: s.l.

APP. CRIT.: μὲν add. MnC<sup>2</sup>

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**Or. 20.04** (pllgn gloss) <Ἑλένη>: γαμεῖ ἀπὸ κοινοῦ —CrOx

POSITION: s.l.

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**Or. 20.05** (rec artGloss) <Ἑλένη>: τὴν —MnSOxC<sup>2</sup>

POSITION: s.l.

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**Or. 20.06** (rec gloss) <ὁ δὲ>: ὁ Ἀγαμέμνων —F<sup>2</sup>MnGuC<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ὁ om. MnC<sup>2</sup>

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**Or. 20.07** (thom exeg) <ὁ δὲ>: γαμεῖ ἔξωθεν —Z<sup>c</sup>Za

TRANSLATION: ‘Gamei’ (‘he marries’, is to be supplied) from outside (i.e., from the previous clause).

POSITION: s.l.

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**Or. 20.08** (rec exeg) <ὁ δὲ>: πάλιν εἰς γάμον ἄγει —B<sup>3a</sup>

POSITION: s.l. at end of line

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**Or. 20.09** (pllgn exeg) <ὁ δὲ>: γαμεῖ καὶ εἰς γάμον ἤγαγε —Zu

POSITION: s.l.

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**Or. 20.10** (pllgn gloss) <ὁ δὲ>: γαμεῖ —Zb<sup>2</sup>Ox

POSITION: s.l.; Zb above λέχος

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**Or. 20.11** (mosch exeg) <Κλυταιμνήστρας λέχος>: ἀντὶ τοῦ τὴν Κλυταιμνήστραν περιφραστικῶς —XXaT<sup>+</sup>YYfGGrF<sup>2</sup>ZcZlC<sup>2</sup>

TRANSLATION: (‘Bed of Clytemnestra’ is used) in the sense of ‘Clytemnestra’, by periphrasis.

LEMMA: ὁ δὲ κλυταιμνήστρας X POSITION: s.l. except X

APP. CRIT.: ἀντὶ τοῦ om. F<sup>2</sup>GZlZu | τὴν om. C<sup>2</sup> | περιφρ. τὴν κλυτ. transp. G, περιφρ. om. F<sup>2</sup>ZlZu, perhaps C<sup>2</sup> (faded and uncertain)

KEYWORDS: περιφραστικῶς/κατὰ περίφρασιν

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**Or. 20.12** (pllgn gloss) <Κλυταιμνήστρας λέχος>: ἤγουν αὐτὴν τὴν Κλυταιμνήστραν —L<sup>2</sup>

POSITION: s.l.

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**Or. 20.13** (rec artGloss) <Κλυταιμνήστρας>: τῆς —MnS

POSITION: s.l.

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**Or. 20.14** (rec gloss) <λέχος>: τὴν κοίτην —AaCrRPcGuOxC<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. AaCrOx | τὴν om. PcGuC<sup>2</sup>

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**Or. 20.15** (pllgn exeg) <λέχος>: κοίτην· ἀπὸ μέρους τὸ πᾶν —Zl

POSITION: s.l.

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**Or. 20.16** (rec gloss) <λέχος>: κλίνην —Ab<sup>2</sup>

POSITION: s.l.

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**Or. 20.17** (pllgn gram) <λέχος>: ἔτυμολογεῖται ἀπὸ τοῦ λύειν τὰ ἄχη —X

POSITION: marg.

COMMENT: Multiple sources offer ἄχος λύειν as an etymology of the names Achilles and Achelous. This etymology is paralleled only in Tzetzes, Exeg. in Il. 1.121: λέχος δὲ καὶ εὐνὴ διαφέρουσιν· λέχος μὲν γὰρ ἡ κοίτη, παρὰ τὸ λύειν τὰ ἄχη, λύαχος, λύχος καὶ λέχος, ὡς πέλυκος πέλεκυς.

KEYWORDS: etymology | Tzetzes

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**Or. 20.18** (rec artGloss) <λέχος>: τὸ —S

POSITION: s.l.

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**Or. 20.19** (rec gram) <λέχος>: γυνὴ οἴονεὶ γονὴ —Pr

POSITION: marg.

KEYWORDS: etymology

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**Or. 21.01** (rec paraphr) <ἐπίσημον εἰς Ἑλληνας>: περίφημον ὄν εἰς τοὺς —R

POSITION: s.l.

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**Or. 21.02** (vet exeg) ἐπίσημον: <sup>1</sup>τὸ ἐπίσημον ἐπὶ σωφροσύνη ἔφη, ὡς Ὅμηρος [Hom. Od. 2.265]: <sup>2</sup>ἡ δὲ τοι τὸ πρὶν μὲν ἀνάινετο ἔργον ἀεικὲς διὰ Κλυταιμνήστηρ· φρεσὶ γὰρ κέχρητ' ἀγαθῆσιν'. <sup>3</sup>ἡ οὖν πρὸ τούτου ἐπίσημον ἢ νῦν ἐπὶ μοιχείᾳ ἐπίσημον. —MBVCAaPrR<sup>b</sup>Rf

TRANSLATION: She said 'notable' (of Clytemnestra's marriage-bed) in reference to chastity, as Homer says: 'At first she refused the unseemly deed, brilliant Clytemnestra; for she

employed wits that were good'. So then, (the sense is) either 'notable before this' or 'notable now for adultery'.

LEMMA: MBCR<sup>b</sup>, ἐπίσημος Aa, ἐπ. εις ἑλληνας VPr REF. SYMBOL: MBVR<sup>b</sup> POSITION: Rf cont. from sch. 18.01; Pr between sch. 36.10 and sch. 30.06 (Pr<sup>b</sup>version); in block before play Aa

APP. CRIT.: 1 τὸ ἐπίσημον om. BLa, transp. after ἔφη(σεν) V(τὸ om.)Pr(τὸ om.)R<sup>b</sup> | τὸ om. Rf | ἔφη] ἔφησεν VPr, om. AaRf | ὥς] om. AaRf, ὥς καὶ BR<sup>b</sup> | 2 τοὶ om. Rf, τι Aa | μὲν and διὰ Κλυτ. om. R<sup>b</sup>Rf | ἀνάινετο] ἀνέθετο Aa | ἀγαθαῖσι Rf | πρὸ τούτου] τὸ πρὸ τοῦ AaRf | 3 τούτου] τούτου νοητέον ἐπὶ σωφροσύνη VPr(-σύνης Pr), τὰς τὸν R<sup>b</sup> | ἐπὶ ... ἐπίσημον] διὰ τὴν μοιχείαν φανερόν Rf, διὰ τὴν μοιχείαν Aa |

APP. CRIT. 2: 2 ἡδὴ C, ἡ δὴ Rf, ἡδὴ Aa | αἰνάνετο app. a.c. R<sup>b</sup>, ἀνάινετον Rf | ἔργον αἰκεῖς Aa | διὰ λυταιμνήστραν (sic) Aa | διὰ M | κλυταιμνήστρα V, κλυτεμνήστρη M | κ' ἐχρήτ' Aa | ἀγαθῆσι R<sup>b</sup>, ἀδαγαθῆσι Aa

PREVIOUS EDITIONS: Schw. 1.99,14–17; Dind. II.40,36–41,3

COMMENT: This note illustrates two characteristic tendencies of the ancient and medieval commentators. First, the citation of Homer leads to an overprecise claim about why the marriage was notable, since any elite marriage may be notable (whether or not there is any allusion to a competition for Clytemnestra's hand, as West suggests). Second, the critics cannot resist applying their knowledge of the most famous features of a myth (here, adultery and husband-murder) or of what is said later in the play. The same adjective is indeed used ironically by Electra in Or. 249, but we have no way of knowing whether the actor as directed by Euripides pronounced the word here with a sarcastic tone (Willink believes it was meant to be so performed, agreeing with the view seen here and in some of the following notes, esp. 21.15).

KEYWORDS: citation of Homer (with direct quotation)

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**Or. 21.03** (rec exeg) **<ἐπίσημον>**: ἦτοι φανερόν καὶ διάδηλον καὶ περιφημον ἐπὶ μοιχείᾳ —VPr

POSITION: cont. from prev. VPr

PREVIOUS EDITIONS: Schw. 1.99 app.; Dind. II.40 app.

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**Or. 21.04** (rec exeg) **<ἐπίσημον>**: διάδηλον φημιζόμενον ἢ ἐπὶ σωφροσύνη ἢν πρότερον εἶχεν ἢ Κλυταιμνήστρα ἢ ἐπ' αἰσχουργίᾳ ἢ ἐπ[ε]σῆξατο ὕστερον —V

TRANSLATION: Conspicuous or much talked about either for the chastity which Clytemnestra had before or for the shameful behavior which she brought in later.

POSITION: s.l.

APP. CRIT.: ἐπ[ε]σῆξατο V

COMMENT: ἐπεισῆξατο from ἐπεισάγω gives good sense, although the late aorist ἦξα is rarely attested in middle forms: see, however, μετάξασθαι in Photius, De spiritus sancti mystagogia 2,19; ἀπαξάσθωσαν in Sch. rec. anon. Arist. Nub. 1142a beta Koster; προσῆξο in Gennadius Scholarius, orat. 10.8, 32. Emending to ἐπεδείξατο could also be considered, but is unnecessary.

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**Or. 21.05** (rec exeg) **<ἐπίσημον>**: ἡ διὰ τὴν προτέραν σωφροσύνην ἢ διὰ τὴν μοιχείαν ἢν ἐποίησεν ὕστερον —Sa

POSITION: marg.

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**Or. 21.06** (rec exeg) **<ἐπίσημον>**: τὸ ἐπίσημον ἐπὶ σωφροσύνη ἢ διὰ τὴν μοιχείαν —RMnS

POSITION: marg. R, s.l. MnS

APP. CRIT.: τὸ om. Mn | τὸ ... σωφροσύνη] ἐπίσημος S



**Or. 21.07** (rec exeg) **⟨ἐπίσημον⟩**: ἢ ἐπὶ σωφροσύνην ἢ ἐπὶ μοιχ(ὸ) ἐπίσημον —Pr

POSITION: cont. from sch. 19.06

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**Or. 21.08** (rec gloss) **⟨ἐπίσημον⟩**: διάδηλον —Aa<sup>2</sup>L<sup>2</sup>Pr

POSITION: s.l.

APP. CRIT.: καὶ τὸ prep. L<sup>2</sup>, τὸ prep. Pr

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**Or. 21.09** (mosch exeg) **ἐπίσημον**: διάδηλον διὰ τὸν φόνον —XXaXbT<sup>+</sup>YYfGGrZc

TRANSLATION: ('Notable' here mean) 'conspicuous because of the murder' (that Clytemnestra later committed).

LEMMA: X POSITION: s.l. except X

APP. CRIT.: ἦγουν prep. X | ἐπίδηλον G | διὰ τὸν φόνον om. Zc

PREVIOUS EDITIONS: Dind. II.41,4

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**Or. 21.10** (thom exeg) **ἐπίσημον**: τὸ διάδηλον περιβόητον διὰ τὴν ἀνυπέρβλητον ὕστερον αὐτῆς κακίαν —ZZaZbZlZmTG<sub>u</sub>

TRANSLATION: ('Notable' here means) 'conspicuous, notorious because of her unsurpassed evil behavior later'.

LEMMA: T POSITION: s.l. except T

APP. CRIT.: τὸ διάδηλον om. Gu | add. καὶ before περιβ. T | ὕστερον] om. ZlZm, ὑπέρ Zb

PREVIOUS EDITIONS: Dind. II.41,4–6

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**Or. 21.11** (rec gloss) **⟨ἐπίσημον⟩**: καὶ τὸ περιβόητον —Ab<sup>2</sup>CrMnSOx

POSITION: s.l.

APP. CRIT.: καὶ om. Mn, καὶ τὸ om. Ab<sup>2</sup>

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**Or. 21.12** (pllgn exeg) **⟨ἐπίσημον⟩**: ἐπίσημον καὶ ἐπὶ καλοῦ καὶ ἐπὶ κακοῦ, ἐνταῦθα ἐπὶ κακοῦ —Gu

POSITION: marg.

PREVIOUS EDITIONS: Dind. II.41,5–6

COLLATION NOTES: Cross prefixed Gu. |

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**Or. 21.13** (pllgn gloss) **⟨ἐπίσημον⟩**: ἔνδοξον —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.41,4

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**Or. 21.14** (p1lgn exeg) <ἐπίσημον>: καὶ τὸ λαμπρὸν διὰ τὴν σωφροσύνην ἣν εἶχε  
πρότερον —Zu

POSITION: s.l.

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**Or. 21.15** (rec exeg) <ἐπίσημον>: κατ' εἰρωνεία(ν) —Rw

POSITION: s.l.

APP. CRIT.: κατειρωνεία Rw

COMMENT: A noun κατειρωνεία is not attested in TLG and the force of the prefix would be uncertain (κατειρωνεύομαι exists, but there the prefix is normal).

KEYWORDS: εἰρωνεία / εἰρωνικῶς

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**Or. 21.16** (rec gloss) <ἐπίσημον>: τὸ μέγα —B<sup>3a</sup>

POSITION: left marg.

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**Or. 21.17** (rec artGloss) <ἐπίσημον>: τὸ —S

POSITION: s.l.

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**Or. 21.18** (rec artGloss) <Ἑλληνας>: τοὺς —S

POSITION: s.l.

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**Or. 21.19** (p1lgn gloss) <Ἀγαμέμνων>: λέγω —Zu

POSITION: s.l.

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**Or. 22.01 (22–24)** (mosch paraphr) τὸ ἐξῆς ᾧ παρθένοι μὲν τρεῖς ἔφουμεν ἐκ μιᾶς μητρὸς  
ἀνοσιωτάτης, ἢ Χρυσόθεμις καὶ ἢ Ἰφιγένεια καὶ ἐγὼ ἢ Ἡλέκτρα καὶ ἄρσην ὁ  
Ὀρέστης. —XXaXbT<sup>+</sup>YYfGGr, partial Aa

LEMMA: G writes ᾧ παρθ. ... τρεῖς as lemma; Aa has lemma ᾧ παρθένοι μὲν (margin damaged) POSI-  
TION: Gr s.l.; in Aa part of block before play on fol. 37v–38r

APP. CRIT.: τὸ ἐξῆς om. G | ἢ χρυσόθ. κτλ om. Aa | ὁ om. G

APP. CRIT. 2: παρθένοι Y |

PREVIOUS EDITIONS: Dind. II.38,22–24

COLLATION NOTES: Yf with cross. |

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**Or. 22.02** (vet exeg) ᾧ παρθένοι μὲν τρεῖς: <sup>1</sup>Ὀμηρος [Hom. Il. 10.145]: 'Χρυσόθεμις καὶ  
Λαοδίκη καὶ Ἰφιάνασσα'. <sup>2</sup>οὗτος Ἰφιγένειαν τὴν Ἰφιάνασσαν καλεῖ, Ἡλέκτραν δὲ  
τὴν Λαοδίκην διὰ τὸ πολυχρόνιον ἴσως τῆς παρθενίας οἷον ἄλεκτρος τις οὔσα,  
<sup>3</sup>ὥς αὐτὸς φησιν [71–72]: 'ὦ ... / παρθένε μακρὸν δὴ μῆκος Ἡλέκτρα χρόνου'.  
—MBVCRfYf<sup>2</sup>

TRANSLATION: Homer (writes): 'Chrysothemis and Laodice and Iphianassa'. This poet  
(Euripides) calls Iphianassa Iphigenia and calls Laodice Electra because of the long period,

perhaps, of her virginity, as if she were an unbedded (a-lectr-) one; as he (Euripides) himself says: ‘O ... Electra maiden for a great length of time’.

LEMMA: MVC, χρυσόθεμις BRf REF. SYMBOL: MBV; marginal label αἱ θυγατέρες τοῦ ἀγαμέμνονος add.  
B<sup>4</sup> POSITION: intermarg. M

APP. CRIT.: 1–2 ὄμηρος ... τὴν λαοδίκην| ὄμηρος τὴν ἠλέκτραν λαοδίκην καλεῖ. οὗτος δὲ ἠλέκτραν καλεῖ Yf<sup>2</sup> | 1 ὄμηρος| καὶ ὄμηρος BRf, ἄς καὶ ὄμηρος λέγει V | first καὶ om. MC | 2 οὗτος| καὶ οὗτος B, καὶ οὕτως Rf | ἰφιάνασσαν τὴν ἰφιγένειαν καλεῖ transp. Rf | ἰφιγένειαν| τὸ ἰφ. C, ἰφ. μὲν B | ἠλέκτρα Rf | ἴσως transp. before διὰ Yf<sup>2</sup> | οἶονεῖ Rf | 3 αὐτός| Yf<sup>2</sup> (cf. next sch.), αὐτὸς οὗτος B, καὶ αὐτός V, οὕτως C, εἶναι οὕτως M, αὐτὸς καὶ οὕτως Rf | ὦ παρθένε om. CYf<sup>2</sup>, ὦ del. Schw. | μακρὰν V | δὴ| δὲ Rf |

APP. CRIT. 2: 1 ἰφιάνασσα C | 2 ἰφιάνασσαν C | ὄιον M | 3 ἠλέκτραν app. M

PREVIOUS EDITIONS: Schw. I.99,18–100,2; Dind. II.41,7–11

COMMENT: Schwartz’s deletion of ὦ is not mandatory, since the quotation may be a reduced form of 71–72 with internal omission. The same quotation with the ὦ is in Et. Magn. 426,5–9 s.v. Ἐλέκτρα: ἡ παρ’ Ὀμήρω Λαοδίκη, διὰ τὸ πολυχρόνιον τῆς παρθενίας, οἷον ἄλεκτρος τις, ὡς Εὐριπίδης, ‘ὦ ... παρθένε μακρὸν δὴ μῆκος Ἠλέκτρα χρόνου’.

COLLATION NOTES: Yf with cross. |

KEYWORDS: etymology, of proper name | citation of Homer (with direct quotation)

**Or. 22.03** (rec exeg) **ῶ παρθένου μὲν τρεῖς:** <sup>1</sup>Ὀμηρος [Hom. Il. 10.145]: ‘Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα’. <sup>2</sup>Ἰφιγένειαν μὲν οὖν φησὶν τὴν Ἰφιάνασσαν παρ’ Ὀμήρω λεγομένην, Ἠλέκτραν δὲ τὴν Λαοδίκην ὑπὸ Ὀμήρου λεχθεῖσαν διὰ τὸ πολυχρόνιον ἴσως τῆς παρθενίας οἶον ἄλεκτρος τις οὔσα, <sup>3</sup>ὡς αὐτὸς φησὶν [72]: ‘ῶ} παρθένε μακρὸν δὴ μῆκος Ἠλέκτρα χρόνου’. —AaMnR<sup>a</sup>R<sup>b</sup>SSa

TRANSLATION: Homer (writes): ‘Chrysothemis and Laodice and Iphianassa’. He calls Iphigenia the Iphianassa spoken of in Homer, and Electra the Laodice who was mentioned by Homer, because of the long period, perhaps, of her virginity, as if she were an unbedded (a-lectr-) one; as he himself says (72): ‘Electra maiden for a great length of time’.

LEMMA: all (with ὦ Sa) except lemma ῶ παρθένου R<sup>b</sup> REF. SYMBOL: R<sup>b</sup>Sa POSITION: in block before play Aa, between sch. 25.09 and 25.10

APP. CRIT.: 1 ὄμηρος| καὶ ὄμηρος AaMnSa, perhaps R<sup>a</sup>, ἄς καὶ ὄμηρος λέγει R<sup>b</sup>om.S | first καὶ om. AaSa | 2 μὲν om. Sa, οὖν perhaps om. R<sup>a</sup> | φασὶ Aa | τὴν add. before παρ’ S | λεχθεῖσι R<sup>b</sup> | ἴσως| ἦδη Sa | οἶον om. MnSSa | ἄλεκτρα or ἀλέκτρα ambig. Mn | 3 ὡς αὐτός κτλ om. AaR<sup>a</sup>SSa | ὡς αὐτός| καὶ οὗτος R<sup>b</sup> | ὦ del. Schw. | δὴ| ἂν R<sup>b</sup> | χρόνον R<sup>b</sup>

APP. CRIT. 2: 1 ἰφιάνασσα R<sup>a</sup>, φιάνασσα Mn | 2 ἰγένειαν Aa | φησι Sa | λεγομένη Mn | ἠλέκτραν AaMn | 3 φησὶν R<sup>b</sup> |

PREVIOUS EDITIONS: Dind. II.41,7–11 app.

KEYWORDS: etymology, of proper name | citation of Homer (with direct quotation)

**Or. 22.04** (rec gloss) **⟨ῶ⟩: τῶ Ἀγαμέμνονι** —VAaAbCrMnPcPrRRfSSaYf<sup>2</sup>GuOxB<sup>3a</sup>C<sup>2</sup>

POSITION: s.l., except Ab in upper margin (above line 20)

APP. CRIT.: καὶ ὦτινι prep. CrOx, ὦτινι prep. AbPcPrC<sup>2</sup>, ἦγουν prep. Aa | τῶ om. AbPcPrR

**Or. 22.05** (plgn gloss) **⟨ῶ⟩: ἀφ’ οὗ τοῦ Ἀγαμέμνονος** —V<sup>3</sup>GZuY<sup>r</sup>

POSITION: s.l., except marg. V

APP. CRIT.: ἦγουν add. before τοῦ Zu | τοῦ om. V<sup>3</sup>, τοῦ ἀγαμ. om. G

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**Or. 22.06** (pllgn gloss) <ῥ>: τούτῳ —F<sup>2</sup>

POSITION: s.l.

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**Or. 22.07** (pllgn gloss) <παρθένου>: θυγατέρες —F<sup>2</sup>

POSITION: s.l.

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**Or. 22.08** (recThom gloss) <ἔφουμεν>: ἐγεννήθημεν —AaAbCrF<sup>2</sup>MnPcRSZ<sup>c</sup>ZaZb-ZlZuYf<sup>2</sup>Ox

POSITION: s.l., except marg. R

APP. CRIT.: καὶ prep. CrSOx |

APP. CRIT. 2: ἐγεννήθημεν Ab |

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**Or. 22.09** (tri metr) <ἔφουμεν>: long mark over upsilon —T

PREVIOUS EDITIONS: de Fav. 45

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**Or. 22.10** (rec gloss) <ἐκ μιᾶς>: ἦγουν ἀπὸ τῆς Κλυταιμνήστρας —V<sup>1</sup>AaAbPcPr

POSITION: s.l., except marg. Ab

APP. CRIT.: ἦτοι V | ἀπὸ om. AaAbPcPr

APP. CRIT. 2: κληταιμ- Ab |

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**Or. 22.11** (rec gloss) <μιᾶς>: ἐκ Κλυταιμνήστρας —MnS

POSITION: s.l.

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**Or. 22.12** (pllgn gloss) <ἐκ μιᾶς>: μητρὸς ἀνοσιωτάτης —Yf<sup>2</sup>

POSITION: s.l.

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**Or. 22.13** (pllgn gloss) <μιᾶς>: μητρὸς δηλονότι —CrOxZl

POSITION: s.l.

APP. CRIT.: δηλ. om. Zl

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**Or. 22.14** (pllgn gloss) <μιᾶς>: γυναικὸς —F<sup>2</sup>

POSITION: s.l.

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**Or. 23.01** (pllgn exec) οὗτος ὁ ποιητὴς τρεῖς λέγει θυγατέρας γεννηθῆναι τῷ Ἀγαμέμνονι, ὁ δὲ Σοφοκλῆς ἐν τῷ δευτέρῳ δράματι [Soph. El. 157] τέσσαρας μετὰ τῆς Ἰφιανάσσης. —Gu

TRANSLATION: This poet says that three daughters were born to Agamemnon, but Sophocles in the second play (of the triad, *Electra*) says four, including Iphianassa (along with the three named in Euripides).

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.41,12–14

KEYWORDS: citation of literature other than Homer | Sophocles

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**Or. 23.02** (rec exeg) <Χρυσόθεμις>: τὴν μὲν Χρυσόθεμιν ἤρπασεν ὁ Ἀπόλλων, τὴν δὲ Ἴφιγένειαν ἔθυσαν τῇ Ἀρτέμιδι κατὰ τὸν χρησμόν τὸν δοθέντα τοῖς Ἕλλησιν. —AaPcPrR<sup>b</sup>

REF. SYMBOL: AaR<sup>b</sup> POSITION: preposed to this in R is R<sup>b1</sup> version of sch. 25.04; s.l. Pr; between sch. 4.02 and 5.01 Pc

APP. CRIT.: ἤρπασεν R<sup>b</sup> | ὁ om. AaPr | τῇ δὲ ἰφιγένεια Aa | ἔθυσαν om. Pr | first τὸν om. PcR<sup>b</sup>

APP. CRIT. 2: ἔθυσαν R<sup>b</sup>, ἔθισ() Aa |

KEYWORDS: mythography

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**Or. 23.03** (pllgn exeg) <Χρυσόθεμις>: καὶ Ὅμηρος [Hom. Il. 10.145]: Ἐχρυσόθεμις καὶ Λαοδίκη καὶ Ἴφιάνασσα —Gu

POSITION: s.l.

KEYWORDS: citation of Homer (with direct quotation)

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**Or. 23.04** (pllgn metr) <Χρυσόθεμις>: δάκτυλος —Gu

TRANSLATION: A dactyl (that is, in the three-syllable first foot of the verse).

POSITION: s.l.

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**Or. 23.05** (rec artGloss) <Χρυσόθεμις>: ἡ —CrF<sup>2</sup>MnSOx

POSITION: s.l.

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**Or. 23.06** (pllgn exeg) <Ἴφιγένειά τε Ἡλέκτρα τ'>: Ἴφιάνασσα καὶ ἡ Λαοδίκη —Y<sup>r</sup>

POSITION: s.l.

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**Or. 23.07** (rec exeg) <Ἴφιγένειά>: τὴν Ἴφιάνασσαν —O

POSITION: s.l.

COMMENT: The accusative here because the name is extracted without adjustment from a sentence like that in sch. 22.02 Ἴφιγένειαν τὴν Ἴφιάνασσαν καλεῖ.

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**Or. 23.08** (rec exeg) <Ἴφιγένειά>: ἡ πρὶν Ἴφιάνασσα —VZu

POSITION: s.l. (misplaced over ἠλέκτρα V)

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**Or. 23.09** (p1lgn exeg) <Ἰφιγένειά>: αὕτη ἐν τῇ Αὐλίδι τῇ Ἀρτέμιδι τέθυται τὰς πνοὰς ἐπισχούσῃ τοῖς Ἕλλησιν ὅτε κατὰ τῶν Τρώων ἀνάγεσθαι ἔμελλον εἰς ἄμυναν τῆς ἀρπαγῆς τῆς Ἑλένης. —Zm

TRANSLATION: This figure (Iphigeneia) was sacrificed in Aulis to Artemis because she held back the winds for the Greeks when they were about to sail against the Trojans to avenge the kidnapping of Helen.

REF. SYMBOL: Zm POSITION: marg.

KEYWORDS: mythography

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**Or. 23.10** (rec artGloss) <Ἰφιγένειά>: ἡ —CrF<sup>2</sup>MnOx

POSITION: s.l.

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**Or. 23.11** (p1lgn gloss) <first τ'>: καὶ —Zl

POSITION: s.l.

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**Or. 23.12** (rec exeg) <Ἡλέκτρα>: παρὰ τὸ ἄλεκτρον αὐτὴν εἶναι διὰ τὸ πολυχρόνιον τῆς παρθενίας —O

POSITION: s.l.

COLLATION NOTES: πολυχρ[όνιον], with final letters lost in margin. |

KEYWORDS: etymology, of proper name

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**Or. 23.13** (rec exeg) <Ἡλέκτρα>: τὴν ἀλλαχοῦ Λαοδίκην —O

POSITION: s.l.

COMMENT: For the accusative, see comment on sch. 23.07.

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**Or. 23.14** (p1lgn exeg) <Ἡλέκτρα>: ἡ πρὶν Λαοδίκη —V<sup>3</sup>ZuB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: ἡ πρὶν| ἡ B<sup>3a</sup>, ἡ V<sup>3</sup> (adding to misplaced 23.08)

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**Or. 23.15** (p1lgn exeg) <Ἡλέκτρα>: Ἱστοροῦσι τινὲς ὡς Ἡλέκτρα πρῶτον μὲν ἐκαλεῖτο Ἰφιάνασσα, διὰ δὲ τὸ παραταθῆναι εἰς μακρὸν τὸν τῆς παρθενίας αὐτῆς καιρὸν καὶ ἄνανδρον μεῖναι μέχρι πολλοῦ, οὕτως ἐκλήθη, <sup>2</sup>ὡς ἔστι συμβαλεῖν τοῦτο ἀπὸ τῆς ἔτυμολογίας τοῦ ὀνόματος: <sup>3</sup>ἀπὸ γὰρ τοῦ  $\bar{\alpha}$  στερητικῆς μορίου [καὶ] τοῦ λέκτρον ἡ κοίτη. —Gu

TRANSLATION: Some report that Electra was at first called Iphianassa, but because the period of her maidenhood was long drawn out and she remained without a husband for a long time she was called thus, as this can be inferred from the etymology of the name. For (it is formed) from the alpha-privative particle and 'lektron' meaning 'marriage-bed'.

APP. CRIT.: 3 καὶ lost to cut margin |

PREVIOUS EDITIONS: Dind. II.41,14–19

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**Or. 23.16** (rec artGloss) <Ἠλέκτρα>: ἦ —CrF<sup>2</sup>MnOxYf<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

**Or. 23.17** (pllgn gloss) <second τ'>: καὶ —Yf<sup>2</sup>

POSITION: s.l.

**Or. 24.01** (vet exeg) ἄρσῃν τ' Ὀρέστῃς: τὸ ἄρσῃν Ὀμηρικῶς, ὡς τὸ [Hom. Od. 1.1] 'ἄνδρα μοι ἔννεπε Μοῦσα'. —MOVCAaMnRS

TRANSLATION: The word 'arsēn' ('male') is used in Homeric fashion, as (seen in) the phrase 'Muse, speak of the man'.

LEMMA: C(ὀρέστην), Aa ([ἄρ(?)])ση τ' ὀρέστην) POSITION: marg. MR, intermarg. C, s.l. VS; in block before play Aa

APP. CRIT.: τὸ ἄρσῃν om. V | ἄρσῃν τ' M | τὸ| τὸν C

APP. CRIT. 2: ἔνεπε MVMn |

PREVIOUS EDITIONS: Schw. I.100,3–4

COMMENT: This note seems to allude to the discussions of the sense of ἄνδρα in Od. 1.1 (whether it should be taken as 'brave' or 'man (= male rather than female)').

**Or. 24.02** (pllgn gloss) <ἄρσῃν>: ἀνήρ —F<sup>2</sup>

POSITION: s.l.

**Or. 24.03** (rec gram) <ἄρσῃν>: Αἰολικῶς —Rf<sup>2</sup>

POSITION: s.l.

APP. CRIT.: αἰολικ(ο) Rf<sup>2</sup>, which could alternatively be αἰολικόν (but see next) |**Or. 24.04** (pllgn gram) <ἄρσῃν>: ἄρσῃν μὲν κοινὸν ἄρσῃν δὲ Αἰολικῶς τροπή τοῦ ρ εἰς ὦς τὸ πυρρὸς πυρσὸς καὶ θαρρῶ θαρσὸς. —Zu

REF. SYMBOL: Zu

COMMENT: This and the previous note reflect a strange view (or confusion). The standard doctrine is that -ρρ- forms are Attic vs. the common -ρσ- forms (e.g. Etym. Gud. s.v. θαρρήσαι, Thom. Mag., Ecl. vocum att. s.v. θαρρῶ). The shift of rho to sigma is nowhere else (to my current knowledge) described as Aeolic.

**Or. 24.05** (rec artGloss) <ἄρσῃν>: ὁ —Yf<sup>2</sup>

POSITION: s.l.

**Or. 24.06** (pllgn gloss) <τ'>: καὶ —Yf<sup>2</sup>

POSITION: s.l.

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**Or. 24.07** (plgn artGloss) (Ὁρέστης): ὁ —F<sup>2</sup>

POSITION: s.l.

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**Or. 24.08** (rec gloss) (μητρός): ἀπό μιᾶς —Sa

POSITION: s.l.

---

**Or. 24.09** (plgn gloss) (μητρός): ἀπό —Gu

POSITION: s.l.

---

**Or. 24.10** (plgn gloss) (μητρός): ἤγουν τῆς Κλυταιμνήστρας —Zu

POSITION: s.l.

---

**Or. 24.11** (plgn artGloss) (μητρός): τῆς —F<sup>2</sup>

POSITION: s.l.

---

**Or. 24.12** (plgn exeg) (ἀνοσιωτάτης): διὰ τὴν μοιχείαν καὶ τὸν φόνον —Y<sup>2</sup>

POSITION: s.l.

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**Or. 24.13** (rec gloss) (ἀνοσιωτάτης): μιαρωτάτης —AaAbMnPcPrSYF<sup>2</sup>

POSITION: s.l.

APP. CRIT.: -τάτην S

PREVIOUS EDITIONS: Dind. II.41,20

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**Or. 24.14** (moschThom gloss) (ἀνοσιωτάτης): ἀδικωτάτης —XXaXbYYfGGrZZaZb-ZlZmT\*CrZcOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | -ώτατος a.c. Y

PREVIOUS EDITIONS: Dind. II.41,20

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**Or. 24.15** (plgn gloss) (ἀνοσιωτάτης): τῆς ἀδίκου —F<sup>2</sup>

POSITION: s.l.

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**Or. 25.01 (25–26)** (plgn paraphr) ἦτις ἀπέκτεινεν τὸν πόσιν καὶ τὸν ἄνδρα τὸν ἑαυτῆς δηλόνοτι τῷ ἀπείρω περιβαλοῦσα ὑφάσματι. —C<sup>2</sup>

POSITION: s.l.

APP. CRIT. 2: ἑαυτῆς C<sup>2</sup> |

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**Or. 25.02** (rec gloss) <ῆ>: ἥτις ἡ Κλυταιμνήστρα —VAaMnRfB<sup>3a</sup>ZI

POSITION: s.l.

APP. CRIT.: ῆτις] ἦγουν Aa, om. MnRfB<sup>3a</sup>

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**Or. 25.03** (rec gloss) <ῆ>: καὶ ἥτις —CrMnPcSGOxYf<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ om. GPcYf<sup>2</sup>

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**Or. 25.04** (pllgn gloss) <ῆ>: ἡ μήτηρ —F<sup>2</sup>

POSITION: s.l.

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**Or. 25.05** (rec gloss) <πόσιν>: τὸν αὐτῆς —F<sup>2</sup>RS

POSITION: marg. R, s.l. F<sup>2</sup>S

APP. CRIT.: παῖδα add. S

COLLATION NOTES: F<sup>2</sup> obscure. |

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**Or. 25.06** (rec gloss) <πόσιν>: τὸν ἄνδρα αὐτῆς —Ab<sup>2</sup>CrPcPrROx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx, ἦτοι prep. Ab<sup>2</sup> | αὐτῆς om. CrROx

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**Or. 25.07** (thom gloss) <πόσιν>: ἄνδρα —ZZaZbZlZmTGU

POSITION: s.l.

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**Or. 25.08** (rec artGloss) <πόσιν>: τὸν —Yf<sup>2</sup>

POSITION: s.l.

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**Or. 25.09** (vet exeg) ἀπείρω περιβαλοῦσ' ὑφάσματι: ἡ γὰρ Κλυταιμνήστρα χιτῶνα ὕφανεν οὔτε ταῖς χερσίν οὔτε τῇ κεφαλῇ ἔκδυσιν ἔχοντα, <sup>2</sup>ὅπως μὴ Ἀγαμέμνων ἀμύνασθαι δύναίτο τοὺς φονεύοντας. —MBVCAaR<sup>b1</sup>R<sup>b2</sup>RfRwS

TRANSLATION: For Clytemnestra wove a chiton that had no opening either for the hands or for the head, so that Agamemnon would be unable to ward off his killers.

LEMMA: MC, ἀπείρω περιβαλοῦσα R<sup>b2</sup>, ἡ πόσιν ἀπείρω BVAArI(ῆ VAaRI), ἡ δὲ πόσιν ἀπείρω S, ω πόσιν ἀπείρω Rw (ω sic Rw<sup>f</sup> REF. SYMBOL: MBVR<sup>b2</sup>Rf POSITION: marg. M; R<sup>b1</sup> preposed to sch. 23.02, with a ref. to 23; R<sup>b2</sup> in the normal sequence; follows 25.10 S; follows sch. 28.13 Rw; follows 22.03 Aa, in block before play

APP. CRIT.: 1 γὰρ] δὲ AaR<sup>b1</sup>S | ὕφανεν] τὸν ἀγαμέμνονα ἐνέδυσεν V | ταῖς χερσίν] τὴν σχέσιν R<sup>b1</sup> | οὔτε τῇ] ἡ R<sup>b2</sup> | ἔχοντα ἔκδυσιν transp. R<sup>b2</sup> | 2 μὴ ἀγαμ. ἀμύν.] ὁ ἀγαμέμνων ἐνδυσάμενος τοῦτον μὴ ὄραν μὴτ' ἀμύν. AaR<sup>b1</sup>S (ὁ om. R, ἐκδυσ- R) | ἀγαμ. μὴ transp. V | δύναίτο] Schw., δύναται MCAaR<sup>b1</sup>R<sup>b2</sup>S, δύνητο V, δύνηται BRfRw | φονευτάς AaR<sup>b1</sup>S

APP. CRIT. 2: 1 κλυτεμν- M |

**Or. 25.10** (vet exeg) **καὶ ἄλλως**: ἴαντι τοῦ χιτῶνι. ἴἄπειρον ὁ οὐκ ἦν περᾶσαι χερσὶν ἢ κεφαλῇ, ὥσπερ ἄπειρον δίκτυόν φασιν. ἴκαὶ Αἰσχύλος δέ φησιν [Aesch. fr. 365 Radt]: ἴἀμήχανον τέχνημα καὶ δυσέκδυτον. ἴκαλῶς δὲ τὸ πόσιν· εἰ γὰρ εἶπε τὸν ἐμὸν πατέρα, δι' ἑαυτὴν ἐδόκει ἄν κατηγορεῖν τῆς μητρός. —MCAaR<sup>a</sup>R<sup>b</sup>R<sup>f</sup>RwS, partial BVR<sup>f</sup>

TRANSLATION: (Woven garment) meaning chiton. 'Apeiros' meaning that which it was impossible to pass through with hands or head, as people speak of a (fishing or hunting) net as 'apeiros'. And Aeschylus too says 'an artful device impossible to deal with and hard to get out of'. Well-chosen here the word husband ('posin'): for if she had said 'my father' she would have seemed to accuse her mother on her own behalf.

LEMMA: MC(om. καί)R<sup>b</sup>(add. ἢ πόσιν ἀπείρω), ἢ πόσιν ἀπείρω AaS POSITION: marg. M; cont. from prev. BR<sup>f</sup>Rw(add. δέ); R<sup>f</sup> later in block, in disordered series, between sch. 21.02 and 28.02; between 24.01 and 22.03 Aa, in block before play

APP. CRIT.: 1–2 ἀντι ... φασιν om. BVR<sup>f</sup> | 1 ἀντι τοῦ χιτῶνι om. AaR<sup>a</sup>R<sup>b</sup>R<sup>f</sup>RwS; ἀντι τοῦ om. Rw | τοῦ om. C | 2 ἄπειρος S, ἀπείρω Rw (ἀπείρω conj. Schw.) | ὅ] ῥ CRw, ὡς M | ἦν] ἔστι Rw | διαπερᾶσαι] πέρας MCRw | ἦ add. before χερσὶν R<sup>a</sup>R<sup>b</sup>R<sup>f</sup>S | ὥσπερ ... φασιν om. R<sup>f</sup> | 3 καὶ αἰσχύλος ... δυσέκλυτον here V, transp. to end others except om. R<sup>f</sup> | first καὶ om. MCR<sup>f</sup> | δέ om. AaR<sup>b</sup>S | τέχνημα Rw (conj. Nauck TGF ed. I, p. 87 on Aesch. fr. 365), τεύχημα MBVCR<sup>f</sup>, εὐτύχημα AaR<sup>a</sup>R<sup>b</sup>S | second καὶ om. AaR<sup>a</sup>R<sup>b</sup>S | δυσέκδυτον Nauck (TGF ed. I, Addenda, p. XIV) and Dind. (cf. ἐκδυσιν in prev.), δυσέκλυτον all except δυσέκβλητον Rw | 4 τὸ] εἶπε ἢ BV, εἶπεν ἢ R<sup>f</sup>, om. R<sup>f</sup> | πόσιν] ποίησιν C | εἰ] οὐ Aa | γὰρ] δέ R<sup>b</sup> | τὸν om. R<sup>f</sup> | δι' ἑαυτὴν transp. after ἄν V, om. R<sup>f</sup> | ἔδοξεν V | ἄν V, om. others | τῆς μητρός] τοῦ πατρός S |

APP. CRIT. 2: 2 διαπερᾶσαι R<sup>f</sup>S | κεφαλῇ Aa | 3 εὐτύχοιμα R<sup>b</sup> | 4 καλαλῶς S | εἶπεν M |

PREVIOUS EDITIONS: Schw. I.100,8–12; Dind. II.42,3–7

COMMENT: Compare Joannes Philoponus, in Aristot. Physic., CAG 16:390,19–21 ὥσπερ καὶ τὸν κύκλον ἀπείρον φαμεν τῷ μὴ ἔχειν πέρατα, καὶ 'χιτῶνα ἀπείρον' φασὶ τὸν μὴ ἔχοντα διαίρειν, ἢ πόσιν ἀπείρω περιβαλοῦσ' ὑφάσματι'; Et. Magn. 120,445–50 s.v. ἀπειρος: ὁ μὲν ἀμαθής, παρὰ τὸ μὴ ἔχειν πείραν· ὁ δὲ μέγας, παρὰ τὸ μὴ ἔχειν πέρας, ἀπείρος καὶ ἀπειρος. λέγει δὲ Ὑλως, ὅτι σημαίνει χιτῶνα διέξοδον μὴ ἔχοντα, ὡς παρὰ Σοφοκλεῖ ἐν Πολυξένη, 'χιτῶν σ' ἀπείρος ἐνδυτήριος κακῶν', καὶ παρ' Εὐριπίδῃ ἐν Ὀρέστῃ, 'ἢ πόσιν ἀπείρω περιβαλοῦσ' ὑφάσματι'.

KEYWORDS: citation of literature other than Homer (with direct quotation) | Aeschylus

**Or. 25.11** (rec exeg) **(ἀπείρω)**: διὰ τὸ μήτε ταῖς χερσὶ μήτε τῇ κεφαλῇ ἐκδυσιν ἔχειν, ῥ πέρας οὐκ ἦν —Pr

APP. CRIT.: ταῖς] τοῖς Pr

**Or. 25.12** (pllg exeg) **(ἀπείρω)**: διὰ τὸ μήτε ταῖς χερσὶ μήτε τῇ κεφαλῇ ἐκδυσιν ἔχειν ὡς παρ' Αἰσχύλω —Y<sup>r</sup>

POSITION: s.l.

**Or. 25.13** (thom exeg) **(ἀπείρω)**: μὴ ἔχοντι διεξόδους κεφαλῆς καὶ χειρῶν —ZZaZb-ZlZmTGu

TRANSLATION: ('Apeirōi', 'limitless', here means) 'not having openings for the head and arms'.

POSITION: s.l.

APP. CRIT.: διεξ. ἔχοντι transp. Gu | διέξοδον T

PREVIOUS EDITIONS: Dind. II.41,22–23

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**Or. 25.14** (rec gloss) <ἀπείρω>: μὴ ἔχοντι πέρασ —OvAb<sup>2</sup>KPcPrRSB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: τῶ prep. V | κε(φα)λῆς καὶ χειρῶν add. K |

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**Or. 25.15** (rec gloss) <ἀπείρω>: τῶ ἀτραχηλώτῳ —VY<sup>r</sup>, app. F

POSITION: s.l.

APP. CRIT.: τῶ om. Y<sup>r</sup> | ἀτραχηλώτῳ Y<sup>r</sup>, app. p.c. F, ἀτραχῶτ() app. V, ἀτραχηλώτῳ app. a.c. F

COMMENT: For ἀτράχηλος in this context cf. ps.-Apollodorus, Bibl. epit. 6.23a: Ἀγαμέμνων δὲ καταντήσας εἰς Μυκῆνας μετὰ Κασάνδρας ἀναίρειται ὑπὸ Αἰγίσθου καὶ Κλυταίμνηστρας· δίδωσι γὰρ αὐτῶ χιτῶνα ἄχειρα καὶ ἀτράχηλον, καὶ τοῦτον ἐνδυόμενος φονεύεται, καὶ βασιλεύει Μυκηνῶν Αἰγίσθος· κτείνουσι δὲ καὶ Κασάνδραν. Perhaps ἀτραχηλώτῳ is a corruption of ἀτράχηλος, since it is not a likely formation: this unattested word ('not provided with a neck-hole?') would imply a unattested verb \*ἀτραχηλέω.

KEYWORDS: rare word

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**Or. 25.16** (recMosch gloss) <ἀπείρω>: κυκλοτερεῖ —SaXXaXbT<sup>a</sup>YyfGGrZcAa<sup>3</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.41,22

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**Or. 25.17** (rec gloss) <ἀπείρω>: ἀδιεξιτήτῳ —Rf

POSITION: s.l.

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**Or. 25.18** (pllgn paraphr) <ἀπείρω>: ἀπεράστῳ, πέρασ καὶ διέξοδον μὴ ἔχοντι —Yf<sup>2</sup>

POSITION: s.l.

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**Or. 25.19** (rec gloss) <ἀπείρω>: ἀδιεξοδεύτῳ —RwGu

POSITION: s.l.

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**Or. 25.20** (pllgn gloss) <ἀπείρω>: ἀπεράτῳ —Zu

POSITION: s.l.

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**Or. 25.21** (pllgn gloss) <ἀπείρω>: ἀτρυπήτῳ —L<sup>2</sup>Zu

POSITION: s.l.

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**Or. 25.22** (rec exeg) <ἀπίρφ>: τροπική λ(έξις): ἀπεράντω, ἀπλέτω —Pr

POSITION: marg.

APP. CRIT.: very faint, abbrev. obscure; cannot rule out τροπική (or -ώς with incorrect accent?)  
λ(έγεται)

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**Or. 25.23** (rec gloss) <περιβαλοῦσ'>: σκεπάσασ' —Ab

POSITION: s.l.

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**Or. 25.24** (rec Thom gloss) <περιβαλοῦσ'>: ἐνδύσασα —AaCrL<sup>2</sup>PcPrRRwZZmZuTGu-  
GOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | τὸ ἰμάτιον add. Pr, ἰμάτιον add. Pc |

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**Or. 25.25** (thom gloss) <περιβαλοῦσ'>: περικαλύψασα —ZmTGu

POSITION: s.l.

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**Or. 25.26** (plgn gloss) <περιβαλοῦσ'>: app. περιδιδοῦσα —F<sup>2</sup>

POSITION: s.l.

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**Or. 25.27** (plgn gram) <περιβαλοῦσ'>: ὡς τὸ περιβαλε τὸν ἅγιον τοῖς δεσμοῖς —Gu

POSITION: s.l.

COMMENT: No parallel for this phrase in TLG texts.

COLLATION NOTES: Cross prefixed Gu. |

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**Or. 25.28** (rec gloss) <ύφάσματι>: ἐνδύματι —VAb<sup>2</sup>CrMnSOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrSOx |

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**Or. 25.29** (rec Thom gloss) <ύφάσματι>: χιτῶνι —VF<sup>2</sup>SaZZaZlZmZbZuGuYf<sup>2</sup>

POSITION: s.l. (misplaced above 24 ἀνοσιωτάτης Sa)

COLLATION NOTES: Cross prefixed Gu. |

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**Or. 25.30** (rec gloss) <ύφάσματι>: πετάσματι —S

POSITION: s.l.

APP. CRIT.: πέπασμα (sic) S, corr. Mastr.

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**Or. 25.31** (mosch gloss) <ύφάσματι>: ἰματίω —XXaXbT<sup>+</sup>YYfGGrZcAa

POSITION: s.l.

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**Or. 25.32** (rec exeg) **ὑφάσματος**: περιβολ(ῆ)· τὸ ἰμάτιον καὶ περιβολή —Pr

POSITION: s.l.

APP. CRIT.: περιβολ() Pr

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**Or. 25.33** (plgn gram) **ὑφάσματος**: ὑφασμα τὸ ὑφανθέν —Zm

POSITION: marg.

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**Or. 26.01 (26–27)** (rec rhet) τὸ παρὰ τοῖς ῥήτορσιν λεγόμενον παράλειψις καὶ παρασιώπησις —Sa

TRANSLATION: The (schema) called among the rhetors ‘paraleipsis’ (leaving out, omission) or ‘parasiōpēsis’ (refraining from stating).

POSITION: marg.

APP. CRIT. 2: παράληψις Sa

KEYWORDS: παράλειψις | παρασιώπησις

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**Or. 26.02** (rec exeg) **ἔκτεινεν**: ἐφονεύθη ὁ Ἀγαμέμνων ὡς [3–4 letters] βουῖς ἐπὶ φάτνης —Mn

POSITION: in lower margin of fol. 10 (Or. 30–41)

APP. CRIT.: damage, perhaps either ἦγετ() or ὄμηρ(ος), but neither seems fully compatible with the traces

COMMENT: Cf. Od. 4.535, 11.411, ὡς τίς τε κατέκτανε βουῖν ἐπὶ φάτνη. In later Greek the genitive is common in the phrase βουῖς ἐπὶ φάτνης.

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**Or. 26.03** (rec gloss) **ἔκτεινεν**: καὶ ἐφόνευσεν —AaCrF<sup>2</sup>MnOxY

POSITION: s.l., except marg. Y

APP. CRIT.: καὶ om. F<sup>2</sup>Y |

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**Or. 26.04** (mosch paraphr) **ὧν δ’ ἕκατι**: ἦγουν ὧν χάριν ἔκτεινε δηλονότι, οὐ καλὸν ἐστὶν ἐμοὶ λέγειν παρθένω οὔση —XaXbT<sup>+</sup>YYfGGr

LEMMA: T POSITION: s.l., except T

APP. CRIT.: ἦγουν and δηλονότι and ἐστὶν om. G

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**Or. 26.05** (plgn exeg) <sup>1</sup>ὧν δὲ τρόπων χάριν ἐφόνευσε τοῦτον οὐ καλὸν καὶ οὐ σεμνὸν πράγμα ὑπάρχει λέγειν ἐμοὶ τῇ παρθένω. <sup>2</sup>ἔω τοῦτο ἄλεκτον ἐν τῷ κοινῷ ὥστε σκοπεῖν καὶ νοεῖν τοῦτο. <sup>3</sup>πάντες γὰρ ἐγίνωσκον τὴν μοιχείαν. —Y<sup>2</sup>Yf

TRANSLATION: ‘And to say because of what traits (of her behavior) she murdered this man is a thing not decent and not dignified for me, a virgin. I leave this detail unspoken in public, for people to consider and identify this.’ (She says this) because everyone knew of the adultery.

POSITION: marg. Y<sup>2</sup>

COLLATION NOTES: Yf with cross. |

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**Or. 26.06** (rec gloss) <ᾤν δ' ἔκατι>: ἐφονεύθη —Rw

POSITION: s.l.

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**Or. 26.07** (pllgn gloss) <ᾤν δ' ἔκατι>: ἐφόνευσεν ἐκεῖνον —V<sup>3</sup>

POSITION: s.l.

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**Or. 26.08** (thom gloss) <ᾤν δ' ἔκατι>: ἔκτεινε —ZbZlZmT

POSITION: s.l.

APP. CRIT.: -εν Zm

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**Or. 26.09** (pllgn gloss) <ᾤν δ' ἔκατι>: ἔκτεινε τοῦτον —Zu

POSITION: s.l.

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**Or. 26.10** (rec gloss) <ᾤν δ' ἔκατι>: ἐγένεγε —R

POSITION: s.l.

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**Or. 26.11** (rec gloss) <ᾤν δ' ἔκατι>: γέγονε ταῦτα —CrMnSOx

POSITION: s.l.

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**Or. 26.12** (rec gloss) <ᾤν δ' ἔκατι>: χάριν τίνος —Sa

POSITION: s.l.

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**Or. 26.13** (rec gloss) <ᾤν>: τίνων —VF

POSITION: s.l.

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**Or. 26.14** (pllgn gloss) <ᾤν>: ἀνθ' —B<sup>3a</sup>

POSITION: s.l.

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**Or. 26.15** (pllgn gloss) <ᾤν>: καὶ ᾤντινων —CrOx

POSITION: s.l.

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**Or. 26.16** (recThom gloss) <ἔκατι>: ἔνεκα —VAaPcPrZZa

POSITION: s.l.

APP. CRIT.: ἔνεκεν AbPcZZa

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**Or. 26.17** (recThom gloss) <ἔκατι>: χάριτι —VAaF<sup>2</sup>MnRwSCrOxZZbZlZmTzcB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: και prep. CrSOx

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**Or. 26.18** (rec gloss) <παρθένου>: ἐμὲ οὔσαν —AaMnPcRS

POSITION: s.l.

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**Or. 26.19** (rec gloss) <παρθένω>: λείπει ἐμοὶ ὡς οὔση —PrB<sup>3a</sup>

LEMMA: παρθένω s.l. Pr, παρθένω\* B<sup>3a</sup> POSITION: s.l.

APP. CRIT.: οὔση ἐμοὶ transp. B<sup>3a</sup>

KEYWORDS: λείπει

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**Or. 26.20** (rec gloss) <παρθένω>: ἐμοὶ —V<sup>3</sup>Rw

POSITION: s.l.

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**Or. 26.21** (rec gloss) <παρθένω>: οὔση ἐμοὶ παρθέν() —Sa

POSITION: s.l.

APP. CRIT.: οὔσαν Sa

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**Or. 26.22** (thom exec) <παρθένου>: οὐ γὰρ προσήκει παρθένους μοιχείας καὶ μισμαμάτων ἀνόμων μεμνησθαι. —ZZaZbZlZmTGu

TRANSLATION: For it is not proper for maidens to mention adultery and unlawful acts of impurity.

POSITION: s.l., except T

APP. CRIT. 2: παρθένους] θένους Za

PREVIOUS EDITIONS: Dind. II.42,8–9

COLLATION NOTES: Zm does not omit ἀνόμων (contra Günther). |

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**Or. 26.23** (pllgn gloss) <λέγειν>: ὑπάρχει —B<sup>3a</sup>YfZu

POSITION: s.l.

APP. CRIT.: οὐ καλὸν prep. B<sup>3a</sup>

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**Or. 26.24** (pllgn gloss) <λέγειν>: ὀνομάζειν —F<sup>2</sup>

POSITION: s.l.

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**Or. 27.01** (pllgn gloss) <οὐ καλόν>: οὐκ ἐπαινετὸν —F<sup>2</sup>

POSITION: s.l.

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**Or. 27.02** (pllgn gloss) <καλόν>: σεμνὸν —Yf<sup>2</sup>

POSITION: s.l.

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**Or. 27.03** (thom gloss) <καλόν>: ἐστί —ZZbZlZmT

POSITION: s.l.

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**Or. 27.04** (rec gloss) <έῶ>: καταλιμπάνω —AaAb<sup>2</sup>CrPcPrOx

POSITION: s.l.

APP. CRIT.: καί prep. CrOx

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**Or. 27.05** (thom gloss) <έῶ>: ἀφίημι —ZZaZbZlTGUG

POSITION: s.l.

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**Or. 27.06** (pllgn gloss) <έῶ>: σιγῶ —F<sup>2</sup>

POSITION: s.l.

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**Or. 27.07** (recMoschThom gloss) <άσαφές>: ἄδηλον —VPrXXaXbGrZbZlZmZuT<sup>3</sup>YB<sup>3a</sup>

POSITION: s.l. except marg. B<sup>3a</sup>

PREVIOUS EDITIONS: Dind. II.42,9

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**Or. 27.08** (pllgn gloss) <άσαφές>: ἄρρητον —V<sup>3</sup>Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.42,10

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**Or. 27.09** (rec rhet) <άσαφές>: κατὰ παράλειψιν ἀγνώριστον καὶ κατὰ παρασιώπησιν —Mn

POSITION: s.l.

APP. CRIT.: παράληψιν Mn

KEYWORDS: παράλειψις | παρασιώπησις

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**Or. 27.10** (rec gloss) <άσαφές>: καὶ ἄγνωστον —SCrOx

POSITION: s.l.

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**Or. 27.11** (thom gloss) <άσαφές>: σκοτεινόν —ZZaZbZlZmTGUG

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.42,9

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**Or. 27.12** (thom gloss) <άσαφές>: ἀνόητον —ZbZlZm

POSITION: s.l.



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**Or. 27.13** (pllgn gloss) <ἀσαφές>: ἀνεκδιήγητον —Aa

POSITION: s.l.

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**Or. 27.14** (pllgn gloss) <ἀσαφές>: ἀνερμήνευτον —B<sup>3a</sup>

POSITION: s.l.

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**Or. 27.15** (rec gloss) <ἐν κοινῷ σκοπεῖν>: ἐν τῷ μέσω σκοπεῖσθαι —V<sup>3</sup> Sa

POSITION: s.l.

APP. CRIT.: σκοπεῖσθαι om. V<sup>3</sup>

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**Or. 27.16** (rec exeg) <ἐν κοινῷ σκοπεῖν>: παρὰ τοῖς κοινοῖς ὥστε καὶ σκοπεῖσθαι —Pr

POSITION: s.l.

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**Or. 27.17** (pllgn gloss) <κοινῷ>: ἦγουν τῷ λαῷ —Zu

POSITION: s.l.

---

**Or. 27.18** (pllgn gloss) <κοινῷ>: δῆμω —Gu

POSITION: s.l.

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**Or. 27.19** (rec artGloss) <κοινῷ>: τῷ —S

POSITION: s.l.

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**Or. 27.20** (recMosch gloss) <σκοπεῖν>: ὥστε —MnSXXbT<sup>+</sup>GGuYf<sup>2</sup>V<sup>3</sup>CrF<sup>2</sup>L<sup>2</sup>OxB<sup>3a</sup>

POSITION: s.l., and also repeated in marg. B<sup>3a</sup>

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**Or. 27.21** (rec gloss) <σκοπεῖν>: νοεῖν —SYF<sup>2</sup>

POSITION: s.l.

COLLATION NOTES: καὶ prep. S |

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**Or. 27.22** (mosch gloss) <σκοπεῖν>: σκοπεῖσθαι —XXaXbYfGrZc

POSITION: s.l.

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**Or. 27.23** (tri gloss) <σκοπεῖν>: λογιζεσθαι —T

POSITION: s.l., cont. 27.20 (ὥστε)

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**Or. 27.24** (pllgn gloss) <σκοπεῖν>: γνωρίζειν —V<sup>3</sup>

**Or. 27.25** (plgn gloss) <σκοπεῖν> λέγειν —F<sup>2</sup>Zu

POSITION: s.l.; cont. 27.20 (ὥστε) F<sup>2</sup>

APP. CRIT.: ὥστε om. F<sup>2</sup>

**Or. 27.26** (plgn gloss) <σκοπεῖν> τηρεῖν —Zl

POSITION: s.l.

**Or. 28.01** (plgn rhet) προδιόρθωσις —ZmGu

POSITION: marg. Zm; above 29 πείθει Gu

KEYWORDS: προδιόρθωσις

**Or. 28.02** (vet exeg) Φοῖβου δ' ἀδικίαν μὲν: <sup>1</sup>ἐν ἧθει ταῦτα· <sup>2</sup>φησὶ μὲν γὰρ οὐ κατηγορήσειν τοῦ θεοῦ, <sup>3</sup>ὅμως γε μὴν ὕστερον ὑπερπαθήσασα καταβοᾷ τοῦ Ἀπόλλωνος <sup>4</sup>καὶ δι' ὧν ἐδόκει μὴ κατὰ τοῦ Ἀπόλλωνος λέγειν, διὰ τούτων ἐλέγχεται αὐτοῦ κατηγοροῦσα. —MBVCR<sup>a</sup>R<sup>b</sup>R<sup>f</sup>R<sup>h</sup>S

TRANSLATION: These words she says ironically. For she says she will not accuse the god, but nevertheless later on becoming very distressed she decries Apollo, and through the very words in which she seemed not to speak against Apollo she is proven to be accusing him.

LEMMA: MBCR<sup>a</sup>(μὲν om.)R<sup>b</sup>, φοῖβου δ' ἀδικίαν V(φοίφου)R<sup>c</sup>R<sup>f</sup>(τ')Rw, ἀδικίαν R<sup>h</sup>, ἀδικίαν τί δεῖ λέγειν S REF. SYMBOL: MBVR<sup>a</sup>R<sup>b</sup> POSITION: follows sch. 10.11 RwSa, follows sch. 25.10 (R<sup>f</sup> version) R<sup>h</sup>, (R<sup>h</sup> version) R<sup>f</sup>

APP. CRIT.: <sup>1</sup> ἐν ἧθει ταῦτα om. R<sup>a</sup>S | ταῦτα νοητέον VRw | <sup>2</sup> φασὶ MC, φαμέν Sa | μὲν γὰρ | μὲν R<sup>f</sup> (and punctuates after this, not before φησὶ), γε μὴν R<sup>a</sup>R<sup>b</sup>S, γοῦν R<sup>f</sup> | γὰρ οὐ | γὰρ ὡς οὐ δεῖ VRw | κατηγορήσας M, κατηγορήσαι Rw | <sup>3</sup> μὴν | μὲν CS et perhaps M (washed out) | ὑπερμαθ- (sic) M | -ήσασα βοᾷ corr. to -ησα καταβοᾷ M, acc. to Schw. (washed out) | καταβῶ app. R<sup>f</sup>, καταβᾶ app. R<sup>f</sup> | <sup>3-4</sup> τοῦ ἀπόλλ. ... κατηγοροῦσα | αὐτοῦ R<sup>f</sup> | <sup>4</sup> καὶ δι' ... ἀπόλλωνος om. M, καὶ δι' ... λέγειν om. R<sup>a</sup> | καὶ δι' ὧν | δι' ὧν δὲ CSSa | δοκεῖ Sa | κατὰ τοῦ ἀπόλλωνος | κατὰ ἀπόλλωνος Sa, κατ' αὐτοῦ BVVR<sup>f</sup>Rw | λέγειν om. S | διὰ τούτων CRw | κατηγοροῦσα αὐτοῦ transp. VRw | αὐτοῦ | αὐτῶν Sa |

APP. CRIT. 2: <sup>3</sup> ἀπόλλωνος | ἀπόλλωνος a.c. R<sup>b</sup>, ἀπόλλωνος S |

PREVIOUS EDITIONS: Schw. I.100,13–16; Dind. II.42,18–21

**Or. 28.03** (rec exeg) <sup>1</sup>ἐν ἧθει ταῦτα· <sup>2</sup>ὅμως δι' ὧν δοκεῖ μὴ κατηγορεῖν ἐλέγχεται κατηγοροῦσα τοῦ Ἀπόλλωνος. —Pr

**Or. 28.04** (plgn exeg) <sup>1</sup>τὴν δὲ ἀδικίαν τοῦ Φοῖβου τί δεῖ κατηγορεῖν; <sup>2</sup>ὁ γὰρ Φοῖβος προσέταξε φονεῦσαι τὴν Κλυταιμνήστραν, ἕκτοτε δὲ οὐκ ἐβοήθησέ τι τὸν Ὀρέστην. <sup>3</sup>ὅμως δὲ οὐκ ἐπρέπον ἐστὶν κατηγορεῖν τὸν Ἀπόλλωνα εἰς ὅπερ ἔπραξεν. —Y<sup>2</sup>Y<sup>f</sup>

TRANSLATION: What need is there to condemn the injustice of Phoebus? For Phoebus

ordered the killing of Clytemnestra, but thereafter he did not give any aid to Orestes. But nevertheless it is not proper to condemn Apollo for what he did.

POSITION: s.l. Y<sup>2</sup>

APP. CRIT.: 1 τὴν δὲ ... κατηγορεῖν om. Y<sup>2</sup> | τι om. Y<sup>2</sup> | 3 πρέπον ἐστὶ Y<sup>2</sup>, πρέπει YI<sup>2</sup> |

APP. CRIT. 2: 3 ἔπραξε YI<sup>2</sup> |

COLLATION NOTES: YI with cross. |

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**Or. 28.05** (pllgn exeg) <Φοίβου δ' ἀδικίαν>: ἀντὶ τοῦ Φοῖβον ὑπολαμβάνειν ἄδικον —V<sup>3</sup>

POSITION: s.l.

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**Or. 28.06** (pllgn gram) <Φοίβου δ' ἀδικίαν>: ὡς τὸ κατηγορῶ σου ἀμαθίαν —Gu

POSITION: s.l.

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**Or. 28.07** (pllgn rhet) <Φοίβου δ' ἀδικίαν>: κατὰ παράλειψιν —V<sup>2</sup>

POSITION: s.l.

KEYWORDS: παράλειψις

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**Or. 28.08** (recThom gloss) <Φοίβου>: Ἀπόλλωνος —AaAb<sup>2</sup>MnPcSZZaZbZlGuCrOxB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ τοῦ prep. CrOx, τοῦ prep. S, ἦγουν τοῦ prep. La

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**Or. 28.09** (rec gram) <Φοίβου>: φα(ο)βίου —Pr

POSITION: marg.

APP. CRIT.: φοβίου s.l. Pr

COMMENT: Cf. Et. Gud. (Sturz) s.v. Φοῖβος, παρὰ τὸ φάος ὃ δηλοῖ τὴν λαμπρότητα, φάβιος, φοίβιος, καὶ συγκοπή φοίβος, ὁ λαμπρότοξος.

KEYWORDS: etymology, of proper name

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**Or. 28.10** (rec gloss) <Φοίβου>: ἡ κατὰ τοῦ —Pr

POSITION: s.l.

APP. CRIT.: σοῦ Pr

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**Or. 28.11** (rec artGloss) <Φοίβου>: τοῦ —F<sup>2</sup>S

POSITION: s.l.

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**Or. 28.12** (rec artGloss) <ἀδικίαν>: τὴν —AbF<sup>2</sup>PcPrMnS

POSITION: s.l.

APP. CRIT.: ἡ prep. Pr

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**Or. 28.13** (vet paraphr) **τί δεῖ κατηγορεῖν**: <sup>1</sup>τὸ ἀκόλουθον ἦν· <sup>2</sup>ὁ δὲ Ἀπόλλων οὐκ ἄδικος μὲν, ὅμως πείθει Ὀρέστην ἀποκτεῖναι τὴν μητέρα· —**MBVCR<sup>a</sup>R<sup>b</sup>RfRwS**

TRANSLATION: The (simple) word order was: Apollo is not unjust, to be sure; nevertheless he persuades Orestes to kill his mother.

LEMMA: MC REF. SYMBOL: M POSITION: intermarg. M; cont. from 28.03 BVR<sup>b</sup>RfRwS (add. δὲ all except S)

APP. CRIT.: 1–2 ἀκόλουθον ἦν· ὁ δὲ om. R<sup>b</sup> | 1 ἀκολουθοῦν MC | ἦν] μὲν ἦν VRw, οὕτως R<sup>a</sup>S | 2 ἄδικα Rf, ἀδίκως R<sup>a</sup>R<sup>b</sup> | ὅμως κτλ om. R<sup>a</sup>S, cont. instead with sch. 31 ὅμως δὲ ἀπέκτεινεν (δ' ἄπ- S) | ὅμως] οὐδὲ R<sup>b</sup> | μητέρα αὐτοῦ VRw |

PREVIOUS EDITIONS: Schw. I.100,17–18; Dind. II.42,21–43,1

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**Or. 28.14** (thom exeg) **τί δεῖ κατηγορεῖν**: <sup>1</sup>οὐ γὰρ παρὰ θεοῖς ἀδικία. <sup>2</sup>ἀγαθῶν γὰρ δωτῆρές εἰσι. <sup>3</sup>τοῦτο δὲ λέγει ὥσπερ δυσχεραίνουσα διὰ τὴν τοῦ ἀδελφοῦ μανίαν· <sup>4</sup>δοκεῖ γὰρ τοῦτο λογιζομένη, ὡς εἰ δικαίως παρὰ τοῦ Φοίβου ὁ τῆς μητρός φόνος ἐθεσπίσθη Ὀρέστη, οὐκ ἔδει τοῦτον μανῆναι θεῶ ὑπακούσαντα. —**ZZaZb-ZIZmTG<sub>u</sub>**

TRANSLATION: For there is no injustice in the gods. For they are givers of good things. But she says this as if disgruntled because of the madness of her brother. For she seems to be reasoning thus, that if the murder of his mother was justly proclaimed in an oracle to Orestes by Phoebus, then he should not have gone mad after obeying a god.

REF. SYMBOL: Zb(to ἀδικίαν)ZIZmT POSITION: s.l. ZZa; 1–2 s.l., 3–4 in marg. T

APP. CRIT.: 1 παρὰ] om. Zb, πρέπει Matt. | θεῶν T | 3 δὲ om. T | ὥσπερ] ὡς a.c. Z, om. Zb | 4 εἰ\* (erasure) Za | θεῶ] θεῶν Zm |

APP. CRIT. 2: 2 εἰσίν T |

PREVIOUS EDITIONS: Dind. II.43,4–8

COLLATION NOTES: Zl barely legible in parts. |

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**Or. 28.15** (mosch exeg) **〈τῷ〉: κατὰ τί, ἀντὶ τοῦ οὐδέν** —**XXaXbT<sup>+</sup>YYfGrZc**

TRANSLATION: ‘In what respect?’, equivalent to ‘not at all’.

POSITION: s.l. except X, which also has κατὰ alone s.l

APP. CRIT.: ἀντὶ τοῦ οὐδέν om. Zc | ἀντὶ τοῦ om. T |

PREVIOUS EDITIONS: Dind. II.43,8

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**Or. 28.16** (rec gloss) **〈δεῖ〉: πρέπει** —**SGuCrOxYf<sup>2</sup>**

POSITION: s.l.

APP. CRIT.: καὶ prep. SCrOx

PREVIOUS EDITIONS: Dind. II.43,9

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**Or. 28.17** (pllgn gloss) **〈δεῖ〉: χρεία ὑπάρχει** —**ZIZu**

POSITION: s.l.

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**Or. 28.18** (rec gloss) <δει>: ἐμέ —PrSB<sup>3a</sup>

POSITION: s.l.

**Or. 28.19** (mosch gram) <κατηγορεῖν>: <sup>1</sup>κατηγορεῖ τὸ σκυλάκιον τὸ προελθὸν πρῶτον τῆς μητρὸς τὸν πατέρα, ἀντὶ τοῦ δεικνύει ἐν ἑαυτῷ. <sup>2</sup>κατηγορεῖν καὶ τὸ κατὰ τινος ἀγορεύειν. <sup>3</sup>καὶ ἔχει τὴν σύνταξιν ἀπὸ γενικῆς εἰς αἰτιατικὴν, οἷον κατηγορῶ σου φόνον, κατηγορῶ σου ἀδικίαν. <sup>4</sup>καὶ ἔστι μὲν ἡ τετελεσμένη σύνταξις αὐτοῦ αὕτη. <sup>5</sup>ἔστι δ' ὅτε καὶ μετὰ γενικῆς μόνης λέγεται. <sup>6</sup>τὸ τοιοῦτο δὲ καὶ ἐν ἄλλοις συμβαίνει πλείστοις. <sup>7</sup>οἷον τὸ προσέχω ἐντελῶς λεγόμενον ἐν τῷ λόγῳ ἔχει καὶ τὸν νοῦν, οἷον προσέχω τὸν νοῦν τοῖς λεγομένοις. <sup>8</sup>λέγεται δὲ καὶ προσέχω τοῖς λεγομένοις χωρὶς ἐκείνου. <sup>9</sup>καὶ τὸ φθονῶ ἐντελῶς μὲν ἔχον τῆς συντάξεως ἀπὸ δοτικῆς εἰς γενικὴν συντάσσεται οἷον φθονῶ σοι τοῦδε. <sup>10</sup>λέγεται δὲ καὶ φθονῶ σοι μόνον καὶ ἔτι φθονῶ τῆς σῆς ἀρετῆς. —XXaXbT+YYfGGr

TRANSLATION: The first pup that emerges from his mother accuses ('katēgorei') the father, in the sense 'makes obvious in itself'. 'Katēgorein' also means to speak against someone. And it governs syntax with the genitive shifting to the accusative, for example, 'I accuse you (genitive) of murder (accusative)', 'I accuse you (genitive) of injustice (accusative)'. And this is the complete form of the syntax of it. But sometimes it is used with the genitive alone. This sort of usage occurs also in very many other instances. For example, 'prosechō' ('I apply') when it is spoken in its complete form of syntax has also 'the mind' ('ton noun') in the phrase, as in 'I apply my mind to (pay attention to) what is being said'. But there is also the expression 'I attend to ('prosechō) what is being said' without that ('ton noun'). Also, 'phthonō' ('I envy, begrudge') when in its full syntax is construed with the dative shifting to the genitive, as in 'I begrudge you (dative) this thing (genitive)'. But there is also the expression 'I begrudge you (dative)' alone and furthermore 'I am envious of your virtue (genitive)'.

LEMMA: τί δεῖ κατηγορεῖν G POSITION: test

APP. CRIT.: 2 καὶ| δέ| ἐστὶ G | 3 σου φόνου Y | 4 ἡ μὲν transp. Y | αὐτοῦ σύνταξις transp. GTa (not T) | 6 πλείστοις| παρίσις G | 7 οἷον τὸ ... τὸν νοῦν om. T | after ἐντελῶς add. μὲν YYfGGr | ἔχει δέ| καὶ Y | 8 λέγεται δέ ... λεγομένοις om. G | ἄνευ ἐκείνου Xa | 9 ἔχον τὴν σύνταξιν XaY | 10 ἔτι| ἔστι X |

APP. CRIT. 2: 3 κατηγορῶ| κατηγοροῦ Yf |

PREVIOUS EDITIONS: Dind. II.43, 9–20

COMMENT: For the first point, *κατηγορεῖν* as proving paternity by similarity, cf. Arist. Byz., *historiae animalium epitome* 2.182 [CAG suppl. 1.1] ὁ κύων πολλὰ μὲν τίκτει σκυλάκια, τὸ δὲ πρῶτον προελθὸν τῆς ὠδίνος ὁμοιωτάτον ἐστὶ τοῦ πατρὸς. ἔοικε γὰρ ἡ φύσις προτιμᾶν τὰ κρείττονα; Aelian, *de natura animalium* 9.5 ἡ κύων εἰ καὶ πολλὰ τίκτει σκυλάκια, ἀλλὰ γούν τὸ πρῶτον τῆς μητρὸς προελθὸν καὶ τῆς ὠδίνος πρεσβύτατον ὄν κατηγορεῖ τὸν πατέρα ἐκείνῳ γούν ὁμοιωτάτου τίκτεται πάντως, τὰ δὲ ἄλλα ὡς ἂν τύχη. ἔοικε δὲ φιλοσοφεῖν ἐν τῷδε ἡ φύσις, προτιμῶσα τοῦ ὑποδοχόμενου τὸ σπείρον; Sch. Ael. ad loc. (Mediadō) κατηγορῶ σοῦ τὸδε καὶ κατηγορεῖ τὸ σκυλάκιον τὸ προελθὸν πρῶτον τῆς μητρὸς τὸν πατέρα, ἧγουν δεικνύει ἐν ἑαυτῷ. |

**Or. 28.20** (rec gloss) <κατηγορεῖν>: λέγειν καταβάλλειν —R

POSITION: marg.

**Or. 28.21** (pllgn gloss) <κατηγορεῖν>: λοιδορεῖν —Zb<sup>2</sup>

POSITION: s.l.

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**Or. 28.22** (pllgn gloss) <κατηγορεῖν>: ὀνειδίξειν —Zl

POSITION: s.l.

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**Or. 28.23** (rec gloss) <κατηγορεῖν>: εἰπεῖν —Pr

POSITION: s.l.

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**Or. 28.24** (pllgn gloss) <κατηγορεῖν>: καὶ μέμφεσθαι —AaCrOx

POSITION: s.l.

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**Or. 29.01** (rec gloss) <πείθει>: ἦγουν ὁ Ἀπόλλων —Ab

POSITION: s.l.

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**Or. 29.02** (rec gloss) <πείθει>: ἦτοι ὁ Φοῖβος —AaPcPrMnRSZb<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἦτοι om. Zb, ἦγουν MnPcS

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**Or. 29.03** (recMosch gloss) <πείθει>: ἔπεισε —CrF<sup>2</sup>RfXXaXbT<sup>+</sup>Zb<sup>2</sup>YYfGGrZcOxB<sup>2</sup>

POSITION: s.l. except marg. B

APP. CRIT.: καὶ prep. CrZbOx |

APP. CRIT. 2: -εν RfT |

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**Or. 29.04** (pllgn gloss) <πείθει>: κατέπεισε —Zb

POSITION: s.l.

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**Or. 29.05** (pllgn gloss) <πείθει>: καταπείθει —Zl

POSITION: s.l.

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**Or. 29.06** (tri gloss) <δ'>: γὰρ —T

POSITION: s.l.

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**Or. 29.07** (rec artGloss) <Ὁρέστην>: τὸν —F<sup>2</sup>SYf<sup>2</sup>Zu

POSITION: s.l.

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**Or. 29.08** (rec artGloss) <μητέρ'>: τὴν —F<sup>2</sup>SYf<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τὲ S |

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**Or. 29.09** (rec gloss) <ῆ>: ἦτις —AaAbCrF<sup>2</sup>MnPcSOxYf<sup>2</sup>ZI

POSITION: s.l.

APP. CRIT.: και prep. CrMnSOx | ὅστις S, ὅτι Ab

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**Or. 29.10** (recMoschThom gloss) <σφ'>: αὐτόν —AbKMnPcPrRSXXaXbYYfG-GrZ<sup>c</sup>ZaZb<sup>2</sup>ZcZlZuT

POSITION: s.l.

APP. CRIT.: και prep. AbPrS |

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**Or. 29.11** (rec gloss) <σφ'>: αὐτόν ἦτοι τὸν Ὀρέστην —Sa

POSITION: s.l.

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**Or. 29.12** (pllgn gloss) <σφ'>: τοῦτον —F<sup>2</sup>

POSITION: s.l.

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**Or. 29.13** (pllgn gram) <σφ'>: σφίν και νίν και μίν ἐπὶ ταῖς ἄλλαις πτώσειν οὐχ εὐρίσκονται. —Lp

POSITION: marg.

APP. CRIT. 2: πτώσαιιν Lp |

PREVIOUS EDITIONS: Dind. II.43,22–23

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**Or. 29.14** (rec gloss) <ἐγένιατο>: ἐγέννησε —VAaAbCrF<sup>2</sup>MnPcPrSZb<sup>2</sup>ZlZuOx

POSITION: s.l.

APP. CRIT.: και prep. CrMnPrSOx

APP. CRIT. 2: -εν VMnS |

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**Or. 29.15** (pllgn gloss) <ἐγένιατο>: ἔτεκε —G

POSITION: s.l.

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**Or. 30.01** (rec gloss) <κτεῖναι>: ὥστε —MnSZu

POSITION: s.l.

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**Or. 30.02** (pllgn gloss) <κτεῖναι>: φονεῦσαι —F<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: ἦγουν prep. Ox

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**Or. 30.03** (pllgn gloss) <πρὸς οὐχ ἅπαντας ... φέρον>: ποιῆσαι ἔργον —Zu

**Or. 30.04** (rec exeg) <πρὸς οὐχ ἅπαντας ... φέρον>: <κατὰ> μετάληψιν, ποιῆσαι  
πρᾶγμα —Mn

POSITION: s.l.

APP. CRIT.: κατὰ add. Mastr.

COMMENT: κατὰ μετάληψιν is apparently 'by change of construction', referring to the inferring of the different infinitive ποιῆσαι to explain how the neuter ἔχον can follow κτείνει. What we would call an internal accusative in apposition to the sentence had to be explained in different terms by ancient and medieval teachers.

KEYWORDS: μετάληψις/μεταλαμβάνειν

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**Or. 30.05** (rec exeg) <πρὸς οὐχ ἅπαντας ... φέρον>: τὸ δὲ κτείνει τὴν μητέρα, οὐκ ἄλλο τι, ἀλλὰ ἔργον τοιοῦτον —Pr

POSITION: s.l.

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**Or. 30.06** (vet exeg) πρὸς οὐχ ἅπαντας: <sup>1</sup>οἱ μὲν γὰρ ἐπῆνουν αὐτόν, οἱ δὲ οὐ. <sup>2</sup>διὸ τὸ πρὸς οὐχ ἅπαντας εἶπεν. —MVCPr<sup>b</sup>R<sup>b</sup>, partial OAbPr<sup>a</sup>R<sup>a</sup>SSa

TRANSLATION: For some people were praising him and others were not. Therefore he said 'in the eyes of not all'.

LEMMA: CR<sup>a</sup>R<sup>b</sup>S, πρὸς οὐχ ἅπαντας εὐκλειαν φέρον P<sup>b</sup>; REF. SYMBOL: ref. MR<sup>b</sup> POSITION: s.l. VAbSa, marg. MR<sup>a</sup>S; cont. from sch. 28.03 Pr<sup>a</sup>, follows displaced sch. 21.02 Pr<sup>b</sup>

APP. CRIT.: 1 γὰρ om. AbSa | ἐπῆνουν αὐτόν| ἐπηνετόν Sa | οἱ δὲ οὐ om. M | οὐχὶ Ab | 2 διὸ κτλ. om. OAbPr<sup>a</sup>R<sup>a</sup>SSa | διὸ τὸ| διὰ τοῦτο VR<sup>b</sup>(τὸ add. s.l. R<sup>b</sup>) | εἶπεν om. VR<sup>b</sup> |

APP. CRIT. 2: 1 ἐπῆνουν app. R<sup>a</sup> | 2 εἶπε Pr<sup>b</sup> |

PREVIOUS EDITIONS: Schw. I.100,19–20; Dind. II.43,24–25

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**Or. 30.07** (vet exeg) <πρὸς οὐχ ἅπαντας>: πρὸς οὐχ ἅπαντας δὲ εὐκλειαν φέρων εἶρηκεν ἐπειδὴ οἱ μὲν ἐπῆνουν αὐτόν, οἱ δὲ οὐ. —BVRf

TRANSLATION: And he said 'bearing good repute not in the eyes of all' since some people were praising him and others were not.

POSITION: cont. from 28.03 all

APP. CRIT.: φέρων V, φε() B, φέρειν Rf | ὁ μὲν Rf |

PREVIOUS EDITIONS: Dind. II.42,1–3

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**Or. 30.08** (rec paraphr) <πρὸς οὐχ ἅπαντας>: οὐχ ὑπὸ πάντων ἐπαινούμενον —AaPcPrMnS

POSITION: s.l.

APP. CRIT.: -μενος Pr |

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**Or. 30.09** (thom exeg) <πρὸς οὐχ ἅπαντας>: οὐ γὰρ ἅπαντες ἀποδέχονται τοῦτο, ἀλλ' οἱ μὲν, οἱ δ' οὐ. —ZZaZbZIZmTG<sub>u</sub>



TRANSLATION: For not everyone approves this, but some do and some do not.

REF. SYMBOL: T POSITION: s.l., except marg. T

APP. CRIT.: ἐπιδέχ. ZbZl, ἀπεδέχοντο T

PREVIOUS EDITIONS: Dind. II.43,26

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**Or. 30.10** (plgn exeg) <πρὸς οὐχ ἅπαντας>: οἱ μὲν γὰρ ἐπήνουν (αὐ)τὸν ὡς καλῶς πράξαντα, οἱ δὲ οὐδαμῶς —Y<sup>2</sup>

POSITION: s.l.

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**Or. 30.11** (plgn gloss) <πρὸς οὐχ ἅπαντας>: οὐκ ἐν πᾶσι —F<sup>2</sup>

POSITION: s.l.

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**Or. 30.12** (recMosch gloss) <πρὸς οὐχ ἅπαντας>: πράγμα —AaGKPrMnXXaXbT+YYf-GrZc

POSITION: s.l. (GPrY above φέρον)

APP. CRIT.: τὸ prep. ΛaGPrY

PREVIOUS EDITIONS: Dind. II.43,25

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**Or. 30.13** (rec gloss) <ούχ>: μὴ —K

POSITION: s.l.

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**Or. 30.14** (vet exeg) εὐκλείαν φέρον: <sup>1</sup>ἑκτατέον τὸ  $\bar{\alpha}$  τοῦ εὐκλεία. <sup>2</sup>Ἀττικῶς, ἀντὶ τοῦ εὐκλείαν φέροντος, τοῦ κτείνειν δηλούτι. —MVCAbPrR<sup>b</sup>

TRANSLATION: The alpha of ‘eukleia’ is to be scanned as long. In the Attic manner, (the accusative ‘bringing’ is used) instead of ‘bringing (genitive) good repute’—the act of killing, that is.

LEMMA: M(φέρων app., ambig. abbrev.)C REF. SYMBOL: M POSITION: s.l. V, marg. MAb; cont. from 30.06 VPrR<sup>b</sup> (Pr from Pr<sup>b</sup> version of 30.06)

APP. CRIT.: 1 ἑκτατέον ... εὐκλεία om. AbPr | ἑκτατέον VC, ἐκτάσσειον R<sup>b</sup> | τὸ| τῷ R<sup>b</sup> | τοῦ| τὴν R<sup>b</sup> | no punct. after εὐκλεία V | 2 ἀττικόν C, τὸ δὲ φέρον ἀττικόν Pr | τοῦ om. C | εὐκλείαν om. Pr | φέροντος] φέροντος ἀττικόν C, φέροντος ἀττικῶς M, ἀντὶ τοῦ εὐκλείαν (repeated) Ab | τοῦ κτείνειν δηλ.] τὸ κτείνειν Ab |

APP. CRIT. 2: 1 εὐκλεία MC | 2 εὐκλείαν MCR<sup>b</sup> |

PREVIOUS EDITIONS: Schw. I.100,21–22; Dind. II.43,26–28

COMMENT: Lacking the concept of internal accusative, the grammarian tries to explain the acc. participle as absolute, an ‘Attic’ variation on the gen. absolute. | On the long alpha, see Eratosthenes apud Photius s.v. Εὐκλεία, 43 F 11 Bagordo. |

KEYWORDS: Ἀττικόν/Ἀττικῶς

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**Or. 30.15** (rec exeg) <εὐκλείαν φέρον>: Ἀττικῶς εὐκλείαν, ἀντὶ τοῦ εὐκλείαν φέρον τὸ κτείνειν τὴν μητέρα —Pr

TRANSLATION: In the Attic manner, ‘eukleian’ (with long alpha); equivalent to ‘the killing of his mother bringing good repute’.

POSITION: marg.

KEYWORDS: Ἀττικόν/Ἀττικῶς

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**Or. 30.16** (rec gloss) <εὐκλειαν>: αἴνον —R

POSITION: s.l.

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**Or. 30.17** (rec gloss) <εὐκλειαν>: ἔπαινον —F<sup>2</sup>Mn

POSITION: s.l.; above ἅπαντας Mn

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**Or. 30.18** (mosch gloss) <εὐκλειαν>: καλήν φήμην —XXaXbT<sup>+</sup>YYfGGrZc

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.43,28–29

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**Or. 30.19** (thom gloss) <εὐκλειαν>: δόξαν —ZZaZuTGUCrOx

POSITION: s.l.

APP. CRIT.: καί prep. CrOx

PREVIOUS EDITIONS: Dind. II.43,29

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**Or. 30.20** (thom gloss) <εὐκλειαν>: τιμὴν —ZTGU

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.43,29

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**Or. 30.21** (pllgn gloss) <εὐκλειαν>: εὐδοξίαν —Zb<sup>2</sup>

POSITION: s.l.

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**Or. 30.22** (rec exeg) <φέρων>: τὸ πρᾶγμα· ἢ Ὀρέστης —MnPcRS

LEMMA: φέρον in text MnPc, φέρων in text RS, s.l. Pc POSITION: s.l., except marg. R

APP. CRIT.: ἦ] ἦγουν ὁ Pc

APP. CRIT. 2: πρᾶγμα S |

COMMENT: The nominative interpretation implies punctuation after κτεῖναι (R has a comma; PcZu have a dot, but also the same at the end of 30); compare perhaps the paraphrase in O, sch. 31.01.

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**Or. 30.23** (pllgn gloss) <φέρων>: ἔχον τὸ πρᾶγμα —F<sup>2</sup>

POSITION: s.l.

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**Or. 30.24** (rec gloss) <φέρων>: τοῦτο τὸ πρᾶγμα δηλονότι —Sa

POSITION: s.l.

**Or. 30.25** (rec gloss) <φέρων>: ἔργον —RwB<sup>2</sup>

POSITION: s.l.

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**Or. 30.26** (thom gloss) <φέρων>: τοῦτο τὸ κτεῖναι —ZmGuOx<sup>2</sup>

POSITION: s.l. GuOx, marg. Zm

APP. CRIT.: δηλ(ονότι) add. Gu

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**Or. 30.27** (rec gloss) <φέρων>: σολοικοφανές —RfRw

POSITION: s.l. Rf, marg. Rw

KEYWORDS: σολοικοφανές

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**Or. 30.28** (plgn gloss) <φέρων>: φέροντος —L<sup>2</sup>

POSITION: s.l.

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**Or. 30.29** (rec gram) <φέρων>: τί ἐστι μεταπλασμός; λήξις λέξεως εἷς τι συγγενές τελικόν. —Pt

TRANSLATION: What is ‘metaplasmos’? It is the termination of a word in some kindred ending.

COMMENT: The term is often applied to gender variation like μῆρα/μηροί, λύχνα/λύχνοι. Here it must refer to the interpretation of φέρον as used for φέρων (or φέρων for φέρον if the author of the comment had φέρων in his text). The definition is close to Eust. in Il. 1.104 (1.94, 2–4) ἐστι γὰρ μεταπλασμός μετάθεσις καὶ μετασχηματισμός λήξεως λέξεως εἰς ἕτερον συγγενές τελικόν (cf. Et. Symeonis in 136 Baldi). |

KEYWORDS: μεταπλασμός

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**Or. 31.01** (rec exeg) <ὄμως δὲ ἀπέκτειν’>: καίπερ οὐκ ἐπαινούμενος ὑπὸ τῶν ἀνθρώπων, ὄμως —O

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**Or. 31.02** (rec exeg) <ὄμως δὲ ἀπέκτειν’>: καίπερ οὐχ ὑπὸ πάντων ἐπαινούμενος —CR<sup>a</sup>R<sup>b</sup>S

LEMMA: R<sup>a</sup>-(κτείνεν)R<sup>b</sup> POSITION: intermarg. C; run on from sch. 28.13 R<sup>a</sup>

APP. CRIT.: ὄμως prep. R<sup>a</sup>R<sup>b</sup>S | οὐχ ὑπὸ] οὐχί R<sup>b</sup>

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**Or. 31.03** (rec gram) <ὄμως δὲ ἀπέκτειν’>: μονόσχημον· ἀπὸ γὰρ αἰτιατικῆς μετέπεσεν εἰς εὐθεῖαν —S

TRANSLATION: Monoschemic; for he shifted from the accusative to the nominative.

POSITION: s.l.

COMMENT: μονόσχημον is of uncertain meaning, and there is another uncertain use in sch. 314.06 (see comment there). The word appears in rhetorical texts with the meaning ‘uniform’ (usually implying ‘monotonous’)

or, with reference to the hexameter, indicating a line in which the first five feet are all dactyls or all spondees. Apollonius Dyscolus uses *μονοσχημάτιστος* of the uninflected impersonal *δεῖ* or *λείπει* and his commentators use it of other uninflected words. Therefore, here it may indicate 'indeclinable' on the theory that *φέρον* in 30 is an indeclinable form agreeing with *Ὀρέστης*. Compare sch. 30.22, perhaps sch. 30.28, 30.30 (also sch. 30.08 with the variant *ἐπαίνουόμενος* in Pr). Or it may mean 'unusual, unique in construction' as perhaps in 314.06.

KEYWORDS: *μονόσχημον*

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**Or. 31.04** (pllgn gloss) **〈ἀπέκτειν〉**: ἐφόνευσε —CrF<sup>2</sup>OxYf<sup>2</sup>Zb<sup>2</sup>

POSITION: s.l.

APP. CRIT.: *καί* prep. CrOx

APP. CRIT. 2: *-εν* CrOx |

COLLATION NOTES: In Zb, over this line there had been a longer paraphrase (starting *ἤγουν*, the rest illegible) by the first hand in red, but it has been erased, and Zb<sup>2</sup>'s two glosses take up part of the erasure. |

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**Or. 31.05** (pllgn gloss) **〈οὐκ ἀπιθήσας θεῶ〉**: οὐκ ἀπειθήσας γενόμενος —YYf<sup>2</sup>

POSITION: s.l.

APP. CRIT.: *οὐκ* om. Yf<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.43,30–31

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**Or. 31.06** (pllgn gloss) **〈οὐκ ἀπιθήσας θεῶ〉**: μὴ παρακούσας τοῦ θεοῦ —F<sup>2</sup>

POSITION: s.l.

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**Or. 31.07** (rec gloss) **〈οὐκ ἀπιθήσας〉**: ἀλλὰ πεισθεῖς —GSa

POSITION: s.l.

APP. CRIT.: *πειθεῖς* Sa, om. *ἀλλὰ* |

COMMENT: Sa's *πειθεῖς* could alternatively be a corruption of *ἀπειθήσας* (see next gloss).

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**Or. 31.08** (pllgn gloss) **〈ἀπιθήσας〉**: ἀπειθήσας φανείς —Zu

POSITION: s.l.

APP. CRIT.: *ἀπειθεῖς* Zu

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**Or. 31.09** (pllgn gloss) **〈ἀπιθήσας〉**: δυσπειθήσας —Zb<sup>2</sup>

POSITION: s.l.

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**Or. 31.10** (pllgn gloss) **〈ἀπιθήσας〉**: ἀθετήσας —Zl

POSITION: s.l.

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**Or. 31.11** (pllgn gloss) **〈ἀπιθήσας〉**: παρακούσας —CrYYf<sup>2</sup>Ox

POSITION: s.l.; app. consolidated with 31.05 and 31.12 as a single paraphrase in YYf<sup>2</sup>

APP. CRIT.: *καί* prep. CrOx

COMMENT: Turyn 58 proposes that the consolidated version of YY1<sup>2</sup> is Planudean, but his criteria for suspecting Planudean origin are suspect (see Prelim. Stud. 105).

KEYWORDS: Planudes

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**Or. 31.12** (rec gloss) <θεῶ>: τῶ Ἀπόλλωνι —V<sup>Aa</sup>AbMnPeSSaYYf<sup>2</sup>ZuB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: ἦγουν prep. AaZu | τῶ om. AbPeB<sup>3a</sup>

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**Or. 31.13** (pllgn artGloss) <θεῶ>: τῶ —Ox

POSITION: s.l.

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**Or. 32.01** (rec gloss) <μετέσχον>: μετέλαβον —V

POSITION: s.l.

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**Or. 32.02** (rec gloss) <μετέσχον>: συνεκοινώνησα —VZI

POSITION: s.l.

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**Or. 32.03** (recMosch gloss) <μετέσχον>: ἐκοινώσησα —CrF<sup>2</sup>RfXXaXbT<sup>+</sup>YYfG-GrZb<sup>2</sup>ZcOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

PREVIOUS EDITIONS: Dind. II.44,18

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**Or. 32.04** (pllgn paraphr) <μετέσχον>: συνεκοινώνησα διὰ λόγων δηλονότι —Zu

POSITION: s.l.

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**Or. 32.05** (rec gloss) <μετέσχον>: συνεβούλευσα —Pr

POSITION: s.l.

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**Or. 32.06** (pllgn gloss) <μετέσχον>: ἐν μετοχῇ ἐγενόμην —Gu

POSITION: s.l.

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**Or. 32.07** (vet exeg) οἶα δὴ γυνὴ φόνου: <sup>1</sup>ὥσπερ ἀδύνατος ἡ γυναικεία φύσις μεταλαβεῖν φόνου· <sup>2</sup>οὐ γὰρ κεκοινώνηκε τοῦ φόνου Ἥλέκτρα, <sup>3</sup>ὡς Ὀρέστης φησὶ [284]· ‘σὺ μὲν γὰρ ἐπένευσας τὰδ’, εἴργασται δ’ ἐμοί’. —MBVCRf

TRANSLATION: As woman’s nature is unable to participate in murder. For Electra did not have a share in the killing, as Orestes says: ‘You encouraged this, but it was carried out by me’.

LEMMA: MC(φησὶ for φόνου)V, κἀγὼ μετέσχον οἶα δὴ γυνή B, (conflated with lemma of 52) ἐλπίδα δὲ δὴ

τιν' ἔσχομεν κἀγὼ μετέσχοι Rf REF. SYMBOL: MBV; to 52 ἐλπίδα δὲ Rf POSITION: follows combined sch. 51.01 + 48.08 Rf

APP. CRIT.: 1 ὥσπερ] ταῦτα φησὶν ὅτι V | ἀδύνατον MC | γυναικῶν s.l. Rf | μεταβαλεῖν M | 2 ἐκουήθησε V | φόνου τῷ ἀδελφῷ V | ἡ ἠλέκτρα BV | 3 ὡς καὶ BVRf | οὐ μὲν] οὐ μέ Rf | γὰρ om. V | δ' om. Rf

PREVIOUS EDITIONS: Schw. I.101.1–3; Dind. II.44.1–3

KEYWORDS: women, nature or proper behavior of

**Or. 32.08** (vet exeg) ἄλλως: ἵζητεῖται, τί δῆποτε ἀνωτέρω παρθένον ἑαυτὴν εἰρηκυῖα, ὅπου φησὶν [26] <sup>2</sup> ὦν δ' ἕκατι, παρθένω λέγειν οὐ καλόν', ἐνταῦθα γυναῖκα ἑαυτὴν λέγει. <sup>3</sup> λεκτέον δὲ ὅτι οἶα δὴ γυνὴ πρὸς τὸ θηλυκὸν γένος σκοπούμενη, <sup>4</sup> ὡς οὐδὲν μὲν ἔπραξεν, ἀλλὰ τοσοῦτον ὅσον ἂν γυνὴ τις ἐργάσαιτο. —MBVCR<sup>a</sup>Rf<sup>b</sup>Rw

TRANSLATION: The question is posed, why, having spoken of herself as a maiden above, where she says 'and the reason why, it is not proper for a maiden to say', does she here term herself a woman. One must say that (she here says) 'like a woman' with a view to the female sex in general, because she did not carry out any action, but did just so much as any woman might do.

LEMMA: M, οἶα δὴ γυνὴ φησὶ C (ἄλλως in marg.) POSITION: cont. from prev., add. δὲ, BVRf; Rf in normal sequence, Rf<sup>b</sup> in out-of-sequence series on following page

APP. CRIT.: 1–2 ζητεῖται ...καλόν] ἡ δ' ἕκατι Rw | 1 ζητεῖται om., in marg. add. Rf<sup>a</sup> | ἀνωτέρω ...φησὶν] ἀνωτέρω εἰρηκυῖα παρθένω MC (εἰρηκυῖ M) | ἀνωτέρω ... εἰρηκυῖα] εἰπούσα ἀνωτέρω παρθένον Rf<sup>a</sup> | ἀνωτέρω] ἀνωτερον app. Rf<sup>b</sup> | αὐτὴν εἶρηκεν Rf<sup>b</sup> | 1–2 ὅπου ... καλόν om. Rf<sup>a</sup> | 1 ὅπου] ἔνθα V | 2 παρθένον Rf<sup>b</sup> | λέγειν οὐ καλόν om. MC | αὐτὴν Rf<sup>b</sup> | 3 λεκτέον δὲ] ῥητέον οὖν Rf<sup>a</sup> | δὲ] δὴ M | ὅτι] ὅτι τὸ VRf<sup>b</sup>, om. Rw | οἶα δὴ om. Rf<sup>a</sup>, οἶα δὲ Rf<sup>b</sup> | γένος om. MC | σκοπούμενη] σκοπῶμεν καὶ φαμὲν V, σκοπούμεν Rf<sup>a</sup>, σκοπούμενης Rw | 4 οὐδὲν μὲν] οὐδὲ μᾶς Rf<sup>b</sup> | ἔπραξε πλέον V | τοσοῦτου] τὸ τοῦτον M, perhaps corrected to τοσοῦτον | ἐργάσαιτο BVRf<sup>b</sup>, εἰργάσατο Rf<sup>a</sup>

PREVIOUS EDITIONS: Schw. I.101.4–8; Dind. II.44.4–8

KEYWORDS: ζητεῖται

**Or. 32.09** (vet exeg) οἶα δὴ γυνή: ἵως γυνή, συμβουλευσασα, παραθαρρύνασα, ὑπομνήσασα τοῦ πατρός. ἵου γὰρ αὐτόχειρ γέγονε τῆς μητρὸς, ἀλλὰ λόγους παρῶρμησε κατ' αὐτῆς τὸν ἀδελφόν. ἵτάχα δὲ διὰ τοῦ οἶα δὴ γυνὴ παρνειδίζει τῇ μητρὶ ἵέκείνη γὰρ αὐτόχειρ γέγονε τοῦ Ἀγαμέμνονος οὐ κατὰ γυναῖκα. —MBVCR<sup>a</sup>R<sup>b</sup>Rf<sup>b</sup>S, partial Rf<sup>a</sup>

TRANSLATION: As a woman, having counseled him, emboldened him, reminded him of his father. For she did not become the murderer of her mother by her own hand, but used words to arouse her brother against her. Perhaps by saying 'as a woman' she is indirectly reproaching her mother, for she did become the murderer of Agamemnon by her own hand, not (behaving) in the manner natural for a woman.

LEMMA: BCRf<sup>b</sup>, ἰστέον αὐτὸ ἄλλως: οἶα δὴ γυνή V, ἄλλως M, in marg. B; κἀγὼ μετέσχοι R<sup>a</sup>R<sup>b</sup>Rf<sup>b</sup>S REF. SYMBOL: R<sup>b</sup> POSITION: Rf<sup>b</sup> in normal sequence, Rf<sup>b</sup> follows Rf<sup>b</sup> version of 32.08 on following page

APP. CRIT.: 1 συμβουλεύουσα S | παραθαρρύνουσα MC, παραθαρρύνουσα Rf<sup>b</sup> | 1–4 ὑπομν. τοῦ πατρός κτλ] οὐ γὰρ κεκοινωνῆκα τοῦ φόνου, ὡς Ὀρέστης Rf<sup>a</sup> (cf. 32.07) | 1 τοῦ πατρός] τῶν τοῦ πατρός ἀγαθῶν V | 2 αὐτόχειρ αὐτῆ V | λόγους MR<sup>b</sup> | κατ' αὐτῶν S | 3 διὰ

τοῦ] om. R<sup>b</sup>, τὸ R<sup>a</sup>S | γυνὴ δὴ transp. S | 4 τοῦ om. V | καὶ add. before οὐ R<sup>a</sup>S | οὐ κατὰ  
γυναῖκα om. R<sup>b</sup> | κατὰ γυναῖκας MCR<sup>a</sup>R<sup>b</sup>, κατὰ τὰς γυναῖκας S |

APP. CRIT. 2: 2 γέγονεν M | παρῶρμισε B, παρῶρμησεν M | 4 γέγονεν M, also V(om. τοῦ) |

PREVIOUS EDITIONS: Schw. I.101,9–13; Dind. II.44,8–12

**Or. 32.10** (rec exeg) **ὄϊα δὴ γυνή**): <sup>1</sup>τὸ ἀδύνατον τοῦ θηλέως σκοπούμενη τοῦτο εἶπε· <sup>2</sup>τοσοῦτον γάρ φησι κεκοινωνήκα, λόγῳ μόνῳ προσορμήσασα, ὅσον ἂν γυνὴ ἐργάσαιτο. —Pr

TRANSLATION: She said this with a view to the inability of the female, for, she says, having stirred him to action with speech only, I shared in the deed only to the extent that a woman might act.

**Or. 32.11** (plgn exeg) **ὄϊα δὴ γυνή**): <sup>1</sup>ὅσον δὴ δύνανται αἱ γυναῖκες εἰς φόνον πράξει, ὥσπερ ἀδύνατος ἢ γυναικεία φύσις μεταλαβεῖν φόνου. <sup>2</sup>τοσοῦτον ἔπραξα ὅσον ἂν γυνὴ τις ἐργάσεται, συμβουλεύσασα, παραθαρρύνασα, ὑπομνήσασα τοῦ πατρός. <sup>3</sup>οὐ γὰρ αὐτόχειρ γέγονε κάκεινη εἰς τὸν φόνον τῆς μητρός, ἀλλὰ λόγῳ παρῶρμῃσε ἰσταμένη ἔξωθεν καὶ περισκοποῦσα. —Y<sup>2</sup>Yf<sup>2</sup>

TRANSLATION: As much as women are able to accomplish in regard to murder, since woman's nature is unable to participate in murder. I did so much as a woman may do, having counseled him, emboldened him, reminded him of his father. For she did not also become the murderer of her mother by her own hand, but she stirred him to action with words, standing outside the house and looking around (as if on watch).

REF. SYMBOL: Y<sup>2</sup> POSITION: bottom marg. Y<sup>2</sup>

APP. CRIT.: 1 ὅσον δὲ Yf<sup>2</sup> | 3 κάκείνω Yf<sup>2</sup>

APP. CRIT. 2: 2 γυνὴ τις Y<sup>2</sup>Yf<sup>2</sup> |

PREVIOUS EDITIONS: Dind. II.44,13–18

COMMENT: The author of this note is recalling Sophocles' Electra.

**Or. 32.12** (rec exeg) **ὄϊα δὴ γυνή**): συμβουλεύσασα· οὐ γὰρ αὐτόχειρ γέγονα τῆς μητρός. —O

**Or. 32.13** (rec exeg) **ὄϊα δὴ γυνή**): μετὰ αἰδοῦς ἐστῶσα καὶ πεφρικυῖα —AaAb<sup>2</sup>PrMnS

TRANSLATION: Standing in diffident hesitation and terrified.

POSITION: s.l.

APP. CRIT.: καὶ prep. Ab<sup>2</sup> | μεταδούς Aa, μ(ε)τ(α) αἰδῶ Ab<sup>2</sup>, μεταδοῦσα Pr | καὶ om. Pr, καὶ πεφρ. om. Aa

APP. CRIT. 2: ἐστῶσα AaAb<sup>2</sup> |

KEYWORDS: women, nature or proper behavior of

**Or. 32.14** (rec exeg) <οἷα δὴ γυνή>: ἤγουν οὐκ αὐτοχείρως ἀλλὰ μετὰ συμβουλῆς  
—MnSa

POSITION: s.l.

APP. CRIT.: ἤγουν om. Mn

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**Or. 32.15** (mosch exeg) <οἷα δὴ γυνή>: καθὰ ἂν μετὰσχοι γυνή —XXaXbT<sup>+</sup>YYfGGrZc

TRANSLATION: In the way that a woman might participate.

POSITION: s.l.

APP. CRIT.: ἄν| δὴ G

PREVIOUS EDITIONS: Dind. II.44,18

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**Or. 32.16** (thom exeg) <οἷα δὴ γυνή>: ἤγουν οὐκ ἀπέκτεινα ὥσπερ ἐκεῖνοι, ἀλλὰ  
συνεβούλευσα. —ZZaZlZmTGu

TRANSLATION: That is, I did not kill her, as they (Orestes and Pylades) did, but I counseled  
(them to do so).

POSITION: s.l.; misplaced over 31 Zl

APP. CRIT.: ἐκεῖνος ZZl

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**Or. 32.17** (pllgn rhet) <οἷα δὴ γυνή>: ἐμφαντικόν —Gu

TRANSLATION: Suggestive (expression).

POSITION: s.l.

KEYWORDS: ἐμφαντικόν

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**Or. 32.18** (rec gloss) <οἷα δὴ>: καθὰ —AaF<sup>2</sup>RZb<sup>2</sup>Zl

POSITION: s.l.

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**Or. 32.19** (pllgn gloss) <οἷα δὴ>: ὥσπερ —Za

POSITION: s.l.

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**Or. 32.20** (pllgn gloss) <γυνή>: πεφυκυῖα —Aa

POSITION: s.l.

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**Or. 32.21** (pllgn gram) <φόνου>: μετέχω γενικῆ· μετέχω τοῦ πλούτου —Gu

POSITION: s.l.

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**Or. 32.22** (rec artGloss) <φόνου>: τοῦ —AaAbF<sup>2</sup>PrRMnS

POSITION: s.l.; over μετέχων R

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**Or. 33.01** (vet exeg) **Πυλάδης:** <sup>1</sup>Φώκου παῖδες Κρίσος και Πανοπεύς. <sup>2</sup>τούτων ὁ Κρίσος ἔκτισε τὴν νῦν Κίρραν, τότε Κρίσαν καλουμένην, <sup>3</sup>και παῖς αὐτῷ ἐξ Ἀντιφατείας τῆς Ναυβόλου Στρόφιος ἐγένετο, <sup>4</sup>οὔ Ἀστυδάμεια και Πυλάδης ἐκ Κυδραγόρας τῆς ἀδελφῆς Ἀγαμέμνονος. —MBVCR<sup>b</sup>Rf

TRANSLATION: The children of Phocus were Crisus and Panopeus. Of these, Crisus founded the place now called Cirra, but then called Crisa, and a son Strophius was born to him by Antiphateia daughter of Naubolus, and from Strophius (were born) Astydameia and Pylades by Kydragora the sister of Agamemnon.

LEMMA: BRf, Πυλάδης θ' M, Πυλάδης θ' ὅς ἡμῖν CR<sup>b</sup>, lemma Πυλάδης θ' ὅς ἡμῖν συγκατείργασται τάδε V; marg. labels φώκος and πυλάδης B<sup>4</sup>, label ἱστορία (sic) B<sup>3b</sup> REF. SYMBOL: MBR<sup>b</sup>

APP. CRIT.: 1 φύκου R<sup>b</sup> | παυροπεύς R<sup>b</sup> | 2–3 τούτων ... ναυβόλου| παῖς δὲ τῷ κρίσῳ R<sup>b</sup> | 2 τούτων| τούτοις MBC, ἱστορ(ο) τούτων Rf | ἔκτισε| ἔκτεινε Rf | 3 αντιφάνης V, ἀφαντείας MC, ἀντιφαντείας Rf | ναυβόλου B, ναβούλου Rf | στροφος V | ἐγένετο om. R<sup>b</sup> | 4 κυδαγόρας V, κυδραγόνας Rf

APP. CRIT. 2: 1 κρίσος p.c. M, κρίσος R<sup>b</sup>, κρίσος BVCRf, app. κρίσος a.c. M | 2 κρίσος M (accent corr. from acute), κρίσος BVCRf [R<sup>b</sup>] | ἔκτισεν M | Κρίσαν| Dindorf, κρίσαν all [R<sup>b</sup>] |

PREVIOUS EDITIONS: Schw. I.101,14–17; Dind. II.44,20–45,3

COMMENT: The name Antiphateia is not extant other than in this scholion; the name Astydameia occurs elsewhere for various other figures: daughter of Amyntor and wife of Acastus (Peleus story), or daughter of Pelops, or of Phorbas, etc. Part of this genealogy appears in Hes. fr. 58 M–W (Phocus and Asterodeia parents of Crisus and Panopeus). For Crisa and Cirra, see Steph. Byz. s.v. Κρίσα· πόλις Φωκίδος. Ἐκαταῖος Εὐρώπῃ. ἀπὸ Κρίσου Φώκου υἱοῦ. τὸ ἔθνικόν Κρισαῖος και Κρισαῖον πεδίον ... τινὲς δὲ (τὴν) αὐτὴν τῇ Κίρρα φασί. Naubolus is elsewhere named as son of Ornytion and father of Iphitus. This and other Or. sch. are the only sources for Kydragora (instead of Anaxibia) as mother of Pylades. Anaxibia, in contrast, is the name of several mythological figures; as sister of Ag. and Men. she is mentioned several times in sch. on Or. (and Mantissa proverbium 2.94 [Paroem. Gr. II.772–773 Leutsch], closely related to sch. 5.01) and Eust. in II. 2.591–602 (I.458,2). See also Paus. 2.29.4 Κρίσου δὲ ἦν ἀπόγονος τρίτος Πυλάδης, Στροφίου τε ὧν τοῦ Κρίσου και Ἀναξιβίας ἀδελφῆς Ἀγαμέμνονος. Cf. sch. Or. 765 Ἀναξιβίαν τὴν Ἀγαμέμνονος ἀδελφὴν Στρόφιος ἔγημεν, ἐξ ἧς ἔφυσε τὸν Πυλάδην, ὅθεν ἀνεμιοὶ Ὀρέστης και Πυλάδης, sch. Or. 1233 παρόσον ὁ Στρόφιος Ἀναξιβίαν {Κυδραγόρας} ἔγημε τὴν Ἀγαμέμνονος ἀδελφὴν, ἐξ ἧς ἐγένετο Πυλάδης, ὡς φησι Κράτης [the name may be corrupt]. ἢ ἐπεὶ ὁ Στροφίου πατὴρ Κρίσος (M, κρίσος BRw, κρίσος Mn, κρίσος changed to κρίσος Rf) Ἀτρείως θυγατέρα ἐγάμει {αὐτὴν} τὴν Κυδραγόραν. Cf. sch. Thom. Or. 1552 τὸ Ἀτρείδαι ἢ διὰ μόνου τὸν Ὀρέστην λέγει, ἢ και δι' ἀμφοτέρους· φασί γὰρ ὡς ἡ τοῦ Πυλάδου μήτηρ Κυδραγόρα ἀδελφὴ ἦν Ἀγαμέμνονος. διὸ και πρόσθεν φησίν, ὡ συγγένεια πατρός. |

**Or. 33.02** (rec gloss) **⟨Πυλάδης θ'⟩:** και ὁ —CrSOxY<sup>2</sup>Y<sup>2</sup>P

POSITION: s.l.

**Or. 33.03** (rec exeg) **⟨Πυλάδης⟩:** Πυλάδης υἱὸς Ἀναξιβίας. ἢ Ἀναξιβία ἀδελφὴ Ἀγαμέμνονος —R

POSITION: marg.

**Or. 33.04** (rec exeg) **⟨Πυλάδης⟩:** ὁ Πυλάδης ἐκ Κυδραγόρας τῆς ἀδελφῆς μὲν Ἀγαμέμνονος, Στροφίου δὲ γυναικὸς —Pr

APP. CRIT.: γυναικός| θυγατρὸς Pr |

**Or. 33.05** (rec gloss) **⟨Πυλάδης⟩:** ὁ υἱὸς τοῦ (Στροφίου) —Mn

POSITION: s.l.

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**Or. 33.06** (rec gloss) <Πυλάδης>: τοῦ Φαν[οτ]έως υἱὸς —V<sup>1</sup>

POSITION: s.l.

COMMENT: Cf. sch. 406.03 for Phanoteus. |

COLLATION NOTES: The word is obscured by a repair and the identification of the hand is uncertain. |

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**Or. 33.07** (rec exeg) <Πυλάδης>: Ἀναξιβία καὶ ὁ Ἄγαμέμνων καὶ ὁ Μενέλαος ἦσαν ἀδελφοί, ἐξ ἧς ὁ Πυλάδης. —Sa

POSITION: marg.

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**Or. 33.08** (mosch gloss) <Πυλάδης>: μετέσχε δηλονότι —XXaXbYYfGrZcZZaZb-ZlZmT\*

POSITION: s.l. except X

APP. CRIT.: ὄς prep. X | δηλ. add. later by T, om. ZcZZaZbZlZm

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**Or. 33.09** (rec gloss) <Πυλάδης>: ἦν —AaAb<sup>2</sup>PrMnRSa

POSITION: s.l.

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**Or. 33.10** (pllgn artGloss) <Πυλάδης>: ὁ —F<sup>2</sup>

POSITION: s.l.

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**Or. 33.11** (rec gloss) <ὄς>: καὶ ὅστις —CrSOx

POSITION: s.l.

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**Or. 33.12** (rec gloss) <ἡμῖν>: σὺν —KPrYf<sup>2</sup>

POSITION: s.l.

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**Or. 33.13** (recMosch gloss) <συγκατείργασται>: συνέπραξε —VXXaXbT\*YYfGGrZc-CrOxL<sup>2</sup>B<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: ἀντί τοῦ prep. V, καὶ prep. CrOx | συνεπράξετο B<sup>3a</sup> |

APP. CRIT. 2: -εν VT |

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**Or. 33.14** (pllgn gloss) <συγκατείργασται>: ἔπραξε —Zu

POSITION: s.l.

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**Or. 33.15** (recThom gloss) <συγκατείργασται>: συνειργάσατο —AaAb<sup>2</sup>PrMnSZ-ZaZbZmTGu

POSITION: s.l.

APP. CRIT.: **καί** prep. Aa |

APP. CRIT. 2: **συνεργ-** S, **συνηργ-** app. Aa |

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**Or. 33.16** (rec gloss) **〈συγκατείργασται〉**: εἰργάσατο —Rf

POSITION: s.l.

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**Or. 33.17** (pllgn gloss) **〈συγκατείργασται〉**: συνήργησε —F<sup>2</sup>G

POSITION: s.l.

---

**Or. 33.18** (pllgn gloss) **〈συγκατείργασται〉**: συνεφονεύσατο —Zl

POSITION: s.l.

---

**Or. 33.19** (rec gloss) **〈συγκατείργασται〉**: ἐβουλεύσατο —AaAbPrMnS

POSITION: s.l.

APP. CRIT.: **καί** prep. Aa

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**Or. 33.20** (rec gloss) **〈τάδε〉**: ταῦτα —R

POSITION: s.l.

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**Or. 33.21** (rec gloss) **〈τόδε〉**: καὶ τοῦτο —Mn

LEMMA: **τόδε** in text Mn POSITION: s.l.

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**Or. 34.01** (rec gloss) **〈έντεῦθεν〉**: καὶ ἀπ' ἐκείνου τοῦ καιροῦ —S

POSITION: s.l.

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**Or. 34.02** (mosch gloss) **〈έντεῦθεν〉**: ἐξ ἐκείνου —XXaXbT<sup>+</sup>YYfGGuZc

POSITION: s.l., except X

APP. CRIT.: **ἦγουν** prep. X

PREVIOUS EDITIONS: Dind. II.45,17

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**Or. 34.03** (thom gloss) **〈έντεῦθεν〉**: ἦγουν ἐκ τῆς αἰτίας ταύτης —ZZaZbZlZmTGu

POSITION: s.l.

APP. CRIT.: **ἦγουν** om. ZaGu

PREVIOUS EDITIONS: Dind. II.45,18

COLLATION NOTES: No cross in T, correctly, but Ta has cross. |

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**Or. 34.04** (pllgn paraphr) **〈έντεῦθεν〉**: ἐκ τούτου, μετὰ τὸ γενέσθαι τὸν φόνον —ZuGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.45,18

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**Or. 34.05** (rec gloss) <έντεϋθεν>: ἀπὸ τότε —Pr

POSITION: s.l.

---

**Or. 34.06** (rec gloss) <έντεϋθεν>: καὶ ἀπὸ τοῦδε —CrMnOx

POSITION: s.l.

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**Or. 34.07** (rec gloss) <έντεϋθεν>: μετὰ τὴν μητροκτονίαν —V<sup>3</sup>AaSaYf<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.45,17

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**Or. 34.08** (pllgn gloss) <έντεϋθεν>: μετὰ τοῦτο —F<sup>2</sup>

POSITION: s.l.

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**Or. 34.09** (rec gloss) <άγρία συντακεῖς νόσῳ>: μανία ἐγκληθεῖς —Sa

POSITION: s.l.

---

**Or. 34.10** (pllgn exec) <άγρία ... νόσῳ>: ἀγρίαν νόσον τὴν μανίαν λέγει —Yf<sup>2</sup>

POSITION: marg.

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**Or. 34.11** (rec gloss) <άγρία>: ἀγριοτέρα —Rf

POSITION: s.l.

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**Or. 34.12** (rec gloss) <άγρία>: μανικῆ —Rf

POSITION: s.l.

---

**Or. 34.13** (rec gloss) <άγρία>: χαλεπῆ —AaAbPr

POSITION: s.l.

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**Or. 34.14** (rec gloss) <άγρία>: κακῆ —MnS

POSITION: s.l.

APP. CRIT.: καὶ prep. Mn | κακῆ MnS

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**Or. 34.15** (pllgn gloss) <άγρία>: δεινῆ —F<sup>2</sup>

POSITION: s.l.

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**Or. 34.16** (mosch gloss) <ἀγρία> ἀγριότητος ποιητική —XXaXbT+YYfGr

POSITION: s.l., except X

APP. CRIT.: 2: -ική XaYTa (not T)

PREVIOUS EDITIONS: Dind. II.45,19

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**Or. 34.17** (thom gloss) <ἀγρία> ἀφορήτω —ZZaZmTGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.45,20

COLLATION NOTES: This note omitted by Ta. |

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**Or. 34.18** (pllgn gloss) <ἀγρία> μεγάλη —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.45,20

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**Or. 34.19** (rec gloss) <ἀγρία> ἐν —K

POSITION: s.l.

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**Or. 34.20** (rec gram) <ἀγρία> οἰονεὶ μὴ ἐγειρομένη —Pr

POSITION: s.l.

COMMENT: Apparently an etymology, as if ἄγριος were from ἀ- + ἐγειρω. |

KEYWORDS: etymology

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**Or. 34.21** (vet gloss) <συντακείς> ἀντὶ τοῦ συγκολληθεῖς —MO

POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ om. O

PREVIOUS EDITIONS: Schw. I.101,18; Dind. II.45,20

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**Or. 34.22** (rec gloss) <συντακείς> καὶ δαμασθεῖς —CrRMnSOx

POSITION: s.l.

APP. CRIT.: καὶ om. R

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**Or. 34.23** (rec gloss) <συντακείς> πιεσθεῖς —AaPr

POSITION: s.l.

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**Or. 34.24** (pllgn gloss) <συντακείς> κατασχεθεῖς —F<sup>2</sup>

POSITION: s.l.

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**Or. 34.25** (pllgn gloss) <συντακείς>: συμπλακείς —L<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.45,21

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**Or. 34.26** (mosch gloss) <συντακείς>: συμφθαρείς, συμμιγείς —XXaXbT<sup>+</sup>YYfGGrZc

LEMMA: X POSITION: s.l., except X

APP. CRIT.: συμμιγείς om. Zc

PREVIOUS EDITIONS: Dind. II.45,21

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**Or. 34.27** (thom gloss) <συντακείς>: ένωθεις κολληθεις —ZZaZbZITGu

POSITION: s.l.

APP. CRIT.: ένωθεις om. Za | κωλυθεις ZZbZI

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**Or. 34.28** (pllgn exeg) <συντακείς>: τήκω, ό μέλλων τήξω, ό άόριστος έτηξα, ό δεύτερος έτακο[ν], ό παθητικός έτάκην, ή μετοχή ό τακείς και μετά τής συν προθέσεως συντακείς. λέγεται δέ κυρίως επί πίσης κηρού και χιόνος, και επί τών έρώντων. ά[πό] τούτου κατά μεταφοράν και επί τών νοσούντων και επί τών άλλων όταν κατά μικρόν αναλίσκονται. —Pr<sup>2</sup>

TRANSLATION: ‘tēkō’, future ‘tēxō’, aorist ‘etēxa’, second aorist ‘etakon’, aorist passive ‘etakēn’, the participle ‘takeis’, and ‘suntakeis’ with the prefix ‘sun’. It is used properly of pitch, wax, and snow, and in application to those in love. From this use, metaphorically, it is also applied to those who are sick and to other things whenever they are expended/exhausted little by little.

POSITION: added at bottom of scholia column in space left blank by main scribe

COMMENT: Cf. El. Gud. (Sturz) s.v. τακείς: έκ του τήκω, ό β άόριστος έτακον, ό παθητικός έτάκην, ή μετοχή ό τακείς. (The second aorist was app. invented by grammarians to etymologize the aorist passive form; έτακον not found outside of grammarians.) | For τήκεσθαι κυρίως επί χιόνος cf. Porphyrius, quaest. Hom. 1.125 Sodano; for addition of pitch and wax, cf. Eust. in Od. 8.522 (I.314, 12), Sch. Aesch. Prom. 526b Herington, sch. Mosch. Hec. 433 τώ τήκεσθαι κυρίως επί χιόνος λέγεται και κηρού και τών κατ’ όλίγον αναλίσκομένων, και από τούτου επί τών καταπιπτότων υπό λύπης και διαρροεμένων.

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**Or. 34.29** (pllgn gram) <συντακείς>: <sup>1</sup>τώ συντήκεσθαι κυρίως επί δύο λέγεται προς άλληλα μιγνύμενα, οίον επί χαλκού και άργύρου· <sup>2</sup>τούτων γάρ τών δύο λυομένων εις έν συνέρχονται. <sup>3</sup>άπό τούτου λέγεται και επί φιλίας όταν συγκραθῶσι τά ήθη και εις έν συναφθῶσι. —Zb<sup>2</sup>

TRANSLATION: ‘To be melted together’ is properly applied to two things mixed with each other, such as bronze and silver; for when these two are softened they come together into one substance. From this it is also used in connection with friendship whenever the character traits (of friends) are blended together and joined together into one.

REF. SYMBOL: Zb<sup>2</sup> POSITION: s.l.

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**Or. 34.30** (pllgn gloss) <συντακείς>: κατά κηρού και χιόνος —Gu

POSITION: s.l.

**Or. 34.31** (rec rhet) (νόσφ νοσεῖ): παρήχησις τὸ σχῆμα —AaMnPrS

POSITION: s.l.

APP. CRIT.: τὸ σχῆμα om. MnS

KEYWORDS: παρήχησις

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**Or. 34.32** (pllgn exeg) (νόσφ νοσεῖ): οὐκ ἐνόσει σωφρονῶν ἀλλὰ μαινόμενος —Y<sup>2</sup>Yf<sup>2</sup>

POSITION: s.l. Y, marg. Yf

APP. CRIT.: συμφρονῶν Yf

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**Or. 34.33** (mosch gloss) (νόσφ): τῆ μανία —XXbTYGZI

POSITION: s.l., except X

APP. CRIT.: τῆ om. TG

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**Or. 35.01** (vet exeg) (τλήμων): παρὰ μὲν τῶ ποιητῆ τλήμων ὁ ὑπομονητικός, παρὰ δὲ τοῖς τραγικοῖς τλήμων ὁ δυστυχής. —MVCP<sup>r</sup>R<sup>a</sup>R<sup>b</sup>

TRANSLATION: In the poet (Homer) 'tlēmōn' is used of one who is capable of enduring (difficulties, pain), whereas in the tragedians 'tlēmōn' is used of one who is unfortunate.

LEMMA: ὀρέστης VCR<sup>a</sup> REF. SYMBOL: VR<sup>b</sup> POSITION: s.l. Pr; marg. M; after sch. 41.18 V

APP. CRIT.: μὲν om. MCP<sup>r</sup>R<sup>a</sup> | δὲ om. R<sup>a</sup> | second τλήμων om. CP<sup>r</sup>R<sup>a</sup>

PREVIOUS EDITIONS: Schw. I.101,19–20; Dind. II.45,22–23

COLLATION NOTES: In V the note is in lighter ink, probably because pen was not re-inked rather than because it was added later than the previous note (the last word of 41.18 is equally light in appearance). |

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**Or. 35.02** (rec exeg) (τλήμων): ὁ δυστυχής παρὰ τοῖς τραγικοῖς, παρὰ δὲ τῶ ποιητῆ ὁ ὑπομονητικός. —O

POSITION: s.l.

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**Or. 35.03** (rec gloss) (τλήμων): ὁ ὑπομονητικός —V

POSITION: s.l.

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**Or. 35.04** (pllgn gloss) (τλήμων): ὁ δυστυχής —V<sup>3</sup>Gu

POSITION: s.l., added to V gloss 35.03 with ἦ

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**Or. 35.05** (rec exeg) (τλήμων): ὁ καρτερικός ἢ ὁ δυστυχής —Pr

POSITION: between sch. 38.12 and 36.10 Pr

APP. CRIT. 2: καρτερικός Pr

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**Or. 35.06** (rec gloss) <τλήμων>: ὁ ταπεινός —R

POSITION: s.l.

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**Or. 35.07** (pllgn gloss) <τλήμων>: καὶ ὁ ἄθλιος —CrOxZl

POSITION: s.l.

APP. CRIT.: καὶ ὁ om. Zl

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**Or. 35.08** (rec artGloss) <τλήμων>: ὁ —AbF<sup>2</sup>

POSITION: s.l.

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**Or. 35.09** (rec gloss) <ὁ δὲ>: ὁ —Mn

POSITION: s.l.

---

**Or. 35.10** (mosch gloss) <ὁ δὲ>: ὄς —XaXbYYfGGrAa

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.45,24

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**Or. 35.11** (rec gloss) <ὁ δὲ>: ἤγουν ὁ Ὀρέστης —F<sup>2</sup>MnSZuYf<sup>2</sup>

LEMMA: ὁ δὲ in text Zu POSITION: s.l.

APP. CRIT.: ἤγουν om. F<sup>2</sup>

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**Or. 35.12** (rec gloss) <δὲ>: καὶ —Rf

POSITION: s.l.

---

**Or. 35.13** (rec gloss) <δὲ>: ἦ —Mn

POSITION: s.l.

---

**Or. 35.14** (rec gloss) <ἐν δεμνίοις>: ἐν τῇ κλίνη —Sa

POSITION: s.l.

---

**Or. 35.15** (rec gloss) <ἐν δεμνίοις>: ἐν κοίταις —AaAbCrMnRSZb<sup>2</sup>ZuGuOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrS | ἐν om. AbMnRZb | ταῖς add. before κοίταις ZuOx | κοίτοις AbZb<sup>2</sup>

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**Or. 35.16** (pllgn gloss) <ἐν δεμνίοις>: ἐν τῇ κοίτη —F<sup>2</sup>

POSITION: s.l.

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**Or. 35.17** (rec gloss) <δεμνίους>: στρωμαῖς —MnS

POSITION: s.l.

APP. CRIT.: 2: στρωμαῖς S |

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**Or. 35.18** (pllgn gloss) <δεμνίους>: στρώμασι —Zl

POSITION: s.l.

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**Or. 35.19** (pllgn gloss) <ἐν δεμνίους>: ἐν κραββάτοις —Gu

POSITION: s.l.

---

**Or. 35.20** (rec gram) <δεμνίους>: ἀπὸ τοῦ μένειν τὸ δέμας ἐκεῖ ἐν τοῖς στρώμασι —Pr

POSITION: s.l.

KEYWORDS: etymology

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**Or. 36.01** (pllgn gloss) <κεῖται>: ἡσύχως δηλαδὴ —Zl

POSITION: s.l.

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**Or. 36.02** (rec artGloss) <μητρὸς>: τῆς —MnSYf<sup>2</sup>

POSITION: s.l.

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**Or. 36.03** (tri gloss) <δ'>: γὰρ —TGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.45,25

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**Or. 36.04** (recMoschThom gloss) αἷμα: ὁ φόνος —AaF<sup>2</sup>KSSaXXaXbYYfGZcZZaZb-ZlZmZuT<sup>\*</sup>GuB<sup>3a</sup>

LEMMA: X POSITION: s.l., except X

APP. CRIT.: ἤγουν prep. SB<sup>3a</sup> | ὁ om. ZZmZb

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**Or. 36.05** (rec exeg) <αἷμα>: φόνου σταλαγμοὶ ἦτοι αἵματος —K

POSITION: in upper margin above column of which line 36 is first line

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**Or. 36.06** (rec gloss) <αἷμα>: ἢ αὐτῆς ἢ εἰς —Pr

POSITION: s.l.

---

**Or. 36.07** (rec artGloss) <αἷμα>: τὸ —MnS

POSITION: s.l.

---

**Or. 36.08** (rec gloss) <νιν>: αὐτὸν τὸν Ὀρέστην —VYf<sup>2</sup>

POSITION: s.l.

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**Or. 36.09** (rec gloss) <νιν>: αὐτὸν —Ab<sup>2</sup>F<sup>2</sup>MnRfSZzAg

POSITION: s.l.

APP. CRIT.: καὶ prep. MnS

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**Or. 36.10** (vet exeg) τροχηλατεῖ: <sup>1</sup>κατεπείγει· <sup>2</sup>οἶον μετὰ τροχοῦ καὶ ἀρμάτων ἐλαύνει. <sup>3</sup>τρόχος γὰρ ὁ δρόμος. —MBOV<sup>a</sup>V<sup>b</sup>CP<sup>r</sup>R<sup>b</sup>RwSa

TRANSLATION: Causes to hurry. As if to say drives with a wheel and chariot. For a race course is (called) a ‘trochos’.

LEMMA: MV<sup>a</sup>CRw, αἶμα νιν τροχηλατεῖ V<sup>b</sup>(νῦν)R<sup>b</sup> REF. SYMBOL: M POSITION: marg. Sa; cont. from sch. 37.08 BV<sup>2</sup>; prep. τροχηλατεῖ δέ: V<sup>b</sup> is a second version in lighter ink at end of sch. block on same page

APP. CRIT.: 1 ἀντὶ τοῦ prep. V<sup>a</sup> | 1–2 κατεπείγει ... ἐλαύνει| ἦγουν μετὰ τροχῶν καὶ ἀμμάτων (sic) κατεπείγει ἐλαύνει Sa | κατεπείγει om. V<sup>b</sup>R<sup>b</sup>, κατεπάγει app. O | 2 οἶον ... ἐλαύνει om. O; transp. after δρόμος Schw. | οἶον| om. Pr, οἶονεῖ V<sup>a</sup> | μετὰ τροχῶν Pr | ἐλαύνεται C | 3 τρόχος κτλ om. Pr | δρόμος λέγεται V<sup>a</sup> |

APP. CRIT. 2: perhaps τρόχος V<sup>a</sup>, τροχὸς V<sup>b</sup>RwSa |

PREVIOUS EDITIONS: Schw. I.101,21–22; Dind. II.45,25–26

COMMENT: Hesych. τ 1526 τροχηλατεῖ· ἐλαύνει; cf. Photius τ 607, Suda τ 1068, etc. τροχηλατεῖν: ἐλαύνειν |

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**Or. 36.11** (rec gloss) <τροχηλατεῖ>: συγκινεῖ θορυβεῖ ἐπέρχεται —V

POSITION: s.l.

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**Or. 36.12** (recMosch gloss) τροχηλατεῖ: ταράσσει —VXXaXbT<sup>+</sup>YYfGGrZcB<sup>2</sup>

LEMMA: X POSITION: s.l., except X

APP. CRIT. 2: ταράττει GZc

PREVIOUS EDITIONS: Dind. II.46,1

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**Or. 36.13** (rec gloss) <τροχηλατεῖ>: ὀπίσω αὐτοῦ ἔρχεται —R

POSITION: s.l.

APP. CRIT. 2: ὀπίσω R

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**Or. 36.14** (rec paraphr) <τροχηλατεῖ>: περικυκλεῖ δίκην τροχοῦ καὶ δρόμου καὶ ταχὺ κινεῖσθαι ποιεῖ —Pr

POSITION: s.l.

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**Or. 36.15** (rec gloss) <τροχηλατεῖ>: περικυκλεῖ —AaAb

POSITION: s.l.

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**Or. 36.16** (pllgn exeg) <τροχηλατεῖ> ταχ(έως) κινεῖσθαι ποιεῖ ὧδε κάκεισε δίκην τροχοῦ —B<sup>3a</sup>Lp

POSITION: marg. B<sup>3a</sup>

APP. CRIT.: τάχ. κιν. ποιεῖ] ἦγουν ποιεῖ κινεῖσθαι Lp

PREVIOUS EDITIONS: Dind. II.45,26–46,1

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**Or. 36.17** (rec paraphr) <τροχηλατεῖ> συστρέφει δίκην τροχοῦ —MnRS

POSITION: s.l. MnS, marg. R

APP. CRIT.: καὶ prep. Mn | συστρέφει transp. after τροχοῦ MnS

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**Or. 36.18** (rec paraphr) <τροχηλατεῖ> ταράσσει μαίνεσθαι ποιεῖ δίκην τροχοῦ —Sa

POSITION: s.l.

APP. CRIT.: ταράσσει] δράσσει Sa | ποιεῖν Sa

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**Or. 36.19** (pllgn gloss) <τροχηλατεῖ> ἐκφρενοῖ —Aa

POSITION: s.l.; joined to gloss 36.15 with καὶ

APP. CRIT.: ἐκφρένει Aa |

COMMENT: The only form of ἐκφρενώω attested in TLG is ἐκφρενούμενος (once).

KEYWORDS: rare word

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**Or. 36.20** (mosch gloss) <τροχηλατεῖ> ἐλαύνει —XXaXbT<sup>+</sup>YYfGGrZc

POSITION: s.l., except X; cont. from 36.12 X

PREVIOUS EDITIONS: Dind. II.46,2

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**Or. 36.21** (thom paraphr) <τροχηλατεῖ> ἐλαύνει κινεῖ δίκην τροχοῦ —ZZaZbZlZmT-GuF

POSITION: s.l.

APP. CRIT.: ἐλαύνει om. Gu (already written by Gr) | κινεῖ om. ZaF

PREVIOUS EDITIONS: Dind. II.46,2

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**Or. 36.22** (pllgn paraphr) <τροχηλατεῖ> ἦγουν δίκην τροχοῦ ἐλαύνει —L<sup>2</sup>

POSITION: s.l.

APP. CRIT.: app. τροχῆς L<sup>2</sup>

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**Or. 36.23** (pllgn gloss) <τροχηλατεῖ> ἐλαύνεσθαι ποιεῖ —V<sup>3</sup>

POSITION: s.l.

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**Or. 36.24** (plgn gloss) <τροχηλατεῖ>: κινεῖ —G

POSITION: s.l.

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**Or. 36.25** (rec gloss) <τροχηλατεῖ>: διώκει —GK

POSITION: s.l.

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**Or. 36.26** (plgn paraphr) <τροχηλατεῖ>: ἤγουν ταραάσσει καὶ παρακινεῖ δίκην τροχοῦ —Zu

POSITION: s.l.

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**Or. 36.27** (plgn paraphr) <τροχηλατεῖ>: καὶ δίκην τροχοῦ περιστρέφεται —CrOx

POSITION: s.l.

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**Or. 37.01** (rec gloss) <μανίαισιν>: μετὰ τῶν μανιῶν —Mn

POSITION: s.l.

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**Or. 37.02** (plgn gloss) <μανίαισιν>: ἤγουν ὑπὸ μανιῶν —L<sup>2</sup>

POSITION: s.l.

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**Or. 37.03** (plgn gloss) <μανίαισιν>: νόσοις μανικαῖς —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.46,3

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**Or. 37.04** (rec gloss) <μανίαισιν>: ἐν ταῖς —KSSaYf<sup>2</sup>Zu

POSITION: s.l.; over 38 εὐμενίδας Sa

APP. CRIT.: ταῖς om. KSaZu

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**Or. 37.05** (plgn gloss) <μανίαισιν>: ἤγουν ἐν ταῖς Ἐρινυσί —Zu

POSITION: s.l.

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**Or. 37.06** (plgn exeg) <μανίαισιν>: τὰς Ἐρινύας λέγει —Yf<sup>2</sup>

POSITION: s.l.

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**Or. 37.07** (plgn gloss) <μανίαισιν>: ἐν ἐπιληψία —F<sup>2</sup>

POSITION: s.l.

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**Or. 37.08** (vet exeg) ὀνομάζειν γὰρ αἰδοῦμαι θεάς: <sup>1</sup>τὰς Ἐρινῦς. <sup>2</sup>οὐκ ὀνομάζουσι δέ,

ἀλλ' εὐφημιζόμενοι σεμνάς θεάς ἢ Εὐμενίδας καλοῦσιν. <sup>3</sup>ὀνόματα δὲ τῶν Ἐρινύων Τισιφόνη Μέγαира Ἀληκτώ. —MBVCCrR<sup>b</sup>RfRwOx, partial Ab<sup>2</sup>Pr<sup>a</sup>Pr<sup>b</sup>MnR<sup>a</sup>S<sup>a</sup>S<sup>b</sup>

TRANSLATION: (Namely,) the Erinyes. And people do not refer to them by (their actual) name, but euphemistically they call them revered goddesses or Eumenides. And the names of the Erinyes are Tisiphone, Megaera, Alecto.

LEMMA: MBCPr<sup>a</sup>Rf, ὀνομάζειν δ' αἰδοῦμαι θεάς V, ὀνομάζειν γὰρ αἰδοῦμαι R<sup>b</sup>, 38 εὐμενίδας RwS<sup>a</sup> REF.  
SYMBOL: MBV POSITION: marg. Ab<sup>2</sup>R<sup>a</sup>, s.l. S<sup>a</sup>; follows sch. 39.09 C, sch. 38.12 S<sup>a</sup>, follows sch. 33.01 BRf;  
run on after truncated sch. 5.01 CrOx; Pr<sup>a</sup> on prev. page, Pr<sup>b</sup> first on page that begins with 37

APP. CRIT.: 1 ὀνομάζειν γὰρ αἰδοῦμαι θεάς (repeated lemma) prep. BVC; τὰς θεάς prep. R<sup>a</sup>; καὶ εὐμενίδας prep. Pr<sup>a</sup> | 1–2 τὰς ... καλοῦσιν om. MnS<sup>b</sup> | 1 τὰς ἐρινύς om. Pr<sup>b</sup>Rw | after ἐριν. add. φησὶν Rf | 2–3 οὐκ ... ἐρινύων om. Pr<sup>a</sup> | 2 οὐκοῦν R<sup>b</sup>, perhaps R<sup>a</sup> | δὲ] γὰρ ταύτας V, οὕτως Ab<sup>2</sup>Pr<sup>b</sup>R<sup>a</sup>S<sup>a</sup> | ἀλλὰ φημιζόμενοι Rf, app. Ab<sup>2</sup> | εὐφημοῦντες V, ἐκφημιζομένη R<sup>w</sup>, ἐκφημιζόμενος CrOx | σεμνάς and ἡ om. CrOx | 2–3 ἢ εὐμ. κτλ om. Ab<sup>2</sup> | 2 ἡ] λέγει ὡς R<sup>w</sup> | καλοῦσιν om. (with sch.-ending punct. after εὐμενίδας) Pr<sup>b</sup> (but καλοῦσαι present after intervening sch. 38.22 + 38.18) | 3 ὀνόματα κτλ om. Pr<sup>b</sup>R<sup>a</sup>S<sup>a</sup> | ὀνόματα] ὄνομα S<sup>b</sup> | δὲ om. MnS<sup>b</sup> | τῶν ἐρινύων] αὐταῖς Rf | after μέγαира add. καὶ MnPr<sup>a</sup>R<sup>b</sup>(μέγαира added in blank space p.c. by R<sup>b</sup>)RwS<sup>b</sup> | at end add. ἀλλ' ὄμηρος ἄλλα φησὶν Mn |

APP. CRIT. 2: 1 ἐρινύς CrOx, ἐρινύς Rf, ἐρινύς R<sup>b</sup>, s.l. R<sup>a</sup>, ἐρινύς Ab<sup>2</sup>, ἐρρινύς S<sup>a</sup> | 3 ἐρινύων VCrMnRwS<sup>b</sup>Ox | τισιφόνη R<sup>w</sup>, τισιφόνη S<sup>b</sup>, τὰς τε σιφώνη Pr<sup>a</sup> | μέγαира M, μέγαира Mn, μέγαρο or μέγαίρε S, with α above final ε | ἀλλήκτω M, ἀλλήκτώ B, ἀλητώ Mn, λητώ Pr<sup>a</sup> |

PREVIOUS EDITIONS: Schw. I.102.1–3; Dind. II.46.4–6

COMMENT: In a couple of verse passages (trimeters in Lucian, Podagra 6; hexameters in a couple of late hymns) Ἀληκτώ is guaranteed by the meter, and ἀλλ- is in MB here. Prose attestations, however, including in many scholia, use the spelling Ἀληκτώ, which I have preferred here, despite MB. See also sch. 27.09, 27.22, 38.01, 38.07, 238.07, 256.04, 323.15. | Cf. garbled addition to sch. 46.02 in Rf. |

COLLATION NOTES: Schw. wrongly records V as having καὶ after μέγαира. |

KEYWORDS: εὐφημισμός

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**Or. 37.09** (rec exeg) <sup>1</sup>τρεῖς εἰσὶ θεαὶ τιμωρητικαί· <sup>2</sup>Τισιφόνη Μέγαира Ἀληκτώ, αἵτινες Ἐρινύες λέγονται. —PcR

POSITION: at bottom of fol. 44r (after arg. 2d) R, in bottom margin of 49r (under arg. 2c) Pc

APP. CRIT.: 1 τιμωρικαὶ R | 2 μάχαιρα καὶ ἀλεκτώ Pc

APP. CRIT. 2: 2 ἐρυννυ(ες), αι above ες abbrev. Pc |

COMMENT: τιμωρητικαί (sometimes with δαίμονες or θεαὶ or δυνάμεις) is applied to the Erinyes in several lexica and scholia, but not earlier. The juncture may have arisen in a Christian context.

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**Or. 37.10** (thom exeg) (ὀνομάζειν γὰρ αἰδοῦμαι θεάς): <sup>1</sup>τούτῃστιν εὐλαβοῦμαι λέγειν ὅτι αἱ Εὐμενίδες ἡγουν αἱ Ἐρινύες ποιοῦσιν αὐτὸν μαίνεσθαι, <sup>2</sup>αἱ τοῦτον ἐξαμιλλῶνται καὶ ἐλαύνουσιν ἐν φόβῳ. <sup>3</sup>ἔστι δὲ σχῆμα τὸ κατὰ παράλειψιν. <sup>4</sup>ὁ γὰρ ἠύλαβεῖτο λέγειν εἴρηκεν. <sup>5</sup>οἱ δὲ πολλοὶ οὕτω νοοῦσιν· <sup>6</sup>αἰδοῦμαι τὰς Εὐμενίδας λέγειν θεάς, ἀντὶ τοῦ εὐλαβοῦμαι λέγειν αὐτὰς εἶναι τοῦ θείου γένους ὡς κακῶν παρεκτικάς. <sup>7</sup>οὓς αὐτὸς χαίρειν ἔα ὡς ὑπερβάλλοντας ἀναισθησίᾳ. <sup>8</sup>εἶπε δὲ τὸ ἐξαμιλλῶνται ἐπειδὴ οἱ ἀγωνιζόμενοι πρὸς ἀλλήλους ἐν γυμνασίοις ἄνω καὶ κάτω στρέφονται τοῖς ἀγωνίσμασιν. —ZZaZbZlZmTGu, partial Ox<sup>2</sup>

TRANSLATION: That is, I hesitate to say that the Eumenides, that is, the Erinyes, who make him race and drive him in terror, cause him to be insane. This is the schema of 'paraleipsis'

(leaving out, omission). For that which she was hesitating to say she has said. Most understand this line as follows: I shrink from calling the Eumenides goddesses, meaning I shrink from saying that they are of the divine race because they produce bad things. As for yourself, dismiss these interpreters as being surpassingly tasteless. And she (or he, the poet) said ‘make him race’ because those competing with each other in athletic exercises turn themselves upwards and downwards in their contests.

REF. SYMBOL: ZZa to 38 εὐμενίδας; ZmT to ὀνομάζειν, Zb to αἰδοῦμαι]

APP. CRIT.: 3 δὲ τὸ σχῆμα κατὰ Z | παράληψιν ZbZIT, a.c. Zm | 5–8 οἱ δὲ πολλοὶ κτλ om.  
Ox<sup>2</sup> | 7–8 οὐς ... ἐξαμιλλῶνται] τὸ δὲ ἐξαμιλλῶνται εἶπεν Gu | 7 χαίρειν om. T |  
ἀναισθησίq] ἀμαθία T |

APP. CRIT. 2: 1 ποιοῦσι Ox<sup>2</sup> | 4 ἤρηκεν Za | 4 εὐλαβεῖτο ZZa |

PREVIOUS EDITIONS: Dind. II.46.8–15

COMMENT: For the rejected interpretation, cf. gloss εἶναι in R, sch. 37.25. |

COLLATION NOTES: Some words lost in Zi because margin trimmed. Günther misreports Zm as having ἀναισθησίας; above iota is a small alpha and the acute accent.

KEYWORDS: παράλειψις

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**Or. 37.11** (rec rhet) <ὀνομάζειν γὰρ αἰδοῦμαι θεὰς>: κατὰ παράληψιν σχῆμα —V

POSITION: s.l.

KEYWORDS: παράλειψις

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**Or. 37.12** (thom gloss) <ὀνομάζειν>: λέγειν —ZZaZbTOx<sup>2</sup>

POSITION: s.l.

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**Or. 37.13** (thom paraphr) <ὀνομάζειν>: λέγειν τροχηλατεῖν τοῦτον —ZmGu

POSITION: s.l.

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**Or. 37.14** (pllgn gloss) <ὀνομάζειν>: καλεῖν —F<sup>2</sup>

POSITION: s.l.

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**Or. 37.15** (thom gram) <ὀνομάζειν>: ὄνομα ἢ λέξις καὶ ὀνομάζειν τὸ λέγειν —ZmGu

POSITION: s.l. Gu; marg. Zm

PREVIOUS EDITIONS: Dind. II.46,7

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**Or. 37.16** (rec gloss) <αἰδοῦμαι>: καὶ ἐντρέπομαι —Mn

POSITION: s.l.

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**Or. 37.17** (pllgn gloss) <αἰδοῦμαι>: αἰσχύνομαι —Y<sup>2</sup>YF<sup>2</sup>

POSITION: s.l.

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**Or. 37.18** (thom gloss) <αἰδοῦμαι>: εὐλαβοῦμαι —ZZaZmTGUCrOx

POSITION: s.l.

APP. CRIT.: και prep. CrOx

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**Or. 37.19** (pllgn gloss) <αἰδοῦμαι>: ἀπαρέσκομαι —Gu

POSITION: s.l.

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**Or. 37.20** (pllgn gloss) <αἰδοῦμαι>: ὀκνῶ —F<sup>2</sup>

POSITION: s.l.

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**Or. 37.21** (pllgn gloss) <αἰδοῦμαι>: ἀπαναίνομαι —Zu

POSITION: s.l.

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**Or. 37.22** (pllgn exeg) <θεάς>: τὴν Τισιφόνην τὴν Μεγαίραν καὶ τὴν Ἀληκτῶ —B<sup>3d</sup>

POSITION: s.l.

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**Or. 37.23** (rec gloss) <θεάς>: τὰς Ἐρινύας —PrSZu

POSITION: s.l.

APP. CRIT.: ἤγουν prep. S | τὰς om. Pr |

APP. CRIT. 2: ἐρινν- PrZu |

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**Or. 37.24** (pllgn artGloss) <θεάς>: τὰς —Ox

POSITION: s.l.

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**Or. 37.25** (rec gloss) <Εὐμενίδας>: εἶναι —R

POSITION: s.l.

COMMENT: See on 37.10.

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**Or. 37.26** (recMoschThom gloss) Εὐμενίδας: τὰς Ἐριννύας —V<sup>3</sup>AaAbMnXXaXbYYfG-GrZcZZaZmT\*

LEMMA: X, perhaps ση(μειωτέον) in marg. Aa POSITION: s.l. except X

APP. CRIT.: ἤγουν prep. AaMn | τὰς om. V<sup>3</sup>GZc

APP. CRIT. 2: ἐρρινύας AbZc, ἐρινύας V<sup>3</sup> |

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**Or. 38.01** (pllgn exeg) <Εὐμενίδας>: Ἀληκτῶ Μέγαιραν καὶ Τισιφόνην —Zm

POSITION: s.l.

APP. CRIT. 2: ἀλητῶ Zm |

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**Or. 38.02** (rec exeg) <Εὐμενίδας>: κατ' εὐφημισμὸν —FMnPrRfSaZmGGu

POSITION: s.l., except marg. MnZm; misplaced over 37 αἰδοῦμαι Sa

COLLATION NOTES: Mn partially damaged (κατευφη with kappa faint and only traces of rest of word). |

KEYWORDS: εὐφημισμός

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**Or. 38.03** (pllgn exeg) <Εὐμενίδας>: κατ' εὐφημισμὸν ὡς καὶ τὸν Χάρωνα ἀπὸ τοῦ χαίρω —Y

POSITION: marg.

COMMENT: For Charon's name as from χαίρω by euphemism or antiphrasis, see Sophronios, Gram.Gr. 4:2.398,18–19, Eust. in Il. 1.3 (l.27,13–14), Tzetzēs Sch. Arist. Plut. 1187 Massa Positano. |

KEYWORDS: etymology, of proper name | εὐφημισμός

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**Or. 38.04** (pllgn exeg) <Εὐμενίδας>: κατ' ἀντίφρασιν —Gu

POSITION: s.l.

KEYWORDS: ἀντίφρασις

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**Or. 38.05** (pllgn exeg) <Εὐμενίδας>: Εὐμενίδας φησὶν αὐτὰς κατ' ἀντίφρασιν. μᾶλλον γάρ εἰσι δυσμενίδες ἢ εὐμενίδες· τὴν γὰρ τῆς μανίας νόσον αὐταὶ τοῖς ἀνθρώποις προσάγουσιν ἐπεκδικοῦσαι. —Lp

TRANSLATION: She calls them Eumenides ('kindly-minded') using the opposite term. For they are (actually) 'hostile-minded' rather than 'kindly-minded'. For these are the ones who bring upon humans the sickness of madness, punishing them.

APP. CRIT.: τὴν] τὸν Lp, corr. Matt.

APP. CRIT. 2: ἐπικδικοῦσαι Lp |

PREVIOUS EDITIONS: Dind. II.46,16–18

KEYWORDS: ἀντίφρασις

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**Or. 38.06** (pllgn gloss) <Εὐμενίδας>: δυσμενίδας —Aa

POSITION: marg.

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**Or. 38.07** (pllgn gram) <Εὐμενίδας>: <sup>1</sup>τὰ ὀνόματα τῶν Εὐμενίδων ἤγουν τῶν Ἐρινύων Τισιφὼνὴ Μέγαιρα καὶ Ἄλκτῳ. <sup>2</sup>καὶ Τισιφὼνὴ μὲν ἐτυμολογεῖται ἀπὸ τοῦ τίω τὸ ἀνταποδίδωμι καὶ τοῦ φόνος, ἢ τίουσα καὶ ἀνταποδιδούσα τοὺς φόνους, <sup>3</sup>Μέγαιρα ἀπὸ τοῦ μεγαίρω τὸ φθονῶ, <sup>4</sup>Ἄλκτῳ δὲ ἀπὸ τοῦ στερητικοῦ μορίου καὶ τοῦ λήγω τὸ παύω, ἢ μὴ λήγουσα καὶ παύουσα τιμωρεῖν τοὺς φονεῖς. —Aa

TRANSLATION: The names of the Eumenides, or Erinyes, are Tisiphone, Megaera, and Alecto. And Tisiphone is etymologized from 'tío' meaning 'pay back, give back in return' and 'phonos' ('killing'), the one who pays back and gives back in return killings. Megaera is from 'megairō' meaning 'begrudge', and Alecto from the alpha-privative particle and 'lēgō' meaning 'cease', the one who does not cease and stop avenging killers.

REF. SYMBOL: Aa



APP. CRIT. 2: 1 ἀληκτῶ a.c. Λα | 2 ἀνταποδίδουσα Λα | 4 ἀληκτῶ Λα |

COMMENT: Compare sch. 238.07 in G. For the content cf. esp. Sch. Tzetz. Lycophr. 406 (II.151,22–28 Scheer): ... ἀλληγορικῶς δὲ Ἐριννύες \*αι\* τιμωρητικαὶ δυνάμεις παρὰ τὸ ἐν τῇ ἔρα καὶ τῇ γῆ ναιεῖν ἢ παρὰ τὸ τὰς ἀράς ἀνύειν. Τισιφόνη παρὰ τὸ τίθειν τοὺς φονέας, Μέγαيرا παρὰ τὸ μεγαίρειν καὶ φθονεῖν τοῖς κακοῖς, Ἀληκτῶ παρὰ τὸ μὴ λήγειν τιμωρεῖν τοὺς τοιοῦτους, Κρόνου δὲ καὶ Νυκτὸς παῖδες διὰ τὸ ἀφανῶς καὶ ἀοράτως τὰς ἐκδικητικὰς ταύτας δυνάμεις ἐπέρχεσθαι.

KEYWORDS: etymology, of proper name

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**Or. 38.08** (rec gloss) <ἐξαμιλλῶνται>: εὐφημιζόμενοι —Ab

POSITION: s.l., over ἐξαμιλλῶνται Ab

APP. CRIT.: ἐφημιζόμενοι Ab |

COMMENT: This gloss seems to have originated as an excerpt from 37.08 εὐφημιζόμενοι ... Εὐμενίδας καλοῦσιν. If so, the gender has been adjusted, secondarily, to that of the subject of the relative clause.

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**Or. 38.09** (rec gloss) <αἷ>: καὶ αἴτινες —CrSOxYf<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ om. Yf<sup>2</sup>

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**Or. 38.10** (plgn gloss) <αἷ>: αἶ Ἐριννύες —F<sup>2</sup>

POSITION: s.l.

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**Or. 38.11** (rec gloss) <τόνδ'>: τοῦτον —F<sup>2</sup>S

POSITION: s.l.

APP. CRIT.: καὶ prep. S

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**Or. 38.12** (plgn gloss) <τόνδ'>: τὸν Ὀρέστην —Zb<sup>2</sup>

POSITION: s.l.

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**Or. 38.13** (rec paraphr) <ἐξαμιλλῶνται φόβω>: συνεχῶς καὶ ἀδιαλείπτως φοβοῦσι τῶ φόβω —CPrR\*S

POSITION: marg. C

APP. CRIT.: αἶ prep. Pr | after συνεχῶς add. αὐτοῖ (sic) Pr | ἐκφοβοῦσιν Pr, φοβοῦσαι R\*S | τῶ φόβω om. Pr

COLLATION NOTES: C's margin here damaged by fire: [συν]εχῶς, [ἀδ]ιαλείπτως. |

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**Or. 38.14** (rec gloss) <ἐξαμιλλῶνται φόβω>: συνεχῶς φοβοῦσι —O

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.46,21

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**Or. 38.15** (rec Mosch gloss) <ἐξαμιλλῶνται>: ταράσσοσιν —Ab<sup>2</sup>CrM-nRSXXaXbT<sup>+</sup>YYfGrOx

LEMMA: αἶ τόνδε X POSITION: s.l. except X

APP. CRIT.: καὶ prep. CrSOx

APP. CRIT. 2: ταραττ- T |

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**Or. 38.16** (mosch gloss) <ἐξαμιλλῶνται>: εἰς ἀγῶνα ἐμβάλλουσιν —XXaXbT+YYf-GrZc

POSITION: s.l. except X, cont. from prev. X

APP. CRIT. 2: ἐμβάλλουσι Zc |

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**Or. 38.17** (pllgn gloss) <ἐξαμιλλῶνται>: καὶ φοβοῦσι —V<sup>3</sup>

POSITION: s.l.

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**Or. 38.18** (rec gloss) <ἐξαμιλλῶνται>: ἐκφοβοῦσι —RfV<sup>3</sup>

POSITION: s.l.

---

**Or. 38.19** (rec gloss) <ἐξαμιλλῶνται>: ἐκδειματοῦσι —Pr

---

**Or. 38.20** (pllgn paraphr) <ἐξαμιλλῶνται>: καὶ ἔξω τοῦ ἀγῶνος ἐκβάλλουσι ἢ ἐκφοβοῦσι —Zu

POSITION: s.l.

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**Or. 38.21** (rec paraphr) <ἐξαμιλλῶνται>: καταγωνίζονται μάχονται πολεμοῦσιν. τὸ γὰρ ὄλον ἐκφοβοῦσιν καὶ κατατρύχουσιν —Sa

POSITION: marg.

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**Or. 38.22** (pllgn paraphr) <ἐξαμιλλῶνται>: δίκην τῶν ἀμιλλωμένων κινεῖσθαι ποιοῦσιν —ZmGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.46,20–21

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**Or. 38.23** (rec gloss) <ἐξαμιλλῶνται>: τιμωροῦσιν —AaPr

POSITION: s.l. Aa

APP. CRIT.: ἀντὶ τοῦ prep. Aa

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**Or. 38.24** (rec Thom gloss) <ἐξαμιλλῶνται>: ἐλαύνουσι —FKZZaZbZlZmTGu

POSITION: s.l.

APP. CRIT.: -σιw Za (also Ta, not T)

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**Or. 38.25** (pllgn paraphr) <ἐξαμιλλῶνται>: ἐν διαδοχαῖς ἐλαύνουσι βάλλουσι —G

POSITION: s.l.

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**Or. 38.26** (pllgn paraphr) <ἐξαμιλλῶνται>: ἐκ τοῦ καθεστηκότος ἐλαύνουσι —B<sup>3a</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.46,18–19

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**Or. 38.27** (rec gloss) <ἐξαμιλλῶνται>: διώκουσι —K

POSITION: s.l.

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**Or. 38.28** (rec rhet) <ἐξαμιλλῶνται>: τροπικὴ ἢ λέξις —Pr

POSITION: s.l.

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**Or. 38.29** (pllgn gloss) <φόβω>: φόβον —V<sup>2/3</sup>

POSITION: s.l.

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**Or. 38.30** (pllgn gloss) <φόβω>: ἤγουν διὰ φόβου —L<sup>2</sup>

POSITION: s.l.

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**Or. 39.01** (rec gloss) <ἔκτον ... ἦμαρ>: ἕκτη ἡμέρα —AaF<sup>2</sup>Pr

POSITION: s.l.

APP. CRIT.: αὐτῆ add. before ἡμέρα F<sup>2</sup>

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**Or. 39.02** (rec gloss) <ἔκτον>: ἐστὶν —SGu

POSITION: s.l.; over ἦμαρ Gu

APP. CRIT.: ἐστὶ Gu

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**Or. 39.03** (pllgn exeg) <νιν>: γρ. δὴ —Z

LEMMA: νιν for δὲ δὴ in text Z POSITION: s.l.

COMMENT: Cf. Za which has traces of erased νιν in the line, δὲ s.l. |

KEYWORDS: variant reading: γράφεται/γράφει

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**Or. 39.04** (pllgn gloss) <δὴ>: οὖν —Zm

POSITION: s.l.

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**Or. 39.05** (pllgn gloss) <τόδ' ἦμαρ>: αὐτῆ ἢ ἡμέρα —Zl

POSITION: s.l.

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**Or. 39.06** (rec gloss) <ἡμαρ>: ἡμέρα —VYf<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἡ prep. Yf<sup>2</sup>

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**Or. 39.07** (thom gloss) <ἡμαρ>: ὑπάρχει —ZZaZbZlZmZuTGUCrOx

POSITION: s.l.; over ἔκτον Zu

APP. CRIT. 2: ὑπάρχη Za |

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**Or. 39.08** (rec artGloss) <ἡμαρ>: τὸ —S

POSITION: s.l.

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**Or. 39.09** (vet exeg) ἐξ ὄτου σφαγαῖς: ἴφρησιν Ὀμηρος [Hom. Od. 3.309]· <sup>24</sup>ἦτοι ὁ τὸν κτεῖνας δαίνυ τάφον Ἀργείοισιν· <sup>3</sup>αὐτῆμαρ δέ οἱ ἦλθε'. —MBVCPPrR<sup>b</sup>Rf

TRANSLATION: Homer says: 'Indeed he (Orestes), after slaying him (Aegisthus), was hosting a funeral banquet for the Argives; and on the same day (Menelaus) came to him (Orestes)'.

LEMMA: BPrRf, ἐξ ὄτου σφαγαῖς θανούσα μήτηρ V, ἄλλως C, ἄλλως δέ R<sup>b</sup> REF. SYMBOL: MBVR<sup>b</sup>  
POSITION: follows sch. 36.10 C, sch. 37.08 R<sup>b</sup>Rf

APP. CRIT.: 1 ὄμηρος φασίν V, καὶ ὄμηρος (φησιν om.) BPrRf | 2 ἦτοι ... ἀργείοισιν om. R<sup>b</sup> | ἦτοι om. VRf | κτένας a.c. B | δαίνυνται Rf, δαίνυται Pr | 3 ἦλθε om. PrRf |

APP. CRIT. 2: 2 ἦτοι M |

PREVIOUS EDITIONS: Schw. I.102,4–5; Dind. II.46,22–23

KEYWORDS: citation of Homer (with direct quotation)

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**Or. 39.10** (recThom gloss) <ἐξότου>: ἀφ' οὗ —F<sup>2</sup>SaZmGuYf<sup>2</sup>, perhaps Zl

POSITION: s.l.

APP. CRIT. 2: ἀφοῦ ZmGu

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**Or. 39.11** (pllgn gloss) <ἐξότου>: ἀφότου —AaB<sup>3d</sup>

POSITION: s.l.

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**Or. 39.12** (pllgn exeg) <ἐξότου>: αἵματος Ἀττικόν —G

POSITION: s.l.

COMMENT: αἵματος probably originated as a mistake for ἡματος. If 'Attic' applied to ἡμαρ, it is used in the late meaning 'in classical literary language'.

KEYWORDS: Ἀττικόν/Ἀττικῶς

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**Or. 39.13** (pllgn gloss) <ἐξότου>: ἀφ' οὗ αἵματος —Zu

POSITION: s.l.

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**Or. 39.14** (rec gram) ⟨ἐξότου⟩: τὰ συγκοπέντα ψιλοῦνται —Pr

POSITION: s.l.

COMMENT: This grammarian's principle derives from doctrine about 'Aeolic' psilosis found in Homer scholia, Etymologica, Eustathius and Tzetzes (on Hesiod, Homer, Aristophanes), explaining words like ἐπάλμενος vs. ἄλλομαι. Here apparently applied sophomorically to ἐξ ὄτου > ἐξότου. (Unless the comment was intended for ἥμαρ, but grammarians and scholia explain its smooth breathing as the result of μετασχηματίζεσθαι, not syncope.) |

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**Or. 39.15** (rec gloss) ⟨σφαγαῖς⟩: σφαγεῖσα —K

POSITION: s.l.

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**Or. 39.16** (mosch gloss) ⟨σφαγαῖς⟩: ἀντί τοῦ διὰ σφαγῆς —XXaXbT+YYfGGrZc

POSITION: s.l., except X

APP. CRIT.: ἀντί τοῦ om. GZc | διὰ τῆς GZc

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**Or. 39.17** (pllgn gloss) ⟨σφαγαῖς⟩: τῆ σφαγῆ —F<sup>2</sup>

POSITION: s.l.

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**Or. 39.18** (rec gloss) ⟨σφαγαῖς⟩: ἐν —SZu

POSITION: s.l.

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**Or. 40.01** (rec artGloss) ⟨μήτηρ⟩: ἡ —MnY<sup>2</sup>Y<sup>2</sup>

POSITION: s.l.

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**Or. 40.02** (mosch paraphr) ⟨πυρι καθήγνισται⟩: ὑπὸ τοῦ πυρός ἐκαθάρθη —XXaXbT+YYfGGrZc

POSITION: s.l. except X

APP. CRIT.: ἦγουν prep. T | ὑπὸ] διὰ Xa | τοῦ om. XTGr | ἐκαθ. om. TZc (but T already had separate Thoman gloss 40.19)

PREVIOUS EDITIONS: Dind. II.47,2

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**Or. 40.03** (rec gram) ⟨πυρι⟩: πῦρ ὑπεράνω πάντων τῶν στοιχείων κατὰ ἀναγραμματισμὸν ἢ ἀπὸ τοῦ φύρω τὸ μολύνω. —Pr

POSITION: s.l.

COMMENT: Et. Gud. (Sturz) s.v. πυρὰ: παρὰ τὸ πῦρ, τοῦτο παρὰ τὸ φύρω ἢ φύω.

KEYWORDS: etymology

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**Or. 40.04** (pllgn artGloss) ⟨πυρι⟩: τῶ —F<sup>2</sup>

POSITION: s.l.

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**Or. 40.05** (vet exeg) **καθίγνισται δέμας**: <sup>1</sup>καθωσίωται, κέκαυται. <sup>2</sup>ἀγνείαν γὰρ ἐκάλεσε τὴν διὰ πυρὸς φθορὰν τοῦ σώματος. —MBVCP<sup>r</sup>R<sup>b</sup>RfSa

TRANSLATION: ‘Has been purified (sanctified)’, ‘has been burned up’. For he (the poet) has called the destruction of the body by fire purity.

LEMMA: MC, καθίγνισται R<sup>w</sup>Sa, ἐξότου καθίγνισται PrRf; marg. label ἀγνεία B<sup>4</sup> REF. SYM-  
BOL: MSaR<sup>b</sup> POSITION: cont. from 39.09 prep. καθίγνισται δὲ BV(καθίγγεται); follows sch. 40.06 + 40.07 R<sup>b</sup>

APP. CRIT.: 1 πυρὶ prep. R<sup>b</sup>, ἀντὶ τοῦ prep. V | καθωσίωται, καθοσιο(τατον) Sa, καθωσίωται PrRf | καὶ add. before κέκαυται V | κέκαυνται PrRf | ἄνοιαν PrRf | γὰρ] om. Sa, καὶ Rf | τὴν om. Rf | διὰ τοῦ πυρὸς CR<sup>w</sup> |

APP. CRIT. 2: 1 καθωσίωται MC | 2 ἀγνείαν M | ἐκάλεσεν M |

PREVIOUS EDITIONS: Schw. I.102,6–7; Dind. II.46,24–25

**Or. 40.06** (vet exeg) **ἄλλως**: κεκάθαρται πάντα γὰρ καθαίρει τὸ πῦρ. —MBVCP<sup>r</sup>R<sup>a</sup>R<sup>b</sup>Rf<sup>a</sup>Rf<sup>b</sup>RwSSa

TRANSLATION: ‘Has been purified’. For fire cleanses all things.

LEMMA: ἄλλως MCP<sup>r</sup>SaRf<sup>b</sup>, καὶ ἄλλως R<sup>w</sup>, ιστέον αὐτὸ ἄλλως V; καθίγνισται R<sup>b</sup>(changed from καθίγγνισται)S, καθίγνισται R-Rf<sup>a</sup> POSITION: separated by mark and space in B, κεκάθαρται treated as lemma; R<sup>b</sup> at top of 115v, Rf<sup>b</sup> at bottom of same page

APP. CRIT.: κεκάθαρται written as if a lemma B | τὸ πῦρ om. Rf<sup>b</sup>

APP. CRIT. 2: κεκάθαρται Sa |

PREVIOUS EDITIONS: Schw. I.102,8; Dind. II.46,25–47,1

**Or. 40.07** (vet exeg) **ἄλλως**: ἀγνὰ γὰρ δοκεῖ εἶναι τὰ καιόμενα, τὰ δὲ ἄταφα μεμιασμένα. —MBOVCP<sup>r</sup>R<sup>a</sup>R<sup>b</sup>Rf<sup>a</sup>Rf<sup>b</sup>RwSSa

TRANSLATION: For things that are burned seem pure, but things unburied/lacking funeral rites seem polluted.

LEMMA: ἀλλ’ MC, ἀλλὰ R<sup>w</sup> POSITION: cont. from prev. BVPr<sup>r</sup>R<sup>a</sup>R<sup>b</sup>Rf<sup>a</sup>Rf<sup>b</sup>SSa (prep. καὶ BVPrRf<sup>b</sup>); Rf<sup>a</sup> at top of 115v, Rf<sup>b</sup> at bottom of same page

APP. CRIT.: κέκαυται prep. O | ἀγνὰ γὰρ δοκεῖ] ἀναδοκεῖ Rf<sup>b</sup> | ἀγναῖ Rf<sup>a</sup> | γὰρ] om.  
BOVPr(Rf<sup>b</sup>)R<sup>w</sup>, καὶ Rf<sup>a</sup> (with high stop before it) | εἶναι δοκεῖ transp. VR<sup>w</sup> | εἶναι τὰ καιόμενα] γίνεσθαι τὰ καιόμενα Rf<sup>a</sup>, τὰ καιόμενα γίνεσθαι R<sup>b</sup>S, τὰ καιόμενα γενέσθαι R<sup>a</sup> | τὰ δὲ κτλ om. Rf<sup>a</sup> | μεμιασμένα MOC, μιασμένα R<sup>a</sup>

APP. CRIT. 2: ἀγνὰ app. M |

PREVIOUS EDITIONS: Schw. I.102,9–10; Dind. II.47,1–2

**Or. 40.08** (pllgn exeg) **(καθίγνισται)**: τὰ γὰρ καιόμενα ἀγνὰ, τὰ δὲ ἄταφα μεμιασμένα —V<sup>3</sup>

POSITION: intermarg.

**Or. 40.09** (pllgn exeg) **(καθίγνισται)**: τὰ γὰρ ὑπὸ πυρὸς καιόμενα εἰσὶν ἀγνὰ —B<sup>3a</sup>

POSITION: marg.

**Or. 40.10** (pllgn exeg) <καθήγνισται>: <sup>1</sup>κάθαρσιν ἔλεγον οἱ Ἕλληνες τῶν ἀμαρτιῶν τοῦ σώματος τὴν διὰ πυρὸς καῦσιν καὶ φθορὰν τούτου. <sup>2</sup>πάντα γὰρ καθαίρει τὸ πῦρ καὶ ἀγνὰ εἶναι δοκεῖ τὰ καιόμενα, τὰ δὲ ἄκαυστα μεμιασμένα. —Y<sup>2</sup>Yf<sup>2</sup>

APP. CRIT.: 1 κάθαρσιν ἄγνωιαν ἔλεγον Yf<sup>2</sup> | 2 δοκεῖ εἶναι transp. Yf<sup>2</sup>

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**Or. 40.11** (rec gloss) <καθήγνισται>: καθωσίωται —VGuY<sup>2</sup>Yf<sup>2</sup>Zu

POSITION: s.l.

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**Or. 40.12** (rec gloss) <καθήγνισται>: κέκαυται —VAb<sup>2</sup>SZu

POSITION: s.l.

APP. CRIT. 2: κέκαυσται S

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**Or. 40.13** (rec gloss) <καθήγνισται>: κατεκαύθη —Sa

POSITION: s.l.

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**Or. 40.14** (pllgn gloss) <καθήγνισται>: καὶ κατακέκαυται —CrOx

POSITION: s.l.

APP. CRIT. 2: κατακέκαυθαι CrOx

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**Or. 40.15** (rec gloss) <καθήγνισται>: καθηγίωται —S

POSITION: s.l.

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**Or. 40.16** (rec gloss) <καθήγνισται>: ἠγίασται —MnRf

POSITION: s.l.

APP. CRIT.: ὑγίασται MnRf

COMMENT: ὑγίασται is an attested form of ὑγιάζω, but the sense is clearly less apposite.

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**Or. 40.17** (pllgn gloss) <καθήγνισται>: καθηγίασται —B<sup>3a</sup>

POSITION: s.l.

---

**Or. 40.18** (rec gloss) <καθήγνισται>: κεκαθάρισται —PrYf<sup>2</sup>

POSITION: s.l.

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**Or. 40.19** (thom gloss) <καθήγνισται>: ἐκαθάρθη —ZZaZbZlZmT

POSITION: s.l.

APP. CRIT.: καὶ prep. Z

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**Or. 40.20** (plgn gloss) <καθήγνισται>: κεκάθαρται —FGuB<sup>3a</sup>

POSITION: s.l. FGu, marg. B<sup>3a</sup>

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**Or. 40.21** (rec gloss) <δέμας>: σῶμα —VAb<sup>2</sup>CrF<sup>2</sup>GuOx

POSITION: s.l.

APP. CRIT.: και τὸ prep. CrOx, τὸ prep. Ab<sup>2</sup>F<sup>2</sup>

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**Or. 40.22** (rec gloss) <δέμας>: σῶμα αὐτῆς δηλονότι —Pr

POSITION: s.l.

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**Or. 40.23** (rec gloss) <δέμας>: τὸ σῶμα τῆς Κλυταιμνήστρας —MnS

POSITION: s.l.

---

**Or. 40.24** (plgn gloss) <δέμας>: ταύτης —Zu

POSITION: s.l.

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**Or. 40.25** (rec artGloss) <δέμας>: τὸ —S

POSITION: s.l.

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**Or. 40.26** (rec gram) <δέμας>: ἀπὸ τοῦ δέεσθαι και ἐλλ(ε)ίπεσθ(αι) αἵματος, <σῶμα>  
ἀπὸ τοῦ σῶον αἵματος —S

POSITION: s.l., above 39–40 ἡμαρ ... μήτηρ (layout in S does not always respect the verse structure)

COMMENT: A less farfetched etymology of the two words is offered in sch. Hec. 368 (VSa) ... τὸ δὲ σῶμα ἐπὶ τοῦ ἀψύχου οἰοεὶ σῆμά τι ἂν τοῦ ποτε ζῶντος.

KEYWORDS: etymology

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**Or. 41.01** (vet exeg) ὦν οὔτε σῖτα: <sup>1</sup>ἀφ' ὦν ἢ δι' ὦν, ἐξ ἡμερῶν, οὐκ ἔφαγεν. <sup>2</sup>ἐμφαίνει δὲ ὡς προσηνέχθη μὲν τῷ στόματι αὐτοῦ τροφή, ἀλλὰ καταπιεῖν οὐκ ἠδύνατο. —MBVCP<sup>r</sup>R<sup>b</sup>RwSa

TRANSLATION: From which, or during which, six days, he has not eaten. He (the poet, or the speaker) suggests that food was brought up to his mouth but he was not able to swallow it.

LEMMA: MBCPr(σῖτα)Rf, ὦν οὔτε σῖτα διὰ δέρης ἐδέξατο V, ὦν οὔτε (sic) R<sup>b</sup>, σῖτα διὰ δέρης Rw REF. SYMBOL: BVR<sup>b</sup>Rf

APP. CRIT.: 1 ἢ δι' ὦν] ἠδιδων or ἰδιδων app. M, ἰδιδων CSa, ἡμῶν R<sup>b</sup>, om. Rw | ἐξ om. Pr, ἐξ M | οὐκ ἔφαγεν] οὐ κατέφαγεν R<sup>b</sup> | 2 προσήχθη V, προσηνέχθη Sa | μὲν om. Sa | ἀλλὰ καταπιεῖν οὐκ] οὐ μὴν καταπιεῖν R<sup>b</sup>, οὐ μὴν δὲ καταπιεῖν Rf | ἠδυνήθη BPrR<sup>b</sup>RwSa, ἐδυνήθη Rf

APP. CRIT. 2: καταπιεῖν Rw |

PREVIOUS EDITIONS: Schw. I.102,11–13; Dind. II.47,3–5

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**Or. 41.02** (mosch paraphr) <δῶν οὐτε σῖτα>: δι' ὧν οὐτε τροφήν διὰ τοῦ λαίμοῦ —X

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**Or. 41.03** (rec paraphr) <δῶν>: δι' ὧν ἡμερῶν ἢ ἀφ' ὧν —V

POSITION: s.l.

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**Or. 41.04** (rec gloss) <δῶν>: διὰ ὧν ἡμερῶν ἕξ —Mn

POSITION: s.l.

---

**Or. 41.05** (rec gloss) <δῶν>: διὰ τῶν ἡμερῶν —Sa

POSITION: s.l.

COMMENT: Written as one gloss, but this could be a mistaken representation of separate glosses διὰ and τῶν ἡμερῶν (41.11 as in Rf), or τῶν could be a corruption of ὧν.

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**Or. 41.06** (mosch gloss) <δῶν>: δι' ὧν —XXaXbT<sup>+</sup>YYfGGrZc

POSITION: s.l.

APP. CRIT.: ὧν om. XG

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**Or. 41.07** (rec exeg) <δῶν>: δι' ὧν πρὸς τὸ σημαίνόμενον —K

POSITION: s.l.

---

**Or. 41.08** (rec gloss) <δῶν>: ἀφ' ὧν —OPrAb

POSITION: s.l.

APP. CRIT.: ὧν om. O

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**Or. 41.09** (pllgn gloss) <δῶν>: καὶ ἀφ' ὧν ἡμερῶν —Zu

POSITION: s.l.

---

**Or. 41.10** (pllgn gloss) <δῶν>: ἡγούσιν ἀφ' ὧν ἕξ ἡμερῶν —CrOx

POSITION: s.l.

APP. CRIT.: ἕξ CrOx

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**Or. 41.11** (recThom gloss) <δῶν>: ἡμερῶν —Ab<sup>2</sup>FRRfZZaZbZlZmTGuYf<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ὧν prep. R, τῶν prep. Rf |

COMMENT: Alternatively, Ab<sup>2</sup> may have meant to add to Ab's ἀφ' ὧν (sch. 41.08).

---

**Or. 41.12** (rec gloss) <δῶν>: τῶν ἕξ ἡμερῶν —SB<sup>2/3a</sup>

POSITION: s.l.

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**Or. 41.13** (p1lgn gloss) <ῶν>: ἐπὶ —B<sup>3a</sup>

POSITION: marg.

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**Or. 41.14** (rec gloss) <ῶν>: καὶ ῶντινων —S

POSITION: s.l.

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**Or. 41.15** (rec gloss) <ῶν>: βρώματα —VAb<sup>2</sup>MnRZuGu

POSITION: s.l.

APP. CRIT.: βρώμα Ab<sup>2</sup>

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**Or. 41.16** (mosch gloss) <ῶν>: τροφήν —XaXbT<sup>+</sup>YYfGGrZcAa<sup>2</sup>F<sup>2</sup>

POSITION: s.l.

---

**Or. 41.17** (thom gloss) <ῶν>: σιτία —ZZaZbZIZmTGu

POSITION: s.l.

---

**Or. 41.18** (rec exeg) <διὰ δέρης>: τουτέστι διὰ τοῦ λάρυγγος· δέρην ὠνόμα(σεν) ἀπὸ τοῦ περιέχοντος δηλῶν τὸ περιεχόμενον. —V

TRANSLATION: That is, through the throat: he used the word ‘neck’, indicating the thing contained by that which contains.

REF. SYMBOL: perhaps V (or V<sup>3</sup>) POSITION: in lighter ink at end of sch. block, after sch. 47.01 and followed by displaced sch. 36.10 (V<sup>b</sup> version)

PREVIOUS EDITIONS: Schw. I.102,14–15 (incomplete)

KEYWORDS: περιέχον/περιεχόμενον

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**Or. 41.19** (rec exeg) <διὰ δέρης>: διὰ λαιμοῦ, ἀντὶ τοῦ μέρους —Pr

POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ] ἀπὸ Pr

---

**Or. 41.20** (rec exeg) <διὰ δέρης>: λαιμοῦ, ἀπὸ τοῦ καθόλου τὸ μερικὸν —K

POSITION: s.l.

---

**Or. 41.21** (p1lgn exeg) <διὰ δέρης>: τὸ πᾶν ἀντὶ τοῦ μέρους —G

POSITION: s.l.

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**Or. 41.22** (rec gloss) <διὰ δέρης>: καὶ διὰ λαιμοῦ —CrFSOx

POSITION: s.l.

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APP. CRIT.: και om. F

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**Or. 41.23** (recMosch gloss) <δέρης>: τοῦ λαιμοῦ —AaAbF<sup>2</sup>MnRXaXbT<sup>+</sup>YYfGrZcZl

POSITION: s.l.

APP. CRIT.: και prep. Mn | τοῦ om. AaAbRZcZl

PREVIOUS EDITIONS: Dind. II.47.5

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**Or. 41.24** (rec gloss) <δέρης>: τραχήλου —VB<sup>2/3a</sup>

POSITION: s.l.

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**Or. 41.25** (rec gloss) <δέρης>: λάρυγγος —VZu

POSITION: s.l.

APP. CRIT.: ἦγουν τοῦ prep. Zu

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**Or. 41.26** (thom gloss) <δέρης>: φάρυγγος —ZZaZmTGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.47.5–6

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**Or. 41.27** (mosch gram) <δέρης>: τράχηλος και ἀύχην τὸ ὀπισθεν, δέρη και δειρή τὸ ἔμπροσθεν —XXaXbT<sup>+</sup>YYfGGr

TRANSLATION: ‘Trachēlos’ and ‘auchēn’ refer to the back part (of the neck), ‘derē’ and ‘deirē’ to the front part.

LEMMA: διὰ δέρης ἐδέξατο G POSITION: marg. TGr

APP. CRIT.: δέρη δε και T

PREVIOUS EDITIONS: Dind. II.47.6–7

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**Or. 41.28** (rec artGloss) <δέρης>: τῆς —MnS

POSITION: s.l.

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**Or. 41.29** (rec gloss) <ἐδέξατο>: ἔφαγεν —O

POSITION: s.l.

---

**Or. 41.30** (recThom gloss) <ἐδέξατο>: ὁ Ὀρέστης —PrRMnSZZaZbZlZmTGu

POSITION: s.l.

APP. CRIT.: ὁ om. R

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**Or. 41.31** (pllgn gloss) <ἐδέξατο>: ὁ ἐμός ἀδελφός —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 42.01** (mosch paraphr) <οὐ λούτρ' ἔδωκε χρωτί>: ἤγουν οὐκ ἐνίψατο  
—XXaXbT+YYfGGrZc

POSITION: s.l.

APP. CRIT.: ἤγουν om. GZc

---

**Or. 42.02** (pllgn exeg) <οὐ λούτρ' ἔδωκε χρωτί>: ἰοὺ κεκαθάρισται τῶ προσώπῳ καὶ οὐκ ἐνίψατο, ἢ οὐκ ἐλούσατο. ἰοὶ γὰρ Ἑλληνες συνεχῶς καὶ σχεδὸν καθ' ἡμέραν ἐλούοντο. —Y<sup>2</sup>Yf<sup>2</sup>

TRANSLATION: He has not been cleansed on his face and he has not washed his hands, or he has not bathed. For the Greeks used to bathe continuously and almost every day.

POSITION: s.l. Y

APP. CRIT.: 1 οὐ ... ἐλούσατο om. Y<sup>2</sup> | 2 γὰρ om. Y<sup>2</sup>

APP. CRIT.: 2: 2 καθημέραν Y<sup>2</sup> |

PREVIOUS EDITIONS: Dind. II.47.8–10

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**Or. 42.03** (rec gloss) <οὐ>: οὐ̅τε —S

POSITION: s.l.

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**Or. 42.04** (thom gloss) <λούτρ'>: καθάρσια —ZbZlZmTGu

POSITION: s.l.

---

**Or. 42.05** (pllgn paraphr) <λούτρ'>: καθάρματα χάριν τοῦ φόνου —Zu

POSITION: s.l.

---

**Or. 42.06** (pllgn gloss) <λούτρ'>: καθάρματα —Gu

POSITION: s.l.

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**Or. 42.07** (rec Thom gloss) <λούτρ'>: λουτρὰ —F<sup>2</sup>MnZZa

POSITION: s.l.

APP. CRIT.: καὶ prep. Mn, οὐ prep. F<sup>2</sup>

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**Or. 42.08** (pllgn gram) <λούτρ'>: λουτρὸν τὸ καθαρτικὸν· λούτρον τὰ ἀπόλουμα.  
—Y<sup>2</sup>

TRANSLATION: 'Loutron' (with final syllable accented) means that which cleanses. 'Loutron' (with first syllable accented) means the offscouring.

POSITION: s.l.

COMMENT: Cf. Photius λ 409 λούτριον· ἀπόλουμα καὶ ἀπόνημμα; Suda λ 693 λούτρον· τὸ ἀπόλουμα, τὸ ῥυπαρὸν, τὸ ἀπόλουτρον; esp. Eust. in Il. 15.676 (III.784,8–11) τὰ εἰς τροῦν λήγοντα μονογενῆ οὐδέτερα βάρυνται· σεσημείωται τὸ λουτρὸν πρὸς διάφορον σημασίαν. ἔστι γὰρ καὶ λούτρον Ἀττικῶς παρὰ τῶ

Κωμικῶ τὸ ἀπόλουμα, οἷον 'κάκ τοῦ βαλανείου πῖεται τὸ λούτρον'; and Eust. in Od. 6.216 (I.250,31–2) ὅτι δὲ καθὰ λόεσθαι λούσθαι οὔτω καὶ λοετρον καὶ λουτρον, δηλὸν ἐστὶ. λούτρον μέντοι μοναχῶς, τὸ ἀπόλουμα βαρυτόνως. For the existence of both accentuations in manuscripts, see GLRBP s.v. λουτρον ('sometimes λούτρον'), LBG s.v. In the passage quoted by Eust., Arist. Eq. 1401, the mss attest both forms, but for metrical reasons the two-syllable word cannot be right, and Elmsley's λούτριον is now accepted in our texts (the reading is reflected in the entry for λούτριον in Hesych., Photius, etc.). If the variation in accent really existed at some stage in the language, it cannot be established that there was a semantic distinction such as Eust. proposed.

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**Or. 42.09** (pllg̃n gloss) <ἔδωκε>: εἰσέφερε —F<sup>2</sup>

POSITION: s.l.

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**Or. 42.10** (rec gloss) <χρωτῖ>: τῶ σώματι —V<sup>1</sup>Ab<sup>2</sup>CrF<sup>2</sup>MnSYf<sup>2</sup>ZiZuGuOx

POSITION: s.l.

APP. CRIT.: ἤγουν prep. Zu, καὶ prep. CrMnSOx | τῶ om. V<sup>1</sup>Ab<sup>2</sup>Zi

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**Or. 42.11** (rec gloss) <χρωτῖ>: προσώπω —Pr

POSITION: s.l.

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**Or. 42.12** (rec artGloss) <χρωτῖ>: τῶ —S

POSITION: s.l.

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**Or. 42.13** (rec exeg) <χλανιδίων>: τῶν ἀπαλῶν σκεπασμάτων τῶν ἐπὶ τῆς κοίτης —VGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.47.10–11

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**Or. 42.14** (pllg̃n exeg) <χλανιδίων>: ἤγουν τῶν ἀπαλῶν ἱματίων ἢ σκεπασμάτων τῶν ἐπὶ κοίτης —Zu

LEMMA: χλανιδίων a.c. in text Zu POSITION: s.l.

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**Or. 42.15** (recThom gloss) <χλανιδίων>: ἱματίων —AaAb<sup>2</sup>CrF<sup>2</sup>MnPrSZZaZbZiZmT-GuOx

LEMMA: χλανιδίων in text PrZZm, a.c. Za POSITION: s.l.

APP. CRIT.: καὶ τῶν prep. CrMnSOx, τῶν prep. F<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.47.11

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**Or. 42.16** (rec artGloss) <χλανιδίων>: τῶν —SYf<sup>2</sup>

POSITION: s.l.

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**Or. 42.17** (rec gloss) <ἔσω>: ἔνδον —Rf, perhaps Aa

POSITION: s.l.

COLLATION NOTES: Aa has εν + damage and stain. |

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**Or. 43.01** (rec gloss) <κρυφθεις> κρυβεις —Aa, perhaps F<sup>2</sup>

POSITION: s.l.

COLLATION NOTES: Traces of first two and last two letters, space may be suitable for remaining three letters F<sup>2</sup>. |

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**Or. 43.02** (rec gloss) <κρυφθεις> κειται —Ab<sup>2</sup>

LEMMA: κρυπτεις in text Ab POSITION: s.l.

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**Or. 43.03 (43–45)** (thom exeg) <ὄταν μὲν σῶμα κουφισθῆ νόσου>: <sup>1</sup>ὄταν μὲν κουφισθῆ τῆς μαίνιας, εἴσω τῶν στρωμάτων κρυβεις λυπεῖται ἐξ οἴων ἄρα εἰς οἷα ἐμπεπτῶκε λογιζόμενος. <sup>2</sup>ὄταν δὲ τῆς μαίνιας κάτοχος ἦ, ἄνω καὶ κάτω φέρεται ἀλώμενος καὶ οὐκ ἐν δεμνίοις κειται, <sup>3</sup>ἀλλ' ἀποπηδᾷ δρομαῖος ὡσπερ πῶλος ἀπαλλαγείς τοῦ ζυγοῦ. —ZZaZbZlZmTGu

TRANSLATION: When he is relieved from his madness, he conceals himself inside his bed-clothes and is anguished when he reckons from what beginnings he has fallen into what (a wretched) state. But when he is possessed by the madness, he is borne aimlessly this way and that and does not lie in his bedding, but he jumps away at a run just like a colt released from its yoke.

REF. SYMBOL: ZZaZb(to κουφισθῆ) ZmT(to ὄταν μὲν), Zl(to σῶμα)

APP. CRIT.: <sup>1</sup> ὄταν μὲν] ἴνα Zb | καὶ add. before εἰς ZZa | <sup>3</sup> ἀλλὰ πηδᾷ ZbZl | ἀποπηδᾷ μὲν Gu | Zl app. has an illegible add. word before τοῦ ζυγοῦ

APP. CRIT. 2: <sup>1</sup> κριβεις Zb | <sup>2</sup> ἀλλόμενος Zm, ἀλλώμενος Gu |

PREVIOUS EDITIONS: Dind. II.47.13–17

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**Or. 43.04** (pllgn gloss) <σῶμα> ἐκείνου —Zm

POSITION: s.l.

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**Or. 43.05** (pllgn gloss) <σῶμα> κατὰ τὸ —Yf<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.47.18

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**Or. 43.06** (rec artGloss) <σῶμα> τὸ —Ab<sup>2</sup>F<sup>2</sup>Mn

POSITION: s.l.

---

**Or. 43.07** (vet exeg) <κουφισθῆ νόσου> ἀκόλουθον τῶ [3] ‘ἄραιτ’ ἄχθος’ τὸ ‘κουφισθῆ νόσου’. —MC

TRANSLATION: ‘Be lightened from (the weight of) his madness’ is consonant with (the metaphor used in) ‘would bear up the weight’.

LEMMA: MC REF. SYMBOL: M

APP. CRIT.: τῶ] Dindorf (without note), τὸ MC | τὸ] τῶ C |

PREVIOUS EDITIONS: Schw. I.102,16–17; Dind. II.47,12–13

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**Or. 43.08** (rec gloss) <κουφισθῆ>: ἐλαφρωθῆ —AaMnRSOxYf<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox |

APP. CRIT. 2: ἐλαφροθῆ S, ἐλαφρηθῆ R |

PREVIOUS EDITIONS: Dind. II.47.19

COLLATION NOTES: Mn damaged (hole), but ωθῆ certain. |

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**Or. 43.09** (pllgn gloss) <κουφισθῆ>: ἐλαφρυνθῆ —CrZu

POSITION: s.l.

APP. CRIT.: καὶ prep. Cr

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**Or. 43.10** (thom gloss) <κουφισθῆ>: ῥαίση καὶ ἀπαλλαγῆ —ZZaZbZlZmTGu

POSITION: s.l.

APP. CRIT.: ῥαίση καὶ om. Zl

PREVIOUS EDITIONS: Dind. II.47.18

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**Or. 43.11** (mosch gloss) <νόσου>: ἀπὸ τῆς μανίας —XXaXbT\*YYfGGrZc

LEMMA: X POSITION: s.l. except XG

APP. CRIT.: ἀπὸ om. T

PREVIOUS EDITIONS: Dind. II.47.19

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**Or. 43.12** (rec gloss) <νόσου>: ἀπὸ τῆς —AaCrPrZuOx

POSITION: s.l.

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**Or. 43.13** (rec artGloss) <νόσου>: τῆς —F<sup>2</sup>MnRS

POSITION: s.l.

---

**Or. 44.01** (vet exeg) ἔμφρων δακρῦει: <sup>1</sup>ἀντὶ τοῦ ἔμφρων γενόμενος. <sup>2</sup>ἄμεινον δὲ ὑφ’ ἐν ἔμφρων δακρῦει. —MCR<sup>b</sup>Rf

TRANSLATION: Equivalent to ‘having become sound of mind’. But better taken together in one phrase, ‘(when) in his right mind he weeps’.

LEMMA: MCR<sup>b</sup>Rf REF. SYMBOL: MR<sup>b</sup> POSITION: follows sch. 57.06 Rf

APP. CRIT.: 1 τοῦ om. C | 2 δὲ] δὲ νῦν R<sup>b</sup> | ἐν] οὗ Rf

PREVIOUS EDITIONS: Schw. I.102,18–19; Dind. II.47,20–21

COMMENT: The ὑφ' ἐν recommendation seems to imply that some took ἔμφρων with the preceding subordinate clause instead of with the following δακρύει; mss generally have comma at end of 43, but B<sup>24</sup> has apparently added a comma after ἔμφρων in B. |

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**Or. 44.02** (rec exeg) <ἔμφρων>: λείπει γεγονῶς —VRf

POSITION: s.l.

APP. CRIT.: λείπει om. Rf

KEYWORDS: λείπει

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**Or. 44.03** (recMosch gloss) <ἔμφρων>: γενόμενος

—AaAb<sup>2</sup>CrKL<sup>2</sup>MnRSSaXXaXbT<sup>+</sup>YYfGGrZcZuOxB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: γιν- Ab<sup>2</sup>MnR | δηλονότι add. L<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.47.21

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**Or. 44.04** (plgn exeg) <ἔμφρων>: ἐμφρόνως ἔμελλεν εἰπεῖν, πρὸς δὲ τὸ Ὀρέστης εὐθεῖαν ἐξήνεγκε. —Zm

TRANSLATION: She was about to use the adverb ‘sensibly, rationally’, but expressed it (the word ‘emphrōn’) in the nominative in agreement with (the subject) ‘Orestes’.

POSITION: marg.

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**Or. 44.05** (plgn exeg) <ἔμφρων>: δέον ἐμφρόνως εἰπεῖν πρὸς τὸ Ὀρέστης ἔμφρων εἶπεν. —Gu

TRANSLATION: Although she should have said ‘emphronōs’ (adverb), she said ‘emphrōn’ (nominative adjective) in agreement with (the subject) ‘Orestes’.

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.47.21–22

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**Or. 44.06** (plgn paraphr) <ἔμφρων>: σῶας ἔχων τὰς φρένας —Yf<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.47.22–23

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**Or. 44.07** (plgn gloss) <ἔμφρων>: εὐαίσθητος γενόμενος —Zl

POSITION: s.l.

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**Or. 44.08** (rec gloss) <ἔμφρων>: φρόνιμος —Ab<sup>2</sup>Cr

POSITION: s.l.

APP. CRIT.: καὶ prep. Cr

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**Or. 44.09** (pllgn gloss) <ἔμφρων> γρήγορος —F<sup>2</sup>

POSITION: s.l.

---

**Or. 44.10** (rec gloss) <ἔμφρων> γενόμενος ὁ ττῆς φερήτητ νοῦς —Pr

POSITION: s.l.

COMMENT: Alternatively, this could be two separate glosses, but close spacing suggests they are one. The corruption perhaps comes from a misreading of τοῦ ὀρέστου. |

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**Or. 44.11** (pllgn gloss) <δακρύει> κλαίει —Zl

POSITION: s.l.

---

**Or. 44.12** (rec gloss) <δεμνίων ἄπο> ἀπὸ τῶν δεμνίων —V<sup>1</sup>Gu

POSITION: s.l.

APP. CRIT.: δεμνίων om. Gu

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**Or. 44.13** (rec gloss) <δεμνίων ἄπο> ἀπὸ τῆς κοίτης —F<sup>2</sup>Sa

POSITION: s.l.

APP. CRIT.: ἀπὸ om. Sa

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**Or. 44.14** (rec Thom gloss) <δεμνίων> στρωμάτων —MnZZa

POSITION: s.l.

APP. CRIT.: καὶ τῶν prep. Mn

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**Or. 44.15** (pllgn gloss) <δεμνίων> καὶ τῶν κοιτῶν —CrOx

POSITION: s.l.

---

**Or. 44.16** (rec artGloss) <δεμνίων> τῶν —SZu

POSITION: s.l.

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**Or. 44.17** (pllgn gram) δεμνίων: δέμνια λέγονται τὰ τᾶπερτ οἷα εἰσι οὐλα τὰ [τὸ] δέμας ἤγουν τὸ σῶμα καλύπτοντα [ἐν] τοῖς στρώμασιν ἤγουν ἐν οἷς τὸ σῶ[μ]α μένει καὶ ἀναπαύεται —Zl

APP. CRIT. 2: οὐλα Zl |

COMMENT: The word marked as corrupt is damaged and uncertain. For the content cf. ps.-Zonaras 483,6–9 δέμνια: τὰ ἐγκοῖτια στρώματα, ἀπὸ τοῦ σώμα ἐν αὐτοῖς μένειν. [ἢ παρὰ τὸ δέμο ρῆμα. ὡς παίζω παίγιον, οὕτως δέμο δέμνιον, τὸ εἰς σώματος ἀνάπαυσιν οἰκοδομηθὲν ἢ συνδεθὲν.]; Et. Magn. 255,45–50 δέμνια: ἐγκοῖτια στρώματα· ἀπὸ τοῦ τὸ δέμας ἐπ' αὐτὰ μένειν. ἢ ὡς παίζω παίγιον, ἀράσσω ἀράχιον, οὕτως δέμο δέμνιον, τὸ εἰς σώματος ἀνάπαυσιν οἰκοδομηθὲν, ἢ συνδεθὲν. ἐνθεν Ὅμηρος, μαλακῶ δεδημένοι ἕπνω. καὶ τὴν τοῦ κοιμᾶσθαι παραιτίαν νύκτα, Δημίτειραν; Et. Gud. (di Stefani) s.v. δέμνια: ἐγκοῖτια στρώματα. ἀπὸ τοῦ δέμας εἰς αὐτὰ μένειν δέμνιον ἢ παρὰ τὸ δέμο δέμνιον ὡς παίζω παίγιον, τὸ εἰς σώματος ἀνάπαυσιν ὠκοδομηθὲν ἢ συνδεθὲν ἢ παρὰ τὸ δεδεσμηθῆαι ἡμᾶς κοιωμένους μηδὲν πρᾶττοντας. |

**Or. 44.18** (pllgn gloss) <44 ἄπο>: μακράν —Zl

POSITION: s.l.

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**Or. 44.19** (pllgn exeg) <ἄπο>: ἀναστροφή, ἢ ἀντί τοῦ μακράν —Zu

POSITION: s.l.

KEYWORDS: anastrophe (inversion of word order)

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**Or. 45.01** (pllgn gloss) <πηδᾶ>: κινεῖται —F<sup>2</sup>

POSITION: s.l.

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**Or. 45.02** (rec gloss) <δρομαῖος>: ταχύς —AaRYf<sup>2</sup>

POSITION: s.l.

---

**Or. 45.03** (pllgn gloss) <δρομαῖος>: ταχέως —B<sup>3d</sup>

POSITION: s.l.

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**Or. 45.04** (pllgn gloss) <δρομαῖος>: σπουδαῖος —Zl

POSITION: s.l.

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**Or. 45.05** (pllgn gloss) <δρομαῖος>: δρομικός —F<sup>2</sup>

POSITION: s.l.

---

**Or. 45.06** (rec gloss) <δρομαῖος>: ποταπὸς —K

POSITION: s.l.

---

**Or. 45.07** (rec exeg) <πῶλος ὤς>: ὤς πῶλος· ἀναστροφή ὁ τρόπος. —V

TRANSLATION: Like a colt: the schema is anastrophe.

POSITION: s.l.

KEYWORDS: anastrophe (inversion of word order)

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**Or. 45.08** (pllgn exeg) <πῶλος ὤς>: ἀναστροφή τὸ σχῆμα, τουτέστιν ἀπὸ τοῦ ζυγοῦ τέκρωθη† ὤς <πῶλος> ἀδάμαστος —Aa

REF. SYMBOL: Aa

APP. CRIT.: χῆμα Λa

COMMENT: ἐκρωθή has intruded from gloss on 46 ἔδοξε; one expects ἐπήδησε or the like. |

KEYWORDS: anastrophe (inversion of word order)

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**Or. 45.09** (pllgn gloss) <ῶς>: ἀναστροφή —Zu

POSITION: s.l.

KEYWORDS: anastrophe

---

**Or. 45.10** (mosch gloss) πῶλος ῶς: καθὰ πῶλος —XXaXbT\*YYfGr

LEMMA: X POSITION: s.l. except X

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**Or. 45.11** (pllgn gloss) <πῶλος ῶς>: ὡς ἵππος —F<sup>2</sup>

POSITION: s.l.

---

**Or. 45.12** (pllgn gloss) <πῶλος>: καὶ ἵππος —CrOx

POSITION: s.l.

---

**Or. 45.13** (vet exeg) ῶς ἀπὸ ζυγοῦ: ὁ ἄπωθεν τοῦ ζυγοῦ, ὃ ἐστὶν ἀδάμαστος —MVCMnR<sup>a</sup>R<sup>b</sup>S

TRANSLATION: The one that is distant from the yoke, that is, unbroken.

LEMMA: R<sup>a</sup>R<sup>b</sup>(ῶς in both) REF. SYMBOL: R<sup>b</sup> POSITION: s.l. VMnS; marg. M, intermarg. C

APP. CRIT.: ἄπωθεν C, ἄποθεν MMnR<sup>a</sup>R<sup>b</sup>S, ἄπο V | ὃ ἐστὶν| τουτέστιν V |

PREVIOUS EDITIONS: Schw. I.102,20; Dind. II.47,24

COMMENT: This note and the derivative uses of ἀδάμαστος in nearby items reflect an incorrect interpretation, whereas 45.16 λυθείς recognizes the meaning correctly.

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**Or. 45.14** (rec gloss) <ῶς ἀπὸ ζυγοῦ>: ἀδάμαστος —OAaAbZu

POSITION: s.l.; over πῶλος OAb, over δρομαῖος Zu

APP. CRIT.: ἦτοι prep. Zu

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**Or. 45.15** (rec gloss) <ῶς ἀπὸ ζυγοῦ>: τουτέστιν ὡς ἀδάμαστος —Pr

POSITION: s.l.

---

**Or. 45.16** (pllgn gloss) <ὡς ἀπὸ ζυγοῦ>: λυθείς —Yf<sup>2</sup>

POSITION: s.l.

---

**Or. 45.17** (thom gloss) <ῶς ἀπὸ ζυγοῦ>: πηδᾶ —ZmZuGuB<sup>3a</sup>

POSITION: s.l.

---

**Or. 45.18** (rec rhet) <ὡς ἀπὸ ζυγοῦ>: σύντομος εἰκῶν —Mn

TRANSLATION: Concise (elliptical) simile.

POSITION: s.l.

KEYWORDS: σύντομος είκών/παραβολή

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**Or. 45.19** (rec rhet) **ᾠς ἀπὸ ζυγοῦ**: σύντομος παραβολή —Pr

TRANSLATION: Concise (elliptical) simile.

POSITION: marg., in intercolumnar space between 45 and 46

APP. CRIT.: σύνης Pr

KEYWORDS: σύντομος είκών/παραβολή

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**Or. 45.20** (rec gloss) **ᾠς**: καθὰ —CrGMnZbZcZlOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 45.21** (rec gloss) **ᾠς**: ὥσπερ —Aa<sup>2</sup>Sa

POSITION: s.l.

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**Or. 45.22** (pllgn artGloss) **ᾠς**: τοῦ —F<sup>2</sup>

POSITION: s.l.

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**Or. 46.01 (46–47)** (pllgn paraphr) ἔδοξε δὲ τῷ Ἄργει ἦγουν τῷ λαῷ μήτε δέχεσθαι ἡμᾶς ἐν ταῖς στέγαις καὶ ἐν τοῖς οἴκοις μητροκτονοῦντας καὶ φονεύσαντας τὴν μητέρα, μήτε δέχεσθαι ἐν πυρὶ, ἦγουν ἐν ταῖς θυσίαις, μήτε προσλαλεῖν ἡμᾶς τινά. —Yf<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.48.28–49.3

COLLATION NOTES: Yf with cross. |

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**Or. 46.02** (vet exeg) ἔδοξε δ' Ἄργει τῷδε: <sup>1</sup>φανερὸν ὅτι ἐν Ἄργει ἢ σκηνὴ τοῦ δράματος ὑπόκειται. <sup>2</sup>Ὁμηρος δὲ ἐν Μυκῆναις φησὶ τὰ βασιλεία Ἀγαμέμνονος, Στησίχορος [216 PMG] δὲ καὶ Σιμωνίδης [549 PMG] ἐν Λακεδαιμόνι. —BVCP<sup>r</sup>R<sup>a</sup>R<sup>b</sup>RfRwS, partial MSa

TRANSLATION: It is manifest that the scene of the drama is in Argos. But Homer says that the palace of Agamemnon is in Mycenae, and Stesichorus and Simonides say it is in Lacedaemon.

LEMMA: BVR<sup>b</sup>, ἔδοξε δ' Ἄργει MCP<sup>r</sup>RF, 49 ἀργείων πόλις S, lemma in R<sup>a</sup> lost to trimming REF. SYM-  
BOL: MBVR<sup>b</sup> POSITION: follows sch. 47.01 SSa, first instance of 47.01 R<sup>b</sup>

APP. CRIT.: 1–2 φανερὸν ... ἀγαμέμνονος om. Sa | 1–2 φανερὸν ... φησὶ now missing in R<sup>a</sup>, lost to trimming | 1 φανερὸν ὅτι| φανερώς Rf, ἰστέον ὅτι R<sup>w</sup> | ἢ ἔστι (compend.) M | 1–2 ὑπόκειται κτλ om. M | 1 ἀπόκειται S | 2 ἐν μυκ. φησὶν εἶναι VR<sup>a</sup>R<sup>w</sup>, ἐν μυκ. εἶναι φησὶ Rf, φησὶν ἐν μυκ. transp. R<sup>b</sup>, φησὶν ἐν μυκ. εἶναι S | μυκῆνη BVPr, κυκῆνη R<sup>w</sup> | ἀγαμέμνονος κτλ om. Rf, adding at end (cf. sch. 37.08) οὐκ ὀνομάζουσι δὲ τὸ καὶ ἐρινυᾶς οὕτως· ἀλλ' εὐφημιζόμενοι

σεμνὰς θεάς | τοῦ ἄγαμ. VRw | ὁ δὲ στήσ. καὶ Sa | λακεδαίμωνι] R<sup>b</sup>, perhaps R<sup>a</sup>,  
λακεδαμονία BVCPrRwS, λακεδαμονίω Sa

APP. CRIT. 2: 2 στήσεῖχος a.c. Rw |

PREVIOUS EDITIONS: Schw. I.102,21–24; Dind. II.48,19–22

COLLATION NOTES: In R<sup>a</sup> the trimming at the top of the page means that the position of the accent on  
λακεδαίμωνι cannot be determined; -νι is followed by ~, but it is impossible to exclude the possibility that alpha  
was written in suspension above iota on the part of the sheet that is now missing. |

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**Or. 46.03** (mosch paraphr) **ἔδοξε δ' Ἄργει**: ἀντὶ τοῦ ἐκυρώθη τοῖς Ἀργείοις ἡμᾶς μήτε ἐν  
οἴκοις μὴ πυρὶ ἤγουν θυσίαις δέχεσθαι —X

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**Or. 46.04** (rec gloss) **ἔδοξε**: ἐνομίσθη —R

POSITION: s.l.

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**Or. 46.05** (rec gloss) **ἔδοξε**: ἤρесе —Ab<sup>2</sup>CrMnPrRSOxZl

POSITION: s.l.

APP. CRIT.: καὶ prep. CrSOx

APP. CRIT. 2: -σεν R, s.l. add. ν Mn |

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**Or. 46.06** (recMosch gloss) **ἔδοξε**: ἐκυρώθη —AaKPrRfXaXbT<sup>+</sup>YYfGGrZcZu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.49.4

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**Or. 46.07** (thom gloss) **ἔδοξε**: ἀρεστὸν ἐφάνη —ZmGuL<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἐφάνη om. L<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.49.4

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**Or. 46.08** (rec gloss) **ἔδοξε**: ἐκρίθη ἐτυπώθη —VGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.49.4

COLLATION NOTES: The gloss is obscured by a repair in V, and it is uncertain whether the hand is V or V<sup>1</sup>. |

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**Or. 46.09** (pllgn gloss) **ἔδοξε**: app. ἐγνώσθη —F<sup>2</sup>

POSITION: s.l.

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**Or. 46.10** (rec gloss) **Ἄργει τῶδε**: ἤτοι τοῖς Ἀργείοις τοῖσδε —CrMnRSOx

POSITION: s.l.

APP. CRIT.: ἤγουν CrOx |

APP. CRIT. 2: ἀργοίοις Mn |

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**Or. 46.11** (recMosch exeg) <Ἄργει>: ἀντὶ τοῦ τοῖς Ἀργείοις —AaAb<sup>2</sup>PrRfXaXbT<sup>+</sup>YYfG-GrZcZIB<sup>2/3a</sup>

TRANSLATION: ('To Argos' is used) in the sense 'to the Argives'.

POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ] ἤγουν AaAb<sup>2</sup>PrRfB<sup>2/3a</sup>ZI, om. GZc | τοὺς ἀργείους ZI

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**Or. 46.12** (pllgn exeg) <Ἄργει>: ἀπὸ τοῦ περιέχοντος τὸ περιεχόμενον —B<sup>3a</sup>

POSITION: marg.

PREVIOUS EDITIONS: Dind. II.48.28

KEYWORDS: περιέχου/περιεχόμενον

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**Or. 46.13** (pllgn gloss) <Ἄργει>: ἤγουν τῆ Ἑλλάδι —Zu

POSITION: s.l.

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**Or. 46.14** (pllgn artGloss) <Ἄργει>: τῶ —F<sup>2</sup>

POSITION: s.l.

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**Or. 46.15** (mosch paraphr) <μῆθ' ἡμᾶς>: ἡμᾶς μῆτε ἐν οἴκοις μὴ πυρὶ ἤγουν θυσίαις δέχεσθαι —XaXbT<sup>+</sup>YYfGr

POSITION: s.l.

APP. CRIT.: μῆτε ἐν πυρὶ T | πυρὶ om. Y

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**Or. 46.16** (pllgn gloss) <στέγαις>: οἰκίμασι —Zl

POSITION: s.l.

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**Or. 46.17** (pllgn gloss) <στέγαις>: καὶ ἐν οἴκοις —CrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ ἐν] τοῖς F<sup>2</sup>

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**Or. 47.01** (vet exeg) μὴ πυρὶ δέχεσθαι: <sup>1</sup>τὸ ἐξῆς μῆθ' ἡμᾶς στέγαις δέχεσθαι. <sup>2</sup>πρὸς δὲ τὸ πῦρ οὐδὲν ἀνταπέδωκεν. <sup>3</sup>ἔξωθεν οὖν ἀκουστέον τὸ ἐναύειν, καὶ ἔστι σχῆμα Ἰατρικόν, μὴ πυρὶ ἐναύειν, ἀντὶ τοῦ μῆτε πυρὸς ἐναύειν. <sup>4</sup>οὐ γὰρ τὸ δέχεσθαι πρὸς τὸ πῦρ ληπτέον. —MBVCPrR<sup>a</sup>R<sup>b1</sup>R<sup>b2</sup>RfRwSSa

TRANSLATION: The construction is 'nor receive us under their roofs', but he did not give any corresponding verb to govern 'fire'. Therefore one must understand from outside the verb 'kindle' ('enauein'), and this is an Attic schema, 'not to kindle with fire' (dative), instead of 'nor to kindle some fire/from fire' (genitive). For the verb 'receive' should not be taken as governing 'fire'.

LEMMA: MC, μήθ' ἡμᾶς στέγαις μὴ πυρὶ δέχεσθαι R<sup>b2</sup>, μήθ' ἡμᾶς Rf, μήτε πυρὶ Rw REF. SYM-  
BOL: MSa POSITION: cont. from 46.02 BVP<sub>r</sub>, add. δέ (δ' V): cont. from sch. 45.13 R<sup>b1</sup>

APP. CRIT.: 1 τὸ ἐξῆς om. R<sup>a</sup>R<sup>b1</sup>RwSSa | after ἐξῆς add. ἔδοξε δ' ἄργει BPr, ἔδοξε δ' ἄργει τῶδε  
V | στέγας M, στέγη Pr | ἐγδέχεσθαι Rw | 2 δέ om. R<sup>b1</sup> | οὐδέν] οὐδ' M, οὐδέ Pr, om.  
Rw | 3 οὖν] γὰρ V, om. R<sup>a</sup>R<sup>b1</sup>S | προσυπακουστέον V, ὑπακουστέον R<sup>a</sup>R<sup>b1</sup>Rf | after (first)  
ἐναύειν add. ὅ ἐστι φωνεῖν S (compare Mn, sch. 47.10) | καὶ ἔσται Rf, καὶ ὅτι Rw | καὶ ... (third)  
ἐναύειν om. R<sup>b2</sup> | σχῆμα om. V | μὴ] τὸ μὴ Rf | ἀντὶ τοῦ ... ἐναύειν om. V | μῆτι πυρός  
ἐναύειν] προσάπτειν Rf | μῆτε] μὴ τοῦ S, μῆτ( ) R<sup>b1</sup>, μῆδὲ Sa, μὴ Pr, μῆτι Schw.

APP. CRIT. 2: 1 μῆθ' app. M, μήτε Rf | 3 first ἐναύειν] ἐναύειν SaR<sup>b2</sup>, ναύειν R<sup>b1</sup> | second and  
third ἐναύειν] ἐναύειν R<sup>b1</sup> |

PREVIOUS EDITIONS: Schw. I.102,25–103,2; Dind. II.48,23–27

COMMENT: Schw. emends μήτε πυρός to μῆτι πυρός, perhaps to give governance to πυρός. Acc. πῦρ with  
ἐναύειν is extant dozens of times, but there is a single instance of gen. (either partitive or of source) in fragment  
245 of Claudius Aelianus quoted in Suda ε 1136 s.v. ἐναύειν: ... ἐπεὶ μῆτε ὕδατος ἔκονδωνουν αὐτῶ, μῆτε  
πυρός ἐναύειν βρούλοντο. This supports πυρός without τι, and μῆτε is in fact to be expected in a clarifying  
paraphrase.

KEYWORDS: Ἀττικόν/Ἀττικῶς

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**Or. 47.02** (rec gloss) <μὴ πυρὶ>: μῆτε φῶς —Ab<sup>2</sup>Pr

POSITION: s.l.

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**Or. 47.03** (plgn gloss) <μῆ>: μῆτε —B<sup>2</sup>

POSITION: s.l.

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**Or. 47.04** (rec exeg) <πυρὶ δέχεσθαι>: λ(είπει) τὸ προσάειν. —M

POSITION: intermarg.

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**Or. 47.05** (rec exeg) <πυρὶ δέχεσθαι>: Ἀττικόν τὸ σχῆμα· λείπει τὸ ἐναύειν. —O

POSITION: s.l.

KEYWORDS: Ἀττικόν/Ἀττικῶς | λείπει

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**Or. 47.06** (rec exeg) <πυρὶ δέχεσθαι>: [λείπει ἐ]ναύειν Ἀττικῶς. —V

POSITION: s.l.

KEYWORDS: Ἀττικόν/Ἀττικῶς | λείπει

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**Or. 47.07** (plgn exeg) <πυρὶ δέχεσθαι>: λείπει τὸ ἐναύειν. —B<sup>2/3a</sup>

POSITION: marg.

APP. CRIT.: ἐναύειν B<sup>2/3a</sup>

KEYWORDS: λείπει

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**Or. 47.08** (rec gloss) <πυρὶ δέχεσθαι>: ἤγουν ἐναύειν —PrB<sup>4</sup>

POSITION: s.l.

APP. CRIT.: ἤγουν om. B<sup>4</sup>

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**Or. 47.09** (pllgn exeg) <πυρι δέχεσθαι>: μὴ θυσίαις προσεγγίζειν, μὴ πυρὶ ἐναύειν καὶ φωτίζειν —V<sup>3</sup>

POSITION: s.l.

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**Or. 47.10** (rec exeg) <πυρὶ δέχεσθαι>: μὴ τε πυρὸς ἐναύειν †φωνεῖν†. θυσία ἐναύειν —Mn

POSITION: s.l.

COMMENT: For φωνεῖν compare the added ὁ ἐστι φωνεῖν in S in sch. 47.01 above. Since it probably arose as a paraphrase of προσφωνεῖν, perhaps the word is to be transposed to the end and supplemented as <μήτε φωνεῖν.

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**Or. 47.11** (rec gloss) <πυρὶ δέχεσθαι>: καὶ ταῖς θυσίαις προσψαύ{σ}ειν —Sa

POSITION: s.l.

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**Or. 47.12** (pllgn gloss) <πυρὶ δέχεσθαι>: ψαύειν πυρὸς —F

POSITION: s.l.

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**Or. 47.13** (pllgn exeg) <πυρι>: λείπει τὸ θυσιάζει(ν) —Zu

POSITION: s.l.

KEYWORDS: λείπει

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**Or. 47.14** (rec gloss) <πυρι>: διὰ τοῦ πυρὸς —Pr

POSITION: under line (s.l. space already full)

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**Or. 47.15** (rec gloss) <πυρι>: θυσία —Ab<sup>2</sup>CrRRfSOxZl

POSITION: s.l.

APP. CRIT.: ἤγουν ἐν τῇ prep. S | καὶ prep. CrOx |

APP. CRIT. 2: θυ() Ab<sup>2</sup> |

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**Or. 47.16** (thom gloss) <πυρι>: θυσίαις —ZZaZbZmTGUGY<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἐν ταῖς prep. YI<sup>2</sup>

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**Or. 47.17** (pllgn gloss) <δέχεσθαι>: ἔδοξε —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 47.18** (pllgn gloss) <δέχεσθαι>: προσ(δέχεσθαι) —G

POSITION: s.l.

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**Or. 47.19** (rec gloss) <δέχεσθαι>: θυσιάζειν —Pr

POSITION: s.l.

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**Or. 47.20** (rec gloss) <δέχεσθαι>: αὐτὸν —MnS

POSITION: s.l.; over 46 στέγαις Mn

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**Or. 47.21** (plgn gloss) <προσφωνεῖν τινα>: καὶ χαιρετίζειν ἡμᾶς ἄνθρωπον —Zu

POSITION: s.l.

APP. CRIT.: χαιρετίζον Zu

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**Or. 47.22** (rec gloss) <προσφωνεῖν>: λαλεῖν —AaAb<sup>2</sup>RMnSY<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. AaAb<sup>2</sup>Mn

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**Or. 47.23** (thom gloss) <προσφωνεῖν>: προσλαλεῖν —ZZaZbZlZmTGUCrF<sup>2</sup>OxY<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἦγουν prep. Z, καὶ prep. CrOxY<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.49.5

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**Or. 47.24** (moschThom gloss) <προσφωνεῖν>: χαιρετίζειν —XXaXbYYfGGrZcZZaZb-ZlZmT<sup>\*</sup>Aa

POSITION: s.l., except X

APP. CRIT.: καὶ prep. Aa

PREVIOUS EDITIONS: Dind. II.49.5

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**Or. 47.25** (thom gloss) <προσφωνεῖν>: ἡμᾶς —ZZbTGUFYF<sup>2</sup>

POSITION: s.l., except marg. F

APP. CRIT.: δῆλον add. F

PREVIOUS EDITIONS: Dind. II.49.5

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**Or. 47.26** (rec gloss) <τινα>: λείπει ἀφ' ὑμῶν —Pr

POSITION: s.l.

KEYWORDS: λείπει

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**Or. 48.01** (mosch gloss) <μητροκτονούντας>: ἀντὶ τοῦ μητροκτονήσαντας —XXaXbT<sup>+</sup>YYfGGrZu

POSITION: s.l., except X

APP. CRIT.: ἀντὶ τοῦ om. GYZu

**Or. 48.02** (thom gloss) <μητροκτονοῦντας>: τὴν μητέρα φονεύσαντας —ZZaZbZlZmT-CrOx

POSITION: s.l.

APP. CRIT.: καὶ ὡς prep. CrOx

**Or. 48.03** (pllgn exeg) <μητροκτονοῦντας>: τὴν μητέρα φονεύσαντας, κατ' ἀντιχροισμόν —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.49.7–8

KEYWORDS: ἀντιχροισμός/ἀντιχρονία

**Or. 48.04** (pllgn exeg) <μητροκτονοῦντας>: ὁ ἐνεστῶς ἀντὶ παρωχημένου εἰληπται —Zm

POSITION: s.l.

**Or. 48.05** (rec gloss) <μητροκτονοῦντας>: ἡμᾶς τοὺς —SSa

POSITION: s.l.

**Or. 48.06** (pllgn gloss) <μητροκτονοῦντας>: ἡμᾶς —G

POSITION: s.l.

**Or. 48.07** (rec artGloss) <μητροκτονοῦντας>: τοὺς —Mn

POSITION: s.l.

**Or. 48.08 (48–51)** (vet paraphr) κυρία δ' ἤδ' ἡμέρα: κέκριται, φησὶν, ἡμᾶς τελευτήσαι· πρότερον δὲ λίθοις βληθέντας ἢ ξίφει, σήμερον κρινοῦσιν —MBOVCPrR<sup>a</sup>R<sup>b</sup>RfS

TRANSLATION: It has been decided, she says, that we die, but whether (we die) stricken by stones or by the sword, today they will decide.

LEMMA: V, ἢ φάσγανον θήξαντας BPr, ἢ φάσγανα θήξαντε S REF. SYMBOL: B(to 51)V(to 47); POSITION: cont. from sch. 51.01 MCR<sup>a</sup>R<sup>b</sup>Rf (add. δὲ MC)

APP. CRIT.: 1 κέκριται om. C (i.e. cont. from sch. 51.01 with δὲ φησὶν) | φησὶν om. O | 2 πρότερον R<sup>a</sup> | δὲ ἢ λίθοις V | λίθῳ (βληθέντας om.) O | τήμερον M | κρινοῦμαι M

APP. CRIT.: 2 κρινοῦσαι BOPr, κρίνουσιν R<sup>a</sup>R<sup>b</sup>S |

PREVIOUS EDITIONS: (assigned to 51) Schw. I.103,5–6; Dind. II.49,22–24

COMMENT: The misleading explication of the passage (that they have already been condemned to death) is conditioned by the presence of the interpolated line 51.

**Or. 48.09** (rec gloss) <κυρία>: τετυπωμένη —VGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.49.10

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**Or. 48.10** (rec gloss) <κυρία>: ώρισμένη —VAaAbCrFRMnSSaSOxGu

POSITION: s.l.

APP. CRIT.: και prep. AaCrFSOx, και τη prep. Mn

PREVIOUS EDITIONS: Dind. II.49.10

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**Or. 48.11** (mosch paraphr) <κυρία>: έν ταύτη έστὶ τὸ κύρος —XXaXbT+YYfGGrZc

POSITION: s.l., except X

APP. CRIT.: έστὶ om. G

APP. CRIT. 2: έστὶν Xb |

PREVIOUS EDITIONS: Dind. II.49.9

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**Or. 48.12** (pllgn gloss) <κυρία>: τεταγμένη —Z

POSITION: s.l.

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**Or. 48.13** (recThom gloss) <κυρία>: κεκυρωμένη —KPrZ\*ZaZbZlZmZuG

POSITION: s.l.

APP. CRIT.: ή prep. Zm | έκκυρωμένη Pr

COMMENT: Pr's variant seems to be an anagrammatic error rather than a form (perfect without reduplication?) of the otherwise unattested έκκυρώω.

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**Or. 48.14** (pllgn gloss) <κυρία>: κυρωθεΐσα —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.49.9–10

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**Or. 48.15** (rec gloss) <κυρία>: ή προθεσμία ή κυρία —K

POSITION: marg

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**Or. 48.16** (pllgn gloss) <κυρία>: κέκριται app. —Cr<sup>3</sup>

POSITION: s.l.

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**Or. 48.17** (rec artGloss) <κυρία>: τη̃ —Mn

POSITION: s.l.

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**Or. 48.18** (tri metr) <κυρία>: long mark over upsilon and over alpha —T

PREVIOUS EDITIONS: de Fav. 45

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**Or. 48.19** (rec gloss) <ἦδ'>: αὐτῆ —AbF<sup>2</sup>SSaCr<sup>3</sup>OxZl

POSITION: s.l.

APP. CRIT.: καὶ prep. Cr<sup>3</sup>S

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**Or. 48.20** (pllgn gloss) <ἡμέρα>: ἤγουν ἢ σήμερον —Yf<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.49.10

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**Or. 48.21** (pllgn gloss) <ἡμέρα>: ἤγουν ἕκτη ἡμέρα —Zu

POSITION: s.l.

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**Or. 48.22** (rec gloss) <ἡμέρα>: ὑπάρχει —AaCrOx

POSITION: s.l.

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**Or. 48.23** (tri metr) <ἡμέρα>: long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 45

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**Or. 49.01 (49–51)** (pllgn exeg) τῆς ψήφου γὰρ ἀποφνηαμένης θανεῖν αὐτοὺς διὰ ξίφους, οἱ δὲ αὐτόχειρα μᾶλλον τὸν φόνον αὐτῶν ποιήσασθαι εἶλοντο. —Gu

TRANSLATION: The vote having declared that they should die by the sword, they (the citizens?) chose rather to make their killing self-inflicted.

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.49.14–16

COMMENT: The translation of this clumsy remark is uncertain. It is possible that τὸν φόνον αὐτῶν is reflexive (usually τὸν αὐτῶν φόνον or in more carefully 'Attic' writers τῶν ἑαυτῶν φόνον) and that οἱ δὲ refers to Orestes and Electra.

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**Or. 49.02** (rec gloss) <ἐν ἡ>: ἡμέρα —Aa<sup>2</sup>CrCr<sup>3</sup>Ox

POSITION: s.l.

APP. CRIT.: τῆ prep. Cr

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**Or. 49.03** (rec gloss) <ἦ>: καὶ ἦτινι —Ab<sup>2</sup>CrSOx

POSITION: s.l.

APP. CRIT. 2: ἦτινι Ox |

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**Or. 49.04** (rec gloss) <διοίσει>: φανεῖ γνώ(μην) —O

POSITION: s.l.

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**Or. 49.05** (rec gloss) <διοίσει>: κομίσει —VAb<sup>2</sup>RGuZu

POSITION: s.l.; comb. with gloss 49.07 ἐπιφέρει with ἦ ... ἦ Zu  
APP. CRIT.: app. κομίσαι a.c. Ab<sup>2</sup>, p.c. ποιήσαι  
PREVIOUS EDITIONS: Dind. II.49.12

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**Or. 49.06** (pllgn gloss) <διοίσει> διακομίσει —G

POSITION: s.l.

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**Or. 49.07** (pllgn gloss) <διοίσει> ἐπιφέρει ἡμῖν —Zu

POSITION: s.l., cont. from 49.05 with ἦ

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**Or. 49.08** (rec gloss) <διοίσει> πληρώσει —MnS

POSITION: s.l.

APP. CRIT.: καὶ prep. Mn

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**Or. 49.09** (recMosch gloss) <διοίσει> ἀντὶ τοῦ ἐξοίσει —KXXaXbT+YYfGGrZcCr<sup>3</sup>

POSITION: s.l., except X

APP. CRIT.: ἀντὶ τοῦ] καὶ Cr<sup>3</sup>, om. GKZc |

APP. CRIT. 2: ἐξήση Cr<sup>3</sup> |

PREVIOUS EDITIONS: Dind. II.49.12

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**Or. 49.10** (pllgn exeg) <διοίσει> ἡ διὰ ἀντὶ τοῦ ἐξ, ὡς τὸ ‘διαγράψατέ με τῆς πολιτείας’, ἦγουν ἐξω ἐβάλετε. —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.49.13–14

COMMENT: The juncture διαγράψω τῆς πολιτείας is not found elsewhere, but for relevant uses cf. Libanius, epist. 221.4, μὴ διάγραφε τὰς χάριτας τοῦ καταλόγου τῶν θεῶν, Declam. 43.2.31 ὅρα μὴ πολλοὺς διαγράφειν ἐπιχειρήσῃ τοῦ καλλίστου τῶν τυραννοκτόνων κύκλου, DGE s.v. διαγράψω II.1.

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**Or. 49.11** (rec gloss) <διοίσει> ἐξάξει —Pr

POSITION: s.l.

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**Or. 49.12** (pllgn gloss) <διοίσει> ἦγουν ἐκβαλεῖ —L<sup>2</sup>

POSITION: s.l.

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**Or. 49.13** (recThom gloss) <διοίσει> ἐξενέγκη —AaCrFMnSZZaZbZlZmTGUOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | ἐξενέγκοι Zl

APP. CRIT. 2: -κει AaCrZaGuOx |

PREVIOUS EDITIONS: Dind. II.49.12

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**Or. 49.14** (rec gloss) <διοίσει>: ἐπενέγκη —PrSa

POSITION: s.l.

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**Or. 49.15** (pllgn gloss) <διοίσει>: ἐνέγκη —B<sup>3c</sup>

POSITION: s.l.

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**Or. 49.16** (thom gloss) <ψηφον>: ἀπόφασιν —ZZaZbZlZmTGuaAaCrCr<sup>3</sup>OxYf<sup>2</sup>L<sup>2</sup>

POSITION: s.l.; above πόλις Cr (thus Cr<sup>3</sup> adds it above ψηφον)

APP. CRIT.: καί prep. CrCr<sup>3</sup>

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**Or. 49.17** (pllgn gloss) <ψηφον>: δόγμα —Gu

POSITION: s.l.

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**Or. 49.18** (pllgn gloss) <ψηφον>: κρίσιν —F<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: τήν prep. F<sup>2</sup>, δηλονότι prep. Zu

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**Or. 49.19** (rec gloss) <Ἀργείων πόλις>: ἦτοι πάντες οἱ Ἀργεῖοι —VPrZu

POSITION: s.l.

APP. CRIT.: ἦγουν Zu

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**Or. 49.20** (pllgn gloss) <Ἀργείων πόλις>: οἱ πάντες Ἀργεῖοι —Gu

POSITION: s.l.

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**Or. 49.21** (rec gloss) <Ἀργείων πόλις>: οἱ Ἀργεῖοι —Rf

POSITION: s.l.

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**Or. 49.22** (rec exeg) <Ἀργείων πόλις>: ἀπὸ τοῦ περιέχοντος τὸ περιεχόμενον —S

POSITION: s.l.

KEYWORDS: περιέχου/περιεχόμενον

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**Or. 49.23** (pllgn artGloss) <Ἀργείων>: τῶν —Aa<sup>2</sup>F<sup>2</sup>

POSITION: s.l.

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**Or. 49.24** (pllgn artGloss) <πόλις>: ἡ —Aa<sup>2</sup>F<sup>2</sup>

POSITION: s.l.

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**Or. 50.01** (rec gloss) <ει>: ἦ —Ab<sup>2</sup>

POSITION: s.l.

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**Or. 50.02** (rec gloss) <ει>: ἐπειδὴ —FSa

POSITION: s.l.

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**Or. 50.03** (rec paraphr) <ει χρῆ>: [εἰ τ]οὔτο εἴπη ἢ ψῆφος —R

POSITION: marg.

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**Or. 50.04** (pllgn gloss) <χρῆ>: πεπρωμένον ὑπάρχει —FGu

POSITION: s.l.

APP. CRIT.: καὶ prep. F | ὑπάρχει om. F

PREVIOUS EDITIONS: Dind. II.49.17

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**Or. 50.05** (pllgn gloss) <χρῆ>: ἄξιον ὑπάρχει —Zu

POSITION: s.l.

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**Or. 50.06** (pllgn gloss) <χρῆ>: ἀπόκειται —Zl

POSITION: s.l.

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**Or. 50.07** (rec gloss) <χρῆ>: καὶ πρέπει —CrSOx

POSITION: s.l.

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**Or. 50.08** (pllgn gloss) <χρῆ>: ἐνδέχεται —YF<sup>2</sup>

POSITION: s.l.

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**Or. 50.09** (pllgn exeg) <θανεῖν νῶ>: καὶ λιθολεύστους γενέσθαι ἡμᾶς —Cr<sup>3</sup>Ox

LEMMA: νῶι in text CrOx POSITION: s.l.

APP. CRIT.: ἡμᾶς transp. before λιθ. Ox |

APP. CRIT. 2: λιθωλεύσθους Cr<sup>3</sup>Ox | γενῆσθαι Ox

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**Or. 50.10** (vet exeg) <νῶ>: τὸ νῶ δυικῶς, ὃ ἐστίν· ἡμεῖς οἱ δύο. —M

TRANSLATION: The (pronoun) ‘nō’ is used in the dual, that is: we, the two (of us).

REF. SYMBOL: M POSITION: marg.

PREVIOUS EDITIONS: Schw. I.103,3; Dind. II.49,18

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**Or. 50.11** (vetMoschThom gloss) ⟨νῶ⟩: ἡμᾶς —MOV<sup>A</sup>aAbCrFKPrMnSSaXXaXbZaZb-ZlZmZuTYyfGGrZcB<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrFS

PREVIOUS EDITIONS: Dind. II.49.18

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**Or. 50.12** (pllgn gloss) ⟨λευσίμω πετρώματι⟩: βολαῖς πετρῶν —B<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.49.19

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**Or. 50.13** (rec gloss) ⟨λευσίμω⟩: λιθασίμω —M<sup>2</sup>MnS

POSITION: s.l.

APP. CRIT.: καὶ prep. Mn, καὶ ἐν prep. S

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**Or. 50.14** (rec gloss) ⟨λευσίμω⟩: ἤγουν ἐν λιθολευθήσει —V

POSITION: s.l.

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**Or. 50.15** (rec gloss) ⟨λευσίμω⟩: λιθῶδει —Sa

POSITION: s.l.

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**Or. 50.16** (mosch gloss) ⟨λευσίμω⟩: λιθοβολησίμω —XXaXbT<sup>+</sup>YYfGGrZc, app. F<sup>2</sup>

POSITION: s.l. except X

PREVIOUS EDITIONS: Dind. II.49.19–20

COMMENT: There is also a reference to this phrase in Sch. Mosch. Hes. Erga 540 Grandolini ... ὀφείλων γὰρ εἰπεῖν μὴ τελεσφόρους ποιήσωσιν, ὁ δὲ φησι τελεσφόρους κραίνωσιν ἐκ παραλήλου, ὡς 'πετρώματι λευσίμω' ἐν ἄλλοις, ἤγουν λιθοβολισίμω ... The spelling with eta (3 times in sch. Eur.) is justified because -ησιμος is a productive suffix for verbs in -έω (λιθοβολέω). The spelling with iota is found only in the Hesiod scholia as edited by Grandolini (whose apparatus excludes matters of spelling of this sort). Although -ισιμος is productive with verbs in -ίζω, λιθοβολίζω is unattested (though it might have been formed on the analogy of ἀκροβολίζω).

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**Or. 50.17** (thom gloss) ⟨λευσίμω⟩: λιθολεύστω —ZbZlZmTGu

POSITION: s.l.

APP. CRIT.: λιθοβολεύστω Zm

PREVIOUS EDITIONS: Dind. II.49.19

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**Or. 50.18** (pllgn gloss) ⟨λευσίμω⟩: καὶ λιθαστικῶ —Cr

POSITION: s.l.

---

**Or. 50.19** (pllgn gloss) ⟨λευσίμω⟩: λιθίνω —Zu

POSITION: s.l.



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**Or. 50.20** (plgn gloss) <λευσίμω>: θανασίμω —Aa

POSITION: s.l.

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**Or. 50.21** (rec gram) <λευσίμω>: ἀπό τοῦ λεύω τὸ λιθάζω —Pr

POSITION: s.l.

KEYWORDS: etymology

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**Or. 50.22** (recThom gloss) <πετρώματι>: λιθάσματι —AaAb<sup>2</sup>PrZmGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.49.21

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**Or. 51.01** (vet exeg) ἢ φάσγανον θήξαντ': δυικῶς τὸ θήξαντε —MCR<sup>a</sup>R<sup>b</sup>Rf

TRANSLATION: (The elided form 'thēxant'' is to be taken) in the dual number, 'thēxante'.

LEMMA: R'(θήξαντε app.), ἢ φάσγανον θήξαντας M(θήξαντος)CR<sup>b</sup> REF. SYMBOL: MR<sup>b</sup>Rf

APP. CRIT.: δυ. transp. after θήξ. Rf | τὼ C

PREVIOUS EDITIONS: Schw. I.103,4; Dind. II.49,22

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**Or. 51.02** (rec gram) <ἢ φάσγανον θήξαντας>: σχῆμα Ἄττικόν —Pr

POSITION: s.l.

KEYWORDS: Ἄττικόν/Ἄττικῶς

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**Or. 51.03** (rec gloss) <φάσγανον>: ξίφος —VCrF<sup>2</sup>GuOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 51.04** (plgnTri gloss) <φάσγανον>: σπάθη —TZIYf<sup>2</sup>

POSITION: s.l.

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**Or. 51.05** (rec artGloss) <φάσγανα>: τὰ —S

LEMMA: φάσγανα in text S POSITION: s.l.

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**Or. 51.06** (rec paraphr) <θήξαντ' ἐπ' αὐχένος>: ἀκονήσαντ() ἡμεῖς τὰ ξίφη ἐπὶ τοῦ αὐχένος ἡμῶν —R

POSITION: s.l.

---

**Or. 51.07** (mosch paraphr) <θήξαντ' ἐπ' αὐχένος>: ἀκονήσαντα τινὰ ἐπὶ τοῦ αὐχένος ἡμῶν —XXaXbT<sup>+</sup>YYfGGr

POSITION: s.l. except X

APP. CRIT.: ἐπὶ τοῦ αὐχ. om. G, with ἡμῶν as sep. gloss | βαλεῖν add. at end T

PREVIOUS EDITIONS: Dind. II.49.24

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**Or. 51.08** (rec exeg) <θήξαντε>: δυϊκὸν —KMnSa

POSITION: s.l.

APP. CRIT.: θήξαντε prep. K

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**Or. 51.09** (rec Thom gloss) <θήξαντας>: ἀκονήσαντας —CrF<sup>2</sup>SOxZaZb<sup>2</sup>T

POSITION: s.l.

APP. CRIT.: καὶ prep. CrSOx

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**Or. 51.10** (thom gloss) <θήξαντας>: ἡμᾶς —ZZbZlZmTGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.49.25

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**Or. 51.11** (pllgn gloss) <θήξαντας>: τινας —Cr<sup>3</sup>

POSITION: s.l.

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**Or. 51.12** (pllgn gloss) <θήξαντας>: εὐτρεπίσαντας ἡμᾶς δηλονότι —Zu

POSITION: s.l.

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**Or. 51.13** (pllgn gloss) <θήξαντας>: τέκουσιν —Zu

POSITION: s.l.

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**Or. 51.14** (rec gloss) <ἐπ' αὐχένος>: ἐπὶ τοῦ —S

POSITION: s.l.

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**Or. 51.15** (pllgn gloss) <αὐχένος>: τραχήλου —CrF<sup>2</sup>GuOx

POSITION: s.l.

APP. CRIT.: καὶ τοῦ prep. CrOx, τοῦ prep. F2

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**Or. 51.16** (rec gloss) <αὐχένος>: ἠθελῶς —Zu

POSITION: s.l.

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**Or. 51.17** (rec paraphr) <βαλεῖν>: ἢ βαλεῖν φάσγανα θήξαντε ἡμᾶς τὰ φάσγανα ἐπὶ τοῦ αὐχένος ἡμῶν —PR<sup>a</sup>S

LEMMA: λαβεῖν in text R POSITION: s.l. Pr

**Or. 51.18** (rec gloss) <λαβεῖν>: βαλεῖν —Ab

LEMMA: λαβεῖν in text Ab POSITION: s.l.

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**Or. 51.19** (pllgn gloss) <βαλεῖν>: τρώσαι —Zl

POSITION: s.l.

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**Or. 51.20** (pllgn gloss) <βαλεῖν>: ἐμβαλεῖν —Zu

POSITION: s.l.

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**Or. 51.21** (pllgn gloss) <βαλεῖν>: θεῖναι —F<sup>2</sup>

POSITION: s.l.

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**Or. 51.22** (pllgn gloss) <βαλεῖν>: ἤγουν ἵνα φονευθῶμεν —Yf<sup>2</sup>

POSITION: s.l.

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**Or. 52.01** (pllgn gloss) <ἐλπίδα ... ἔχομεν>: ἤγουν θαροῦμεν —Zl

POSITION: s.l.

APP. CRIT. 2: θαροῦμεν Zl |

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**Or. 52.02** (pllgn gloss) <ἐλπίδα>: ἀπανδοχήν —Zl

POSITION: s.l.

COMMENT: This word for hope is a medieval and modern Greek spelling of ἀπαντοχή, derived from ἀπαντέχω: see Kriaras and Triantafyllides.

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**Or. 52.03** (pllgn gloss) <τιν'>: μίαν —F<sup>2</sup>

POSITION: s.l.

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**Or. 52.04** (pllgn gloss) <ἔχομεν>: καὶ κεκτῆμεθα —CrOx

POSITION: s.l.

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**Or. 52.05** (pllgn gloss) <θανεῖν>: ἀποθανεῖν —OxYf<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

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**Or. 53.01** (rec exeg) <ἤκει γὰρ εἰς γῆν>: προφοιβάζει —Mn

POSITION: s.l.

COMMENT: προφοιβάζω ('foretell, prophesy') is attested from the 11th century on; of 46 instances in TLG, only one is from scholia, Sch. Tzetz. Arist. Plut. 431 Massa Positano.

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**Or. 53.02** (rec paraphr) <ἦκει γὰρ εἰς γῆν>: ἔρχεται εἰς τὸ Ἄργος —Ab<sup>2</sup>Sa

POSITION: s.l.; as two sep. glosses Ab<sup>2</sup>

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**Or. 53.03** (recThom gloss) <ἦκει>: ἦλθε —CrF<sup>2</sup>SOxZZaZbZlZmTGU

POSITION: s.l.

APP. CRIT.: καὶ prep. CrSOx

APP. CRIT. 2: -εν CrZOx |

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**Or. 53.04** (rec exeg) <εἰς γῆν>: τὴν ἡμετέραν δηλονότι, εἰς τὸ Ἄργος —MnS

POSITION: s.l.

APP. CRIT. 2: τὴν ἡμετέραν] ἡ μητέρα Mn | ἄλγος Mn

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**Or. 53.05** (mosch exeg) εἰς γῆν: τὴν ἑαυτοῦ δηλονότι, ἦγουν εἰς τὴν πατρίδα —XXaXbT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

TRANSLATION: ('To the land' means) 'to his own' (land), obviously, that is, 'to his fatherland'.

LEMMA: X POSITION: s.l., except X

APP. CRIT.: τὴν ... ἦγουν om. G | ἦγουν κτλ om. Aa<sup>2</sup>Zc |

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**Or. 53.06** (thom gloss) <γῆν>: τήνδε —ZZaZbZlZmT

POSITION: s.l.

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**Or. 53.07** (pllgn gloss) <γῆν>: ταύτην δηλονότι —V<sup>3</sup>L<sup>2</sup>Zu

POSITION: s.l., above ἦκει V<sup>3</sup>

APP. CRIT.: δηλονότι om. Zu |

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**Or. 53.08** (pllgn artGloss) <Μενέλαος>: ὁ —Aa<sup>2</sup>F<sup>2</sup>Ox

POSITION: s.l.

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**Or. 53.09** (pllgn gloss) <Τροίας>: ἀπὸ τῆς —F<sup>2</sup>

POSITION: s.l.

---

**Or. 53.10** (rec artGloss) <Τροίας>: τῆς —O

POSITION: s.l.

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**Or. 53.11** (plgn exeg) <ἄπο>: ἀναστροφή —Zu

POSITION: s.l.

KEYWORDS: anastrophe (inversion of word order)

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**Or. 54.01** (vet exeg) λιμένα δὲ Ναυπλίου: <sup>1</sup>Ναύπλιος Ἀργεῖος ἀνὴρ ναυτικῆς ἔμπειρος λιμένα κατασκευάσας ἀφ' ἑαυτοῦ ἐκάλεσε Ναυπλίειον. <sup>2</sup>ἦν δὲ υἱὸς Ποσειδῶνος καὶ Ἄμμωνης. <sup>3</sup>ἦ ὅτι περὶ τὸν λιμένα διέτριβεν, ἐκ τούτου ὁμώνυμος αὐτῷ ὁ λιμὴν. —MBVC<sup>1</sup>AaCrPr<sup>1</sup>R<sup>1</sup>RfRwSaOx, partial Y<sup>2</sup>Yf<sup>2</sup>

TRANSLATION: Nauplius, an Argive man skilled in seamanship, built a harbor and named it Nauplicion after himself. He was the son of Poseidon and Amymone. Or because he spent his time around the harbor, for this reason the harbor shared his name.

LEMMA: MBVCP<sup>1</sup>(ναύπλιον MBPr), ναύπλιον R<sup>1</sup>; marg. label ναύπλιος B<sup>1</sup> REF. SYM-  
BOL: MBV<sup>1</sup>AaR<sup>1</sup>b POSITION: cont. from sch. 54.20 SSa(ιστορία in marg. S), follows sch. 54.20 Rf

APP. CRIT.: much of note washed out in M | 1 γὰρ add. after ναύπλιος M | ἦν add. after ναύπλιος AaR<sup>1</sup>R<sup>1</sup>SSa, after ἀνὴρ Rf | ἀργεῖος om. Rf | ναυτ. ἔμπ. ἔμπειρος τῆς ναυτικῆς ὅς Rf | ναυτικὸς Sa, μαντικῆς Y<sup>2</sup>, ναυτί\* a.c. Yf<sup>2</sup> (began writing ναυτίλος or ναυτίας?) | λιμένα δὲ AaR<sup>1</sup>R<sup>1</sup>SSa, λιμένας CrOx | παρασκευάσας Aa | ἐφ' ἑαυτοῦ Rw | ἐκάλεσε| ἐκάλεσεν αὐτὸν CAaR<sup>1</sup>R<sup>1</sup>SSa, καὶ ἐκάλεσε CrOx, ἐκέλευσε Pr, ὠνόμασε Y<sup>2</sup>Yf<sup>2</sup> | ναύπλιον BAaCrRfRwSY<sup>2</sup>YfOx<sup>2</sup>, app. M; ναύπλιον R<sup>1</sup> | 2–3 ἦν δὲ κτλ om. Y<sup>2</sup>Yf<sup>2</sup> | 2 ἦν δὲ ... ἀμμώνης om. Rf | οὗτος add. before υἱὸς V | καὶ ἀμ. om. CrOx | 3 περὶ τὸν λιμένα| Rf, τὸν λιμένα R<sup>1</sup>Rw, λιμένα MC, εἰς τὸν λιμένα AaR<sup>1</sup>SSa, κατὰ τὸν λιμένα Cr, κατὰ τὴν λίμναν Ox, ἐν λιμένι BVSa | διέτριβε καὶ C | ἐκ τούτου om. Rf | after ὁμών. add. ἦν Rf | αὐτοῦ Aa |

APP. CRIT. 2: 1 ναύπλιος S | 2 ἀμμώνης R<sup>1</sup>, ἀμώνης Rw

PREVIOUS EDITIONS: Schw. I.103,7–10; Dind. II.49,26–29

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**Or. 54.02** (rec gloss) <λιμένα δὲ Ναυπλίου>: τὸν ἐν τῷ Ἀναπλίῳ —K

POSITION: s.l.

APP. CRIT.: ἀνάπλω K

COMMENT: Ἀναύπλιον and Ἀνάπλιον are Byzantine vernacular names of Nauplia/Nauplion. K's error was probably induced by the common Byzantine phrase ἐν τῷ Ἀνάπλω, referring to a place near Byzantium, on the left as one sails into the Black Sea (e.g., in Procopius, de aedificiis 1.8.2). See also sch. 242.01.

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 54.03** (rec gloss) <λιμένα>: εἰς τὸν —F<sup>2</sup>RB<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τὸν om. B<sup>2</sup>

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**Or. 54.04** (rec gloss) <λιμένα>: εἰς τὴν θάλασσαν —Ab

POSITION: s.l.

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**Or. 54.05** (rec gloss) <λιμένα>: ἦτοι τὴν θάλασσαν —MnR

POSITION: s.l.

---

**Or. 54.06** (rec exeg) <λιμένα>: τὸν ἀπὸ τοῦ Ναυπλίου οὕτως λεγόμενον —V

POSITION: s.l.

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**Or. 54.07** (pllgn gloss) <λιμένα>: τοῦ αἰγιαλοῦ —ZI

POSITION: s.l.

---

**Or. 54.08** (pllgn gram) <λιμένα>: λιμὴν περιεκτικὸν καὶ καθολικὸν —Gu

TRANSLATION: Harbor ('limēn') is a noun denoting a place containing multiple things and a general term.

POSITION: s.l.

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**Or. 54.09** (pllgn artGloss) <λιμένα>: τὸν —Cr<sup>3</sup>Ox

POSITION: s.l.

APP. CRIT.: τὴν Ox (with λιμένα in text)

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**Or. 54.10** (thom exeg) <Ναύπλιον>: <sup>1</sup>Ναύπλιος λιμὴν ἐκλήθη ἀπὸ ἀνδρὸς Ναυπλίου, ἀνδρὸς Ἀργείου υἱοῦ Ποσειδῶνος καὶ Ἀμυμώνης εὐρόντος πρώτου τὰ ναυτικά. <sup>2</sup>ἔστι δὲ καὶ ἕτερος ἀνὴρ Ναύπλιος πατὴρ Παλαμήδους, <sup>3</sup>ὃς ἀμυνόμενος τοὺς Ἑλληνας διὰ τὸν ἐν Τροίᾳ τοῦ παιδὸς φόνον, ἐπιτηρήσας ὅτε ἀνέστρεφον ἐκεῖθεν, οὓς ἂν αὐτῶν εὔρε χειμαζομένους τῷ θαλάσσης βυθῷ παρεδίδου. <sup>4</sup>ἔστι δὲ οὗτος ὁ λιμὴν ἐν Ἄργει. —ZZaZbZiZmTGu, partial Ox<sup>2</sup>

TRANSLATION: A harbor Nauplius was named after a man Nauplius, an Argive man, son of Poseidon and Amymone, who was first to invent seamanship. There is another man Nauplius, father of Palamedes, who, taking vengeance on the Greeks because of the murder of his son at Troy, having watched for when they were returning from there, gave over to the deep of the sea any of them that he found tossed by storms. This harbor is in Argos.

LEMMA: ναύπλιον in text all except T REF. SYMBOL: all except Ox<sup>2</sup> (Zi faint, uncertain)

APP. CRIT.: Zi partly illegible | 1–3 ναύπλιος ... παρεδίδου om. Ox<sup>2</sup> | 1 ναύπλιον λιμὴν Zb | first ἀνδρὸς om. T | ἀνδρὸς ἀργείου om. Zi | πρώτου Zi | 3 ἐν τῇ τροίᾳ Gu | ἀνέστρεφον Zb | ἐκεῖθεν γὰρ Zb | οὓς ἂν εὔρε χειμ. ἀπ' αὐτῶν Gu | τὸ τῆς θαλ. Zm | περιεδίδου Zb | 4 δὲ καὶ οὕτως ZbZi |

APP. CRIT. 2: 1 ἀμυμόνης ZZa, ἀμυμάνης Gu |

PREVIOUS EDITIONS: Dind. II.50,1–7

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**Or. 54.11** (rec exeg) <Ναύπλειον>: ὁ Ναύπλιος γὰρ υἱὸς Ποσειδῶνος αὐτὸν κατεσκεύασεν —O

LEMMA: thus in text O POSITION: s.l.

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**Or. 54.12** (p|lgn exeg) **Ναύπλιον**: ἀπό τινος Ἀργ(είου) υἱοῦ Ποσειδῶ[νος] / ὁ τόπος τὴν ἐπωνυμίαν ἔ[σχευ] —B<sup>3d</sup>

REF. SYMBOL: B<sup>3d</sup> POSITION: marg.

**Or. 54.13** (p|lgn exeg) **⟨Ναυπλείου⟩**: ἀπό τινος Ναυπλίου οὕτω καλούμενον —Gu

POSITION: s.l.

**Or. 54.14** (rec gloss) **⟨Ναύπλιον⟩**: ὄνομα λιμένος —AbMnPrR

POSITION: s.l.

**Or. 54.15** (mosch gloss) **⟨Ναυπλείου⟩**: τὸν τοῦ Ναυπλίου —XXaXbT+YYfGGr

POSITION: s.l. except X

APP. CRIT.: τὸν om. G | τοῦ om. TΥf

**Or. 54.16** (p|lgn exeg) **Ναυπλείου**: ὃν ἔκτισεν ὁ Ναύπλιος —Υf<sup>2</sup>

POSITION: marg.

**Or. 54.17** (rec gloss) **⟨Ναύπλιον⟩**: υἱὸν Ποσειδῶνος —Rf

POSITION: s.l.

**Or. 54.18** (thom exeg) **⟨Ναύπλιον⟩**: γρ. Ναυπλείου —ZZaZbZm

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

**Or. 54.19** (p|lgn artGloss) **⟨Ναύπλιον⟩**: τὸν —Cr<sup>3</sup>F<sup>2</sup>

POSITION: s.l.

**Or. 54.20** (vet exeg) **ἐκπληρῶν πλάτη**: <sup>1</sup>τὴν ὁδὸν. διαπεπερακῶς ταῖς κώπαις τὸν λιμένα προσορμίζεται ταῖς ἀκταῖς. <sup>2</sup>ἀπὸ δὲ τῶν πλατῶν τὰς ναῦς σημαίνει. <sup>3</sup>πλάτη δὲ τὸ πλατὺ τῆς κώπης, ὃ καθίεται εἰς τὴν θάλασσαν. —MBVCAaCr-PrRwSSaOx, partial Rf

TRANSLATION: (Having completed(?)) the journey. Having crossed the harbor with oars he moors at the shore. With 'oars' ('platai') he indicates the ships. 'Platē' is the flat part of the oar, which is dipped into the sea.

LEMMA: SSa, πλάτη MCRw REF. SYMBOL: M POSITION: cont. from sch. 54.01 BVPr, adding ἐκπληρῶν δὲ πλάτη; follows sch. 22.03 Sa; precedes sch. 54.01 Rf; cont. from sch. 54.01 Aa

APP. CRIT.: 1–2 τὴν ... σημαίνει om. Rf | 1 τὴν ὁδὸν om. Aa | ἤτοι τὴν BVPr | punct. after ὁδὸν add. Schw., forming two separate notes. | ὁδὸν τῆς θαλάσσης VPr | διαπεπερακότη(ες) M, διαπεπερακῶς S | τὸν λιμένα om. BVPr | προσορμίζει Aa | ταῖς om. M | 2 τῶν πλατῶν]

τῆς πλάτης Λα | ἐσήμαινε V, ἐσήμανε Pr | 3 πλάτη δὲ κτλ om. CrSaOx, transp. before the lemma in S | πλάτην V | δὲ] γὰρ Rf | πλατύ] πλάτος RfS | ὁ καθ. κτλ om. Λα | καθίεται| καθέζεται Rw |

APP. CRIT. 2: 1 ὁδὸν S |

PREVIOUS EDITIONS: Schw. I.103,11–13; Dind. II.50,8–11

COMMENT: The text was adjusted in the version of BVPr to make sense of the two accusatives ὁδὸν and λιμένα, and this version is thus secondary. The most likely solution is that of Schwartz, who treats the first accusative as a separate explanation (compare O's gloss, 54.22), apparently meant to supply a clearer object (clearer than λιμένα) of ἐκπληρῶν taken in the postclassical sense 'accomplish' or 'complete'; but perhaps the text is lacunose, because for greater clarity one would expect something like (ἐκπληρῶν) τὴν ὁδὸν τὴν διὰ τοῦ λιμένος or τὴν διὰ τῆς θαλάσσης (note the addition of θάλασσης, a further adjustment found in VPr). Without the added punctuation, one could change to (εἰς) λιμένα (cf. sch. 54.03, 54.04), but the result is less satisfactory: 'having traveled across the path/journey with oars into the harbor, he moors at the shore'. For the assumption that ἐκπληρῶν means 'complete' here, compare Eust. in Il. 1.43 (I.199,33–200,3) ὅτι δὲ ὄρμος κυρίως ἐστὶ τὸ τοῦ λιμένος πρὸς τῆ γῆ πέρασ, δηλοῦται σαφῶς καὶ ἐν τῷ 'λιμένα Ναύπλιον ἐκπληρῶν πλάτη ὀρμει', ὡς μὴ ἂν ἄλλως ἐξὸν ὄν ὀρμισθῆναι νῆα τοιαύτην, εἰ μὴ κώπαις ἐκπληρώσσασα τὸν ὄλον λιμένα πρὸς τῆ γῆ γένηται.

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**Or. 54.21** (rec exeg) **ἐκπληρῶν πλάτη**: διαπεπερακῶς δὲ ταῖς κώπαις τὸν λιμένα προσορμίζεται ταῖς ἀκταῖς. ἢ τὸ πληρῶν πλάτη ἀντὶ τοῦ τὸν λιμένα πληρώσας ἦγουν γεμίσας τὰς ναῦς ἀπὸ τῆς κώπης περιφραστικῶς. —Rf

TRANSLATION: And having crossed the harbor with oars he moors at the shore. Or 'filling with oar' in the sense 'having filled the harbor', that is, filling it with ships, (ships being understood) from the oar by periphrasis.

LEMMA: λιμένα δὲ ναῦπλιον λιμένα ἐκπληρῶν Rf (first three words in red, last two in black) POSITION: follows sch. 40.07 (R<sup>b</sup> version)

COMMENT: γεμίζω, a standard gloss on πληρῶ, is found with the accusative instead of the genitive to express what fills something else in Paus. 3.13.3 γεμιζούση τῆ θυγατρὶ ὕδωρ συντυχόντες (the juncture γεμίζειν ὕδωρ is found elsewhere later, and Paus. has probably slipped into a colloquialism here), and the acc. is attested in vernacular postclassical and medieval texts, and found occasionally in scholastic language, as in Sch. Tzetz. Arist. Nub. 669a Holwerda διαλφτιώσω] ἄλευρα γεμίσω, Sch. Hec. 658, where γεμίσαι τὸ ὕδωρ is in MBOVP:Sa but Schwartz printed Arsenius classicizing correction κομίσαι.

KEYWORDS: περιφραστικῶς/κατὰ περίφρασιν | Byzantine vernacular word/form/usage

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**Or. 54.22** (rec gloss) **ἐκπληρῶν**: τὴν ὁδὸν —O

POSITION: s.l.

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**Or. 54.23** (rec gloss) **ἐκπληρῶν**: διαπεπερακῶς —OVPr

REF. SYMBOL: O POSITION: s.l. VPr, marg. O

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**Or. 54.24** (pllgn gloss) **ἐκπληρῶν**: διαπεράσας —GZu

POSITION: s.l.

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**Or. 54.25** (pllgn gloss) **ἐκπληρῶν**: διαπερῶν —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.50.11–12

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**Or. 54.26** (pllgn gloss) **ἐκπληρῶν**: ἐκπερῶν —L<sup>2</sup>



POSITION: s.l.

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**Or. 54.27** (rec gloss) <ἐκπληρῶν>: ἐκπεπερακῶς —AaMn

POSITION: s.l.

APP. CRIT. 2: -ῶς AaMn

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**Or. 54.28** (pllgn gloss) <ἐκπληρῶν>: ἀποπεπερακῶς —F

POSITION: s.l.

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**Or. 54.29** (rec gloss) <ἐκπληρῶν>: πεπερακῶς —Sa

POSITION: s.l., above λιμένα Sa

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**Or. 54.30** (rec gloss) <ἐκπληρῶν>: ἀποσωθεῖς —Ab<sup>2</sup>MnR

POSITION: s.l.

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**Or. 54.31** (rec gloss) <ἐκπληρῶν>: ἐξερχόμενος —Pr

POSITION: s.l.

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**Or. 54.32** (rec gloss) <ἐκπληρῶν>: διερχόμενος —KSB<sup>3d</sup>

POSITION: s.l.

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**Or. 54.33** (pllgn gloss) <ἐκπληρῶν>: ἐλθῶν —Yf<sup>2</sup>

POSITION: s.l.

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**Or. 54.34** (rec gloss) <ἐκπληρῶν>: φθάσας —K

POSITION: s.l.

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**Or. 54.35** (mosch gloss) <ἐκπληρῶν>: ἀντὶ τοῦ διανύσας —XXaXbT<sup>+</sup>YYfGrZc

LEMMA: X      POSITION: s.l. except X

APP. CRIT.: ἀνύσας TZc

PREVIOUS EDITIONS: Dind. II.50.11

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**Or. 54.36** (thom gloss) <ἐκπληρῶν>: ἐκτελῶν —ZZaZbZmTGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.50.11

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**Or. 54.37** (pllgn gloss) <ἐκπληρῶν>: καὶ διαπλεύσας —CrOx

POSITION: s.l.

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**Or. 54.38** (rec exeg) <πλάτη>: κώπαις· τὸ πλάτος τῆς κώπης, ὃ καθίεται εἰς τὴν θάλασσαν, δηλοῖ δὲ τὴν ναῦν. —O

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**Or. 54.39** (rec gloss) <πλάτη>: κώπαις —FR

POSITION: s.l.

APP. CRIT.: ταῖς prep. F

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**Or. 54.40** (recMoschThom gloss) <πλάτη>: κώπη —Aa<sup>2</sup>AbCrKMnPrRfSaXXaXbYYfG-GrZcZZaZbZlZmT<sup>o</sup>OxB<sup>3d</sup>

POSITION: s.l.

APP. CRIT.: καὶ τῆ prep. CrOx, τῆ prep. Aa<sup>2</sup>Yf, ἐν τῆ prep. G

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**Or. 54.41** (plgn gloss) <πλάτη>: ἐν —F

POSITION: s.l.

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**Or. 55.01** (plgn gram) <ἀκταῖσιν ὀρμεῖ>: γρ(άφετ)αι ἡ λέξις παρ' Ἀριστείδη. —Gu

TRANSLATION: The expression is found in Aristides.

POSITION: marg.

PREVIOUS EDITIONS: Dind. II.50.13

COMMENT: This is a confused reflection of an observation of Thomas Magister in ecl. voc. attic. 264,12–17 Ritschl: ὀρμιζω τὸ ἐλλιμενίζω καὶ ὀρμέω ὀρμῶ· Θεουκιδίδης πολλάκις. Εὐριπίδης ἐν Ἐκάβῃ [‘immo Ὀρέστη’ Ritschl]· ἀκταῖσιν ὀρμεῖ. Ἀριστείδης ἐν τῷ Πασαθηναϊκῷ [100,26 Jebb]· ‘τοῖς αἰγιαλοῖς ἐφορμούντων’. καὶ πάλιν ἐν τῷ αὐτῷ [110,17 Jebb]· ‘ἐπὶ δυοῖν ὀρμεῖν ἔδοσαν οἱ Ἕλληνες’.

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**Or. 55.02** (rec paraphr) <ἀκταῖσιν ὀρμεῖ>: ](?)λιμέν(?) ἐπαμβάνει —R

POSITION: s.l.

APP. CRIT.: repair covers part of lambda, uncertain whether τῶ preceded | ἐπαμβάνει R

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**Or. 55.03** (mosch paraphr) <ἀκταῖσιν ὀρμεῖ>: ἀντὶ τοῦ τῶ αἰγιαλῶ ἐνελιμένισεν —XXaXbT<sup>+</sup>YYfGGr

POSITION: s.l. except X

APP. CRIT.: ἀντὶ τοῦ om. G | τῶ om. Y

APP. CRIT. 2: ἐνελλίμενισεν p.c. Y |

PREVIOUS EDITIONS: Dind. II.50.14–15

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**Or. 55.04** (rec gloss) <ἀκταῖς>: τοῖς αἰγιαλοῖς —VF<sup>2</sup>Zb<sup>2</sup>Gu

POSITION: s.l.

APP. CRIT.: τοῖς om. F<sup>2</sup>Zb<sup>2</sup>Gu

PREVIOUS EDITIONS: Dind. II.50.14

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**Or. 55.05** (pllgn gloss) <ἀκταῖς>: ἐν τῷ λιμένι —Zc

POSITION: s.l.

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**Or. 55.06** (rec gloss) <ὄρμεϊ>: ὀρμίζεται —O

POSITION: s.l.

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**Or. 55.07** (rec gloss) <ὄρμεϊ>: ἐλλιμενίζει τὴν ναῦν —VPrSa

POSITION: s.l.

APP. CRIT.: τὴν v. ἐλλ. transp. Pr |

APP. CRIT. 2: ἐλλημενίζει Sa |

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**Or. 55.08** (rec gloss) <ὄρμεϊ>: ἐλλιμενίζεται —AaRf

POSITION: s.l.

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**Or. 55.09** (recThom gloss) <ὄρμεϊ>: ἐλλιμενίζει —AbCrZZaZbZlZmZuTGGuOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | ἐλλιμένιζεν OX, -ζει changed to -ζεν Cr<sup>3</sup>

PREVIOUS EDITIONS: Dind. II.50.14

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**Or. 55.10** (pllgn gloss) <ὄρμεϊ>: ἐλίμενισε —Zc

POSITION: s.l.

APP. CRIT.: ἐλλιμενίσθαι app. Zc<sup>2</sup>

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**Or. 55.11** (pllgn gloss) <ὄρμεϊ>: τὴν νῆα —F

POSITION: s.l.

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**Or. 55.12** (rec gloss) <δαρόν>: πολὺν —M<sup>2</sup>VAA<sup>2</sup>Ab<sup>2</sup>CrF<sup>2</sup>L<sup>2</sup>PrRSaZcZuOx

POSITION: s.l. (above χρόνον Aa<sup>2</sup>Zu)

APP. CRIT.: καὶ prep. CrOx, ἐπί prep. Pr | χρόνον add. Aa<sup>2</sup>Ab (not Ab<sup>2</sup>) | καὶ prep. CrOx, ἐπί prep. Pr

APP. CRIT. 2: πολλὺν Zc |

PREVIOUS EDITIONS: Dind. II.50.16

COMMENT: Eust. in II. 2.435f. (I.382,17–19) τὸ δὲ δηρόν ἐπιρρηματικόν ἐστί κἀνταῦθα δι' ἔλλειψιν τοῦ χρόνον. τὸ δὲ ἐντελές παρ' Εὐρύπιδην ἐν τῷ 'δαρόν ἐκ Τροίας χρόνον πλαγχθεῖς'.

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**Or. 55.13** (mosch gloss) <δαρόν>: ἐπὶ πολὺν χρόνον —XXaXbT<sup>+</sup>YYfGGr

POSITION: s.l., except X

APP. CRIT.: 2: ἐπέι X

PREVIOUS EDITIONS: Dind. II.50.16

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**Or. 55.14** (thom gloss) <δαρόν>: ἐπὶ πολὺ —ZZbZlZm

POSITION: s.l.

APP. CRIT.: 2: ἐπιπολὺ ZZbZl |

COLLATION NOTES: Z is obscure, but the final fuzzy letter has both what looks like a trema and a definite grave, so it is upsilon and not nu, as Günther read it. |

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**Or. 56.01 (56–60)** (mosch paraphr) τὸ ἐξῆς οὕτως: τὴν δὲ δὴ πολύστονον Ἑλένην προύπεμψεν εἰς τὸ δῶμα τὸ ἡμέτερον νύκτα ἐπιτηρήσας ἵνα μὴ τις ἰδὼν καὶ τὰ ἐξῆς. —XXaXbT+YYfGr

TRANSLATION: The (sense with the straightforward) word order is as follows: ‘and Helen, the cause of many lamentations, he sent ahead to our house, waiting for nighttime so that no one, having seen—and so forth’.

APP. CRIT.: ὑμέτερον app. p.c. Y | καὶ τὰ ἐξῆς om. Gr

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**Or. 56.02** (recMoschThom gloss) <ἄλαισι>: πλάναις —M<sup>2</sup>V AaAb<sup>2</sup>Cr<sup>3</sup>PrRSXXaXbYYf-GrZcZaZbZlZmT\*

POSITION: s.l.

APP. CRIT.: καὶ prep. Cr<sup>3</sup>, app. Ab<sup>2</sup> | πάναις Za

PREVIOUS EDITIONS: Dind. II.50.17

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**Or. 56.03** (pllgn gloss) <ἄλαισι>: πλάνη —GOx

POSITION: s.l.

APP. CRIT.: καὶ πλάνη δὲ Ox |

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**Or. 56.04** (pllgn gloss) <ἄλαισι>: ἀπάταις —F<sup>2</sup>

LEMMA: ἄλαισι in text F POSITION: s.l.

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**Or. 56.05** (recMoschThom gloss) <πλαγχθεις>: πλανηθεις —M<sup>2</sup>V AaAbCrF<sup>2</sup>L<sup>2</sup>RSaXXaXbYYfGGrZcZaZbZlZmZuT\*OxB<sup>2</sup>

POSITION: s.l., except marg. Ab

APP. CRIT.: καὶ prep. CrOx | πλανεῖς or πλανθῆς app. Ab

PREVIOUS EDITIONS: Dind. II.50.17

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**Or. 56.06** (rec gloss) <πλαγχθεις>: †διαρρήσσω —Ab

POSITION: s.l.

COMMENT: If this is a phonetic error for διαρρήσσω, then ‘breaking open/apart’ is not a suitable gloss here.

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If the gloss is misplaced, the only verb denoting violence nearby is 59 εἰς πέτρων ἔλθη βολάς, where one would expect a gloss to be finite subjunctive, not a participle.

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**Or. 56.07 (56–60)** (rec wdord) word order α (προύπεμψεν), β (νύκτα), γ (τὴν δὲ δὴ), δ (ἡμέραν στείχουσαν), ε (ῶν), ς (παῖδες), ζ (ιλίω), η (ἔλθοι) —Pr

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**Or. 56.08** (rec wdord) word order α (τὴν δὲ δὴ πολύστονον), β (προύπεμψεν), γ (φυλάξας), δ (μὴ τις), ε (εἰς πετρῶν), ς (ιδῶν), ζ (μεθ' ἡμέραν), η (ῶν), θ (παῖδες), ι (τεθναῖσιν), ια (ύφιλιῶ) —M<sup>2</sup>

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**Or. 56.09 (56–60)** (rec wdord) word order α (φυλάξας), β (έλένην), γ (τὴν πολυστ.), δ (προύπεμψεν), ε (νύκτα), ς (εἰς δ. ἡμ.) ζ (μὴ), η (εισιδῶν), θ (τις), ι (στείχουσαν), ια (μεθ' ἡμέραν), ιβ (ῶν), ιγ (παῖδες), ιδ (τεθναῖσιν), ιε (ύπ' ἰλ.), ις (ἔλθοι), ιζ (εἰς), ιη (πετρ.), ιθ (βολάς) —Ab

APP. CRIT.: ιζ om. Ab

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**Or. 56.10** (rec paraphr) <τὴν δὲ δὴ πολύστονον>: τὴν πολλῶν στεναγμῶν αἰτίαν γενομένην —M<sup>2</sup>V

POSITION: s.l.

APP. CRIT.: γεν. om. V

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**Or. 56.11** (rec paraphr) <τὴν δὲ δὴ πολύστονον>: καὶ τὴν αἰτίαν στεναγμῶν πολλῶν —Sa

POSITION: s.l.

APP. CRIT.: στεναγμῶν πολλῶν] στελλ(ο) πολλοῖς Sa

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**Or. 56.12** (mosch paraphr) <τὴν δὲ δὴ πολύστονον>: τὴν πολλῶν στεναγμῶν αἰτίαν —XXaXbT<sup>2</sup>YYfGrZc

POSITION: s.l.

APP. CRIT.: at end add. ἀξίαν T a.c., ἡ ἀξίαν T p.c., add. ἡ τὴν ἀξίαν Gu |

PREVIOUS EDITIONS: Dind. II.50.18–19

COLLATION NOTES: T's position for the cross indicates that he recognized the strong similarity to 56.13, even though he here adopted the Moschopulean word order.

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**Or. 56.13** (thom paraphr) <τὴν δὲ δὴ πολύστονον>: τὴν αἰτίαν πολλῶν στεναγμάτων, ἢ τὴν ἀξίαν —ZZaZbZlZmGu(T)

POSITION: s.l.

APP. CRIT.: Gu adds ἡ τὴν ἀξίαν to Gr's gloss 56.12, leaving Gr's word order πολ. στεν. αἰτίαν; cf. T at 56.12.

PREVIOUS EDITIONS: Dind. II.50.19

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**Or. 56.14** (p|lgn paraphr) (τὴν δὲ δὴ πολύστονον): τὴν αἰτίαν πολλοῦ στόνου —B<sup>3d</sup>, app. F

POSITION: s.l. B<sup>3d</sup>, marg. F

APP. CRIT.: ἦγουν prep. F | στόνου πολλοῦ transp. F

PREVIOUS EDITIONS: Dind. II.50.18

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**Or. 56.15** (p|lgn paraphr) (τὴν δὲ δὴ πολύστονον): τὴν αἰτίαν πολλῶν θρήνων —F<sup>2</sup>

POSITION: s.l.

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**Or. 56.16** (p|lgn paraphr) (τὴν δὲ δὴ πολύστονον): τὴν γεγонуῖαν πολλῶν στεναγμάτων αἰτία —Zu

POSITION: s.l.

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**Or. 56.17** (p|lgn paraphr) (τὴν δὲ δὴ πολύστονον): δι' ἣν πολλοὶ ἐστέναξαν —G

POSITION: s.l.

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**Or. 56.18** (p|lgn paraphr) (τὴν δὲ δὴ πολύστονον): τὴν πολλοὺς στεναγμοὺς ποιήσασαν —L<sup>2</sup>

POSITION: s.l.

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**Or. 56.19** (rec gloss) (πολύστονον): πολυστένακτον —Ab<sup>2</sup>CrOx

POSITION: s.l.

APP. CRIT.: καὶ τὴν prep. CrOx

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**Or. 57.01** (p|lgn artGloss) (Ἐλένην): τὴν —F<sup>2</sup>

POSITION: s.l.

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**Or. 57.02** (vet exeg) φυλάξας νύκτα: ἰέδεδίει γὰρ ἡ Ἐλένη ἡμέρας ἐπιπολούσης εἰσελεθεῖν, ἵνα μὴ ὑπὸ τῶν πατέρων, ὧν κατὰ Ἴλιον οἱ παῖδες ἔπεσον, ἀναιρεθῆ. <sup>2</sup>αὕτη γὰρ τούτου αἰτία καὶ ἐτέρων πολλῶν. <sup>3</sup>διὰ τοῦτο νυκτὸς ἐπικαταλαβοῦσης εἰσήει μὴ τίτινα ἔχουσα κατ' ὄψιν† —VR<sup>b</sup>RwSSa

TRANSLATION: For Helen was afraid to enter the city when daylight approached (or prevailed?), lest she be slain by the fathers whose sons fell at Ilion. For this woman was to blame for this and for many other things. For this reason she entered after night overtook (day), lest †having someone in sight† ...

POSITION: cont. from sch. 63.09 all

APP. CRIT.: 1 ἐπιπολούσης app. R<sup>b</sup>, ἐπιπολούσα Sa | κατὰ τὴν ἴλ. Sa | ἔπεσον| ἔπλεον R<sup>b</sup>SSa | ἀναιρεῖν R<sup>b</sup>, ἀναιρεθείη SSa | 2 τούτου| τούτων R<sup>b</sup>SSa | ἐτέρων| τούτων SSa |

3 καταβούσης R<sup>b</sup>, λαβούσης Sa | e.g. μή τις εἴσω στείχουσιν κατ' ὄψιν ἴδῃ or μή τινη εἴσω στείχουσα κατ' ὄψιν ἐντύχη/ἀπαντήση/φανῆ; μή τινη ἔλθῃ κατ' ὄψιν Schw. |

APP. CRIT.: 2: 3 τιν' ἔχουσα Sa |

PREVIOUS EDITIONS: Schw. I.103,18–21; Dind. II.51,10–13

COMMENT: The active ἐπιπολέω is very rare (and late); LSJ Rev. Suppl. takes the meaning in Sch. Hes. Theog. 2 to be 'go up to or upon' (BDAG gives 'climb'), but it is possible that the verb was used as an alternative form of ἐπιπολεύω, for which see LBG ('an die Oberfläche treten, überfluten; beherrschen, regieren').

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**Or. 57.03** (recMosch gloss) <φυλάξας>: ἐπιτηρήσας —M<sup>2</sup>AaCrFKPrRRf-SaOxXXaXbT<sup>Y</sup>fGGrZcB<sup>3d</sup>

POSITION: s.l.

APP. CRIT.: καί prep. CrOx | -τηρήσασα Sa

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**Or. 57.04** (thom gloss) <φυλάξας>: τηρήσας —ZZaZbZbZlZm(T)

POSITION: s.l.

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**Or. 57.05** (rec gloss) <φυλάξας>: σκοπήσας —Ab<sup>2</sup>Pr

POSITION: s.l.

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**Or. 57.06** (vet exeg) <νύκτα μή τις εισιδών>: ἴουκ ὀρθῶς νῦν ποιουσί τινας τῶν ὑποκριτῶν πρῶ εἰσπορευομένην τὴν Ἑλένην καὶ τὰ λάφουρα. ῥητῶς γὰρ αὐτὴν φησί νυκτὸς ἀπεστάλθαι, τὰ δὲ κατὰ τὸ δρᾶμα ἡμέρα συντελεῖται. —MBVCP<sup>r</sup>R<sup>b</sup>RfRwSSa

TRANSLATION: Certain of the actors nowadays incorrectly have Helen entering early in the day, and the spoils too. (They are wrong to do so) because he (the poet, or she, the character) says explicitly that she was sent away (from the ship) at night, whereas the events of the play are carried out by day.

LEMMA: M(ιδών)C, μή τις εισιδών BVPr, ἔλένην φυλάξας R<sup>b</sup>SSa, μή τι εισιδών Rw, 58 μεθ' ἡμέραν στείχουσιν Rf REF. SYMBOL: MBVR<sup>b</sup>Sa, ref. to 58 μεθ' ἡμ. στ. Rf POSITION: follows sch. 72.01 Rw

APP. CRIT.: 1 νῦν om. Pr | τινες] τὴν MC, αὐτὴν BVPrRw | πρῶ εἰσπορευομένην] Schw., πρὸ εἰσπορευομένην R<sup>b</sup>, προ εἰσπορ. S, προεἰσπορ. MBVCRw, προπορ. Sa, προεἰσπορ. PrRf | τὴν ἔλένην R<sup>b</sup>RfSSa, om. others | καὶ om. Sa | τὰ λάφουρα om. Rw (punct. before καί, i.e., καὶ ῥητῶς γὰρ) | λάφουρα] R<sup>b</sup>SSa, λαφ. προεἰσπορευόμενα MBVCP<sup>r</sup>, λάφουρα μεθ' ἡμέραν Rf | 2 ῥητῶς] R<sup>b</sup>RfRwSSa, ἀρρητῶς BVPr, ἀρρητῶ MC | φησί νυκτὸς ἀπ.] R<sup>b</sup>SSa, νυκτὸς ἀπ. φησί others |

APP. CRIT.: 2: 1 ποιουσιν BVPr | 2 ἀπεστάλθαι M | δρᾶμα MVCP<sup>r</sup>RfS |

PREVIOUS EDITIONS: Schw. I.103,14–17; Dind. II.50,21–24

KEYWORDS: staging, position or gesture of actors | actors

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**Or. 57.07** (rec gloss) <νύκτα>: νυκτὸς —Ab<sup>2</sup>

POSITION: s.l.

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**Or. 57.08** (pllgn artGloss) <νύκτα>: τὴν —F<sup>2</sup>

POSITION: s.l.

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**Or. 57.09 (57–59)** (p1lgn exeg) <μή τις εισιδών>: ἵό ἄνθρωπος ἐκεῖνος ὅστις μέλλει ἰδεῖν ταύτην εἰς πετρῶν βολᾶς (ἐλθη) ἤγουν λιθοβολήση αὐτήν. ἰάπό δὲ τοῦ ἐνός ἀνθρώπου δηλοῖ καὶ τοὺς πάντας. —Yf

TRANSLATION: That man, whoever is going to spot this woman, may come to casting of stones, that is, may stone her. From the single man she indicates all men.

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**Or. 57.10** (recMosch gloss) <μή τις>: ἴνα —KXXaXbTYyfGrZcCr<sup>3</sup>Ox

POSITION: s.l.

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**Or. 57.11** (p1lgn gloss) <τις>: ἄν(θρωπ)ος —B<sup>3d</sup>

POSITION: s.l.

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**Or. 57.12** (mosch exeg) <εἰσιδών>: περισσὴ ἢ εἰς —XXaXbT<sup>+</sup>YYfGGr

POSITION: s.l.

APP. CRIT.: ἢ εἰς om. Yf

APP. CRIT. 2: περιττή G |

PREVIOUS EDITIONS: Dind. II.50.20

KEYWORDS: περισσός/περιττός

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**Or. 57.13** (p1lgn gloss) <εἰσιδών>: θεασάμενος —F<sup>2</sup>

POSITION: s.l.

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**Or. 57.14** (thom gloss) <εἰσιδών>: αὐτήν —ZZaZbZlZmTGuaA<sup>2</sup>Ox<sup>2</sup>

POSITION: s.l.

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**Or. 57.15** (p1lgn gloss) <εἰσιδών>: ταύτην —Zu

POSITION: s.l.

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**Or. 58.01** (p1lgn gram) μεθ' ἡμέραν: μεθ' ἡμέραν Ἀττικῶς, καθ' ἡμέραν καὶ εἰς ἡμέραν κοινῶς —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.50.24–25

COMMENT: μεθ' ἡμέραν is in fact common in all sorts of formal prose authors into the Byzantine period, even those not noted for Atticism (Atticism is sometimes just a term for 'learned style' or non-vernacular); the claim is taken from Suda μ 421 μεθ' ἡμέραν: ἀντί τοῦ ἐν ἡμέρα· Ἀττικῶς. Ἀριστοφάνης Πλουτῶ: οἴμοι τάλαις, ἀποδύομαι μεθ' ἡμέραν. οὕτως Ἀττικῶς φασιν, οὐκ ἐν ἡμέρα; see also Lex. Vindob. μ 2 (Guida/Nauck) μεθ' ἡμέραν ἀντί τοῦ κατὰ τὴν ἡμέραν. Μάξιμος; Sch. in Aeschin. 3.133 μεθ' ἡμέραν [μᾶν] ἀντί τοῦ ἐν ἡμέρα μᾶ; Sch. rec. Arist. Plut. 930 Chantry μεθ' ἡμέραν: ἀντί τοῦ ἐν ἡμέρα. Ἀττικόν δὲ τὸ σχῆμα: (μεθ' ἡμέραν γάρ φασιν, οὐκ ἐν ἡμέρα.); Sch. Demosth. 24.228a 'μεθ' ἡμέραν' λέγει ἀντί τοῦ 'ἐν ἡμέρα'; Sch. Lucian. 19.27 τὰ μεθ' ἡμέραν] τὰ ἐν τῇ ἡμέρα.



**Or. 58.02** (rec gloss) <μεθ'>: κατὰ —Aa<sup>2</sup>FPrSaGZu

POSITION: s.l.

APP. CRIT.: τήν add. Aa<sup>2</sup>Pr

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**Or. 58.03** (pllgn gloss) <μεθ'>: εἰς —ZuOx<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἡ prep. Zu (for ἦ)

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**Or. 58.04** (recMosch gloss) <στείχουσαν>: πορευομένην —VXXaT<sup>+</sup>YYfGGrZcCrOxZI

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 58.05** (pllgn gloss) <στείχουσαν>: βαδίζουσαν —F<sup>2</sup>

POSITION: s.l.

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**Or. 58.06** (rec paraphr) <ὧν ὑπ' ἰλίφ>: ὧντινων οἱ παῖδες τεθνήκασιν εἰς Ἴλιον  
—Ab<sup>2</sup>PrR

POSITION: s.l. Ab<sup>2</sup>Pr, marg. R

APP. CRIT.: τεθν. εἰς Ἴλ. om. Ab<sup>2</sup>

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**Or. 58.07** (mosch paraphr) <ὧν ὑπ' ἰλίφ>: ἀπ' ἐκείνων ὧν οἱ παῖδες ἀπέθανον ὑπὸ τῷ  
ἰλίφ —XXaXbT<sup>+</sup>YYfGr

POSITION: s.l., except X

APP. CRIT.: ἀπ' om. T | οἱ om. X | ὑπὸ] ἐν Y

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**Or. 58.08** (pllgn paraphr) <ὧν ὑπ' ἰλίφ>: ἀφ' ὧν παῖδες ἀπέθανον ἐν τῇ ἰλίφ —G

POSITION: s.l.

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**Or. 58.09** (pllgn gloss) <ὧν>: ἀφ' ὧν —B<sup>3d</sup>ZI

POSITION: s.l.

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**Or. 58.10** (pllgn gloss) <ὑπ' ἰλίφ>: ἐν τῇ —F<sup>2</sup>Zm

POSITION: s.l.

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**Or. 58.11** (pllgn gloss) <ὕπ' Ἰλίῳ>: παρόντες —Z

POSITION: marg.

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**Or. 58.12** (pllgn gloss) <ὕπ' Ἰλίῳ>: καὶ τῇ Τροίᾳ —CrOx

POSITION: s.l.

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**Or. 58.13** (pllgn gram) ὕπ' Ἰλίῳ: ἡ ὑπὸ ὅταν σημαίνει τὴν ὑποκάτω κατὰ κοινούς γενικῆ, κατὰ δὲ Ἀττικούς δοτικῆ. —Gu

PREVIOUS EDITIONS: Dind. II.50.26–27

COMMENT: Sch. Gu Hec. 764 (ὕπ' Ἰλίῳ) ὑπὸ μετὰ δοτικῆς κατὰ Ἀττικούς· κατὰ δὲ κοινούς γενικῆ καὶ αἰτιατικῆ; Sch. (Mosch.?) Hes. Erga 147quater, 13–14 ἡ δοτικῆ δὲ μετὰ τῆς ὑπὸ, τὴν ὑποταγὴν δηλοῖ καὶ ἦτταν Ἀττικῶς; Timaeus Lex. Platon. p. 1006a, 20–25 ὑπὸ. τὴν ὑπὲρ πρόθεσιν τὴν ἐπάνω σχέσιν δηλοῦσαν πρὸς γενικὴν ἐκφέρουσι Ἀττικοί, Ἕλληνες δὲ πρὸς αἰτιατικὴν. ὥσαύτως καὶ τὴν ὑπὸ. Πλάτων ἐν τῇ τοῦ Σωκράτους Ἀπολογία [18b7–8]: ἴτα τε μετέωρα φροντιστῆς καὶ τὰ ὑπὸ γῆς πάντα ἀνεζητηκῶς. καὶ αὐθις ἐν τῷ αὐτῷ λόγῳ [19b5]: ζητῶν τὰ τε ὑπὸ γῆς καὶ τὰ ἐπουράνια.

KEYWORDS: Ἀττικοί

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**Or. 59.01** (pllgn artGloss) <παῖδες>: οἱ —F<sup>2</sup>

POSITION: s.l.

KEYWORDS: Ἀττικοί

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**Or. 59.02** (recMoschThom gloss) <τεθνᾶσιν>: ἀπέθανον —VXXaXbYYfGGrZZaZb-ZlZmZuT<sup>2</sup>F<sup>2</sup>

POSITION: s.l.

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**Or. 59.03** (pllgn gloss) <τεθνᾶσιν>: καὶ τεθνήκασιν —CrOx

POSITION: s.l.

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**Or. 59.04** (recThom gloss) <εἰς πετρῶν ἔλθη βολάς>: ἤγουν λιθοβολήση αὐτὴν —VZZaZbZlZmTGGu

LEMMA: πέτρων in text all except TGr(Gu) POSITION: s.l.

APP. CRIT.: ἤγουν om. Gu

APP. CRIT. 2: -σει VZa |

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**Or. 59.05** (mosch gloss) <εἰς πέτρων ἔλθη βολάς>: λιθοβολήση —XXaXbT<sup>2</sup>YYfGr

LEMMA: πέτρων in text all except πέτρον a.c. Y POSITION: s.l., except X

PREVIOUS EDITIONS: Dind. II.51.1

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**Or. 59.06** (mosch exeg) <πέτρων>: ἡ εὐθεῖα ὁ πέτρος. —XXaXbT<sup>2</sup>YYfGGGr

TRANSLATION: The nominative case is 'ho petros' ('stone'; that is, not 'hē petra', 'stone').

LEMMA: πέτρων in text all except πετρῶν G, πέτρον a.c. Y      POSITION: s.l., except X  
PREVIOUS EDITIONS: Dind. II.51.1

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**Or. 59.07** (pllgn gloss) <πετρῶν>: λίθων —F<sup>2</sup>

LEMMA: thus in text F      POSITION: s.l.

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**Or. 59.08** (rec gloss) <ἔλθη>: ὁ ἄνθρωπος —Rf

POSITION: s.l.

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**Or. 59.09** (rec gloss) <ἔλθη>: ἐκεῖνος ὁ ἄνθρωπος —K

POSITION: s.l.

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**Or. 59.10** (pllgn gloss) <ἔλθη>: μήπως —CrOx

POSITION: s.l.

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**Or. 59.11** (pllgn exeg) <ἄξει>: γρ. ἔλθη —Zc<sup>r</sup>

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 59.12** (pllgn gloss) <ἔλθη>: ἄξιη —Zu

POSITION: s.l.

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**Or. 59.13** (pllgn gloss) <βολάς>: λιθοβολίας —G

POSITION: s.l.

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**Or. 59.14** (thom gloss) <βολάς>: ῥίψεις —ZmGu

POSITION: s.l.

COLLATION NOTES: For 59 Günther also reports for Zm a gloss παρουσίας, but it is not in Zm, so the siglum seems to be a typographic error. |

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**Or. 59.15** (pllgn gloss) <βολάς>: τρώσεις —ZuCrOx

POSITION: s.l.

APP. CRIT.: καὶ εἰς prep. CrOx

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**Or. 60.01** (rec Thom gloss) <προύπεμψεν>: προαπέστειλεν —VZZaZbZlZmZuTG<sup>u</sup>F<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. Z |

APP. CRIT. 2: προαπέστ(0)λ V | -λε Zu |

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**Or. 60.02** (mosch gloss) <προύπεμψεν>: ἔμπροσθεν ἔπεμψεν —XXaXbT+YYfGGrZc

POSITION: s.l., except X

PREVIOUS EDITIONS: Dind. II.51.3

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**Or. 60.03** (rec gloss) <προύπεμψεν>: καὶ προέπεμψεν —Ab<sup>2</sup>CrOx

POSITION: s.l.

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**Or. 60.04** (rec gloss) <δῶμα>: οἴκημα —VGuCrF<sup>2</sup>OxZl

POSITION: s.l.

APP. CRIT.: καὶ τὸ prep. CrOx, τὸ prep. F<sup>2</sup>

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**Or. 60.05** (pllgn artGloss) <ἡμέτερον>: τὸ —F<sup>2</sup>

POSITION: s.l.

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**Or. 60.06** (pllgn gloss) <ἔστιν δ' ἔσω>: ἦγουν ἢ Ἑλένη —Aa

POSITION: s.l.

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**Or. 60.07** (pllgn gloss) <ἔσω>: τοῦ ἡμετέρου δώματος —ZmZu

POSITION: s.l.

APP. CRIT.: ἡμετέρου om. Zm

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**Or. 60.08** (pllgn gloss) <ἔσω>: ἔντα[ῦθα] —F<sup>2</sup>

POSITION: s.l.

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**Or. 60.09** (pllgn gloss) <ἔσω>: καὶ ἔσωθεν —CrOx

POSITION: s.l.

APP. CRIT.: ἔσωμεν Ox

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**Or. 61.01** (pllgn gloss) <κλαίουσα>: θρηνοῦσα —Yf

POSITION: s.l.

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**Or. 61.02** (recThom gloss) <ἀδελφὴν>: τὴν Κλυταιμνήστραν —VAaCrGPrRSaZZaZb-ZlTGuOx

POSITION: s.l., except marg. R, below line Pr

APP. CRIT.: ἦτοι prep. Sa, ἦγουν prep. AaCrOx | τὴν om. R |

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**Or. 61.03** (pllgn gloss) <ἀδελφήν>: αὐτῆς —Zm

POSITION: s.l.

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**Or. 61.04** (pllgn artGloss) <ἀδελφήν>: τήν —F<sup>2</sup>

POSITION: s.l.

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**Or. 61.05** (rec paraphr) <συμφορὰν τε δωμάτων>: τὴν ἐπὶ τοῖς δωματίοις ἀτυχίαν —Pr

LEMMA: συμφορὰν in text Pr POSITION: s.l.

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**Or. 61.06** (thom exeg) <συμφορὰν>: ἵσυμφορὰ οὐ μόνον ἢ δυστυχία ἀλλὰ καὶ ἡ συνέλευσις. ἰὼς ἔχει καὶ τὸ τοῦ Σοφοκλέους [Soph. El. 1230–1231] ‘κάπι συμφορᾶ[ῖσί μοι] / γεγηθὸς ἔρπει δάκρυον ὀμμάτων ἄπο’. —ZZaZbZIZmTGu

TRANSLATION: ‘Sumphora’ is not only ‘misfortune’, but also ‘coming together’. As illustrated also by the Sophoclean passage ‘and at this coming together a joyful tear flows from my eyes’.

LEMMA: συμφορὰν in text all except Gr(Gu) REF. SYMBOL: ZZaZbZIT

APP. CRIT.: 2 ἔχεις καὶ τοῦτο τοῦ Zb | κάπει συμφορὰ γεγηθὼς Zb | συμφοραῖσί μοι Soph. mss, συμφορᾶ ZmTGu, συμφορὰ Zb, συμφορᾶς ZZa [ZI lost to damage] | γεγηθὼς ZaZb, a.c. Z | ὀνομάτων ἄπο Zb

PREVIOUS EDITIONS: Dind. II.51.5–7

COMMENT: Andrea Cuomo has kindly informed me that Ven. Marc. gr. 470 (Mt of Sophocles) has as sch. El. 1230 συμφορὰ οὐ μόνον ἢ δυστυχία ἀλλὰ καὶ ἡ συνέλευσις: ἀπλῶς λαμβάνεται ὡς κἀνταῦθα (since this is unmarked in Mt, it is assumed to be Thoman); also, in the same manuscript and one other the supralinear gloss συνέλευσις(ν) is found.

KEYWORDS: citation of literature other than Homer (with direct quotation) | Sophocles

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**Or. 61.07** (thom gloss) <συμφορὰν>: δυστυχίαν —ZZaZbZIZmTGu

LEMMA: συμφορᾶς in text Gr(Gu) POSITION: s.l.

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**Or. 61.08** (pllgn artGloss) <συμφορὰν>: τήν —F<sup>2</sup>

POSITION: s.l.

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**Or. 61.09** (thom gloss) <δωμάτων>: ἐκείνης —ZmGu

POSITION: s.l.

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**Or. 61.10** (pllgn gloss) <δωμάτων>: οἰκημάτων —Zl

POSITION: s.l.

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**Or. 61.11** (pllgn gloss) <δωμάτων>: τῶν οἴκων —F<sup>2</sup>

POSITION: s.l.

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**Or. 62.01 (62–66)** (pllgn paraphr) ὁ Μενέλαος ἐξελθὼν ἀπὸ τῆς Σπάρτης καὶ εἰς τὴν Ἴλιον ἀποπλεύσας, ἐπεὶ ἡ θυγάτηρ αὐτοῦ ἡ Ἑρμιόνη οὐχ εἶχε τὸν μέλλοντα ἀναθρέψαι ταύτην, ἐξερχόμενος παρέδωκεν αὐτὴν τῇ Κλυταιμνήστρᾳ. ἐλθοῦσα δὲ ἡ Ἑλένη εὔρε ταύτην ἦγον τὴν θυγατέρα ταύτης τὴν Ἑρμιόνην ὡς παραμυθίαν.  
—Yf<sup>2</sup>

COLLATION NOTES: Yf with cross. |

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**Or. 62.02** (pllgn gloss) <ἔχει>: ἡ Ἑλένη —Yf<sup>2</sup>

POSITION: s.l.

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**Or. 62.03** (rec gloss) <ἀλγέων>: τῶν θλίψεων —VAaCrGF<sup>2</sup>SaYf<sup>2</sup>Ox

LEMMA: ἀγέων in text F POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | τῶν om. AaSaG

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**Or. 62.04** (thom gloss) <ἀλγέων>: τῶν αὐτῆς θλίψεων —ZZaZbZIZmTGu

POSITION: s.l.

APP. CRIT.: θλίψ. om. Za

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**Or. 62.05** (pllgn gloss) <παραψυχὴν>: τὴν Ἑρμιόνην —M<sup>3</sup>B<sup>3d</sup>

POSITION: s.l.

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**Or. 62.06** (rec gloss) <παραψυχὴν>: παρηγορίαν —VF<sup>2</sup>SaGuB<sup>3d</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.51.8

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**Or. 62.07** (recMoschThom gloss) <παραψυχὴν>: παραμυθίαν —OVAAcRXXaXbYYfG-GrZcZZbZIZmZuT<sup>o</sup>Ox

POSITION: s.l., except X

APP. CRIT.: καὶ prep. CrOxZu

PREVIOUS EDITIONS: Dind. II.51.8

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**Or. 62.08** (pllgn gram) <παραψυχὴν>: ἀόριστον —Zu

POSITION: s.l.

COMMENT: ἀόριστον indicates that so far the source of comfort is undefined, unspecified to the hearer; compare sch. 63.05 ἦν γάρ, where Zu notes that the uncertainty is resolved by labeling it ὠρισμένον.

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**Or. 63.01 (63–66)** (mosch paraphr) **ἦν γὰρ κατ’ οἴκους ἔλιπεν:** ἦν γὰρ ὁ Μενέλαος ἀπὸ τῆς Σπάρτης ἀγαγὼν ἔλιπε κατὰ τοὺς οἴκους ὅτε ἔπλει εἰς Τροίαν καὶ τῇ ἐμῇ μητρὶ παρέδωκεν ἀνατρέφειν, τὴν παρθένον λέγω τὴν Ἑρμιόνην, ταύτη γέγηθε, καὶ ἐπιλήθεται τῶν κακῶν. —XXaXbT<sup>+</sup>YYfGGr

TRANSLATION: (With simpler word order:) ‘For the one whom Menelaus brought from Sparta and left in the house when he sailed to Troy, and entrusted to my mother to raise, I mean the maiden Hermione, in this one she rejoices and forgets her troubles.’

LEMMA: G

**Or. 63.02 (63–65)** (pllgn wdord) word order α (ἦν), β (παρθένον), γ (ἐρμιόνην), δ (ἀγαγὼν), ε (μενέλαος), ς (σπάρτης), ζ (παρέδωκε), η (τρέφειν), θ (ἐμῇ), ι (ἔλιφ’), ια (κατ’ οἴκους), ιβ (ὅτ’), ιγ) ἔπλει, ιδ) εἰς τροίαν —Y<sup>2</sup>

**Or. 63.03 (63–65)** (pllgn wdord) word order α (ἦν), β (παρθένον), γ (ἐρμιόνην) —B<sup>3a</sup>

**Or. 63.04 (63–64)** (rec wdord) word order α (παρθένον), β (ἦν γὰρ) —M<sup>2</sup>

**Or. 63.05** (pllgn gram) **⟨ἦν γὰρ⟩:** ὠρισμένον —Zu

POSITION: s.l.

APP. CRIT. 2: ὠρισμένον Zu |

COMMENT: Cf. sch. 62.08.

**Or. 63.06** (pllgn gloss) **⟨ἦν⟩:** Ἑρμιόνην —Aa<sup>2</sup>

POSITION: s.l.

**Or. 63.07** (pllgn gloss) **⟨κατ’ οἴκους⟩:** εἰς —Zu

POSITION: s.l.

**Or. 63.08** (pllgn artGloss) **⟨οἴκον⟩:** τὸν —F<sup>2</sup>

POSITION: s.l.

**Or. 63.09** (vet exeg) **ἔλιφ’:** <sup>1</sup>τίς ἔλιπεν; <sup>2</sup>δηλονότι ὁ Μενέλαος, ὄνπερ ἐξῆς ἐπάγει. —MCVR<sup>b</sup>RwSSa<sup>a</sup>Sa<sup>b</sup>

TRANSLATION: Who left her? Clearly, Menelaus, whom he (the poet, or she, the speaker) mentions subsequently.

LEMMA: R<sup>b</sup>, ἔλιφ’ ὅτ’ ἐς Τροίαν VRwSSa REF. SYMBOL: MVR<sup>b</sup> POSITION: intermarg. C; Sa<sup>a</sup> in scholia block, Sa<sup>b</sup> s.l.

APP. CRIT.: 1 τῖς ἔλιπεν om. all except MC | 2 ὁ Μενέλαος δηλονότι transp. VR<sup>b</sup>SSa<sup>a</sup> | ὄνπερ κτλ om. Sa<sup>b</sup> | ὄνπερ] Dindorf, ὄπερ MCRwSa<sup>a</sup>, ὄπερ VR<sup>b</sup>S | τὸ ἐξῆς M |

PREVIOUS EDITIONS: Schw. I.103,22; Dind. II.51.9–10

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**Or. 63.10** (rec gloss) <ἔλιφ’> Μενέλαος —O

POSITION: s.l.

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**Or. 63.11** (recThom gloss) <ἔλιφ’> κατέλειπεν —VV<sup>3</sup>ZZaZbZlTGuyYf<sup>2</sup>CrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | κατέλιπα V, corr. by V<sup>3</sup>

APP. CRIT. 2: -ψε V<sup>3</sup>Zl |

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**Or. 63.12** (thom gloss) <ἔλιφ’> κατέλιπε —ZmGuAa<sup>2</sup>F<sup>2</sup>

POSITION: s.l.

APP. CRIT. 2: -εν F<sup>2</sup> |

---

**Or. 63.13** (rec gloss) <ἔλιφ’> ἀφῆκεν —PrGu

POSITION: s.l.

APP. CRIT. 2: -ε Gu |

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**Or. 63.14** (pllgn gloss) <ῥτ’> ἡ Ἐλένη —V<sup>3</sup>

POSITION: s.l.

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**Or. 63.15** (pllgn gloss) <ῥτ’> ἡνίκα —F<sup>2</sup>

POSITION: s.l.

---

**Or. 63.16** (pllgn artGloss) <ἔς Τροίαν> εἰς τήν —Aa<sup>2</sup>F<sup>2</sup>

POSITION: s.l.

---

**Or. 63.17** (mosch gloss) <ἔπλει> ἀπέπλει —XX<sup>a</sup>XaXbT<sup>+</sup>YYfGGrZc

POSITION: s.l.

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**Or. 63.18** (thom gloss) <ἔπλει> ἔπλεε —ZZaZbZlZmGuCrOx

POSITION: s.l.

APP. CRIT.: καὶ ἔπλεεν CrOx

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**Or. 63.19** (pllgn gloss) <ἔπλει> ἔπλευσε —F<sup>2</sup>



POSITION: s.l.

---

**Or. 64.01** (pllgn gloss) <παρθένου>: τὴν θυγατέρα —F<sup>2</sup>

POSITION: s.l.

---

**Or. 64.02** (rec gloss) <ἐμῆ τε μητρὶ>: τῆ Κλυταιμνήστρα —VGuZl

POSITION: s.l.

---

**Or. 64.03** (rec artGloss) <ἐμῆ>: τῆ —Aa<sup>2</sup>AbF<sup>2</sup>

POSITION: s.l.

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**Or. 64.04** (pllgn gloss) <παρέδωκε>: ἐπαφῆκε —Zl

POSITION: s.l.

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**Or. 64.05** (mosch gloss) <τρέφειν>: ἀνατρέφειν —XXaXbYYfGGrZcZl, app. F<sup>2</sup>

POSITION: s.l., except marg. F<sup>2</sup>

---

**Or. 64.06** (pllgn gloss) <τρέφειν>: ὥστε —Aa<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: ταύτην add. Zu

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**Or. 65.01** (pllgn artGloss) <Μενέλαος>: ὁ —Aa<sup>2</sup>F<sup>2</sup>ZcOx

POSITION: s.l.

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**Or. 65.02** (pllgn gloss) <ἀγαγών>: ἄξιας —Zu

POSITION: s.l.

---

**Or. 65.03** (rec gloss) <ἀγαγών>: καὶ φέρων —CrOx

POSITION: s.l.; above 64 ἐμῆ τε CrOx (repeated in the correct place Ox)

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**Or. 65.04** (rec exeg) <Ἑρμιόνη>: <sup>1</sup>Ἡ Ἑρμιόνη θυγάτηρ ἦν τοῦ Μενελάου καὶ τῆς Ἑλένης. <sup>2</sup>Ἡ δὲ Ἑλένη εἶχεν ἀδελφὴν τὴν Κλυταιμνήστραν. <sup>3</sup>Ἰστέον δὲ ὅτι ὁ μὲν Μενέλαος βασιλεὺς ἦν Σπάρτης τῆς Λακεδαίμονος, ὁ δὲ Ἀγαμέμνων κατὰ τινὰς μὲν Ἄργους, κατὰ τινὰς δὲ Μυκῆνης. —R<sup>b</sup>SSa

TRANSLATION: Hermione was the daughter of Menelaus and Helen. Helen had Clytemnestra as a sister. One should know that Menelaus was king of Sparta (a city) of Lacedaemon, whereas Agamemnon (was king) of Argos according to some, but of Mycene according to others.

REF. SYMBOL: R<sup>b</sup>

APP. CRIT.: 2 ἦν add. before εἶχεν S | 3 δέ om. Sa | τῆς (after σπάρτης) καὶ SSa |  
λακεδαμονίας Sa | κατά ... ἄργους om. S

---

**Or. 65.05** (rec gloss) <Ἐρμιόνη>: ταύτην —K

POSITION: s.l.

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**Or. 65.06** (pllgn artGloss) <Ἐρμιόνη>: τὴν —F<sup>2</sup>Ox

POSITION: s.l.

---

**Or. 65.07** (rec gloss) <Σπάρτης ἄπο>: ἀπὸ τῆς Λακεδαμονίας —Sa

POSITION: s.l.

---

**Or. 65.08** (pllgn gloss) <Σπάρτης>: καὶ τῆς Λακεδαμονίας —CrOxB<sup>3d</sup>

POSITION: s.l.; above 64 παρέδωκε τρέφειν CrOx

APP. CRIT.: καὶ τῆς] πόλ(ις) B<sup>3d</sup>

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**Or. 65.09** (pllgn gloss) <Σπάρτης>: ἀπὸ τῆς —F<sup>2</sup>

POSITION: s.l.

---

**Or. 65.10** (pllgn exec) <ἄπο>: ἀναστροφή —GZu

POSITION: s.l.

KEYWORDS: anastrophe

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**Or. 66.01** (rec gloss) <ταύτη>: τῇ Ἐρμιόνη —KSaGZI

POSITION: s.l.

APP. CRIT.: καὶ prep. K

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**Or. 66.02** (mosch gloss) <ταύτη>: ἐπὶ —XXaXbYYfGGrZcAaL<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ prep. L<sup>2</sup> | ταύτη add. Yf

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**Or. 66.03** (pllgn gloss) <ταύτη>: ἐν —F<sup>2</sup>CrZu

POSITION: s.l.; above 65 μετέλαος Cr

---

**Or. 66.04** (rec gloss) <γέγηθε>: Ἐλένη —OV<sup>3</sup>Zu

POSITION: s.l.

APP. CRIT.: prep. ἢ Zu |

**Or. 66.05** (rec gloss) <γέγηθε>: ἀντὶ τοῦ Ἑλένη γέγηθε —C

POSITION: intermarg. C

APP. CRIT.: αὐτ(ῆ) τῆ ἑλέν() C

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**Or. 66.06** (recMosch gloss) <γέγηθε>: χαίρει —VCrF<sup>2</sup>RXXaXbT<sup>+</sup>YYfGGrZcZlZmOx

POSITION: s.l.; above 65 ἀγαγών Cr (partly erased), repeated in correct position

APP. CRIT.: καὶ prep. CrOx

COLLATION NOTES: Cross omitted by Ta. |

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**Or. 66.07** (rec gloss) <κάπιλήθεται>: καὶ ἐπιλανθάνεται —VCrF<sup>2</sup>OxYf<sup>2</sup>Zl

POSITION: s.l.; above 65 σπάρτης ἀπο CrOx

APP. CRIT.: καὶ om. Yf<sup>2</sup>Zl

---

**Or. 66.08** (pllgn gloss) <κάπιλήθεται>: ἐπιλησμοσύνην λαμβάνει —Zu

POSITION: s.l.

---

**Or. 66.09** (rec gloss) <κάπιλήθεται>: καὶ —R

POSITION: s.l.

---

**Or. 66.10** (tri metr) <κάπιλήθεται>: long mark over first alpha —T

PREVIOUS EDITIONS: de Fav. 45

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**Or. 66.11** (mosch gloss) <κακῶν>: τῶν δυστυχιῶν —XXaXbT<sup>+</sup>YYfGGrZc

POSITION: s.l.

APP. CRIT.: τῶν om. Zc

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**Or. 66.12** (thom gloss) <κακῶν>: τῶν αὐτῆς —ZZaZbZlZmTGu

POSITION: s.l.

---

**Or. 66.13** (pllgn gloss) <κακῶν>: τῶν ἰδίωv —Zm

POSITION: s.l.

---

**Or. 66.14** (pllgn artGloss) <κακῶν>: τῶν —F<sup>2</sup>Ox

POSITION: s.l.

---

**Or. 67.01** (pllgn gloss) <βλέπω>: ὄρῳ —F<sup>2</sup>

POSITION: s.l.

---

**Or. 67.02** (rec gloss) <πᾶσαν εἴσοδον>: τὰς εἰσόδους —AaPr

POSITION: s.l.; above βλέπω in both

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**Or. 67.03** (rec gloss) <εἴσοδον>: εἰς τὰς ὁδοὺς —Ab

POSITION: s.l.

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**Or. 67.04** (rec gloss) <εἴσοδον>: δίσοδον —VGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.51.14

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**Or. 67.05** (rec Thom gloss) <εἴσοδον>: ὁδόν —RZZaZbZlZmTGUG

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.51.14

COLLATION NOTES: This note omitted in Ta. |

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**Or. 67.06** (rec gloss) <εἴσοδον>: διέλευσιν —VGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.51.14

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**Or. 67.07** (pllgn exeg) <εἴσοδον>: τὴν διέλευσιν τὴν φέρουσαν εἰς τὴν πόλιν —Zu

POSITION: s.l.

---

**Or. 67.08** (pllgn gloss) <εἴσοδον>: καὶ ἔλευσιν —CrOx

POSITION: s.l., above 66 κάπιλήθεται CrOx, repeated in correct place Ox

---

**Or. 67.09** (rec gloss) <εἴσοδον>: θύραν —PrSa

POSITION: s.l.

APP. CRIT.: θεάν Sa

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**Or. 67.10** (pllgn gloss) <εἴσοδον>: ναὸν —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 67.11** (pllgn artGloss) <εἴσοδον>: τὴν —F<sup>2</sup>

POSITION: s.l.

---

**Or. 67.12** (rec gloss) <ῥομοι>: θεάσομαι —AaF<sup>2</sup>PrZl, app. Ab

POSITION: s.l.

COLLATION NOTES: Mostly washed out in Ab. |

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**Or. 67.13** (pllgn gloss) <ῥομοι>: θεάσω —YF<sup>2</sup>

POSITION: s.l.

COMMENT: The active of this verb is a Byzantine usage.

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**Or. 67.14** (pllgn gloss) <ῥομοι>: καὶ ἴδω —CrOx

POSITION: s.l.; a second instance above 66 κακῶν Cr (partly erased)

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**Or. 68.01** (pllgn artGloss) <Μενέλαον>: τὸν —F<sup>2</sup>Ox

POSITION: s.l.

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**Or. 68.02** (pllgn gloss) <ἤκονθ'>: ἐρχόμενον —CrF<sup>2</sup>OxYF<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

PREVIOUS EDITIONS: Dind. II.51.16–17

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**Or. 68.03 (68–70)** (pllgn paraphr) <ὡς τὰ γ' ἄλλ'>: κατὰ τὰ ἄλλα γὰρ ἐπ' ἀσθενοῦς ῥώμης κρεμμάμεθα, ἦγουν οὐδεὶς ἕτερός ἐστιν ὁ βοηθήσων ἡμᾶς ἐὰν μὴ παρὰ τοῦ Μενελάου σωθῶμεν. —YF<sup>2</sup>

POSITION: s.l.

COMMENT: κρεμμα- with double mu is an attested Byzantine spelling, mostly in the participle, but also, e.g., in κρεμᾶται, κρέμανται, κρεμάνουσιν; see also 68.11, 69.06.

---

**Or. 68.04 (68–69)** (pllgn paraphr) <ὡς τὰ γ' ἄλλ'>: ὡς τὰ πολλὰ ἐπὶ τῆς ἀσθενοῦς ῥώμης ἦγουν ἐπ' ἀσθενοῦς μέρους τυγχάνομεν —G

POSITION: s.l.

---

**Or. 68.05** (mosch paraphr) <ὡς τὰ γ' ἄλλ'>: ὅτι κατὰ γε τὰ ἄλλα —XXaXbT<sup>+</sup>YYfGr

POSITION: s.l. except X; ὅτι as sep. gloss T

---

**Or. 68.06** (recThom gloss) <ὡς>: ὅτι —AaAbPrRSaXZZaZbZlZmTGZc<sup>2</sup>Ox<sup>2</sup>

POSITION: s.l.

---

**Or. 68.07** (rec gloss) <ὡς>: ἡμεῖς —AaAbPrR

POSITION: s.l.

**Or. 68.08** (rec gloss) <τά γ' ἄλλ': κατὰ —GKL<sup>2</sup>ZcZuB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: τὰ ἄλλα add. KZc

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**Or. 68.09** (pllgn gloss) <τά γ' ἄλλ': τὸ λοιπὰ —F<sup>2</sup>

POSITION: s.l.

---

**Or. 68.10** (vet paraphr) <ἐπ' ἀσθενοῦς>: ἀντὶ τοῦ ἐπ' ἀσθενοῦς δυνάμεως φερόμεθα —BCV<sup>3</sup>

TRANSLATION: Equivalent to 'we are borne along (relying) upon a weak power'.

POSITION: intermarg. B, s.l. CV<sup>3</sup>

APP. CRIT.: ἀντὶ τοῦ om. V<sup>3</sup> |

PREVIOUS EDITIONS: Dind. II.51.15

COLLATION NOTES: V<sup>3</sup> by adding ἐπ' ἀσθενοῦς δυνάμεως above 69.05 gloss φερόμεθα, written earlier by V<sup>3</sup>. |

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**Or. 68.11** (pllgn paraphr) <ἀσθενοῦς>: ἀδυνάτου ῥώμης κρεμμάμεθα —Yf<sup>2</sup>

POSITION: s.l.

COLLATION NOTES: Separately Yf<sup>2</sup> has the latter two words also as glosses 69.01, 69.06. |

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**Or. 68.12** (pllgn gloss) <ἀσθενοῦς>: ἀδυνάτου —Zl

POSITION: s.l.

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**Or. 68.13** (pllgn gloss) <ἀσθενοῦς>: καὶ ἀνωφελοῦς —CrF<sup>2</sup>Ox

POSITION: s.l.

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**Or. 69.01** (rec gloss) <ῥώμης>: δυνάμεως —AaAb<sup>2</sup>RZuYf<sup>2</sup>

POSITION: s.l.

---

**Or. 69.02** (pllgn gloss) <ῥώμης>: ἰσχύος —F<sup>2</sup>Zl

POSITION: s.l.

---

**Or. 69.03** (pllgn gloss) <ῥώμης>: καὶ ἐλπίδος —CrOx

POSITION: s.l.

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**Or. 69.04** (rec gloss) <ὀχούμεθα>: θαρροῦμεν —AaAbRRf

POSITION: s.l.

APP. CRIT.: 2: **θαροῦμεν** Aa

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**Or. 69.05** (recMoschThom gloss) **〈όχούμεθα〉**: φερόμεθα —OV<sup>3</sup>CrFPrSaXXaXbYYfG-GrZcZZaZbZlZmZuT<sup>o</sup>Ox

POSITION: s.l., except X

APP. CRIT.: **καί** prep. CrOx | φερούμεθα Zu, φερόμεσθα Y

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**Or. 69.06** (pllgn gloss) **〈όχούμεθα〉**: κρεμμάμεθα —Yf<sup>2</sup>

POSITION: s.l.

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**Or. 69.07** (pllgn gloss) **〈όχούμεθα〉**: καβαλλικεύομεν —B<sup>3a</sup>

POSITION: s.l.

COMMENT: This Byzantine vernacular verb is used to gloss *όχέω* in a few other scholia recentiora (on Aristophanes, Homer, Oppian).

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 69.08** (rec gram) **〈ήν τι μή〉**: σκίνη έπικουρία —K

POSITION: marg.

COMMENT: For this proverb for weak and ineffectual assistance, see e.g. Libanius, epist. 228.3, Suda σ 1324 s.v. *σκινον* (...καί έτέρα παροιμία: σκίνη έπικουρία, επί τών άνωφελών).

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**Or. 69.09** (rec gloss) **〈ήν〉**: έάν —Ab<sup>2</sup>

POSITION: s.l.

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**Or. 69.10** (pllgn gloss) **〈τι〉**: έπ' όλίγον —Zu

POSITION: s.l.

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**Or. 69.11** (rec paraphr) **〈κείνου πάρα〉**: παρὰ τοῦ Μενελάου, έάν μή παρ' εκείνου —Pr

POSITION: s.l.

---

**Or. 69.12** (pllgn gloss) **〈κείνου πάρα〉**: ώς άν παρ' εκείνου τοῦ Μενελάου —Yf<sup>2</sup>

POSITION: s.l.

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**Or. 69.13** (pllgn gloss) **〈κείνου πάρα〉**: παρ' εκείνου —F<sup>2</sup>

POSITION: s.l.

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**Or. 69.14** (rec gloss) **〈κείνου〉**: τοῦ Μενελάου —AaAb<sup>2</sup>RSa

POSITION: s.l.

**Or. 69.15** (rec gram) <κείνου> ἀφαίρεσις τῶν Ἴωνων· συγκοπή τῶν Αἰόλων· ἀποκοπή τῶν Ἀττικῶν, —V<sup>1</sup>

TRANSLATION: Aphaeresis (is typical) of the Ionians, syncope of the Aeolians, apocope of the Attics.

POSITION: added by V<sup>1</sup> after block of V-scholia on 24v (preceding play)

COMMENT: Cf. Sch. Opp. Hal. 1.186: κείνοις Ἴωνικῇ ἀφαίρεσις· ἡ ἀφαίρεσις τῶν Ἴωνων, ἢ συγκοπή τῶν Αἰολέων, ἢ ἀποκοπή τῶν Ἀττικῶν. Hence, I attribute the note to κείνου here, the first instance in the play of such aphaeresis.

KEYWORDS: Ἀττικοί | aphaeresis | apocope | syncope

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**Or. 70.01** (pllgn gloss) <σωθῶμεν>· ζήσωμεν —Zl

POSITION: s.l.

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**Or. 70.02** (pllgn paraphr) <ἄπορον χρήμα δυστυχῶν δόμος>· ἄπορον χρήμα ὑπάρχει ὁ δόμος τῶν δυστυχῶν, ἦγουν τοὺς δυστυχοῦντας οὐδεὶς ἐστὶν ὁ βοηθῶν αὐτούς. —Y<sup>2</sup>Y<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἄπορον ... δυστυχῶν om. Y<sup>2</sup> | αὐτούς erased in Y

PREVIOUS EDITIONS: Dind. II.51.19–20

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**Or. 70.03** (thom paraphr) <ἄπορον χρήμα δυστυχῶν δόμος>· ἦγουν οἱ δυστυχοῦντες ἀποροῦσιν ὅτι καὶ δράσουσι. —ZZaZbZlZmTG<sub>u</sub>

POSITION: s.l., except T

APP. CRIT.: δράσωσι ZzA

APP. CRIT. 2: δράσουσιν TZl |

PREVIOUS EDITIONS: Dind. II.51.21

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**Or. 70.04** (rec gloss) <ἄπορον>· καὶ ἀπαραμύθητον —Ab

POSITION: s.l.

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**Or. 70.05** (rec gloss) <ἄπορον χρήμα>· ἀμήχανον εἰς σωτηρίαν —Aa

POSITION: s.l.

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**Or. 70.06** (pllgn gloss) <ἄπορον>· ἀδύνατον —F<sup>2</sup>

POSITION: s.l.

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**Or. 70.07** (pllgn gloss) <ἄπορον>· κακὸν —B<sup>3a</sup>



POSITION: s.l.

---

**Or. 70.08** (pllgn gloss) <ἄπορον>: γὰρ —G

POSITION: s.l.

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**Or. 70.09** (pllgn gloss) <χρήμα>: ὑπάρχει —GGuYf<sup>2</sup>Zu

POSITION: s.l.; over δόμος G

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**Or. 70.10** (pllgn gloss) <χρήμα>: πρᾶγμα —CrF<sup>2</sup>OxZI

POSITION: s.l.

APP. CRIT.: καὶ τὸ prep. CrOx

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**Or. 70.11** (rec gloss) <δυστυχῶν>: ἀνθρώπων —R

POSITION: marg.

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**Or. 70.12** (pllgn gloss) <δυστυχῶν>: δυστυχοῦντων —B<sup>3a</sup>

POSITION: s.l.

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**Or. 70.13** (pllgn artGloss) <δυστυχῶν>: τῶν —F<sup>2</sup>

POSITION: s.l.

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**Or. 70.14** (pllgn gloss) <δόμος>: ὁ οἶκος —F<sup>2</sup>

POSITION: s.l.

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**Or. 70.15** (tri metr) paragraphos —T

PREVIOUS EDITIONS: de Fav. 45

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**Or. 71.01** (vet exeg) ὧ παῖ Κλυταιμνήστρας: <sup>1</sup>τοῦ προσήκοντος ἥθους ἐξέπεσεν ὁ Εὐριπίδης. <sup>2</sup>νῦν γὰρ πρῶτον ἀλλήλας βλέπουσι καὶ ἀήθως πάνυ οὔτε ἀσπάζονται ἀλλήλας οὔτε προσφωνοῦσι. <sup>3</sup>καὶ ἡ μὲν Ἑλένη ἔξεισιν ἔχουσα χροᾶς καὶ τὸν βόστρυχον ἀποτετημένον, <sup>4</sup>ἅμα δὲ δυσσωπεῖ τὴν Ἥλέκτραν καὶ λυπεῖ ὑπομιμησκουσα τοῦ ὀνόματος Κλυταιμνήστρας καὶ προτάσσουσα. || <sup>5</sup>ἀ(να)κολούθως δὲ καὶ τὸ διὰ μέσου. <sup>6</sup>τὸ δὲ ἐξῆς μακρὸν δὴ μῆκος χρόνου παρθένε, Ἥλέκτρα, ἀντὶ τοῦ ὧ πολυχρόνιε παρθένε. —MBVCPrR<sup>b</sup>RfRwSSa

TRANSLATION: Euripides has failed to express the fitting character. For they (Electra and Helen) now see each other for the first time, and in a manner entirely lacking character they neither embrace each other nor greet each other with affection. And Helen comes out with libations and her cut-off lock of hair, and at the same time she annoys Electra and causes her

pain by recalling the name of Clytemnestra and by placing it first (in her speech). (?)In addition, the phrase in question is added without proper concord/with change of construction. The word order is: ‘maiden for a long length of time, Electra’, equivalent to ‘o maiden of long standing’.

LEMMA: MBVCRfRw, ὦ παῖ R<sup>b</sup>SSa, ὦ κλυταίμηστρα Pr REF. SYMBOL: MBVR<sup>b</sup>RfSa POSITION: after sch. 80.06 Sa

APP. CRIT.: τοῦ] τούτω R<sup>b</sup>, p.c. S, τοῦτω a.c. S, τοῦτο Sa | 1 προσηκόντως R<sup>b</sup>Sa, προσηκόντος S | ὁ εὐρ. om. R<sub>w</sub>, ὁ om. VRf | 2 γάρ] δὲ C | πρώτως MVCPrfR<sub>w</sub> | first ἀλλήλας] ἀλλήλους R<sup>b</sup>S | βλέπουσι BVPfR<sub>w</sub>Sa, ἀποβλέπουσιν M, βλέπουσαι R<sup>b</sup>, βλεπούσας Rf, βλέπουσα S | καὶ ἀήθως πάνυ om. Rf | εὐήθους V, ἀείθους R<sup>b</sup>, ἀληθῶς Sa, ἄνθως S | second ἀλλήλας om. Rf | 3 καὶ ἢ μὲν ... ἀποτετημένον] transp. here Schw. (citing Rf, in which 4–5 are omitted), om. VSSa, transp. after 5 διὰ μέσου (with initial καὶ om.) MBCPrfR<sub>w</sub> | 3 ἔξεισιν om. R<sub>w</sub> | τετημένον Rf | 4 ἅμα] ἄλλως Rf | δὲ om. Sa | λυπεῖ om. VSA | ὑπομνήσκουσα] διυπομ. V, ὑπομνήσκουσιν αὐτήν Rf | τῶν ὀνομάτων τῆς κλυτ. Sa | 4–5 καὶ προτάσσοισα ... μέσου om. Rf | 4 προστάσσοισα BVSRw, προστάττουσα R<sup>b</sup> | 5–6 ἀ(να)κολούθως κτλ om. VSSa; punct. as sep. sch. R<sup>b</sup> with lemma μακρὸν δὴ μῆκος and sep. ref. | 5 ἀ(να)κολούθως suppl. Schw. | τὸ διὰ] Schw.; τόδε διὰ MBPrR<sub>w</sub>, τὸ δὲ διὰ C, τὸ γνω(μικόν), διὰ R<sup>b</sup> | 6 παρθένε μακρὸν μῆκος χρόνου transp. Rf (om. δὴ) | παρθένε ἠλέκτρα χρόνου transp. MC | first παρθένε] παρθένου R<sup>b</sup> | ἠλέκτρα κτλ om. RfR<sub>w</sub> (continuing with sch. 72.01) | τοῦ om. C | πολυχρονία Pr

APP. CRIT. 2: 2 προσφωνοῦσιν PrSSa, -ῶσιν R<sup>b</sup> | 3 τὸν] τὸ R<sup>b</sup> |

PREVIOUS EDITIONS: Schw. I.103,23–104,6; Dind. II.52,3–10

COMMENT: It is likely that ἀήθως (2) derives its precise meaning here from the preceding τοῦ προσηκόντος ἥθους. That is, the complaint is not that there is no expression of character in the words and accompanying stage-action, but that the critic does not find the rhetorical ἥθος embodied in the speeches the two women address to each other to be optimal in rhetorical terms. I plan to discuss elsewhere instances in the Euripides scholia where speeches are criticized rhetorically almost in abstraction from the dramatic purposes of the author.

| ἀποβλέπουσι (2) in M with plain accusative is very rare (with the sense ‘look to as a model, admire’), whereas βλέπω is common either with a plain acc. or with εἰς/πρὸς. | On 5: the sense is very doubtful and Schwartz’s solution to the corruption may not be right. In scholia one expects ἀκόλουθος/ἀνακόλουθος to refer to presence or lack of grammatical concord, or a change of construction, or analogical vs. anomalous inflection. The adverb is unlikely to mean here (without the emendation) ‘in accordance with the preceding manner’ (scil. of alleged impoliteness), but with the emendation it is not clear what is to be viewed as irregular. Likewise, the transmitted τόδε διὰ μέσου could be a corruption of τὸ δὲ διὰ μέσου and this could be a misplaced remnant of a note on 74 (the Thoman sch. 74.13 makes just this claim about δδε). Another possibility is suggested by sch. 72.12, which appears to treat the whole of a line διὰ μέσου; but if that is intended, ἀνακολούθως would still be an odd usage.

KEYWORDS: διὰ μέσου

**Or. 71.02** (plgn exeg) ἠέλουσα ἵνα λυπήσῃ τὴν Ἥλεκτραν ἢ Ἑλένη ὑπομνήσκει αὐτὴν τοῦ τῆς μητρὸς πρότερον ὀνόματος. <sup>2</sup>ἀήθως δὲ πάνυ πρὸς ἀλλήλας βλέπουσι καὶ οὔτε ἀσπάζονται ἀλλήλας οὔτε προσφωνοῦσιν. <sup>3</sup>ὄνειδίζουσα αὐτοὺς λέγει ὡς μητροφονούσας. —Y<sup>2</sup>Yf<sup>2</sup>

TRANSLATION: Wanting to pain Electra, Helen reminds her of her mother’s name earlier (than that of her father?). And in a manner entirely lacking character, they look at each other without either embracing each other or greeting each other with affection. She (Helen) speaks reproaching them (Orestes and Electra) as being matricides.

APP. CRIT.: 3 αὐτοὺς Y<sup>2</sup>, αὐτὴν Yf<sup>2</sup> | μητροφόντας Yf<sup>2</sup>, a.c. Y<sup>2</sup> |

**Or. 71.03** (plgn exeg) ⟨p⟩: ἐξιούσα τῶν δωμάτων ἢ Ἑλένη κατέχει χοὰς καὶ βόστρυχον τῶν οἰκείων τριχῶν ἀποτετημένον. —G<sub>u</sub>

TRANSLATION: Exiting from the house, Helen carries libations and a lock cut off from her own hair.

POSITION: twice in Gu, once s.l. G, once marg.

APP. CRIT. 2: δομάτων Gu<sup>s</sup> | ἀποτετημένων Gu<sup>marg</sup> |

PREVIOUS EDITIONS: Dind. II.52.13–14

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**Or. 71.04** (plgn gloss) <παῖ> θύγατερ —Aa<sup>2</sup>F<sup>2</sup>G

POSITION: s.l.

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**Or. 71.05** (plgn artGloss) <Κλυταιμνήστρας>: τῆς —F<sup>2</sup>

POSITION: s.l.

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**Or. 71.06** (rec gloss) <τε>: καὶ —R

POSITION: s.l.

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**Or. 71.07** (rec gloss) <κάγαμέμνος>: καὶ τοῦ —PrOx

POSITION: s.l.

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**Or. 71.08** (tri metr) <κάγαμέμνος>: long mark over first alpha —T

PREVIOUS EDITIONS: de Fav. 45

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**Or. 72.01** (vet exeg) ἄλλως· παρθένε μακρὸν δὴ μῆκος· ὅ ἐστι· πολλῶ χρόνῳ παρθενευομένη. <sup>2</sup>τοῦτο δὲ ὑβρίζουσα αὐτήν φησιν ὡς αἰτίαν ἐχούσης καὶ διὰ τοῦτο μὴ γαμουμένης. <sup>3</sup>καὶ διὰ τούτου παρεμφαίνει ὅτι εὐμοίριαν νομίζει τέλος τὸν γάμον. —MBVCCrPrRfRwOx

TRANSLATION: (Explained) in another way: ‘maiden for a long time’: which means ‘living as a maiden for much time’. She (Helen) says this by way of insulting her (Electra), as if she is to blame and for this reason unmarried. And through this phrase she (or he, the poet) subtly suggests that she (he) considers marriage to be the ultimate end of a good portion in life.

LEMMA: MC (ἄλλως in marg. C), παρθένε μακρὸν V REF. SYMBOL: V POSITION: cont. from 71.03 BPrRfRw

APP. CRIT.: ὅ ἐστι| ἦτοι B, εἴτουν Pr, ἦ ἐστι Rf; ἐστί OX | πολὺν χρόνον VPr | παρθενεύουσα V | 2 δὲ καὶ ὑβρ. BVPfRw | αὐτήν om. V | ἐχούσης| MC, ἐχούση VCrRwOx, ἔχουσαν BPr, ἔχουσα Rf | γαμουμένης| Schw., γαμουμένη VCCrRwOx, γαμουμένη MBPrRf | 3 καὶ διὰ κτλ om. VRf | καὶ διὰ ... παρεμφαίνει| παρεμφαίνει δὲ διὰ τούτου BPr(om. δὲ), ἐμπροσθεν οὖν παρεμφαίνει Rw | τούτου| τοῦτο M | τὸ τέλος CrRwOx | τῶν γάμων s.l. Rw, τοῦ γάμου CrOx

PREVIOUS EDITIONS: Schw. I.104.7–10; Dind. II.52.10–13, 15–17

KEYWORDS: women, nature or proper behavior of

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**Or. 72.02** (rec exeg) ὦ πολλῶ χρόνῳ παρθένε. τοῦτο ὑβρίζουσα φησί. —O

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**Or. 72.03** (rec paraphr) ὦ πολύχρονον Ἡλέκτρα χρόνον παρθενεύουσα —R<sup>a</sup>

APP. CRIT.: Only parts of the bottom of most letters survive (trimmed upper margin), so the reading is not certain. |

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**Or. 72.04** (rec paraphr) ὦ πολυχρόνιε Ἡλέκτρα μακρὸν χρόνον παρθένος οὔσα —Ab

POSITION: s.l.; over 71 Ab

APP. CRIT. 2: πολυχρόιε Ab

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**Or. 72.05** (rec paraphr) ὦ πολυχρόνιε Ἡλέκτρα εἰς μακρὸν χρόνον οὔσα παρθένος —Pr

POSITION: s.l.

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**Or. 72.06** (pllgn paraphr) πολυχρόνιε, ἢ πολλῶν χρόνων παρθευνομένη —Yf<sup>2</sup>

POSITION: s.l.

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**Or. 72.07** (pllgn paraphr) ἦτις ἦσθα παρθένος ἐπὶ πολὺν χρόνον· διὰ γὰρ τοῦτο ἐκλήθης πολὺν χρόνον οὔσα παρθένος. —Lb

PREVIOUS EDITIONS: Dind. II.62,18–19

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**Or. 72.08** (rec exeg) <παρθένη>: τὸ παρθένον ὄνειδιστικῶς, δι' ἣν εἶχεν ἀσθενεῖαν γυναικεῖαν πολυχρόνιον. —Sa

POSITION: s.l.

APP. CRIT. 2: γυναικεῖαν Sa |

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**Or. 72.09** (rec gloss) <παρθένη>: ὦ πολυχρόνιε Ἡλέκτρα —Ab

POSITION: s.l.

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**Or. 72.10** (pllgn gloss) <παρθένη>: λέγω —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 72.11** (pllgn artGloss) <παρθένη>: ὦ —Ox

POSITION: s.l.

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**Or. 72.12** (pllgn exeg) <μακρὸν δὴ μῆκος>: ἔστιν δηλονότι, ἐξ ὅτου οὐκ εἶδα ὑμᾶς. παρασιώπησις. —Lp

POSITION: marg.

PREVIOUS EDITIONS: Dind. II.52,17

KEYWORDS: παρασιώπησις

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**Or. 72.13** (rec gloss) <μακρόν>: εἰς —KRGuZu

POSITION: s.l.

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**Or. 72.14** (mosch gloss) <μακρόν>: ἐπί —XXaXbT+YYfGGrAa<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἐπί crossed out, τὸ written beneath it, p.c. Yf

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**Or. 72.15** (pllgn gloss) <μακρόν>: κατὰ τὸ —V<sup>3</sup>ZuB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: τὸ om. Zu, uncertain scribble in B<sup>3a</sup>

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**Or. 72.16** (thom gloss) <μακρόν>: πολὺ —ZZaZbZlZmTGUCrF<sup>2</sup>GOx

POSITION: s.l.; repeated by CrOx above 74 ὁρέστης μητρὸ

APP. CRIT.: καὶ prep. CrOx | πολὺν Z |

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**Or. 72.17** (pllgn gloss) <μακρόν>: ἐπιπολὺ —B<sup>2</sup>

POSITION: s.l.

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**Or. 72.18** (pllgn exeg) <μακρόν>: σκωπτικὸν —V<sup>3</sup>

POSITION: s.l.

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**Or. 72.19** (rec gloss) <δη>: ἤδη —K

POSITION: s.l.

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**Or. 72.20** (pllgn gloss) <μῆκος>: διάστημα —G

POSITION: s.l.

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**Or. 72.21** (pllgn gloss) <μῆκος>: παράτασιν —Gu

POSITION: s.l.

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**Or. 72.22** (pllgn gloss) <μῆκος>: οὔσα παρθένος —B<sup>3a</sup>

POSITION: s.l.

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**Or. 72.23** (rec exeg) <Ἡλέκτρα>: Ἡλέκτρα πρώην μὲν ἐκαλεῖτο Ἰφιάνασσα, διὰ δὲ τὸ παρελθεῖν τὸν δωδεκαετη χρόνον καὶ μὴ λαβεῖν πόσιν ἐκαλέσθη Ἡλέκτρα, ἀπὸ τοῦ ᾧ στερητικοῦ μορίου καὶ τοῦ λέκτρον· ἢ τοῦ λέκτρον στερηθεῖσα. —Pr

TRANSLATION: Electra was earlier called Iphianassa, but because she had passed the twelve-year period and not taken a husband, she was given the name Electra, from the alpha-private particle and 'lektron' ('bed'), (thus) the one who has been deprived of the (marriage-)bed.

POSITION: between sch. 54.01 and sch. 57.06 in Pr

COMMENT: Cf. Eust. in Il. 9.145 (Il.684, 4–9) Ὅρα δὲ ὅτι ἡ Ἥλέκτρα ἐνταῦθα οὐ κείται, ἀλλὰ φασὶ τινες τὴν Λαοδίκην ταύτην εἶναι, Ἥλέκτραν ἐπικληθεῖσαν ἢ κατὰ τρόπον διωνυμίας ἢ διὰ τὸ κατ' ὄψιν ἡλεκτρῶδες καὶ χρυσοειδὲς ἢ κατὰ λόγον τινὰ σκώματος διὰ τὸ πολὺν χρόνον ἄλεκτρον μείναι χόλω Κλυταιμνήστρας, ὃ δὴ ἐμφαίνεται καὶ παρ' Εὐριπίδῃ ἐν τῷ 'παρθένε μακρὸν δὴ μῆκος Ἥλέκτρα χρόνου': Et. Magn. s.v. Ἥλέκτρα: Ἡ παρ' Ὀμήρῳ Λαοδίκη, διὰ τὸ πολυχρόνιον τῆς παρθεσίας, οἶον ἄλεκτρος τις, ὡς Εὐριπίδης [quoting Or. 72]. | 'Passed the twelve-year period' apparently means 'had reached puberty', unless the commentator has somehow calculated that Electra has been unmarried for twelve years since puberty (but how would he have arrived at that number?). | Cf. also sch. 22.02, 22.03.

KEYWORDS: etymology, of proper name

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**Or. 72.24** (rec exeg) **Ῥλέκτρα**: ἀπὸ τοῦ ᾠ στερητικοῦ μορίου καὶ τοῦ λέκτρον ἡ κοίτη —Sa

POSITION: marg.

APP. CRIT.: λέκτρα Sa

KEYWORDS: etymology, of proper name

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**Or. 72.25** (plgn exeg) **Ῥλέκτρα**: ἔτυμολογ( )· μακρὸν χρόνον —F

POSITION: marg.

APP. CRIT.: ἔτυμολογεῖται or ἔτυμολογεῖ (or ἔτυμολογία?)

KEYWORDS: etymology, of proper name

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**Or. 72.26** (plgn exeg) **Ῥλέκτρα**: οἶονεῖ ἄλεκτρος τις οὔσα, ἢ μὴ σχοῦσα λέκτρα —Y<sup>2</sup>

APP. CRIT. 2: ἄλεκτρος τις Y<sup>2</sup> |

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**Or. 72.27** (plgn artGloss) **Ῥλέκτρα**: ᾠ —F<sup>2</sup>

POSITION: s.l.

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**Or. 72.28** (plgn artGloss) **Ῥρόνου**: τοῦ —Aa

POSITION: s.l.

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**Or. 73.01** (vet exeg) **πῶς ᾠ τάλαινα**: ἰδιὰ τούτου ὠνεῖδισεν αὐτὴν ὡς μητροφόνου ἀδελφῆν. ᾠοὶ δὲ τοῖς ἑναγέσι προσφθεγγόμενοι καὶ αὐτοὶ δοκοῦσι μαινεσθαι, ὡς καὶ ἐν Ἡρακλεῖ [Eur. Her. 1219] καὶ Ἰξιῶνι [Eur. fr. 427] δέδεικται. —VRw, partial R<sup>b</sup>SSa

TRANSLATION: With this phrase she (Helen) reproached her (Electra) as being sister of a matricide. And those who speak to polluted persons seem even themselves to be defiled, as has been shown also in (commentaries on?) Heracles and Ixion.

LEMMA: V, 75 προσφθέγμασιν R<sup>b</sup>(προσφθέγγουσι)SSa REF. SYMBOL: V, R<sup>b</sup>(app. at 75), Sa (no corresponding mark at text) POSITION: follows sch. 57.02 in Rw

APP. CRIT.: 1 διὰ .. ἀδελφὴν om. R<sup>b</sup>SSa | διὰ τούτου] Schw., διὰ τοῦτο VRw | ὡς (tacitly)  
Dind., ᾧ VRw | μητροφόνου ἀδελφοί R<sup>w</sup> | 2 ἐνάγουσι R<sup>b</sup> |

PREVIOUS EDITIONS: Schw. I.104,11–13; Dind. II.52,20–22

COMMENT: Presumably a note of some antiquity, since it refers to the lost Ixion and the non-select play Heracles, or possibly to commentaries on them.

KEYWORDS: citation of literature other than Homer | Euripides, Heracles | Euripides, Ixion

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**Or. 73.02** (rec exeg) <πῶς>: λείπει τὸ εἶπέ —AbPrRSa

POSITION: s.l., except marg. R; above 75 προσφθ. Ab, above 75 οὐ μαινομαι Pr

APP. CRIT.: τὸ om. AbPrSa

KEYWORDS: λείπει

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**Or. 73.03** (pllgn gloss) <πῶς>: κατὰ τίνα τρόπον —Zl

POSITION: s.l.

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**Or. 73.04** (mosch exeg) <ᾧ τάλαινα>: ἔχετε δηλονότι —XXaXbYYfGrFGB<sup>3d</sup>

LEMMA: X POSITION: s.l., except X; over σύ τε G

APP. CRIT.: δηλονότι om. GB<sup>3d</sup>, δηλον F

PREVIOUS EDITIONS: Dind. II.52.22

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**Or. 73.05** (pllgn gloss) <τάλαινα>: ἔχεις —Aa

POSITION: s.l.

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**Or. 73.06** (pllgn gloss) <τάλαινα>: ὑπάρχετε —ZuGu

POSITION: s.l.; over πῶς Zu

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**Or. 73.07** (pllgn gloss) <τάλαινα>: ἔφθ —G

POSITION: s.l.

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**Or. 73.08** (pllgn gloss) <τάλαινα>: ἀθλία —OxZl

POSITION: s.l.

APP. CRIT.: καὶ ᾧ prep. Ox

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**Or. 73.09** (rec gram) <σύ τε κασίγνητός τε>: σχῆμα συνεκδοχικόν —K

POSITION: s.l.

COMMENT: This term refers elsewhere to real or apparent transitions from singular to plural or from plural to singular; thus here it refers to the plural subject followed by the singular verb in 74.

KEYWORDS: synecdoche/συνεκδοχικόν

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**Or. 73.10** (rec gram) <σύ τε κασίγνητός τε>: (?σχη]μα(?) ἐπίζευξις —K

COMMENT: As with the previous, this explains the plural subject with singular verb in next line. Epizeuxis has various senses. It can refer to a type of anadiplosis or epanaphora or other repetition (ps-Hdn. de figuris 48 Hadj; Phoebammon (Rhet.Gr. III Spengel), de figuris 1.3,7 and 2.4,49 and 73; Sch. A Hom. Il. 1.364b1, etc.; or to ἀπό κοινοῦ or zeugma (for the latter Photius epist. 166, 147; Joannes Rhet., Commentarium in Hermogenis librum περί ἰδεῶν, Rhet.Gr. VI.80, 16–17 Walz: ἀπό κοινοῦ, ὃ ζεύγμα καλοῦσιν ἢ ἐπίζευξιν); cf. also (of a singular noun and multiple appositives) Sch. Aeschin. 3.105 αἰσχύνῃ τοῦτο φησιν Ἀψίνης ἐπίζευξιν εἶναι, ἐπειδὴ ἐνικῶ ὀνόματι πολλὰ ἐπιφέρει ὀνόματα. εἰπὼν γὰρ τοῦτο τὸ ψήφισμα ἐπίγαγεν· αἰσχύνῃ, ἔλεγχος, κατηγορία. GLRBP gives a sense ‘concord, in grammar’ with one citation. On zeugma as applying both to uncomplicated coordination or to complicated coordination (with some syntactic or semantic slippage), see Lausberg §§692–708.

KEYWORDS: synecdoche/συνεκδοχικόν

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**Or. 73.11** (thom gloss) <κασίγνητός>: αὐτάδελφος —ZZaZbZIGuF<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ὁ prep. F<sup>2</sup>Gu

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**Or. 73.12** (pllgnTri gloss) <κασίγνητός>: ἀδελφός —AaCrOxT

POSITION: s.l.

APP. CRIT.: καὶ ὁ prep. CrOx

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**Or. 73.13** (pllgn artGloss) <σός>: ὁ —F<sup>2</sup>Ox

POSITION: s.l.

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**Or. 74.01** (thom gloss) <τλήμων>: δυστυχήης —ZZaZbZIZmTGu

POSITION: s.l.

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**Or. 74.02** (pllgn artGloss) <τλήμων>: ὁ —F<sup>2</sup>

POSITION: s.l.

---

**Or. 74.03** (rec gloss) <Ορέστης>: ἔχετε δηλονότι —Rw

POSITION: s.l.

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**Or. 74.04** (pllgn artGloss) <μητρός>: τῆς —F<sup>2</sup>

POSITION: s.l.

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**Or. 74.05** (rec gloss) <ᾄδε>: δεικτικόν —Pr

POSITION: s.l.

KEYWORDS: δεικτικόν/δεικτικῶς

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**Or. 74.06** (thom gloss) <ᾄδε>: οὔτος —ZZaZbZIZmTGuOx



POSITION: s.l.

APP. CRIT.: και prep. Ox

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**Or. 74.07** (plgn gloss) <ᾔδε>: ἐκεῖνος —V<sup>3</sup>

POSITION: s.l.

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**Or. 74.08** (rec gloss) <ᾔδε>: ὅστις —V<sup>3</sup>AaCrFRfZuGuB<sup>3a</sup>Ox

POSITION: s.l.; Gu over φουεύς, AaCrOx over ὀρέστης

APP. CRIT.: και prep. CrOx

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**Or. 74.09** (mosch gloss) <ᾔδε>: ὅς —XXa

POSITION: s.l.

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**Or. 74.10** (rec gloss) <ᾔδε>: ὅστις ἢ ἀναφορικὸν —Sa

POSITION: s.l.

APP. CRIT.: εἶ τις Sa

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**Or. 74.11** (plgn exeg) <ᾔδε>: ὁ δεικ[τικὸν] ἢ ἀντὶ τοῦ ὅ[στις] —F

POSITION: marg.

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**Or. 74.12** (rec gloss) <ᾔδε>: καὶ οὕτως —Ab

LEMMA: ᾔδε in text Ab POSITION: s.l.

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**Or. 74.13** (thom exeg) ἔφϋ: ἰδέον ἔφϋτε εἰπεῖν ἐπειδὴ ἀμφοτέροι τὸν φόνον εἰργάσαντο, ἢ μὲν βουλευσαμένη, ὁ δὲ πράξας, ὁ δὲ εἰπὼν σὺ τε κασίγνητός τε σὸς πρὸς τὸν Ὀρέστην ἀπέδωκε, <sup>2</sup>διὰ μὲν τοῦ συμπαραλαβεῖν ἀμφοτέρους δεικνύων βουλευσαμένους τὸν φόνον, διὰ δὲ τοῦ ἔφϋ μόνον τὸν Ὀρέστην εἰργασμένον. <sup>3</sup>ἢ οὕτω· δέον εἰπεῖν πῶς ἔχετε, ᾧ τάλαινα, σὺ τε κασίγνητός τε σὸς τλήμων Ὀρέστης, <sup>4</sup>ὁ δὲ τὴν ὀρμὴν τῆς προτάσεως, οἷον τὸ ἔχετε, ἕασας, ἐπειδὴ ὁ Ὀρέστης ἐφόνευσε τὴν μητέρα, πρὸς τοῦτον τὴν ἀπόδοσιν ἐποίησατο. <sup>5</sup>ἀγνοοῦντες δὲ τινὲς τὸ ᾔδε ἀντὶ τοῦ ὅστις φασίν· ἕξει δὲ καὶ τὸ ᾔδε διὰ μέσου δεικτικόν. —ZZaZb-ZIZmTGu

TRANSLATION: One should say ‘you (pl.) became’ because both carried out the murder, the woman by advising it and the man by doing it, but he (the poet), after saying ‘you and your brother’ (as subject), made the predicate agree with Orestes, thus showing, by grouping them together, that both planned the killing, and by using (the singular verb) ‘he became’, that Orestes alone did the deed. Or (explain it) as follows: one should say ‘in what state, poor woman, are you (pl.), you and your unhappy brother?’, but he (the poet), dismissing what is implied by the first part of the sentence (the plural subject), namely, (the plural verb) ‘echete’,

instead, because Orestes killed his mother, applied the predicate to him. Some interpreters, not understanding this, say that ‘this man’ (‘hode’) is used as equivalent to ‘whoever’. But the word is in fact the deictic pronoun in a parenthetic construction.

LEMMA: Ta (not T), REF. SYMBOL: ZZaZlZm

APP. CRIT.: Zl partly washed out, partly lost to trimming | 1 ἐπειδὴ καὶ ZbTGu | 2  
συμπαρβαλεῖν Zb | συμβουλευσαμένους Zb | 3 τὴν ὄρμην τῆς ὄρμην τῆς προτ. Z | 4  
οἶον] ἦτοι ZbZlTGu | second ó om. TZbZl | πρὸς τοῦτο ZbZlGu | 6 καὶ om. ZmTGu [Zl] |

PREVIOUS EDITIONS: Dind. II.52,24–53,9

COMMENT: The view criticized by Thomas (74.08–11) is not specifically Moschopulean; indeed 74.09, being only in XXa, barely qualifies as Moschopulean compared to the others so identified.

KEYWORDS: διὰ μέσου | δεικτικόν/δεικτικῶς | Thomas critical of another view

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**Or. 74.14** (mosch gloss) <ἔφου>: ὑπῆρξεν —XXaXbT<sup>+</sup>YYfGGrZcV<sup>3</sup>Aa<sup>2</sup>

LEMMA: X POSITION: s.l. except X

APP. CRIT.: ἦγουν prep. X

APP. CRIT. 2: -ξε V<sup>3</sup>Aa<sup>2</sup>GZc |

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**Or. 74.15** (rec<sup>2</sup>Thom gloss) <ἔφου>: ἐγένετο —Ab<sup>2</sup>CrFPrRRwSaZ<sup>c</sup>ZaZbZlZmZuTGuOx

POSITION: s.l., except marg. R; not clearly sep. from prev. gloss 74.10 Sa

APP. CRIT.: καὶ prep. CrSaOx | ταιτὸν add. Sa

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**Or. 74.16** (rec gloss) <ἔφου>: ἐγενήθη —Ab

POSITION: s.l.

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**Or. 74.17** (rec gloss) <ἔφου>: ἔχει —K

POSITION: s.l.

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**Or. 74.18** (tri metr) <ἔφου>: long mark over upsilon —T

PREVIOUS EDITIONS: de Fav. 45

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**Or. 75.01** (pllgn exeg) <προσφθέγμασι γὰρ>: νόμος ἦν τοὺς φονεῖς μὴ λαλεῖν τισιν ἔστ’  
ἂν καθαρῶσι —V<sup>3</sup>

LEMMA: -μασι in text V (as in almost all mss) POSITION: s.l.

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**Or. 75.02** (rec paraphr) ἦγουν λαλοῦσα ἀντίον σοῦ, οὐχί —R

POSITION: marg.

COMMENT: After οὐχί one is to understand μιαινομαι from the verse below. |

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**Or. 75.03** (mosch paraphr) κατὰ γὰρ τὴν πρὸς σε ὁμιλίαν οὐ μιαινομαι  
—XXaXbT<sup>+</sup>YYfGGrZc

POSITION: s.l., except X

APP. CRIT.: γὰρ om. G | πρὸς σὲ YfG, σὴν Zc | οὐ μαινομαι om. G

PREVIOUS EDITIONS: Dind. II.53.10–11

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**Or. 75.04** (plgn paraphr) κατὰ γὰρ τῆς αὐτῆς ὀμιλίας οὐ μαινομαι —Aa<sup>2</sup>

REF. SYMBOL: Aa POSITION: marg.

COLLATION NOTES: αυτ with attached circumflex, could be αὐτοῦ. |

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**Or. 75.05** (rec gloss) <προσφθέγμασι>: ἐρωτήσεσι —AaPr

POSITION: s.l.

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**Or. 75.06** (rec gloss) <προσφθέγμασι>: ταῖς ἐπιμιξίαις σαῖς —Sa

POSITION: s.l., misplaced above 82 συμφοραῖσι Sa

COMMENT: The gloss makes no sense at line 82, but seems a possible paraphrase of προσφθέγμασιν ... σέθεν. Perhaps read <ταῖς> σαῖς.

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**Or. 75.07** (thom gloss) <προσφθέγμασι>: προσρήμασι —ZZa

POSITION: s.l.

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**Or. 75.08** (thom gloss) <προσφθέγμασι>: ὀμιλίας προσλαλιαῖς —ZbZlZmTGu

LEMMA: -μασιν in text T POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.53.11–12

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**Or. 75.09** (plgn gloss) <προσφθέγμασι>: τοῖς χαιρετίσμασιν —G

POSITION: s.l.

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**Or. 75.10** (plgn gloss) <προσφθέγμασι>: τοῖς προσλαλήμασι —F<sup>2</sup>

POSITION: s.l.

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**Or. 75.11** (plgn gloss) <προσφθέγμασι>: προσφωνήμασι —Yf<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.53.10

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**Or. 75.12** (plgn gloss) <προσφθέγμασι>: καὶ ταῖς λαλιαῖς —CrOx

POSITION: s.l.

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**Or. 75.13** (rec gloss) <προσφθέγμασι>: του —Ab

POSITION: s.l.

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**Or. 75.14** (plgn parahr) (οὐ μαινομαι): οὐ κοινωνῶ τοῦ φόνου σου —G

POSITION: s.l.

**Or. 75.15** (rec gloss) (μαινομαι): μιασμὸν δέχομαι —Rf

POSITION: s.l.

**Or. 75.16** (thom gloss) (μαινομαι): μολύνομαι —ZaZbZlZmTGuaAaF<sup>2</sup>L<sup>2</sup>

POSITION: s.l.

APP. CRIT.: οὐ prep. ZbTF<sup>2</sup>

**Or. 75.17** (plgn gloss) (σέθεν): σοῦ —B<sup>2</sup>CrF<sup>2</sup>OxZ

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

**Or. 75.18** (thom exeg) (σέθεν): ἀπὸ σοῦ· σύναπτε δὲ πρὸς τὸ μαινομαι. —ZZaZb-ZlZmTGua

TRANSLATION: ‘From you’: construe (this) with ‘I am stained with pollution’.

POSITION: s.l., except marg. Z

APP. CRIT.: ZZl only partially legible | ὑπὸ Za

APP. CRIT. 2: σύναπται Zm, perhaps Zl |

PREVIOUS EDITIONS: Dind. II.53.12–13

**Or. 75.19** (plgn gloss) (σέθεν): ἀπὸ σοῦ —Aa

POSITION: s.l.

**Or. 76.01** (vet exeg) εἰς Φοῖβον ἀναφέρουσα τὴν ἁμαρτίαν: <sup>1</sup>καὶ τοῦτο πανούργως. <sup>2</sup>ἀναμάρτητον γὰρ τὸ θεῖον. <sup>3</sup>ἐμφαίνει οὖν ὡς καταψευδομένων αὐτῶν τοῦ Ἀπόλλωνος. —MBVCCrPrR<sup>a</sup>R<sup>b1</sup>R<sup>b2</sup>RfRwSSaOx

TRANSLATION: This too is said maliciously. For the divine is infallible. She (or he, the poet) intimates therefore that they are falsely accusing Apollo.

LEMMA: MC, εἰς Φοῖβον ἀναφέρουσα BVPrRf, εἰς Φοῖβον R<sup>b1</sup>Rw, καὶ ἄλλως R<sup>b2</sup> REF. SYM-BOL: MBVR<sup>b1</sup>Rf POSITION: cont. from sch. 73.01 SSa; Pr has this (and sch. on following lines as well) after sch. 101.06; R<sup>b</sup> has this twice in succession

APP. CRIT.: καὶ om. R<sup>a</sup>R<sup>b2</sup>SSa | ταῦτα R<sup>b1</sup> | 2 γὰρ τὸ θεῖον om. Rf | 3 οὖν MVR<sup>b1</sup>Rw, γοῦν CrOx, δὲ R<sup>b2</sup>SSa, ὁ ποιητὴς BPr(B punct. after ποιητὴς, not after θεῖον), οὖν ὁ ποιητὴς Rf | ὡς om. R<sup>b1</sup> | καταψευδ.] καὶ ψευδ. MC, μάτην ψευδ. R<sup>a</sup>R<sup>b2</sup>SSa | ψευδομένην αὐτὴν τὸν ἀπόλλων(α) R<sup>a</sup>R<sup>b2</sup>SSa | ἀπόλλωνος] ἡλίου V | at end add. προστάξει φονεύει τὴν μητέρα R<sup>a</sup>R<sup>b2</sup>SSa |

APP. CRIT. 2: 3 ἐμφαίνει M |

PREVIOUS EDITIONS: Schw. I.104,14–16; Dind. II.53,14–16

KEYWORDS: κακούργως | theological amelioration

**Or. 76.02** (rec exeg) <εἰς Φοῖβον ἀναφέρουσα>: καταφεύδεται γὰρ τοῦ Ἀπόλλωνος.  
τὸ θεῖον γὰρ ἀναμάρτητον. —O

POSITION: first half in left margin, remainder in right margin O

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**Or. 76.03** (rec exeg) <εἰς Φοῖβον ἀναφέρουσα>: τὸ θεῖον ἀναμάρτητον —Sa

POSITION: s.l.

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**Or. 76.04** (pllgn rhet) <εἰς Φοῖβον>: κακόηθες —F

POSITION: s.l.

KEYWORDS: κακόηθες/κακοήθως

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**Or. 76.05** (thom exeg) <εἰς Φοῖβον>: ὡς ἐπιτάξαντα τὸν φόνον —ZZaZbZlZmTGu

TRANSLATION: ('To Phoebus') as the one who ordered the murder.

POSITION: s.l.

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**Or. 76.06** (pllgn gloss) <εἰς Φοῖβον>: εἰς τὸν Ἀπόλλωνα —Ab<sup>2</sup>CrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: εἰς τὸν om. Ab<sup>2</sup>F<sup>2</sup>

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**Or. 76.07** (rec gloss) <ἀναφέρουσα>: σύ —Sa

POSITION: s.l.

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**Or. 76.08** (rec gloss) <ἀναφέρουσα>: σύ, ἢ ἐγὼ —R

POSITION: s.l.

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**Or. 76.09** (recMoschThom gloss) <ἀναφέρουσα>: ἀνατιθεῖσα —Aa<sup>2</sup>RwXXaXbYYfG-  
GrZcZZaZbZlZmT\*

POSITION: s.l., except X

APP. CRIT.: ἀνκτισθεῖσα Zb

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**Or. 76.10** (pllgn gloss) <ἀναφέρουσα>: ἀνάγουσα —F<sup>2</sup>

POSITION: s.l.

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**Or. 76.11** (recThom gloss) <ἀμαρτίαν>: τὸν φόνον —AaAbPrRSZmGu

POSITION: s.l.

APP. CRIT.: εἰς prep. AaPr, ἤγουν prep. Zm

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**Or. 76.12** (pllgn gloss) <ἀμαρτίαν>: ἢ τὴν αἰτίαν —F<sup>2</sup>

POSITION: s.l.

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**Or. 76.13** (thom gloss) <ἀμαρτίαν>: τοῦ φόνου —ZZa

POSITION: s.l.

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**Or. 76.14** (thom gloss) <ἀμαρτίαν>: ὑμῶν —ZmGu

POSITION: s.l.; cont. from gloss sch. 76.11 Gu

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**Or. 77.01** (pllgn gram) καίτοι: σημ(είωσαι) ὅτι τὸ καίτοι μετὰ μετοχῆς (οὐ) συντάσσεται εἰ μὴ κατὰ στιγμήν ἤ. —Gu

TRANSLATION: Note that the particle 'kaitoi' is not construed with a participle unless it is in a full sentence.

POSITION: s.l.

APP. CRIT.: οὐ add. Mastr.

PREVIOUS EDITIONS: Dind. II.53.18–19

COMMENT: Another idiosyncratic note by Gu, of uncertain meaning. I take the condition to be short for 'unless the particle is part of the full main clause, marked off by a full stop, and thus not part of any participial subunit marked off by a minor pause'. For κατὰ στιγμήν in this sense see Sch. Aesch. Pers. 262 Massa Positano ὄντως διὰ τοῦτο μέχρι τοῦ παρόντος καιροῦ βεβιώκαμεν, ἵνα τοιοῦτων συμφορῶν ἀκουσται γινώμεθα. ἀναγνωστέον δὲ ἢ κατὰ στιγμήν καὶ ὑποσ στιγμήν ('with a full stop and a minor pause') ἢ κατὰ στιγμήν μόνην ('with only a full stop, as one continuous phrase'): οὕτω γὰρ ἐστὶ βέλτιον. Compare also Sch. Opp. Hal. 4.616 (on Πετραίην δὲ σκίασαν ἐπὶ φόβος ἤτορ ἴκηται, with double acc. of the whole and the part) Πετραίην δὲ σκίασαν: ἢ σύνταξις τρισσῶς, ἢ κατὰ στιγμήν, ἢ κατ' ἐπένηθειν εἰς προθέσεως, ἢ κατ' ἀντίπτωσιν ('as an independent phrase on its own(?), by supplying the preposition εἰς, or as an instance of exchange of case [acc. for gen.]').

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**Or. 77.02** (pllgn gloss) <στένω>: στενάζω —Aa<sup>2</sup>ZI

POSITION: s.l.

APP. CRIT.: στενάξω Aa<sup>2</sup>

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**Or. 77.03** (thom gloss) <στένω>: θρηνηῶ —ZZaCrOxYF<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 77.04** (pllgn gloss) <στένω>: κλαίω —F<sup>2</sup>

POSITION: s.l.

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**Or. 77.05** (pllgn gloss) <τὸν Κλυταιμνήστρας μόρον>: διὰ —B<sup>3a</sup>

POSITION: s.l.

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**Or. 77.06** (rec artGloss) <Κλυταιμνήστρας>: τῆς —Aa<sup>2</sup>F<sup>2</sup>S

POSITION: s.l.

**Or. 77.07** (thom gloss) <μόρον> θάνατον —ZZaZlAa<sup>2</sup>CrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ τὸν prep. CrOx, τὸν prep. Aa<sup>2</sup>

**Or. 78.01** (rec artGloss) <ἐμῆς> τῆς —F<sup>2</sup>S

POSITION: s.l.

**Or. 78.02** (vet exeg) ἦν ἐπεὶ πρὸς Ἴλιον: ἦν οὐκ εἶδον ἀφ' οὗ εἰς τὴν Ἴλιον ἔπλευσα·  
<sup>2</sup>διὰ μέσου γὰρ τὸ ὅπως ἔπλευσα, εἶτα ὡσπερ αἰτίαν λέγουσα τοῦ πλοῦ  
'θεομανεῖ πότμω' φησίν, <sup>3</sup>ἀντὶ τοῦ ὑπὸ εἰμαρμένης μανεῖσα, ἢ μοῖρα θεοῦ μανεῖσα.  
—MBVCCrPrRfRwSSaOx

TRANSLATION: Whom I did not see ever since I sailed to Ilion. For the phrase 'however I sailed' is parenthetic, and then as if telling the cause of the voyage she says 'by a fate of divinely-inspired madness', meaning having gone mad because of destiny, or having gone mad by a fate imposed by a god.

LEMMA: M(ἦν)CRw, ἦν ἐπεὶ πρὸς Ἴλιον ἔπλευσα BV(ἦλιον), REF. SYMBOL: MBV<sub>Sa</sub>

APP. CRIT.: 1 τὴν| τὸν M | 2–3 as sep. sch. Rf (punct. and space after 1 ἔπλευσα) | 2 διὰ ...  
ἔπλευσα om. Ox | γὰρ| δὲ Rf | τὸ om. MC | ὅπως ἔπλ.] ὅπως δ' ἔπλ. V, ὅπως διέπλευσα  
SSa | ὡσπερ αἰτίαν] ὡς παραιτία Pr | ὡσπερ] ὡς VRF, ὡσπερὲ Ox | αἰτίαν om. Ox |  
λέγουσα] λέγει SSa, S with punct. after πότμω and adding πότμω γὰρ before φησίν, Sa with punct.  
after πλοῦ and space and ref. as if new sch. starting θεομανεῖ (Rf also has high stop after πλοῦ) | τοῦ  
πλοῦ om. V | φησίν] τὴν εἰμαρμένην φησὶ V | 2–3 φησίν ... (first) μανεῖσα om. C | 3 ἀντὶ  
τοῦ κτλ om. V | μανεῖσα ... μανεῖσα] ἐλαθεῖσα κρύπτει δὲ τὴν μοιχείαν Rf (cf. next sch.) |  
θεῶν Sa | second μανεῖσα om. CrOx

APP. CRIT. 2: 1 ἦν M, ἦν S | ἀφοῦ RwSa | 3 εἰμαρμένης vel ἔμαρμ. M, ἡμαρμένη Ox | ἦ] ἡ  
Pr | μοῖρα BCCrRwOx | (second) μανοῦσα B |

PREVIOUS EDITIONS: Schw. I.104,17–19; Dind. II.53,20–23; 54,1–2

KEYWORDS: διὰ μέσου

**Or. 78.03** (vet exeg) ἄλλως: ἦν οὐκ εἶδον ἀφ' οὗ πρὸς Ἴλιον ἔπλευσα· <sup>2</sup>εἰ δὲ θέλεις  
γινῶναι πῶς ἔπλευσα, γίνωσκε ὅτι θεομανεῖ πότμω. <sup>3</sup>κρύπτει δὲ τὴν μοιχείαν καὶ  
ὑπὸ δαίμονός τινος βίαι ἦχθαι εἰς Τροίαν φησίν. —MBCPrR<sup>a</sup>R<sup>b</sup>, partial VSSa

TRANSLATION: Whom I did not see ever since I sailed to Ilion. And if you want to understand how I sailed, know that it was by a fate of divinely-inspired madness. She conceals her adultery and claims that she was led to Troy by force by some divinity.

LEMMA: MPr, in marg. B; cont. from prev. VSSa REF. SYMBOL: R<sup>b</sup> POSITION: follows sch. 82.08 R<sup>b</sup>

APP. CRIT.: 1–2 ἦν ... πότμω om. VSSa | 1 εἶδον φησίν R<sup>a</sup> | ἔπλευσα] ἔπνευσα R<sup>a</sup> | 2 εἰ δὲ  
... ἔπλευσα om. R<sup>a</sup> | ἐν add. before θεομανεῖ Pr | 3 δὲ om. R<sup>b</sup> | βίαι] Schw., om. VSSa, καὶ  
βίας M, βίας CR<sup>b</sup>, βίας transp. before δαίμονος BPrR<sup>a</sup> | τινος om. R<sup>a</sup>R<sup>b</sup>, τίς Sa, p.c. S | εἰς τὴν  
Sa | φησίν om. MS, transp. before ἦχθαι Sa | φησίν ἐλένη R<sup>b</sup> |

APP. CRIT. 2: 1 ἦν R<sup>a</sup>R<sup>b</sup> |

PREVIOUS EDITIONS: Schw. I.104,21–23; Dind. II.53,23–26

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**Or. 78.04** (vet exeg) <ῆν>: λείπει τὸ οὐκ εἶδον —M

TRANSLATION: (To govern the relative pronoun) ‘I have not seen’ is to be understood.

REF. SYMBOL: M POSITION: intermarg. M

PREVIOUS EDITIONS: Schw. I.104,24

COMMENT: If this is not a careless way of saying that the relative pronoun depends on the verb two lines later in 80, then this explanation is given because the mss almost all have a δπως δ' in 79 and thus 80 οὐκ εἶδον appears to be part of a separate clause and unable to govern the pronoun in 78. |

KEYWORDS: λείπει

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**Or. 78.05** (pllgn gloss) <ῆν>: καὶ ἦντινα —Ox

POSITION: s.l.

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**Or. 78.06** (pllgn paraphr) <ἐπεὶ πρὸς Ἴλιον>: ἐπεὶ ἔπλευσα πρὸς τὴν Τροίαν, οὐκ ἔθεασάμην αὐτήν. —Y<sup>2</sup>Yf<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἐπεὶ om. Y<sup>2</sup>, adding the rest to Y gloss ἀφοῦ (sch. 78.08) | αὐτήν om. Yf<sup>2</sup>

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**Or. 78.07** (rec gloss) <ἐπεὶ πρὸς Ἴλιον>: ἀφ' οὗ καιροῦ εἰς(?)[ —Rw

POSITION: s.l.

COLLATION NOTES: Doubtful εἰς distorted and obscured on image because of curvature of binding. Check original Rw, 14v, 4th line from bottom of right column of verses. |

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**Or. 78.08** (recMoschThom gloss) ἐπεὶ: ἀφοῦ —V<sup>3</sup>AaAb<sup>2</sup>F<sup>2</sup>KPrSSaRXXaXbT<sup>+</sup>YYfG-GrZcZ<sup>2</sup>ZaZb<sup>2</sup>ZIB<sup>2</sup>

LEMMA: X POSITION: s.l., except X

APP. CRIT.: καὶ prep. S, ἀντὶ τοῦ prep. XXa |

APP. CRIT. 2: ἀφ' οὗ V<sup>3</sup>AaPrSaRGGrZcZaZb<sup>2</sup> |

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**Or. 78.09** (pllgn gloss) <ἐπεὶ>: ἀφότου —Zu

POSITION: s.l.

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**Or. 78.10** (pllgn gloss) <πρὸς>: ἐπὶ —Yf<sup>2</sup>

POSITION: s.l.

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**Or. 78.11** (pllgn gloss) <Ἴλιον>: Τροίαν —Aa<sup>2</sup>CrOxZI

POSITION: s.l.

APP. CRIT.: πρὸς prep. Aa<sup>2</sup>, καὶ τὴν prep. CrOx |

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**Or. 78.12** (tri metr) (ῥίλιον): long mark over first iota —T

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**Or. 78.13** (rec artGloss) (ῥίλιον): τήν —F<sup>2</sup>S

POSITION: s.l.

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**Or. 79.01** (pllgn exeg) κρύπτει τήν μοιχείαν αὐτῆς καὶ εἰς τὸν θεὸν ἀναφέρει τοῦτο ἢ εἰς τήν εἰμαρμένην. —Y<sup>2</sup>Yf<sup>2</sup>

POSITION: marg. at 77–78 Y<sup>2</sup>; between sch. 71.02 and 80.22 Yf

APP. CRIT.: ἢ εἰς τήν εἰμ. om. Yf<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.53,16–17 (inaccurate)

COMMENT: Condensed from sch. 78.03.

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**Or. 79.02** (rec exeg) τῇ τῶν θεῶν βουλήσει καὶ τῇ ἐμῇ δυστυχίᾳ —AbPr

POSITION: s.l.

APP. CRIT.: καὶ τῇ κτλ om. Ab, ἐμῇ δυστυχίας add. Ab<sup>2</sup>

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**Or. 79.03** (mosch gloss) (ἔπλευσ'): ἀπέπλευσα —XXaXbT<sup>+</sup>YYfGGrZc

POSITION: s.l., except X

APP. CRIT.: ἐπέπλευσα X

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**Or. 79.04** (pllgn gloss) (ὄπως δ' ἔπλευσα ... πότμῳ): οὐ γινώσκω —B<sup>3a</sup>

POSITION: marg.

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**Or. 79.05** (rec exeg) (ὄπως δ' ἔπλευσα): διὰ μέσου θέλεις νοῆσαι πῶς ἔπλευσα —Sa

POSITION: s.l.

KEYWORDS: διὰ μέσου

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**Or. 79.06** (mosch exeg) (ὄπως δ' ἔπλευσα): ἰδιὰ μέσου ταῦτα· ἠγουν ὁ τρόπος δὲ τοῦ ἐμοῦ ἀπόπλου ὑπὸ δυστυχίας ἦν θεομανοῦς. —XXaXbT<sup>+</sup>YYfGGr

TRANSLATION: These words ('and however I sailed') are parenthetic. That is, 'and the manner of my sailing away was under the influence of a misfortune of divinely-imposed madness'.

LEMMA: all; lemma in red, then repeated in black (with punct.) before note G (δὲ in second instance)

APP. CRIT.: 2 δὲ om. Y | θεομανής T

PREVIOUS EDITIONS: Dind. II.53.27–28

KEYWORDS: διὰ μέσου

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**Or. 79.07** (pllgn gloss) (ὄπως δ' ἔπλευσα): οἴδας —ZuGu

POSITION: s.l.; Gu over θεομανεῖ

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**Or. 79.08** (pllgn paraphr) <ὄπως>: ἐθέλει[ς] [γνῶ]ναι πῶς ἔπλε[υσα:] ἡσυχάσασ[α τὰ] καθ' ἕκαστα θρηνῶ τὰς ἐμὰς δυστυχίας, ἀν[α]λογιζομένη τὰς πράξεις μου, ἡ ἀξία οὕσα ἐλέξ[υ]ου ἢ ἀπολειφθ[εῖ]σα καὶ μονωθεῖσα καὶ στερηθεῖσα τῆς ἀδελφῆς μου.  
—V<sup>3</sup>

REF. SYMBOL: V<sup>3</sup> POSITION: in outer margin

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**Or. 79.09** (rec Thom gloss) <ὄπως>: πῶς —AbKZZaZmTGUG

POSITION: s.l.; over ἔπλευσ' Ab

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**Or. 79.10** (rec gloss) <θεομανεῖ πότμω>: ἐν θεϊκῇ μοίρᾳ —S

POSITION: s.l.

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**Or. 79.11** (pllgn gloss) <θεομανεῖ πότμω>: ὑπὸ τῆς εἰμαρμένης —F

POSITION: s.l.

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**Or. 79.12** (mosch gloss) <θεομανεῖ>: ἀπὸ μήνιδος θείας —XXaXbT\*YYfGGrZcAa<sup>2</sup>

LEMMA: X POSITION: s.l., except X

APP. CRIT.: ἤγουν prep. X | ἡ ὑπὸ δυστυχίας ἦν θεομανοῦς add. G (from sch. 79.06)

PREVIOUS EDITIONS: Dind. II.54,4

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**Or. 79.13** (thom gloss) <θεομανεῖ>: θεηλάτρω —ZZaZbZlZmTGUG

POSITION: s.l.

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**Or. 79.14** (pllgn gloss) <θεομανεῖ>: ἐν —FZu

POSITION: s.l.

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**Or. 79.15** (rec gloss) <πότμω>: συμφορᾶ —O

POSITION: s.l.

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**Or. 79.16** (rec Mosch gloss) <πότμω>: δυστυχία —Aa<sup>2</sup>CrRSXXaXbT\*YYfGrZcOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

PREVIOUS EDITIONS: Dind. II.54,4

COLLATION NOTES: T adds cross above the word in the Thoman version and also a comma to indicate separation. |

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**Or. 79.17** (thom paraphr) <πότμω>: δυστυχία ἤγουν μήνιδι Ἀφροδίτης —ZZaZb-ZlZmTGUG

POSITION: s.l.

APP. CRIT.: partly washed out in ZZl | ἦ Zb | μήνιδι| ὀργῆ ZZA

COLLATION NOTES: Gu added last three words to Gr's δυστ. |

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**Or. 79.18** (pllgn gloss) <πότημω>: τύχη —Zu

POSITION: marg.

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**Or. 79.19** (pllgn gloss) <πότημω>: μανία —F

POSITION: s.l.

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**Or. 79.20** (rec gloss) <πότημω>: θανάτω —Ab<sup>2</sup>Pr

POSITION: s.l.

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**Or. 79.21** (pllgn gloss) <πότημω>: ὀργῆ —AaB<sup>2</sup>

POSITION: s.l.

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**Or. 79.22** (pllgn gloss) <πότημω>: πάντως —Zu

POSITION: s.l.

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**Or. 79.23** (rec gloss) <πότημω>: ἔπλευσα —S

POSITION: s.l.

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**Or. 80.01** (pllgn gloss) <οὐκ εἶδον>: οὐ γινώσκω —Zb<sup>2</sup>

POSITION: s.l.

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**Or. 80.02** (pllgn gloss) <οὐκ εἶδον>: οὐκ ἔγνων —F<sup>2</sup>

POSITION: s.l.

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**Or. 80.03** (pllgn gloss) <εἶδον>: ἔθεασάμην —Zl

POSITION: s.l.

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**Or. 80.04** (rec gloss) <εἶδον>: ἦν —S

POSITION: s.l.

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**Or. 80.05** (pllgn gloss) <εἶδον>: τὴν ἀδελφὴν μου —Zu

POSITION: s.l.

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**Or. 80.06** (vet exeg) ἀπολειφθεῖσα δ' αἰάζω τύχας: ἄδηλον τίνος ἀπολειφθεῖσα θρηνεῖ, τοῦ {μη} ἰδεῖν τὴν Κλυταιμνήστραν ἢ τοῦ γυνῶναι τῆς πορνείας τὴν αἰτίαν —MBVCCrPrR'RfRwSSaOx

TRANSLATION: It is unclear what it is that she has been separated from to cause her to lament, her {not} seeing Clytemnestra or her understanding the cause of her adultery.

LEMMA: MC; ἀπολειφθεῖσα VR<sup>o</sup>RwS(ἀπολειφθεῖς) REF. SYMBOL: MVR<sup>o</sup> POSITION: intermarg. B; after sch. 81.09 SSa (with lemma 73 in Sa); cont. from 78.03 Pr

APP. CRIT.: ἢ μὴ γνωρίσασα τῶν αἰτιῶν τῆς πορνείας prep. Sa | ἀπολειφθῆναι Rf | first τοῦ | τὸ Pr | μὴ del. Schw. | ἰδεῖν V, εἰδέναι others | ἢ τοῦ ... αἰτίαν ἀπολειφθεῖσα τοῦ γυνῶναι τὸν τρόπον τῆς ἐμῆς φυγῆς R<sup>o</sup>, ἀπολειφθεῖσα τοῦ γυνῶναι τὸν δρόμον τῆς φυγῆς S | ἢ] καὶ Pr | τῆς πορν. τ. αἰτίαν τῆς μοιχείας τ. αἰτίαν Sa, τὴν αἰτίαν τῆς μοιχείας Rf | at end add. ἢ τοῦ φόνου RfSa |

APP. CRIT. 2: ἄδηλον τίνος MRf, ἄδηλόν τινος Sa |

PREVIOUS EDITIONS: Schw. I.104,25–105,2; Dind. II.54,5–7, 2–4

COMMENT: Note that the second half of the comment is based on the presence of δ' in 79. | It is not certain that the deletion of μη is needed, since it could be a redundant negative after the idea of deprivation (but rhetorical balance is better without it). Its presence is imitated in the derivative sch. 80.08, 80.09. |

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**Or. 80.07** (rec exeg) (ἀπολειφθεῖσα): ἢ τοῦ καταλαβεῖν ζῶσαν τὴν Κλυταιμνήστραν ἀπολειφθεῖσα (ἢ) τοῦ γυνῶναι τὸν τρόπον τῆς ἐμῆς φυγῆς —V

POSITION: cont. from prev. V

APP. CRIT.: first τοῦ Schw., τὸ V | ἢ suppl. Schw.

PREVIOUS EDITIONS: Schw. I.105,3–4; Dind. II.54,7–8

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**Or. 80.08** (rec exeg) (ἀπολειφθεῖσα): τοῦ μὴ εἰδέναι τὴν αἰτίαν τῆς πορνείας —Pr

REF. SYMBOL: Pr POSITION: marg.

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**Or. 80.09** (pllgn exeg) ἤγουν τὸ μὴ γνω[ναι] τὸν θάν[ατου] τῆς ἐμ[ῆς] ἀδελφῆς] ἢ τὴν ἐμ[ῆν] μοιχεῖ[αν] —F

POSITION: marg.

APP. CRIT.: μὴ perhaps deleted by scribe

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**Or. 80.10** (rec exeg) (ἀπολειφθεῖσα): ἤγουν ὀπισθεν τῆς ἀδελφῆς μου —Sa

POSITION: s.l.

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**Or. 80.11** (rec gloss) (ἀπολειφθεῖσα): ἐγὼ τῆς ἀδελφῆς —PrRS

POSITION: s.l.

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**Or. 80.12** (rec gloss) (ἀπολειφθεῖσα): τοῦ θανάτου αὐτῆς —O

POSITION: s.l.

**Or. 80.13** (thom gloss) <ἀπολειφθεῖσα>: ἐκείνης —ZZaZbZlZmZuTGu

POSITION: s.l.

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**Or. 80.14** (recMosch gloss) <ἀπολειφθεῖσα>: στερηθεῖσα —Aa<sup>2</sup>PrSXXaXbT<sup>+</sup>YYfGGr

POSITION: s.l.

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**Or. 80.15** (rec exeg) <ἀπολειφθεῖσα>: καὶ στερηθεῖσα ἐγὼ τῆς ἀδελφῆς μου  
—V<sup>2</sup>Ab<sup>2</sup>CrOx

POSITION: s.l.

APP. CRIT.: ἐγὼ om. V<sup>2</sup> | μου om. Ab<sup>2</sup>CrOx | τῆς Κλυταιμνήστρας add. V<sup>3</sup>

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**Or. 80.16** (pllgn gloss) <ἀπολειφθεῖσα>: μονωθεῖσα —F<sup>2</sup>G

POSITION: s.l.

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**Or. 80.17** (recThom gloss) <αἰάζω>: θρηνηῶ —Ab<sup>2</sup>CrFKRSOxZZaZbZlTGuB<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 80.18** (rec exeg) <τύχας>: τὰς ἐμὰς ἢ τὰς ἐκείνης —K

POSITION: s.l.

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**Or. 80.19** (recMosch gloss) <τύχας>: τὰς δυστυχίας —Aa<sup>2</sup>SXXaXbT<sup>+</sup>YYfGGr

POSITION: s.l.

APP. CRIT.: τὰς om. G

PREVIOUS EDITIONS: Dind. II.54,9

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**Or. 80.20** (pllgn exeg) <τύχας>: ἢ τὴν αἰτίαν τῆς πορνείας —V<sup>3</sup>

POSITION: s.l.

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**Or. 80.21** (pllgn gram) <τύχας>: ἡ τύχη μέση λέξις ἐστὶ καὶ ἐπὶ δυστυχίας λαμβάνεται καὶ ἐπὶ εὐτυχίας, ὡς ἡ ὄσμη καὶ ἐπὶ εὐωδίας λαμβάνεται καὶ ἐπὶ δυσωδίας. —Y<sup>2</sup>Yf<sup>2</sup>

TRANSLATION: ‘Tuche’ (‘fortune’) is an indeterminate term (‘mesē lexis’) and is applied both to misfortune and good fortune, just as ‘osmē’ (‘smell’) is applied both to a beautiful scent and to a foul odor.

POSITION: s.l.

APP. CRIT.: δυστυχίαν Y<sup>2</sup> | λαμβανομένη Yf<sup>2</sup> | ὡς καὶ Yf<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.54,9–11

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**Or. 80.22** (tri metr) paragraphos —T

PREVIOUS EDITIONS: de Fav. 45

**Or. 81.01 (81–82)** (pllgn parahr) τί εἶπω σοι ἂν ἤτις παροῦσα ὄρας σὺ ἢ χρηματίσασα Ἑλένη, καὶ πρόξενος θρήνου εἰς τὸν γόνον τοῦ Ἀγαμέμνονος, ἐν συμφοραῖσι σαῖς —Zu

POSITION: marg.

APP. CRIT.: σοῖς Zu

COMMENT: For πρόξενος θρήνου see sch. 81.13.

**Or. 81.02** (vet exeg) Ἑλένη, τί σοι λέγοιμ' ἄν: ἵπρὸς πάσας τὰς ὕβρεις ἀντέθηκε τὸ Ἑλένη, ὅθεν καὶ χιάζεται ὁ στίχος· <sup>2</sup>σεσημείωται γὰρ τὸ ὄνομα τῆς Ἑλένης. <sup>3</sup>αἰνίττεται δὲ ὅτι πονηρῶς κερτομεῖ περὶ τούτων πυνθανομένη περὶ ὧν παροῦσα ὄρα. —MBVCCrPrRfRwOx

TRANSLATION: In response to all the insults Electra has opposed the word 'Helen', for which reason the chi is affixed to the line. For the name of Helen has been marked as significant. And Electra implies indirectly that Helen is maliciously criticizing when she inquires about things that she sees before her.

LEMMA: MCRÉ, ἑλένη τί σοι V, ἑλένη BPrRw REF. SYMBOL: MBVRF

APP. CRIT.: 1 πάντας Rw | ἀνατέθεικε (or -θηκε?) V, ἀνθέστηκε Rf, ἀντέθηκε Rw | τῇ ἑλένη CrOx | ὅθεν om. Pr | σχίζεται RfRw, χλευάζεται CrOx | 2 γὰρ om. V | 3 πονηροῦ changed to πονήρου M, πονήρους Pr | first περι] παρὰ Rw | περι ὧν] παρὰ ὧν Rw, ἂ Rf, περι del. Schw. | ὄρας MCrOx |

APP. CRIT. 2: 3 πονήρους BCCrRwOx |

PREVIOUS EDITIONS: Schw. I.105,5–8; Dind. II.54,19–22

KEYWORDS: αἰνίττομαι | πονηρῶς

**Or. 81.03** (pllgn exeg) <Ἑλένη>: εἰρωνικῶς —Gu

POSITION: s.l.

KEYWORDS: εἰρωνεία/εἰρωνικῶς

**Or. 81.04** (pllgn exeg) <Ἑλένη>: ὄνειδιστικῶς —AaGu

POSITION: s.l.

**Or. 81.05** (pllgn gram) <Ἑλένη>: ἡ ἀξία θρήνων πολλῶν, ἀπὸ τοῦ ἔλεγος ὁ θρήνος —F

POSITION: s.l.

KEYWORDS: etymology, of proper name

**Or. 81.06** (rec gram) <Ἑλένη>: διὰ τὸ πολυσύμφορον τῆς Ἑλένης —Rf

POSITION: s.l.

KEYWORDS: etymology, of proper name

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**Or. 81.07** (p[llgn gram] <Ελένη>: ἤτοι αἰτία θρήνων ὄνειδιστικῶς —Zu

REF. SYMBOL: Zu POSITION: marg.

KEYWORDS: etymology, of proper name

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**Or. 81.08** (p[llgn artGloss] <Ελένη>: ὦ —Aa<sup>2</sup>F<sup>2</sup>Zb<sup>2</sup>Zu

POSITION: s.l.

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**Or. 81.09** (vet exeg) τί σοι λεγοίμ' ἂν ἄ γε καὶ παροῦσα: <sup>1</sup>τί χρεῶν εἰπεῖν ἄτινα ὄραξ; <sup>2</sup>τί δὲ ὄραξ; <sup>3</sup>[81] 'ἐν συμφοραῖσι τὸν Ἀγαμέμνονος γόνον'. <sup>4</sup>δηλον δὲ ὅτι οὐ τὸν Ὀρέστην μόνον λέγει ἀλλὰ καὶ ἑαυτὴν Ἀγαμέμνονος γόνον. <sup>5</sup>περὶ τῶν δύο γὰρ ἡ Ἐλένη ἐπέθeto λέγουσα [73] 'πῶς, ὦ τάλαινα, σὺ τε κασιγνητὸς τε σός'. <sup>6</sup>εἰκότως οὖν καὶ αὐτὴ ἐπάγει τὴν ἑαυτῆς ἄπυνον κηδεμονίαν καὶ τὴν Ὀρέστου νόσον.  
—BVCP[R]fRw, partial Sa

TRANSLATION: What need is there to say the things you see? And what do you see? 'The offspring of Agamemnon in misfortunes'. It is obvious that with 'offspring of Agamemnon' she speaks not just of Orestes but also of herself. For Helen asked about the two when she said 'How, poor girl, you and your brother ...' Justifiably, therefore, she too follows up with her own sleepless solicitude and Orestes' sickness.

LEMMA: B(παροῦ()), τί σοι λεγοίμ' ἂν Pr, ἄγε καὶ παροῦσ' ὄραξ ἦν ἐπεὶ προσίλιον ἐπλευσα ἄγε καὶ παροῦσ' ὄραξ; C, λεγοίμ' ἂν ἦν ἐπεὶ πρὸς ἴλιον ἐπλευσας παροῦσα εἰσορᾶς Rw, 73 πῶς ὦ τάλαινα κασιγνητὸς τε σός Sa REF. SYMBOL: Sa (at sch., not at text) POSITION: cont. from sch. 81.02 PRf, cont. from 82.08 V; between 65.04 and 80.06 Sa

APP. CRIT.: 1–5 τί χρεῶν ... σός om. Sa | 1 οἶον prep. Rf, ὁ δὲ νοῦς prep. V | τί χρεῶν] Schw., τί ἔχων V, τί ἔχω CRfRw, τίς χωρεῖ Pr, τίς χρεῖα B | εἰπεῖν] διηγῆσασθαι σὶ B, διηγῆσασθαι Pr | ἄτινα] ἄ VRf | ὄραξ] παροῦσα ὄραξ Rf | 3 ἐν συμφοραῖς B, om. Rf | 4 δηλον ... γόνον om. Rf | δηλον δὲ ὅτι] δηλονότι VC | 4–5 οὐ τὸν ... τῶν δύο γὰρ] ἐμὲ καὶ ὄρεστην καὶ γὰρ καὶ αὐτὴ περὶ τὸν βωμόν V (from misreading β = δύο) | 4 λέγει μόνον transp. Rw | ἄγαμ. γόνον om. Pr | 5 παρὰ Rw | γὰρ] γὰρ καὶ BPr | ἡ ἔλένη] om. V, ἔλένη Pr | ἐπέθeto] θeto Rw | λέγουσα om. V | κασιγνητε V | τε σός om. VRw | 6 οὖν om. Rw | αὐτὴ BSa, αὐτὴν Rf | ἀπάγει BPr, ἐπιφέρει V | τὴν ἑαυτῆς] τὴν ἑαυτῶν Rw | κηδεμονίαν] V, δυσδαιμονίαν BCPrRfSa, δεισιδαιμονίαν Rw | τὴν τοῦ ὄρ. Rw | τὴν νόσον ὄρεστου transp. V |

APP. CRIT. 2: 6 ἐπάγει C |

PREVIOUS EDITIONS: Schw. I.105,12–17; Dind. II.54,28–55,3

COMMENT: Clearly this note was transmitted in a corrupt, partly illegible, or lacunose form. It is also a good example of how the B tradition often smooths out difficulties: τίς χρεῖα makes sense and uses a typical glossing word (often applied to χρεῶν), but the other corrupt readings point to χρεῶν, as Schw. saw; illegible \*\*δαιμονία has probably been adjusted (not just in B) to the generic δυσδαιμονία, whereas the specific κηδεμονία in V is more apposite.

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**Or. 81.10** (rec paraphr) τί σοι λεγοίμ' ἂν ἄ γε καὶ παροῦσ' ὄραξ: <sup>1</sup>τί χρεῶν εἰπεῖν ἄτινα εἰσορᾶς καὶ παροῦσα; <sup>2</sup>τί δὲ ὄραξ; <sup>3</sup>ἐν συμφοραῖς ὄντα τὸν Ἀγαμέμνονος γόνον. <sup>4</sup>ἐπάγει δὲ ἡ Ἥλέκτρα καὶ τὴν ἐπὶ τὸν Ὀρέστην ἄπυνον δυσδαιμονίαν καὶ τὴν τῆς νόσου καὶ τὴν ἐπ' αὐτοῦ αὐτῆς κακοπάθειαν. <sup>5</sup>λέγει γὰρ [84, 86] 'ἐγὼ μὲν ... θάσσω', ὃ ἔστι κἀθημαι παρεδρεῖων, αὐτὸς δὲ τῆ νόσῳ τήκεται. —R<sup>a</sup>R<sup>b</sup>SSa

TRANSLATION: What need is there to say the things you see even being present? And what do you see? The offspring of Agamemnon being in misfortunes. And Electra continues with both the sleepless wretchedness directed toward Orestes and the suffering of the illness and her own suffering occasioned by it. For she says 'I for my part ... am sitting', that is, I sit down in attendance on him, while he himself is wasting away with his disease.

LEMMA: S(ἄγε), ἐλένη τί σοι λεγοίμ' ἄγε καὶ παρούσα ὀρᾶς R<sup>b</sup>, ἐλένη τί σοι λεγοίμ' ἄν R<sup>a</sup>Sa REF. SYM-  
BOL: R<sup>a</sup>Sa POSITION: after sch. 85.05 R<sup>b</sup>

APP. CRIT.: 1 τί χρεῶν Schw., τί ἔχω all | 2-4 τί δὲ ... ἐπὶ τὸν om. S | 4 ἡ om. R<sup>a</sup> | ἠλέκτρα|  
ἐλένη R<sup>b</sup> | third τὴν om. R<sup>b</sup> | εἰς add. before κακοπάθειαν S | 5 spaced and punct. as separate  
note Sa (with ref. symbol) | λέγω Sa | μὲν μὲν γὰρ R<sup>b</sup> | παρεδρεύω Sa |

APP. CRIT. 2: 3 ἐν ἔ R<sup>b</sup> | 4 τῆς νόσου| τοῦ νόσου R<sup>b</sup>, τῆς τῆς νόσου S | κακοπάθηαν R<sup>a</sup> | 5  
τὴν νόσω R<sup>b</sup>

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**Or. 81.11** (rec gloss) ἦτοι —O

POSITION: marg.

COMMENT: Apparently, this is meant to provide a connection to the next line for the purpose of paraphrase, as in '... which you see, namely, the offspring ...'. Compare the phrasing of sentences 2-3 of 81.09. |

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**Or. 81.12** (rec gloss) <τι>: διὰ τί —GK

POSITION: s.l.

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**Or. 81.13** (pllgn exeg) <σοι>: σοί, ἦτις πρόξενος τοῦ θρήνου γέγονας τῷ Ἀγαμέμνονος  
παιδί —Gu

POSITION: s.l.

APP. CRIT.: σοί| σὺ Gu

COMMENT: Cf. sch. 81.01 above for πρόξενος θρήνου.

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**Or. 81.14** (pllgn gloss) <λέγοιμ'>: λέγω —Aa

POSITION: s.l.

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**Or. 81.15** (pllgn gloss) <λέγοιμ'>: διηγησάμην —Zl

POSITION: s.l.

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**Or. 81.16** (pllgn gloss) <λέγοιμ'>: τὰ κακὰ —Zb

POSITION: s.l.

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**Or. 81.17** (rec gloss) <ἄ γε>: ἦ —V<sup>1</sup>B<sup>3d</sup>

POSITION: s.l.

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**Or. 81.18** (rec gloss) <ἄ γε>: ἦτις σὺ —AbPrR

POSITION: s.l.



APP. CRIT.: καὶ prep. Ab

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**Or. 81.19** (rec gloss) <ἄ γε>: καὶ ἦτις —Ab<sup>2</sup>CrRwSOx

LEMMA: ἄτε in text CrOx POSITION: s.l.

APP. CRIT.: καὶ om. Ab<sup>2</sup>Rw

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**Or. 81.20** (rec gloss) <ἄ γε>: ἦτις, ἄττα ἢ ἄτινα —Sa

POSITION: s.l.

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**Or. 81.21** (thom gloss) <ἄ γε>: ἦτις ἢ ἄτινα —ZZaZbZlZmGu

POSITION: s.l.

APP. CRIT.: ἦ om. ZbZl

PREVIOUS EDITIONS: Dind. II.55,7

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**Or. 81.22** (tri gloss) <ἦ γε>: ἦτις —T

LEMMA: ἦ γε in text T, app. as changed by Triclinius POSITION: s.l.

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**Or. 81.23** (rec gloss) <ἄ γε>: ἄτινα —Aa<sup>2</sup>FGK

POSITION: s.l.

APP. CRIT.: καὶ prep. F |

APP. CRIT. 2: ἄτινα Aa<sup>2</sup> |

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**Or. 81.24** (pllgn gloss) <ἄ γε>: ὃ —B<sup>3a</sup>

POSITION: s.l.

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**Or. 81.25** (rec exeg) <παροῦς' ὄραξ>: ἐν συμφοραῖσι δηλονότι οὐ τὸν Ὀρέστην μόνον ἀλλὰ καὶ ἑμαυτὴν —S

POSITION: s.l.

---

**Or. 81.26** (pllgn gloss) <παροῦς'>: ἐνταῦθα οὔσα —Aa

POSITION: s.l.

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**Or. 81.27** (pllgn gloss) <παροῦς'>: ἐπιδημοῦσα ἐνταῦθα —Yf<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.55,7

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**Or. 81.28** (pllgn gloss) <παροῦς'>: παρυπάρχουσα —CrOxZl

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 81.29** (plgn gloss) <ὄρα̃ς>: βλέπεις —F<sup>2</sup>

POSITION: s.l.

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**Or. 81.30.** (plgn exeg) <ὄρα̃ς>: ἀντὶ τοῦ ὀράσεις. ἀντιχρονία. —Lp

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.55,8

KEYWORDS: ἀντιχρονισμός/ἀντιχρονία

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**Or. 82.01** (rec gloss) <ἐν συμφοραῖσι>: δηλονότι —Ab

POSITION: s.l.

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**Or. 82.02** (rec gloss) <ἐν συμφοραῖσι>: τί ὀρα̃ς; ὀρα̃ς —Pr

POSITION: s.l.

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**Or. 82.03** (plgn gloss) <ἐν συμφοραῖσι>: τί δὲ ὀρα̃ς —G

POSITION: s.l.

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**Or. 82.04** (rec gloss) <ἐν συμφοραῖσι>: ἡμᾶς —Rf

POSITION: s.l.

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**Or. 82.05** (plgn gloss) <συμφοραῖσι>: δυστυχίαις τοσαύταις —Zl

POSITION: s.l.

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**Or. 82.06** (rec gloss) <συμφοραῖσι>: θλίψει —CrRwOx

POSITION: s.l.

APP. CRIT.: καὶ ἐν prep. CrOx

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**Or. 82.07** (plgn gloss) <συμφοραῖσι>: λύπαις —F<sup>2</sup>

POSITION: s.l.

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**Or. 82.08** (vet exeg) τὸν Ἀγαμέμνονος γόνον: <sup>1</sup>τὴν ἀπολογίαν δι' ἐνὸς ἐδήλωσεν ὀνόματος. <sup>2</sup>καὶ Ὀρέστης γὰρ κρινόμενος εἰς τὴν (ἀπὸ) τοῦ πατρὸς κατέφυγεν ἀπολογίαν. —MBVCP<sup>r</sup>R<sup>b</sup>RfRw

TRANSLATION: She made clear her grounds of defence through a single name (Agamemnon); indeed Orestes too when on trial took refuge in the defence derived from his father.

LEMMA: R<sup>w</sup>, τὸν ἀγαμέμνωνος R<sup>b</sup>, ἐν συμφοραῖσι MC, ἐν συμφ. τὸν ἀγαμέμνωνος V REF. SYM-  
BOL: MV POSITION: cont. from 81.09, add. δὲ (after ἀπολογία) BPr; cont. from 76.01 R<sup>b</sup>

APP. CRIT.: 1 τὴν ἀπολ. δὲ BPrRf, τὴν ἀπόλειαν Arsenius | 2 καὶ om. R<sup>b</sup> | ὀρέστην γὰρ κρινόμενον V | κοινόμενος R<sup>b</sup> | ἀπὸ add. Schwartz | ἀπολογία κατέφυγεν transp. V | κατέφ.] ἀπέφ. R<sup>b</sup>Rw | ἀπολογία] φιλοτιμίαν BPrR<sup>b</sup>Rf; φιλότητα Arsenius |

APP. CRIT. 2: κατέφυγε BPrR<sup>b</sup>Rf (all before φιλοτιμία) |

PREVIOUS EDITIONS: Schw. I.105,9–11; Dind. II.55,4–6

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**Or. 82.09** (rec exeg) <τὸν Ἀγαμέμνωνος γόνου>: δηλονότι οὐ τὸν Ὀρέστην μόνου ἀλλὰ καὶ ἑαυτὴν —Pr

POSITION: s.l.

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**Or. 82.10** (pllgn exeg) <τὸν Ἀγαμέμνωνος γόνου>: οὐ μόνου τὸν Ὀρέστην λέγει γόνου τοῦ Ἀγαμέμνωνος ἀλλὰ καὶ ἑαυτήν, ἦγουν ἐν συμφοραῖς βλέπει τὸν γόνου τοῦ Ἀγαμέμνωνος, ἦγουν ἡμᾶς. —YF<sup>2</sup>

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**Or. 82.11** (mosch gloss) <τὸν Ἀγαμέμνωνος γόνου>: τοὺς παῖδας τοῦ Ἀγαμέμνωνος —XXaXbT+YYfGGraA<sup>2</sup>

POSITION: s.l., except X

COLLATION NOTES: Cross omitted by Ta. |

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**Or. 82.12** (pllgn gloss) <τὸν Ἀγαμέμνωνος γόνου>: ἦγουν ἡμᾶς —Y<sup>2</sup>

POSITION: s.l.

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**Or. 82.13** (rec gloss) <τὸν Ἀγαμέμνωνος γόνου>: ὀρᾶς ἐμέ —O

POSITION: s.l.

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**Or. 82.14** (rec artGloss) <Ἀγαμέμνωνος>: τοῦ —F<sup>2</sup>S

POSITION: s.l.

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**Or. 82.15** (pllgn gloss) <γόνου>: Ὀρέστην —V<sup>3</sup>

POSITION: s.l.

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**Or. 82.16** (pllgn gloss) <γόνου>: υἱὸν —AaF<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τὸν prep. F<sup>2</sup>

**Or. 82.17** (plgn gloss) (γόνου): καὶ τὴν σπορὰν —Zl

POSITION: s.l.

**Or. 82.18** (plgn gloss) (γόνου): παῖδα —Zc

POSITION: s.l.

**Or. 82.19** (rec artGloss) (γόνου): τὸν —S

POSITION: s.l.

**Or. 82.20** (rec exeg) (γόνου): γρ. δόμον —K

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

**Or. 83.01** (vet exeg) ἐγὼ μὲν ἄυπνος πάρεδρος: <sup>1</sup>ἐγὼ μὲν μὴ καθεύδουσα παρεδρεύω ἔνεκα τοῦ μικρὸν ἐμπνεῖν τοῦτον. <sup>2</sup>εἶτα δυσχεραίνουσά φησι τῷ ἀθλίῳ νεκρῷ, ἴν' ἢ νεκρῷ ὄντι ἀθλίῳ. <sup>3</sup>καὶ βεβαίως τούτου 'νεκρὸς γὰρ οὗτος'. —MBCPrRf, partial VRw

TRANSLATION: Without sleeping I sit beside (him) because this man has little breath of life. Then in distress she says, (beside) the wretched corpse, that is, (beside him,) being a wretched corpse. And the justification of this is 'for this man is a corpse'.

LEMMA: MC, ἐγὼ μὲν ἄυπνος BPrRf, πάρεδρος Rw; REF. SYMBOL: MBRf POSITION: cont. from 84.01  
V, prep. ὁ δὲ λόγος

APP. CRIT.: 1 μὴ add. before παρεδρεύω Rf | τοῦ| τῷ Pr | μικροῦ Rw | 2–3 ἴν' ἢ κτλ om.  
VRw | 2 ἴν' ἢ νεκρῷ om. M | 3 νεκροῦ M |

APP. CRIT. 2: ἔνεκεν C, ἔνεκεν app. M |

PREVIOUS EDITIONS: Schw. I.105,18–21; Dind. II.55,9–11

COMMENT: The explanation is based on taking 84 οὔνεκα σμικρᾶς πνοῆς with the main clause and not with νεκρὸς γὰρ οὗτος, a construal motivated by assuming ἔνεκα has its common meaning 'because of' rather than its less common idiomatic sense 'as far as concerns'. The same punctuation is assumed in the next scholion. But sch. 84.01 reflects the correct punctuation and interpretation. |

**Or. 83.02** (vet paraphr) ἄλλως: <sup>1</sup>ἐγὼ μὲν ἄυπνος θάσσω παρεδρεύουσα τῷ ἀθλίῳ νεκρῷ οὔνεκα σμικρᾶς πνοῆς, <sup>2</sup>ὅ ἐστιν· ὅπως μὴ ἀποψύξας λάθῃ με, φυλάττω. —MBVCMnPrR<sup>b</sup>RfRwSSa

TRANSLATION: I, sleepless, sit in attendance beside the wretched corpse because of his scant breath. That is, in order that he not breathe his last without my noticing, I watch over (him).

LEMMA: MBPrRf, in marg. B; ἐγὼ μὲν V; ἐγὼ μὲν ἄυπνος R<sup>b</sup> REF. SYMBOL: VR<sup>b</sup>Sa POSITION: cont.  
from 83.01 Rw

APP. CRIT.: 1 τὸ ἐξῆς prep. V | ἐγὼ ... νεκρῷ om. R<sup>w</sup> | καὶ add. before παρεδρ. PrRf | 2 ὅ ἐστιν om. MnR<sup>b</sup>RwSSa | μὴ om. R<sup>b</sup> | ἀψύξας app. M, ἀποψύχας C | φυλάττων Mn |

APP. CRIT. 2: 1 παρεδρευούσα Mn | οὔνεκα VCP | 2 φυλάσσω BPrRf |

PREVIOUS EDITIONS: Schw. I.105,22–24; Dind. II.55,12–14

**Or. 83.03** (rec paraphr) (ἔγώ μὲν ἄυπνος πάρεδρος): αἰεὶ φυλάττω αὐτόν —O

POSITION: s.l.

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**Or. 83.04** (rec paraphr) (ἄυπνος πάρεδρος): καὶ παρακαθημένη διηνεχῶς —Sa

POSITION: s.l.

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**Or. 83.05** (rec paraphr) (ἄυπνος): μὴ δεχομένη ὕπνον τοῖς βλεφάροις —Pr

POSITION: s.l.

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**Or. 83.06** (rec gloss) (πάρεδρος): ἀχώριστος —R

POSITION: s.l.

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**Or. 83.07** (rec gloss) (πάρεδρος): συγκάθεδρος —Ab<sup>2</sup>SZIB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. S

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**Or. 83.08** (mosch paraphr) (πάρεδρος): πάρεδρος θάσσω ἀντὶ τοῦ παρακάθημαι —XXaXbT<sup>+</sup>YYfGGrAa<sup>2</sup>

POSITION: s.l. except X

APP. CRIT.: πάρεδρος om. G | ἀντὶ τοῦ] ἦγουν G

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**Or. 83.09** (thom gloss) (πάρεδρος): παρακαθημένη —Zb<sup>2</sup>ZcZmGuCrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 83.10** (pllgn exeg) (πάρεδρος): ἀντὶ τοῦ παρεδρευομένη καὶ παρακαθημένη —V<sup>3</sup>

POSITION: s.l.

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**Or. 83.11** (rec gram) (πάρεδρος): ὁ παρά τὴν πλησιότητα δηλῶν —K

POSITION: marg.

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**Or. 83.12** (pllgn gloss) (ἄυπνος): ἄγρυπνος —F<sup>2</sup>

POSITION: s.l.

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**Or. 83.13** (rec artGloss) (ἀθλιῶς): τῶ —F<sup>2</sup>S

POSITION: s.l.

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**Or. 84.01** (vet exeg) **νεκρὸς γὰρ οὗτος**: ἕνεκα τοῦ πνεύματος νεκρὸς ἐστὶ· ἄλλο μικρὸν γὰρ τι ἔχει πνεῦμα καὶ μόλις ἀναπνεῖ. —MBVCMnR<sup>b</sup>Sa

TRANSLATION: As far as his breathing goes, he is a corpse. For he has very scant breath and hardly respires.

LEMMA: MVC, νεκρὸς γὰρ οὗτος ἕνεκα σμικρᾶς πνοῆς MnSaR<sup>b</sup> REF. SYMBOL: MVSa POSITION: intermarg. B; after next MnR<sup>b</sup>Sa

APP. CRIT.: 1 ἕνεκα ... ἐστὶ om. MnSa | πνεύματος] πατρός (compend.) C | 1–2 νεκρὸς ἐστὶ μικρὸν] νεκρὸν V | 1 ἐστὶ om. R<sup>b</sup> |

APP. CRIT. 2: 2 ἀναπνεῖ C |

PREVIOUS EDITIONS: Schw. I.106,1–2; Dind. II.55,15–16

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**Or. 84.02** (vet exeg) **αὐτὸ γὰρ, φησὶ, τὸ πνεῦμα αὐτοῦ νεκρὸν ἐστίν**. —MBR<sup>b</sup>V<sup>3</sup>

TRANSLATION: His very breath, she says, is dead.

LEMMA: σμικρᾶς πνοῆς MnR<sup>b</sup>Sa REF. SYMBOL: R<sup>b</sup> POSITION: s.l. MV<sup>3</sup>; intermarg. B; cont. from prev.

APP. CRIT.: αὐτὸ γὰρ] ἢ οὕτως αὐτὸ B | αὐτοῦ] του Mn

PREVIOUS EDITIONS: Schw. I.106,3; Dind. II.55,16–17

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**Or. 84.03** (pllgn gloss) **〈νεκρὸς〉: ὑπάρχει** —Aa<sup>2</sup>CrOx

POSITION: s.l.

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**Or. 84.04** (rec rhet) **〈νεκρὸς〉: ἐπιδιόρθωσις** —RfGu

POSITION: s.l.

KEYWORDS: ἐπιδιόρθωσις

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**Or. 84.05** (pllgn rhet) **〈νεκρὸς〉: ἐπιδιορθοῖ τι· οἱ γὰρ νεκροὶ οὐ ζῶσι**. —F

POSITION: s.l.

KEYWORDS: ἐπιδιόρθωσις

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**Or. 84.06** (pllgn rhet) **λύει αὐθις ὅπερ εἶπε, τὸν Ὀρέστην νεκρὸν** —Y<sup>2</sup>

TRANSLATION: She unsays in turn the very thing she said, (that) Orestes (is) a corpse.

POSITION: marg.

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**Or. 84.07** (rec rhet) **〈νεκρὸς〉: κατασκευαστικὸν** —Pr

TRANSLATION: (The statement is) corroborative.

POSITION: s.l. (over middle of line) Pr

COMMENT: As a term in logic or rhetoric, κατασκευαστικός can refer to a constructive, positive argument as opposed to a destructive one; for the sense 'tending to prove, establish' see Lampe s.v.

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**Or. 84.08** (rec Thom gloss) **〈οὗτος〉: ἐστίν** —RZZaZbZlZmTGU

POSITION: s.l.

**Or. 84.09** (rec gloss) <οὔτος>: ὁ Ὅρεστης —S

POSITION: s.l.

**Or. 84.10** (rec paraphr) <οὔνεκα σμικρᾶς πνοῆς>: τουτέστιν εἰ καὶ μικρὸν πνέει —K

POSITION: s.l.

**Or. 84.11** (rec paraphr) <οὔνεκα σμικρᾶς πνοῆς>: πλὴν διὰ τὸ μικρόπνου(ν εἶναι) —Sa

POSITION: s.l.

APP. CRIT.: τὸ μικρᾶς πνοῆς a.c., app. τὸ μικροπνου p.c. Sa

**Or. 84.12** (plgn gram) <οὔνεκα>: <sup>1</sup>τὸ οὔνεκα λαμβάνεται καὶ ἀντὶ τοῦ χάριν καὶ ἀντὶ τοῦ διότι. <sup>2</sup>ἔνθα οὖν ἐν ἀναγκαῖον πεσεῖν τὸ ἔνεκα, γράφεται δὲ καὶ τὸ οὔνεκα. <sup>3</sup>οὐ μὴν ἀνάπαλιν ἔνθα γράφεται τὸ οὔνεκα, ἵνα γραφῆ καὶ τὸ ἔνεκα. <sup>4</sup>πῶς γὰρ μέλλει γράφειν εἰς τὸν Ὀμηρικὸν στίχον ἀντὶ τοῦ οὔνεκα τὸ ἔνεκα, τὸν λέγοντα [Hom. Il. 1.11] 'οὔνεκα τὸν Χρῦσην ἠτίμασεν'; <sup>5</sup>οὐ γὰρ λαμβάνεται καὶ τὸ ἔνεκα διπλῶς ἀντὶ τοῦ διότι καὶ ἀντὶ τοῦ οὔνεκα. —Yf<sup>2</sup>

POSITION: follows sch. 85.05

APP. CRIT. 2: 4 γραφεῖν Yf<sup>2</sup> | ἠτίμησεν Yf<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.55,18–56,5

COMMENT: ἐνὶ as third person form for ἐστί is occasionally found elsewhere in Palaeologan scholia. | Cf. Commentaria in Dionysii Thracis Artem Grammaticam, Scholia Marciana (Gram.Gr. 1:3.440) τὸ οὔνεκα τοῦ ἔνεκα διαφέρει χρήσει καὶ συντάξει· ὁ μὲν οὖν οὔνεκα ῥήματι συντάσσεται, οἷον (A 11) οὔνεκα τὸν Χρῦσην ἠτίμησ' ἀρητήρα Ἀτρείδης, τὸ δὲ ἔνεκα πτώσει γενικῇ, οἷον (Z 356) εἶνεκ' ἐμεῖο κινδὸς καὶ Ἀλεξάνδρου ἔνεκ' ἄτης, (β 206) εἶνεκα τῆς ἀρετῆς ἐριδαίνομεν, ποιητικῶς τοῦ ἰ πλεονάσαντος· ὁ δὲ συντάττων τὸ ἔνεκα ῥήματι σύγχυσις ποιεῖ. See also Sch. Yf<sup>2</sup> Hec. 787 τὸ οὔνεκα λαμβάνεται καὶ ἀντὶ τοῦ ὅτι καὶ ἀντὶ τοῦ χάριν· ἀντὶ τοῦ ὅτι, ὡς τὸ 'οὔνεκα τὸν Χρῦσην'· ἀντὶ τοῦ χάριν, ὡς καὶ ἐνταῦθα. τὸ δὲ ἔνεκα ἀντὶ τοῦ οὔνεκα οὐ λαμβάνεται πώποτε.

KEYWORDS: Byzantine vernacular word/form/usage | citation of Homer (with direct quotation)

**Or. 84.13** (rec gloss) <οὔνεκα>: πλὴν —Pr

POSITION: s.l.

**Or. 84.14** (rec gloss) <οὔνεκα>: χωρὶς —Rw

POSITION: s.l.

**Or. 84.15** (rec Thom gloss) <οὔνεκα>: χάριν —AbCrRZZaZbZIZmTGuYf<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

**Or. 84.16** (rec gloss) <οὔνεκα>: διὰ —GK

POSITION: s.l.; over σμικρᾶς GK

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**Or. 84.17** (thom exec) <σμικρᾶς πνοῆς>: διότι μικρὰν ἔχει πνοήν, ἐγγύς ἐστί νεκροῦ —ZZaZbZlZmTGu

POSITION: s.l., except ZmT; above 83 νεκρῶ ZbZl

APP. CRIT.: μικρὰν πνοήν [ἔχει] Zl

PREVIOUS EDITIONS: Dind. II.56,5

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**Or. 84.18** (pllgn gloss) <σμικρᾶς>: ὀλίγης —F<sup>2</sup>Yf<sup>2</sup>Zl

POSITION: s.l.

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**Or. 84.19** (rec artGloss) <σμικρᾶς>: τῆς —Aa<sup>2</sup>Ab

POSITION: s.l.

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**Or. 85.01** (rec gloss) <θάσσω>: ἀντὶ τοῦ παρακαθέζομαι —V

POSITION: s.l.

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**Or. 85.02** (pllgn gloss) <θάσσω>: καθέζομαι —Aa

POSITION: s.l.

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**Or. 85.03** (rec gloss) <θάσσω>: παρακάθημαι —Ab<sup>2</sup>KPrRSYf<sup>2</sup>GB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. S

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**Or. 85.04** (recThom gloss) <θάσσω>: κάθημαι —CrF<sup>2</sup>RwSaOxZZaZb<sup>2</sup>ZlGu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 85.05** (vet exec) τὰ τούτου δ' οὐκ ὀνειδίζω κακά: <sup>1</sup>σιωπῶ τὰ κακά τούτου, ἵνα μὴ δόξω αὐτῷ ὀνειδίσειν τὴν μητροκτονίαν. <sup>2</sup>καὶ διὰ μὲν τῆς σιωπῆς τὸ πλήθος τῶν κακῶν αὐτοῦ ἐσήμηνεν, <sup>3</sup>ἐμφαίνει δὲ ὅτι σὺ μὲν ὀνειδίσας αὐτῷ εἰποῦσα ὅτι [74] 'μητρὸς ὄδε φονεύς', ἐγὼ δὲ οὐ. —MBVCMnPrR<sup>b</sup>RfRwSaYf<sup>2</sup>

TRANSLATION: I keep silent about the ills of this man, so that I may not seem to reproach him for the matricide. By means of her refusal to speak of them she (Electra) indicated the great number of his ills, while on the other hand she insinuates that you reproached him by saying that 'this man is the murderer of his mother', but I do not.

LEMMA: MCSa, τὰ τούτου δ' οὐκ ὀνειδίζω BV, τὰ τοῦδ' οὐκ ὀνειδίζω MnRw<sup>b</sup>, οὐκ ὀνειδίζω Rw REF.  
SYMBOL: MBVR<sup>b</sup>Sa



APP. CRIT.: 1 διωπῶ Mn | κακά τούτου VMn(τούτ- a.c.)R<sup>b</sup>SaYf<sup>2</sup>, κακά τούτον M, κατὰ τούτον BCP<sup>r</sup>RfRw | φησίν add. before ἴνα Pr | δόξη VR<sup>b</sup> | αὐτῶ] αὐτήν Sa, αὐτὸν Mn | τήν] αὐτήν B a.c. | 2 διὰ μὲν τῆς σιωπῆς] διὰ τούτο σιωπῶ R<sup>b</sup>Sa, διὰ τὴν σιωπήν Mn | μὲν transp. after σιωπῆς BPrRf, after τὸ VRwYf<sup>2</sup> | αὐτοῦ om. MnR<sup>b</sup>Sa | ἐσήμηνεν VCRw, ἐσήμανεν others | 3 first δὲ om. Sa | ὄνειδισας R<sup>b</sup>, perhaps ἔδειςας Rf a.c. | αὐτῶ] αὐτὸν MnPrRfSa | εἰπῶν V | ὅτι ... φονεύς] μητρὸς φονέα Sa, μητρὸς Rf | ὅτι om. BR<sup>b</sup>Yf<sup>2</sup> | ὅδε] δὲ MBCMnR<sup>b</sup>, om. Rw | φονεύς ἔφω Yf<sup>2</sup>, om. ἐγὼ δ' οὐ |

PREVIOUS EDITIONS: Schw. I.106,4-7; Dind. II.56,6-9

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**Or. 85.06** (rec exeg) **ἄτὰ τούτου ... κακά:** <οὐ> λέγουσα τὴν μητροφ[ονίαν] ἀλλὰ σιωπῶ —O

COLLATION NOTES: Letters lost in binding. |

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**Or. 85.07** (mosch gloss) **ἄτὰ τούτου... κακά:** τὰς τούτου δυστυχίας —XXaXbY<sup>2</sup>YfΓ<sup>+</sup>GGrZcAa<sup>2</sup>

POSITION: s.l., except X

APP. CRIT.: τούτου om. GZc | at end add. τοῦ ὀρέστου Yf or Yf<sup>2</sup>

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**Or. 85.08** (rec exeg) **ἄτὰ δ' οὐκ:** τοῦ(δ') —Ab

LEMMA: τὰ δ' οὐκ in text Ab POSITION: s.l.

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**Or. 85.09** (thom exeg) **ἄτὰ οὐκ ὄνειδιζῶ:** λέγουσα τοῦτον νεκρόν —ZZaZbZlZmTGu

POSITION: s.l.

APP. CRIT.: διότι prep. Zl

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**Or. 85.10** (pllgn gloss) **ἄτὰ οὐκ ὄνειδιζῶ:** σιωπήσασα —Zu

POSITION: s.l.

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**Or. 85.11** (pllgn exeg) **ἄτὰ οὐκ ὄνειδιζῶ:** ὡς σὺ μητροφόντην εἰποῦσα —ZuGu

POSITION: s.l.

APP. CRIT.: σὺ om. Gu |

APP. CRIT. 2: εἶπουσα Zu |

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**Or. 85.12** (pllgn gloss) **ἄτὰ οὐκ ὄνειδιζῶ:** οὐ μέμφομαι —F<sup>2</sup>

POSITION: s.l.

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**Or. 85.13** (pllgn gloss) **ἄτὰ οὐκ ὄνειδιζῶ:** καὶ λέγω —CrOx

POSITION: s.l.

**Or. 85.14** (rec gloss) <κακά>: ἄ πάσχει —RS

POSITION: s.l.

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**Or. 85.15** (rec exeg) <κακά>: κακά τὰ ὑπεράπειρα τῶν συμφορῶν —Sa

POSITION: s.l.

COMMENT: ὑπεράπειρος, 'immense, beyond infinite', originated in theological contexts, but is used in other contexts by Theodorus Prodromus, *carmin. hist.* 32c.10 (imperial encomium) and in 13–14th cent. novels and historians.

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**Or. 86.01** (vet exeg) <σὺ δ' εἶ μακαρία>: ἵπλεονάζει τὸ ὑπαρκτικὸν ῥήμα, ἴν' ἢ σὺ δὲ {εἶ} μακαρία καὶ ὁ ἀνὴρ ὁ σὸς μακάριος. ᾠ(ῆ) εἰς τὸ πόσις τελεία στιγμή, τὰ δὲ ἐξῆς ἀπολύτως. —MBCRW

TRANSLATION: The verb of being is superfluous, so that the sense is: 'You, fortunate one, and your husband, fortunate'. Or, there is a full stop at 'posis' and the following phrase is to be taken separately.

LEMMA: MCRw REF. SYMBOL: M POSITION: sep. from prev. by three-dot punct. B, add. δὲ

APP. CRIT.: 1 σὺ] οὐ B | εἶ del. Schwartz | first ὁ om. B | 2 ἢ add. Mastr. (alternatively, regard as two sep. notes, with Schw.) | εἰς] εἰς δὲ C | πόσις οὖν B | τὰ δὲ ἐξῆς] τὸ δὲ ἤκετον ἐφ' ἡμᾶς B

APP. CRIT. 2: 1 ῥήμα M |

PREVIOUS EDITIONS: Schw. I.106,8–10; Dind. II.56,11–13

KEYWORDS: πλεονάζει

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**Or. 86.02** (pllgn exeg) <εἶ>: παρέλκον τὸ εἶ —G

POSITION: s.l.

KEYWORDS: παρέλκει/παρέλκον

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**Or. 86.03** (pllgn exeg) <σὺ δ' εἶ μακαρία>: εἰρωνικῶς τοῦτο φησί —Gu

POSITION: s.l.

KEYWORDS: εἰρωνεία/εἰρωνικῶς

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**Or. 86.04** (pllgn gloss) <εἶ>: ὑπάρχεις —CrOxZI

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 86.05** (rec exeg) <ῆ>: εἶ —V

LEMMA: ῆ in text V POSITION: s.l.

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**Or. 86.06** (rec gloss) <μακαρία>: εὐτυχῆς —CrRfOx

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

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**Or. 86.07** (plgn gloss) <μακαρία>: εὐδαίμων —Z1

POSITION: s.l.

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**Or. 86.08** (plgn gloss) <μακαρία>: ἀξία τιμῆς —B<sup>3a</sup>

POSITION: s.l.

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**Or. 86.09** (plgn gloss) <μακαρία>: ἐπαινετὴ —Zb<sup>2</sup>

POSITION: s.l.

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**Or. 86.10** (plgn artGloss) <μακαρία>: ἡ —F<sup>2</sup>

POSITION: s.l.

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**Or. 86.11** (rec gloss) <μακάριος>: ἐστὶν —Pr

POSITION: s.l.

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**Or. 86.12** (tri gloss) <θ'>: καὶ —T

POSITION: s.l.

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**Or. 86.13** (plgn artGloss) <μακάριος>: ὁ —F<sup>2</sup>

POSITION: s.l.

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**Or. 86.14** (thom exeg) πόσις: <sup>1</sup>τινὲς στίζοντες εἰς τὸ πόσις τὸ ἐξῆς κομματικὸν ἐκφέρουσι ἀπατηθέντες ἐκ τοῦ ὑπαρκτικοῦ ῥήματος τοῦ σὺ δ' εἶ μακαρία, κἀνταῦθα ἕτερον προσλαμβάνοντες. <sup>2</sup>φασὶ γὰρ οὕτω· σὺ δὲ εἶ, ὦ Ἑλένη, μακαρία καὶ ὁ σὸς πόσις μακάριος ἐστίν. <sup>3</sup>εἶτα λέγουσι τὸ ἦκετον ἐφ' ἡμᾶς ἀθλίως πεπραχότας' κομματικόν. <sup>4</sup>τὸ δὲ οὐκ ἔστι τοιοῦτον, ἀλλ' εἰποῦσα ἡ Ἥλέκτρα σὺ δὲ, ὦ Ἑλένη, μακαρία εἶ, ὧφειλεν εἰπεῖν καὶ ὁ σὸς πόσις μακάριος ἐστί· <sup>5</sup>νῦν δὲ οὐχ οὕτως, ἀλλὰ καινοπρεπῶς ἐξήνεγκε, πρὸς μὲν τὴν Ἑλένην ὑπαρκτικῶς χρῆσαμένη ῥήματι ἐνικῶς τῶ εἶ, πρὸς δὲ τὸν Μενέλαον ἀντὶ τοῦ ἔστι τὸ ἦκετον εἰποῦσα, συμπεριλανθάνουσα ἀμφοτέρους Ἑλένην τε καὶ Μενέλαον. —ZZaZbZlZmTGGu

TRANSLATION: Some punctuate at 'posis' and pronounce the following as a separate unit, misled by the verb of being in 'but you are blessed', supplying another verb of being here as well. For they paraphrase it thus: 'But you, Helen, are blessed, and your husband is blessed'. Then they pronounce as a separate unit the words 'you two have come to us in our wretchedness'. But the construction is not like that; rather, after Electra says 'but you, Helen are blessed', she should have said 'and your husband is blessed'. But as it is, she did not put it that way, but uttered it in a novel way, using with reference to Helen the verb of being in the singular form 'ei', but with reference to Menelaus saying, instead of 'is', 'you two have come', including (as subjects) both of them, Helen and Menelaus.

REF. SYMBOL: ZZaZbZlZm

APP. CRIT.: 1 τινὲς δὲ στ. Zb | δ' εἶ] δὲ Zb | κάνταῦθα ... μακαρία om. ZbZl | 2 μακαρία ὦ Ἑλένη transp. Za | 4 ἡ om. T | εἶ] εἶτ' Z, εἶτα Za | 5 καινοπρεπές Za | first Ἑλένην] ἡ(έκτρ)αν Za | χρῆσάμενος Za, χρῆσαμένη transp. after ῥήματι Gu | τὸ εἶ ZZbZm | μενέλαου] μέλλοντα Zb | συμπαραλαμβ. T | τε om. Zb |

APP. CRIT. 2: 1 κοματικὸν Zl | 3 κοματικὸν Zl | 4 οὐ δ' ὦ T | 5 first ἑλλένην Gu |

PREVIOUS EDITIONS: Dind. II.56,14–24

KEYWORDS: Thomas critical of another view

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**Or. 86.15** (tri exeg) εἰ δὲ σύ δ' ἡ μακαρία γράφεις, εὔρηται γὰρ καὶ οὕτω, οὐδεμίαν ἔχει ἀμφιβολίαν ὁ λόγος. —T

TRANSLATION: But if you write 'you, the blessed woman'—for it is also found transmitted thus—, the sentence contains no confusion.

POSITION: cont. from prev. T

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**Or. 86.16** (rec gloss) <πόσις>: ἐστίν —R

POSITION: s.l.

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**Or. 86.17** (rec gloss) <πόσις>: Μενέλ() —R

POSITION: marg.

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**Or. 86.18** (rec gloss) <πόσις>: ἀνῆρ —CrF<sup>2</sup>RwOxZl

POSITION: s.l.

APP. CRIT.: καὶ ὁ prep. CrOx

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**Or. 86.19** (rec gloss) <πόσις>: διὸ ἐστὲ μακάριοι. —Pr

POSITION: s.l.

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**Or. 87.01** (vet exeg) ἤκετον ἐφ' ἡμᾶς: <sup>1</sup>ἤλθετε πρὸς ἡμᾶς. <sup>2</sup>τῇ προσθήκῃ δὲ τοῦ ἐφ' ἡμᾶς τραχύτερον αὐτὸ ἐποίησεν. <sup>3</sup>ἀρπασόμενοι γὰρ ἤλθετε ἡμᾶς, φησίν. <sup>4</sup>ἔοικε δὲ τῷ Ἐπτὰ ἐπὶ Θήβας. —MBVCP<sup>r</sup>R<sup>b</sup>Rf

TRANSLATION: You have come to us. By the addition of the phrase 'to/against us' she made it (her utterance) harsher: 'for you have come to attack and seize us', she says. It is like the (use of the preposition 'epi' in) 'Seven against Thebes'.

LEMMA: MVCPrRf, lemma ἤκετον R<sup>b</sup> REF. SYMBOL: MVR<sup>b</sup>Rf POSITION: cont. from 86.01 B; after sch. 81.10 R<sup>b</sup>

APP. CRIT.: 1 ἀπολύτως prep. PrRf (from sch. 86.01) | ἤλθε V | 2 τῇ προσθήκῃ δὲ om. PrRf | τοῦ] τὸ Rf | τραχύτερον αὐτὸ washed out in Rw | αὐτόν VR<sup>b</sup>Rf, s.l. γρ. αὐτὸ V | 3 ἀρπασάμενος M, ἀρπασόμενος V, perhaps -ομένους Rw | ἤλθετε ἡμᾶς om. M, add. s.l. | ἡμᾶς ἤλθετε transp. VR<sup>b</sup> | εἰς ἡμᾶς Rf | φησίν om. VR<sup>b</sup> | 4 ἔοικε δὲ κτλ om. V | ἔοικε] εἶρηκε a.c. app. B, corr. in line and in marg. | τῷ B, τὸ others | θήβας B, θήβαις others

APP. CRIT. 2: 2 ταχύτερον Rf | 4 ἔοικε] ἔοικεν M |

PREVIOUS EDITIONS: ὡσπερ καὶ τὸν κύκλον ἄπειρόν φαμεν τῷ μὴ ἔχειν πέρατα, καὶ 'χιτῶνα ἄπειρόν' (20) φασὶ τὸν μὴ ἔχοντα διαίρεσιν, ἢ πόσιν ἀπείρω περιβαλοῦσ' ὑφάσματι. I.106,11–13; Dind. II.56,25–57,2

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**Or. 87.02** (rec gloss) <ἤκετον>: ἐπεὶ δηλονότι —Rw

POSITION: s.l.

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**Or. 87.03** (rec gloss) <ἤκετον>: λείπει ἐπεὶ —Sa

POSITION: s.l.

KEYWORDS: λείπει

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**Or. 87.04** (rec gloss) <ἤκετον>: οἴτινες —CrGuPrSOx

POSITION: s.l.

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**Or. 87.05** (rec gloss) <ἤκετον>: ἦλθε(τε) τὸ δικόν —Sa

POSITION: s.l.

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**Or. 87.06** (rec gloss) <ἤκετον>: ἦλθετε —AbF<sup>2</sup>PrRSZb<sup>2</sup>ZIGuYf<sup>2</sup>B<sup>3d</sup>

POSITION: s.l.

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**Or. 87.07** (pllgn gloss) <ἤκετον>: ἤκετε —Aa

POSITION: s.l.

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**Or. 87.08** (thom gloss) <ἀθλίως πεπραγότας>: δυστυχήσαντας —ZZaZbZIZmTGUM<sup>3</sup>

LEMMA: πεπραχότας in text ZZaZm, a.c. T POSITION: s.l.

APP. CRIT.: ἦγουν prep. ZZbZmT

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**Or. 87.09** (pllgn gloss) <ἀθλίως πεπραγότας>: τοὺς δυστυχοῦντας —Aa<sup>2</sup>G

POSITION: s.l.

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**Or. 87.10** (pllgn gloss) <ἀθλίως>: ἐλλεινῶς —F<sup>2</sup>

POSITION: s.l.

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**Or. 87.11** (rec exeg) <ἀθλίως>: πῶς —S

POSITION: s.l.

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**Or. 87.12** (rec gloss) <πεπραγότας>: πράττοντας —Sa

POSITION: s.l.

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**Or. 87.13** (pllgn gloss) <πεπραγότας>: καὶ τοὺς πράξαντας —CrOxYf<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ τοὺς om. Yf<sup>2</sup>

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**Or. 87.14** (rec artGloss) <πεπραγότας>: τοὺς —FS

POSITION: s.l.

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**Or. 87.15** (recTri metr) <πεπραγότας>: long mark over first alpha —OT

POSITION: s.l.

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**Or. 87.16** (tri metr) paragraphos —T

PREVIOUS EDITIONS: de Fav. 45

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**Or. 88.01** (vet exeg) πόσον χρόνον δέ: <sup>1</sup>πάντως δέδοικε μὴ ὀλίγον χρόνον  
δυστυχοῦσι, <sup>2</sup>διὸ οὐδὲ τὸν χρόνον εἶπεν ἢ Ἡλέκτρα. —MBVCPrR<sup>b</sup>Sa

TRANSLATION: Assuredly, she (Helen) is fearful that they have been unfortunate for (just?) a short time; therefore Electra did not even mention the time (in her reply).

LEMMA: MVCPr, πόσον χρόνον R<sup>b</sup> REF. SYMBOL: MVR<sup>b</sup> POSITION: intermarg. B; between sch. 93.03 and sch. 94.01 Pr

APP. CRIT.: 1 πάντως] om. BSa, πῶς Pr | δέδοικας M, δέδοικα R<sup>b</sup>Sa | 2 οὔτε MBCPr, οὐ Sa | ἢ ἔλενη R<sup>b</sup>

APP. CRIT. 2: 1 ὀλίγον M | δυστυχοῦσιν M |

PREVIOUS EDITIONS: Schw. I.106,14–15; Dind. II.57,4–5

COMMENT: The analysis fits with the tendency, evident in a number of scholia in this passage, of reading the characters' statements as full of hostile innuendo (cf. next sch.). The critic assumes that Helen would be content if the siblings' sufferings were of long duration, and suggests that in turn Electra replies without being specific about how many days in order to frustrate Helen's Schadenfreude.

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**Or. 88.02** (rec exeg) <πόσον χρόνον>: πανούργως ἔρωτᾷ ταῦτα ἢ Ἑλένη —AaPr

TRANSLATION: Helen asks this question with malicious intent.

POSITION: s.l.

APP. CRIT.: ἔλενη add. before πανούργως Aa | ταῦτα ἢ ἔλενη om. Pr |

KEYWORDS: πανούργως/πανούργως

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**Or. 88.04** (rec gram) <πόσον χρόνον>: ἀπὸ τοῦ χέεσθαι ρεῖα —V<sup>1</sup>

POSITION: s.l.

KEYWORDS: etymology

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**Or. 88.05** (mosch gloss) <πόσον>: ἐπὶ —XXaXbT<sup>+</sup>YYfGGrZc

POSITION: s.l.

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**Or. 88.06** (pllgn gloss) <χρόνον>: καιρόν —Zl

POSITION: s.l.

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**Or. 88.07** (rec gloss) <δεμνίους>: ἐν ταῖς κοίταις —CrSOx

POSITION: s.l.

APP. CRIT.: ὁ prep. CrOx

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**Or. 88.08** (pllgn gloss) <δεμνίους>: τῶ κοιτῶνι —F<sup>2</sup>

POSITION: s.l.

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**Or. 88.09** (pllgn gloss) <δεμνίους>: στρώμασι —Zl

POSITION: s.l.

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**Or. 88.10** (mosch gloss) <δεμνίους>: ἐν τοῖς —XXaXbT<sup>+</sup>YYfGGrZcB<sup>3d</sup>

POSITION: s.l.

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**Or. 88.11** (mosch gloss) <πέπτωχ'>: πεπτωκῶς κεῖται —XXaXbT<sup>+</sup>YYfGGrZcAa<sup>2</sup>B<sup>3d</sup>

POSITION: s.l., except X

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**Or. 88.12** (thom gloss) <πέπτωχ'>: κεῖται —ZZaZbZlZmTF<sup>2</sup>

POSITION: s.l.

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**Or. 88.13** (thom gloss) <ῥδε>: οὔτος —ZZaZbZlZmGuCrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 88.14** (pllgn gloss) <ῥδε>: ἤγουν ὁ Ὀρέστης —Aa

POSITION: s.l.

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**Or. 89.01** (vet exeg) ἔξ οὔπερ αἷμα: <sup>1</sup>οὐ πρὸς τὴν πεῦσιν ἀπεκρίνατο· <sup>2</sup>ἢ μὲν γὰρ ἤρητο ἀπὸ ποίου χρόνου νοσεῖ, <sup>3</sup>ἢ δὲ εἶπεν ἀφ' οὗ τὴν μητέρα ἀνεῖλε. <sup>4</sup>τοῦτο δὲ πάλιν ὁμοίως ἀδηλον τῇ Ἑλένη. —MBVCRfRw

TRANSLATION: She did not respond to the inquiry. For Helen asked since what point in time he has been sick, and she said since he killed his mother. And this is in turn likewise unclear to Helen.

LEMMA: MVCrRw, ἔξ οὔπερ αἷμα γενέθ(λιον) B REF. SYMBOL: MBVrF

APP. CRIT.: <sup>1</sup> οὐ om. Rw | τὴν om. MC | ἀπεκρίνατο B (rewritten by later hand), ἀπεκρίνετο

C | 2 ἢ μὲν ... ποίου washed out in R<sub>w</sub> | κατὰ ποῖον χρόνον V | 3 ἐξ οὗ BVCRΓ | 3–4  
μητέρα κτλ om. Rf (no more room on 116r, but no scholia ever entered on 116v) | 4 after ἀδηλ. add.  
ἐστι BVR<sub>w</sub> (-λόν ἐστι B, -λον ἔστι V, -λον ἐστι R<sub>w</sub>)

APP. CRIT. 2: 2 εἴρετο MRΓ (η s.l. Rf) | 3 εἶπε R<sub>w</sub> | ἀνείλεν MBV |

PREVIOUS EDITIONS: Schw. I.106,16–18; Dind. II.57,7–9

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**Or. 89.02** (rec rhet) **ἐξ οὐπερ αἶμα: διάλληλος δεῖξις ἀσαφῆς** —V<sup>3</sup>Pr

POSITION: over κατήνυσεν V<sup>3</sup>

APP. CRIT.: ἀσαφῆς om. V<sup>3</sup>

COMMENT: The term *διάλληλος δεῖξις* (circular reasoning) is used often by philosophers from Sextus Empiricus to Arethas and Psellus and beyond, and is also found occasionally in rhetorical treatises and twice in the scholia to Aeschines. For this and the next note, compare esp. the example used in the following (and in several other texts as well): Elias, in Prophyrt. Isagogen, CAG 18:1.9,10–14 *διάλληλος δέ ἐστι δεῖξις, ὅτε δύο τινῶν ἀμφιβαλλομένων πραγμάτων ἑκάτερον διὰ τοῦ λοιποῦ θελήσωμεν πιστώσασθαι, οἷον ἀγνοῶν ποῦ μένει Θεῶν καὶ ποῦ μένει Δίων, εἰ ἐρωτήσω 'ποῦ μένει Θεῶν' καὶ εἶπης 'ὅπου Δίων', εἰ ἐπανερωτήσω 'καὶ ποῦ μένει Δίων' καὶ εἶπης 'ὅπου Θεῶν'.*

KEYWORDS: *διάλληλος δεῖξις*

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**Or. 89.03** (p[ll]g rhet) **ἔξ οὐπερ αἶμα: διάλληλος ἢ λέξις ἐκ τοῦ ἀσαφῶς τὸ ἀσαφές.**  
—Gu

POSITION: s.l.

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**Or. 89.04** (rec gloss) **ἔξ οὐπερ: ἀφ' οὗ** —KPrRwYΓ<sup>2</sup>

POSITION: s.l.

APP. CRIT. 2: ἀφοῦ R<sub>w</sub>

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**Or. 89.05** (rec gloss) **ἔξ οὐπερ: ἀφοῦ ἀορίστως** —Sa

POSITION: s.l.

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**Or. 89.06** (rec Thom gloss) **ἔξ οὐπερ: ἀφ' οὗ καιροῦ** —CrRoxZZaZbZlZmGu, app. Ab

POSITION: s.l.

APP. CRIT.: καὶ prep. Cr

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**Or. 89.07** (mosch gloss) **αἶμα γενέθλιον: τὸν φόνον τὸν μητρῶον** —XXaXbYYfGGrZ-cAa<sup>2</sup>

LEMMA: αἶμα X POSITION: s.l., except X

APP. CRIT.: ἦγουν prep. X | τὸν μητρῶον φόνον G

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**Or. 89.08** (rec gloss) **ἄϊμα γενέθλιον: τὸν φόνον τὸν μητρικόν** —F<sup>2</sup>K

POSITION: s.l.



**Or. 89.09** (thom gloss) <αἷμα γενέθλιον>: ἤγουν τὸν μητρικὸν φόνον —ZZaZbZlZmT

POSITION: s.l.

APP. CRIT.: ἤγουν om. Za

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**Or. 89.10** (rec gloss) <αἷμα>: φόνον —Rw

POSITION: s.l.

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**Or. 89.11** (rec gloss) <γενέθλιον>: μητρὸς —O

POSITION: s.l.

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**Or. 89.12** (rec gloss) <γενέθλιον>: μητρικὸν —V<sup>3</sup>AbCrPrRwSSaGuOx

POSITION: s.l.

APP. CRIT.: καὶ τὸ prep. CrSOx

COLLATION NOTES: V<sup>3</sup> has a dot in front of this and another before 89.17 ἔχουσε, and a few dots appear elsewhere before glosses; their meaning is unclear. |

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**Or. 89.13** (rec artGloss) <γενέθλιον>: τὸ —S

POSITION: s.l.

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**Or. 89.14** (mosch exeg) γενέθλιον: <sup>1</sup>γενέθλια πληθυντικῶς ἢ ἐν γεννήσει τινὸς τελουμένη ἑορτὴ ὥσπερ γαμήλια ἢ ἐν γάμῳ καὶ ἐγκαινία ἢ ἐν ἐγκαινισμῶ. <sup>2</sup>κατὰ ταῦτα ἐλέγετο καὶ Κρόνια ἢ ἑορτὴ τοῦ Κρόνου καὶ Διάσια ἢ τοῦ Διὸς καὶ Τιτάνια ἢ τῶν Τιτάνων καὶ ἔτερα. <sup>3</sup>ἐνταῦθα δὲ γενέθλιον αἷμα λέγει ἀντὶ τοῦ μητρῶον ἀπὸ τῆς γεννήσεως μετὰ γων τὸν λόγον ἐπὶ τὴν αἰτίαν τῆς γεννήσεως ἤγουν τὴν μητέρα. —XXaXbT+YYfGGu

TRANSLATION: In the plural ‘genethlia’ means the festivity carried out at the birth of someone, just as ‘gamēlia’ refers to the celebration at a wedding or ‘engkainia’ to that at a consecration. In accordance with this pattern the feast of Cronus was called ‘Kronia’, that of Zeus ‘Diasia’, and that of the Titans ‘Titania’ and (similarly with) other examples. But here he calls the bloodshed ‘genethlion’ as equivalent to ‘maternal’, transferring the reference (of the word) from birth to the cause of the birth, that is, the mother.

LEMMA: γενέθλιον κατήνυσε G

APP. CRIT.: 2 κατὰ] καὶ a.c. Gu | λέγεται Gu | first ἢ om. G | 3 ἀντὶ τοῦ] τὸ G | καὶ add. before ἐπὶ T |

APP. CRIT. 2: 2 τιτάνεια G |

PREVIOUS EDITIONS: Dind. II.57,10–15

COMMENT: The examples of the Titania, Diasia, and Kronia may derive from the list in ps.-Theodosius (Theodorus Prodromus?), περὶ γραμματικῆς 69,16–17.

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**Or. 89.15** (rec gloss) <κατήνυσεν>: ἀνεῖλεν —OSa

POSITION: s.l.

**Or. 89.16** (rec gloss) <κατήνυσεν>: κατέχουσεν —PrRS

POSITION: s.l.

APP. CRIT.: ἦ prep. S | κατάχουσιν R, κατέλυσεν Pr

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**Or. 89.17** (pllgn gloss) <κατήνυσεν>: ἔχουσε —V<sup>3</sup>AaCrOx<sup>B</sup><sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

APP. CRIT. 2: -σεν Aa |

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**Or. 89.18** (rec gram) <κατήνυσεν>: τὸ κατήνυσε λέξις ῥητορική ἐστιν ἀντὶ τοῦ ἐπλήρωσε φόνον. —PrRSa

TRANSLATION: The verb 'katēnuse' is a literary word used in the sense 'he completed the murder'.

POSITION: marg. PrR, s.l. S

APP. CRIT.: ἐστι Sa, om. Pr | φόνου RSa

COMMENT: In the Etymologica and Eustathius (and once in sch. to Oppian), the words that are described as 'rhetorical' (usually with ῥητορική δὲ ἡ λέξις) are on the whole rare, recherché, or high-flown, that is, known from literary language. Compare the second sense given in Triantafyllides for ῥητορικός: ἐπιδεικτικός, στομφώδης, κατανώω, however, is not very rare (over 240 instances in TLG, from tragedy to the middle ages).

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**Or. 89.19** (rec gloss) <κατήνυσεν>: ἐπλήρωσε —AbPr

POSITION: s.l.

APP. CRIT.: καὶ prep. Pr

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**Or. 89.20** (rec gloss) <κατήνυσεν>: ἐτελείωσεν —K

POSITION: s.l.

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**Or. 89.21** (rec gloss) <κατήνυσεν>: κατειργάσατο —Aa<sup>2</sup>RwB<sup>3</sup>

POSITION: s.l.

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**Or. 89.22** (mosch gloss) <κατήνυσεν>: διεπράξατο —XaXbYYfGGrZc

POSITION: s.l.

APP. CRIT.: -ξετο Gr

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**Or. 89.23** (thom gloss) <κατήνυσεν>: ἐτέλεσεν —ZZbZlZmTGuOx<sup>2</sup>

POSITION: s.l.

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**Or. 89.24** (plgn gloss) <κατήνυσεν>: ἐξέπραξεν —F

POSITION: s.l.

**Or. 89.25** (thom gloss) <κατήνυσεν>: ἔπραξεν —ZZaZbZIZmGu

POSITION: s.l.

APP. CRIT. 2: -ξε Zb |

**Or. 90.01** (vet exeg) <ῶ μέλεος>: <sup>1</sup>καὶ οὗτος, ὅτι μητέρα ἀνεΐλε, μέλεος, <sup>2</sup>κάκεινη, ὅτι ὑπὸ παιδὸς ἀνηρέθη, μελέα. —MBVCMnPrR<sup>b</sup>SSaYf<sup>2</sup>

TRANSLATION: Both this man is wretched because he killed his mother, and she is wretched because she was killed by her son.

LEMMA: MVCΜn(μέλος)PrRSSa REF. SYMBOL: MVR<sup>b</sup>SaYf<sup>2</sup> POSITION: intermarg. B; Pr omitted first half in the sch. block, but added it vertically in margin, with ref. symbol

APP. CRIT.: 1 καὶ| ἔστιν δὲ καὶ R<sup>b</sup>, ἔστιν δὲ MnSSa | οὗτος| αὐτὸς VMnR<sup>b</sup>SSa | ὅτι| ἢ ὅτι R<sup>b</sup> | τὴν μητέρα CMnSa | μέλεος| om. V, μελέος M | 2 κάκεινη| καὶ αὐτὴ V | ὑπὸ τοῦ Yf<sup>2</sup> | παιδὸς αὐτῆς Pr | μελέα| μελέα τυγχάνει BYf<sup>2</sup>, μελέα τε ἡ ἑλένη V, μελέα τε ἑλένη τυγχάνει Sa, μελέα τῆ ἑλένη τυγχάνει MnR<sup>b</sup>; see next sch. |

APP. CRIT. 2: 1 οὗτος M | ἀνεΐλεν MMnR<sup>b</sup> | μελαία Mn

PREVIOUS EDITIONS: Schw. I.106,19–20; Dind. II.57,17–18

**Or. 90.02** (rec exeg) ἡ Ἑλένη τυγχάνει (συμπάσχων ἀμφοτέροις,) κάκεινω ὡς ἀναιροῦντι κάκεινη ὡς ἀναιρουμένη καὶ ἀναιρούση. —S

TRANSLATION: Helen happens (lacuna: e.g., to share the sense of suffering with both), both with him as one who kills and with her as one who is killed and kills.

POSITION: cont. from prev. S; compare app. of prev.

APP. CRIT.: τῆ ἑλαίνη S | punct. after τυγχάνει S

**Or. 90.03** (rec exeg) <ῶ μέλεος>: ὅτι τὴν μητέρα ἀνεΐλεν —O

POSITION: s.l.

**Or. 90.04** (thom exeg) <ῶ μέλεος>: ὡς φονεὺς μητρὸς —ZZaZbZIZmTGu

TRANSLATION: ('O wretched one') as (being) murderer of his mother.

POSITION: s.l.

**Or. 90.05** (rec gloss) <ῶ μέλεος>: ῶ ἄθλιος Ὀρέστα —R

POSITION: s.l.

**Or. 90.06** (plgn gloss) <ῶ>: φεῦ —Zl

LEMMA: ῶ in text Zl POSITION: s.l.

**Or. 90.07** (recMosch gloss) <μέλεος>: ἄθλιος —V<sup>3</sup>Aa<sup>2</sup>Ab<sup>2</sup>CrF<sup>2</sup>PrRSXaXbT<sup>+</sup>YYfGGrZcOx

POSITION: s.l.

APP. CRIT.: και prep. V<sup>3</sup>CrOx, ό prep. Aa<sup>2</sup>

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**Or. 90.08** (rec gloss) <μέλεος>: ό Ὀρέστης —AaCrSSaOx

POSITION: s.l.

APP. CRIT.: ἦγουν prep. Aa

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**Or. 90.09** (recMosch gloss) <τεκοῦσα θ'>: ἀθλία —RwXaXbT<sup>+</sup>YYfGGrZc

POSITION: s.l.

APP. CRIT.: ἦ prep. G

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**Or. 90.10** (recThom gloss) <τεκοῦσα>: μελέα —OaAFKPrZZaZb<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: μέλεος Zu

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**Or. 90.11** (pllgn gloss) <τεκοῦσα>: μήτηρ —F<sup>2</sup>

POSITION: s.l.

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**Or. 90.12** (rec gloss) <τεκοῦσα>: αὐτόν app. —R

POSITION: s.l. (above διώλετο)

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**Or. 90.13** (rec exeg) <ὡς διώλετο>: ὡς ὑπὸ υἱοῦ ἐφθάρη. —Pr

POSITION: s.l.

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**Or. 90.14** (pllgn exeg) <ὡς διώλετο>: παρ' αὐτοῦ ἢ γεννήσασα αὐτόν ἐφθάρη —Zl

POSITION: s.l.

---

**Or. 90.15** (mosch gloss) <ὡς>: ὅπως —XaXbYYfGrB<sup>3a</sup>

POSITION: s.l.

---

**Or. 90.16** (recTri gloss) <ὡς>: πῶς —KZb<sup>2</sup>T<sup>+</sup>GB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: K cont. from 90.19 (gloss ὅτι), add. ἦ

COMMENT: Note how Triclinius marks this as Moschopulean, although the main Moschopulean witnesses have ὅπως instead (90.15).

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**Or. 90.17** (thom gloss) <ὥς>: ἐπεὶ —ZZaZmTGuzcOx<sup>2</sup>

POSITION: s.l.

---

**Or. 90.18** (pllgn gloss) <ὥς>: διότι —V<sup>3</sup>

POSITION: s.l.

APP. CRIT.: διατι app. V<sup>3</sup> | the gloss is later deleted, app. by V<sup>3</sup>

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**Or. 90.19** (rec gloss) <ὥς>: ὅτι —V<sup>3</sup>AaAbFKRRwZuGuS

POSITION: s.l.; S cont. from 90.20, prep. ἦ

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**Or. 90.20** (rec gloss) <ὥς>: ἀφοῦ —S

POSITION: s.l.

---

**Or. 90.21** (rec gloss) <διώλετο>: ὑπὸ τοῦ παιδός —ORw

POSITION: s.l.

---

**Or. 90.22** (pllgn gloss) <διώλετο>: ὑπὸ τοῦ υἱοῦ αὐτῆς —F

POSITION: marg.

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**Or. 90.23** (pllgn gloss) <διώλετο>: ὑπ' αὐτοῦ —AaZuGu

POSITION: s.l.

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**Or. 90.24** (pllgn gloss) <διώλετο>: ἐφθάρη —CrOxYf<sup>2</sup>Zb<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 91.01** (rec paraphr) <οὕτως ἔχει τὰδ'>: ἀσθενῶς ἔχω διῆλον. —Sa

POSITION: s.l.

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**Or. 91.02** (pllgn gloss) <οὕτως>: ταυτοτρόπως —Zl

POSITION: s.l.

---

**Or. 91.03** (vet paraphr) <ἔχει τὰδ'>: οὕτως ἔχει ὁ Ὀρέστης ἀτυχίας ὡς μηδὲν ἰσχύειν ὑπὸ τῶν κακῶν. —MCLP

TRANSLATION: Orestes is in such a state of misfortune that he has no strength at all because of his troubles.

LEMMA: MC REF. SYMBOL: M

APP. CRIT.: μηδὲν Iρ, μὴ δὲ MC

PREVIOUS EDITIONS: Schw. I.106,21–22; Dind. II.57,22–23

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**Or. 91.04** (pllg̃n paraphr) ἀντὶ τοῦ οὐδὲν ἰσχύει ὑπὸ τῶν κακῶν Ὀρέστης ἀτυχῶν  
—V<sup>3</sup>

POSITION: s.l.

---

**Or. 91.05** (pllg̃n paraphr) οὕτως ἔχει ὁ Ὀρέστης ἀτυχίας ὡς μηδὲν ἰσχύειν ὑπὸ τῶν  
κακῶν. —Iρ

PREVIOUS EDITIONS: Dind. II.57,22–23

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**Or. 91.06** (mosch gloss) <ἔχει>: διάκειται —XXaXbT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.57,20

COLLATION NOTES: Ta omits cross. |

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**Or. 91.07** (pllg̃n gloss) <ἔχει>: ἔχουσι —Zb<sup>2</sup>

POSITION: s.l.

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**Or. 91.08** (thom gloss) <τάδ'>: ἃ λέγεις —ZZaZbZlZmTGGuOx<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.57,20

---

**Or. 91.09** (pllg̃n gloss) <τάδ'>: ταῦτα —F<sup>2</sup>

POSITION: s.l.

---

**Or. 91.10** (rec gloss) <ὡς>: ὅτι —Ab<sup>2</sup>

POSITION: s.l.

---

**Or. 91.11** (mosch gloss) <ἀπειρηκ'>: ἐξητόνησα —XXaXbYYfGrAa<sup>2</sup>

LEMMA: X POSITION: s.l., except X

APP. CRIT.: ἦγουν prep. X |

PREVIOUS EDITIONS: Dind. II.57,20–21

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**Or. 91.12** (tri gloss) <ἀπειρηκ'>: ἐξητόνησεν —T<sup>+</sup>Y

POSITION: s.l.

APP. CRIT.: changed from -ησα Y

PREVIOUS EDITIONS: de Fav. 45

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**Or. 91.13** (pllgn gloss) <ἀπείρηκ'>: ἐξητόνηκα —G

POSITION: s.l.

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**Or. 91.14** (thom gloss) <ἀπείρηκ'>: ἀπηγόρευσα —ZZaZlZmCrOxB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 91.15** (tri gloss) <ἀπείρηκ'>: ἀπηγόρευσεν —TZb

POSITION: s.l.

APP. CRIT. 2: -σε Zb |

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**Or. 91.16** (rec gloss) <ἀπείρηκ'>: ἀπείπον —PrRfZu

LEMMA: ἀπείρηκα in text Rf POSITION: s.l.

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**Or. 91.17** (rec gloss) <ἀπείρηκ'>: ἐγὼ ἀπέκαμον —AbS

POSITION: s.l.

---

**Or. 91.18** (pllgn gloss) <ἀπείρηκ'>: ἀπεμηχάνησα —Zu

POSITION: s.l.

COMMENT: The verb ἀπομηχανάσθαι is otherwise found in a typikon of the year 1162, where LBG renders it as 'sich ausdenken, zu gewinnen suchen'. Here the sense seems to be 'I have used up all my means, I have become helpless'. For unusual glosses in Zu see Prelim. Stud. 66.

KEYWORDS: rare word

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**Or. 91.19** (pllgn paraphr) <ἀπείρηκ'>: ἀπείρηκα ἀπηγόρευσα ἀπείπον ἦγουν οὐ δύναμαι βαστάζειν ταῦτα. —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.57,21–22

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**Or. 91.20** (pllgn gloss) <ἀπείρηκ'>: καὶ ἀδυνάτως ἔχει —F

POSITION: s.l.

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**Or. 91.21** (pllgn gloss) <ἀπείρηκ'>: ἀπείρηκεν —Y

POSITION: s.l.

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**Or. 91.22** (mosch gloss) <ἐν τοῖς κακοῖς>: ἐν ταῖς δυστυχίαις —XXaXbT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

POSITION: s.l., except X (combined with prev. gloss 91.11)

APP. CRIT.: ἐν ταῖς om. G

PREVIOUS EDITIONS: Dind. II.57,22

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**Or. 92.01** (rec gloss) <πρὸς θεῶν>: διὰ τοὺς θεοὺς —Pr

POSITION: s.l.

---

**Or. 92.02** (rec gloss) <πρὸς θεῶν>: καὶ διὰ θεῶν —Ab

POSITION: s.l.

---

**Or. 92.03** (rec gloss) <πρὸς>: παρὰ —S

POSITION: s.l.

---

**Or. 92.04** (thom gloss) <πρὸς>: ἔνεκα —ZZaZbZlZmGu

POSITION: s.l.

APP. CRIT.: τῶν add. Zl

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**Or. 92.05** (pllgn gloss) <θεῶν>: πρὸς —G

LEMMA: G has an erasure before θεῶν (and a gloss above that initial word has also been erased). POSITION: s.l.

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**Or. 92.06** (tri metr) <θεῶν>: συνίζησις —T

POSITION: s.l.

PREVIOUS EDITIONS: de Fav. 45

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**Or. 92.07** (rec gloss) <πείθοι' ἄν ... μοι>: ἀκούσεις ἔμοῦ —Pr

POSITION: s.l. (spaced so that ἔμοῦ is above μοι)

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**Or. 92.08** (pllgn exeg) <πείθοι' ἄν>: ὥς τὸ 'ἦ ῥά τι πείθοιο ὅττι κεν εἶπω' —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.58,2–3

COMMENT: This is a shortened version of Hom. II. 14.190 ἦ ῥά νύ μοι τι πείθοιο φίλον τέκος ὅττι κεν εἶπω.

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**Or. 92.09** (rec gloss) <πείθοι' ἄν>: πείθου —R

POSITION: s.l.

---

**Or. 92.10** (pllgn gloss) <πείθοι' ἄν>: πιθοῦ —F<sup>2</sup>

POSITION: s.l.

---

**Or. 92.11** (rec gloss) <πείθοι' ἄν>: πεισθείης —KSa

POSITION: s.l.

---



**Or. 92.12** (pllgn gloss) <πείθοι' ἄν>: καταπέισθητι —GZI

POSITION: s.l.

---

**Or. 92.13** (rec gloss) <πείθοι' ἄν>: πείσθητι —AbCrSOxYf<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrSOx

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**Or. 92.14** (pllgn gloss) <πείθοι' ἄν>: ἄκουσον —Yf<sup>2</sup>

POSITION: s.l.

---

**Or. 92.15** (rec gloss) <δητά>: δῆ —Ab

POSITION: s.l.

---

**Or. 92.16** (pllgn gloss) <δητά>: ἀληθῶς —F

POSITION: s.l.

---

**Or. 92.17** (pllgn gloss) <μοι>: τίτι —Cr

POSITION: s.l.

---

**Or. 92.18** (recMoschThom gloss) <τι>: κατὰ τι —AbFSaXXaXbT+YYfGGrZ<sup>2</sup>ZaAa<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τι om. Za

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**Or. 92.19** (rec artGloss) <παρθένε>: ὦ —SaZbZI

POSITION: s.l.

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**Or. 93.01** (vet exeg) ὡς ἄσυχολός γε συγγόνου προσεδρία: <sup>1</sup>οὔτως σοι πείσομαι ὡς ἄσυχολουμένη περι τήν προσεδριαν τοῦ ἀδελφοῦ, <sup>2</sup>ἀντί τοῦ εἰ μὲν τὸ κελευόμενον παρὰ σοῦ χωρίζει με τοῦ ἀδελφοῦ, οὐ πείσομαι ὡς ἄσυχολουμένη· <sup>3</sup>εἰ δὲ οὐ χωρίζει, πείσομαι. —MC, partial BPr

TRANSLATION: I will obey you so much as my being occupied with the tendance of my brother permits, meaning: if what you are asking for separates me from my brother, I will not obey, since I am occupied; but if it does not separate (me), I will obey.

LEMMA: MC REF. SYMBOL: M POSITION: in BP inserted between 1 and 2 of sch. 93.03

APP. CRIT.: <sup>1</sup> οὔτως ... ἀδελφοῦ om. BPr | <sup>2</sup> ἀντί τοῦ] τοῦτέστιν BPr, αὐτοῦ C | ὡς ἄσυχολ. om. BPr | <sup>3</sup> εἰ δὲ ... πείσομαι om. M | εἰ δὲ οὐ] οὐδὲ οὐ B |

**Or. 93.02** (rec exeg) ὡς ἄσυχολός γε: <sup>1</sup>οὐ σοι πείσομαι ὅτι ἀσυχολοῦμαι περὶ τὴν προσεδρίαν τοῦ ἀδελφοῦ· <sup>2</sup>εἰ μὲν τὸ κελευόμενον παρὰ σοῦ χωρίζει με τοῦ ἀδελφοῦ, οὐ πείσομαι· <sup>3</sup>εἰ δὲ οὐ χωρίζει, ποιήσω. —VMnR<sup>b</sup>S

TRANSLATION: I will not obey you because I am occupied with the tendance of my brother. If what you are asking for separates me from my brother, I will not obey; but if it does not separate me, I will do it.

REF. SYMBOL: V

APP. CRIT.: 2 περὶ σοῦ R<sup>b</sup>

APP. CRIT. 2: προσεδρείαν VS |

PREVIOUS EDITIONS: Schw. I.106,23–107,3; Dind. II.58,7–11

**Or. 93.03** (vet exeg) ἄλλως: <sup>1</sup>τοῦτ' σοι, φησὶ, πεισθείην, ὃ μὴ ἀπασχολήσει με τῆς προσεδρίας τοῦ ἀδελφοῦ. <sup>2</sup>ἢ παντελῶς ἀπαρνεῖται τὴν ὑπόβουρην, <sup>3</sup>τουτέστιν· οὐ πείθομαι σοι, ὅτι ἄσυχολός εἰμι τῇ προσεδρίᾳ τοῦ ἀδελφοῦ, ἴν' ἢ τὸ ὡς ἀντὶ τοῦ ὅτι. <sup>4</sup>ἔνιοι δὲ λέειν φασι τὸ μή, ἴν' ἢ εἰρωνεία· <sup>5</sup>πείθομαι σοι, ὅτι μὴ ἄσυχολός εἰμι τῇ τοῦ ἀδελφοῦ προσεδρίᾳ· <sup>6</sup>ἄσυχολός γάρ ἐστιν. <sup>7</sup>ἔνιοι ἐν ἐρωτήσῃ· <sup>8</sup>πῶς οὖν, φησὶ, πεισθῶ ἀσυχολουμένη τῇ νοσοκομίᾳ τοῦ ἀδελφοῦ; <sup>9</sup>ἢ ὡς σχολὴν (μὴ) ἄγουσα, ἀντὶ τοῦ μέγα ἐστὶ τὸ πρᾶγμα. <sup>10</sup>ἢ τάχα τὸ ὡς ἀντὶ τοῦ ὅτε, ἴν' ἢ ὅτε μὴ ἄσυχολός. <sup>11</sup>λείπει γὰρ τὸ μή. —MBCPrRw, partial V

TRANSLATION: I would obey you in this thing, whatever will not distract me from the tendance of my brother. Or she denies her help entirely, that is to say: I do not obey you because I am occupied with the tendance of my brother, so that the word 'hōs' may be taken as 'hoti' (because). But some say that there is an ellipsis of (the negative) 'mē', so that there is irony: I obey you because I am not occupied with the tendance of my brother; for she is occupied. Some interpret it as a question: How then, she says, am I to obey when I am occupied in tending my sick brother? Or because (I am) not at leisure, meaning the business is great. Or perhaps take the 'hōs' as 'hote' ('when'), so that the sense is: when I am not occupied; for (the negative) 'mē' is to be understood.

LEMMA: ἄλλως V, in marg. MC: ὡς ἄσυχολός γε BPr, ὡς ἄσυχολός Rw REF. SYMBOL: B

APP. CRIT.: 1–3 τοῦτ' σοι ... πείθομαι σοι transp. Rw to follow 5 προσεδρία, prep. ἢ | 1 φησὶ om. V, φασι Rw | πεισθείσα Pr | ὃ μὴ B | ἀσυχολήση MC | με om. M | τῆς προσεδρευούσης τῷ ἀδελφῷ Pr | 2–10 ἢ παντελῶς κτλ om. V, leaving short space before next lemma (V<sup>3</sup> add. εἰ δὲ ἀπασχολήσει με ἢ χωρίσει με οὐ πεισθῶ σοι) | 2 before ἢ add. partial sch. 93.01 BPr | ἢ] ἢ ὅτι BPr | 3 first ὅτι] ὡς Rw | 4 λέειν φασι] φησὶ λέειν Pr | λέειν C | 5 πείθομαι σοι ... προσεδρία om. Pr | τοῦ ἀδελφοῦ προσεδρία] προσεδρία τοῦ ἀδελφοῦ transp. M | 6 γὰρ ἦν BPr, γὰρ (ἐστὶ om.) Rw | 7 ἔνιοι ἐν ἐρωτήσῃ om. BPr | 8 οὖν] σοι BPrRw | πεισθῶ] πῶς Pr | νεκροκομία Pr | 9–11 ἀντὶ τοῦ κτλ] ἵνα ἢ ἐρωτηματικῶς B, ἴν' ἢ ἐρωτηματικῶν Pr | 8 ἀντὶ τοῦ] αὐτοῦ C | 10 τάχα] βάχ(Ο) C, βραχὺ MRW | τοῦ om. C | 11 λέειν γὰρ τὸ μή om., s.l. add. M |

APP. CRIT. 2: 1 ἀπασχολήση Pr | προσεδρίας BVCRw | 3 προσεδρία B, -εία CPr, [Rw illegible, damage] | 5 προσεδρία B, -εία C, perhaps Rw (damage) | 9 πρᾶγμα M |

PREVIOUS EDITIONS: Schw. I.107,4–12; Dind. II.58,11–20

**Or. 93.04** (rec exeg) εἰ ὃ κελεύεις οὐκ ἀπασχολήσει με τῆς προεδρίας τοῦ ἀδελφοῦ —O

APP. CRIT.: ἀπασχολήσει| διαχωρήσει s.l. O

**Or. 93.05** (rec exeg) μὴ ἄδειαν ἔχουσα τοῦ ἀδελφοῦ τῇ παρακαθίσει —Sa

POSITION: s.l.

**Or. 93.06** (mosch paraphr) λίαν εἰμὶ ἄσυχολος, ἤγουν σχολῆς ἐστερημένη, τουτέστι λίαν ἀσυχολοῦμαι ἦτοι περισπῶμαι ἐν τῇ προεδρείᾳ τοῦ ἀδελφοῦ. —XXaXbT+YYfG-GrZc

POSITION: s.l., except XGr

APP. CRIT.: εἰμὶ ... ἦτοι om. Zc | ἄσυχολος ἤγουν om. G | ἀδελφοῦ μου TZc

APP. CRIT. 2: προεδρεία Zc |

**Or. 93.07** (thom paraphr) οὐ πεισθήσομαι παρακαθημένη τῷ ἀδελφῷ, κάντεῦθεν οὐκ ἔχουσα ἄδειαν. —ZZaZbZlZmTGu

POSITION: s.l., except T

APP. CRIT. 2: τᾶδελφῷ ZGu

PREVIOUS EDITIONS: Dind. II.59,1–2

**Or. 93.08** (pllgn paraphr) ἄσυχολος): ἐμμέριμος εἰμὶ μὴ ἄδειαν ἔχουσα —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.59,2

COMMENT: ἐμμέριμος appears mostly in religious texts, but cf. Sch. Clem. Alex. protrept. et paedagogum (p. 328, 21–23) 181, 17 ἄλυσ] ἀσυχολία, μέριμνα; 181, 22 ἀλύσι| ἀλύσι ἀντί τοῦ <οὐκ> [added Mastr.] ἐνευκαίρεϊ, ἐμμέριμός ἐστιν, διὰ φροντίδος ἔχει, ἐνασχολεῖται; also Gregorius Pardus, Commentarium in Hermogenis librum περί μεθόδου δεινότητος (Rhet.Gr. VII.2.1287,4–5 Walz) ἀσυχολία δέ ἐστιν ἡ ἐμμέριμος φροντίς.

**Or. 93.09** (rec exeg) ἄσυχολος): λείπει ἐγὼ οὐ πείσομαι —AbPrR

REF. SYMBOL: R POSITION: s.l. AbPr, marg. R

APP. CRIT.: πείθομαι Ab

KEYWORDS: λείπει

**Or. 93.10** (rec gloss) ἄσυχολος): οὐ πείθομαι —AaCrSOx

POSITION: s.l.

APP. CRIT.: ἐγὼ prep. Aa

**Or. 93.11** (pllgn exeg) <ὤς ἄσχολος>: Ἀττικὸν —F

REF. SYMBOL: F POSITION: marg.

KEYWORDS: Ἀττικόν/Ἀττικῶς

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**Or. 93.12** (rec gloss) <ὤς ἄσχολος>: ἤγουν ἀσχολοῦμαι —S

POSITION: s.l.

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**Or. 93.13** (rec gloss) <ὤς ἄσχολος>: οὐκ ἔχω εὐκαιρίαν —K

POSITION: s.l.

---

**Or. 93.14** (rec gloss) <ὤς>: πεισθεῖην —O

POSITION: s.l.

---

**Or. 93.15** (rec gloss) <ὤς>: ὅτι —V<sup>3</sup>RSGu

POSITION: s.l.

---

**Or. 93.16** (tri gloss) <ὤς>: οὐ, ὅτι —TZc

POSITION: s.l.

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**Or. 93.17** (pllgn gloss) <ὤς>: λίαν —Aa<sup>2</sup>Gu

POSITION: s.l.

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**Or. 93.18** (pllgn gloss) <ὤς>: ναὶ ὥσάν —B<sup>3a</sup>

POSITION: s.l.

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**Or. 93.19** (pllgn gloss) <ὤς>: ἀλλὰ —F

POSITION: s.l.

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**Or. 93.20** (rec gloss) <ἄσχολος>: ἀχώριστος —R

POSITION: s.l.

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**Or. 93.21** (rec gloss) <ἄσχολος>: ἀπαραίτητος —Pr

REF. SYMBOL: Pr POSITION: marg.

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**Or. 93.22** (rec gloss) <ἄσχολος>: μὴ ἔχουσα σχολήν —Rf

POSITION: s.l.

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**Or. 93.23** (pllgn gloss) <ἄσχολός>: καὶ μὴ ἄδειαν ἔχουσα —V<sup>3</sup>

POSITION: s.l.

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**Or. 93.24** (pllgn gloss) <ἄσχολός>: καὶ μὴ ἄδειαν σχοῦσα —Zu

POSITION: s.l.

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**Or. 93.25** (pllgn gloss) <ἄσχολός>: ἄδειαν οὐκ ἔχω —F

POSITION: s.l.

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**Or. 93.26** (pllgn exec) <ἄσχολός>: ἰσχυρὴ λέγεται ἡ ἄδεια καὶ ἡ ἀργία. ἰᾶσχος δὲ τάχα ἢ οὐκ ἔχουσα σχολήν καὶ ἄδειαν ἀλλὰ ἔχουσα ἔργον τι. —Y<sup>2</sup>Yf<sup>2</sup>

TRANSLATION: ‘Scholē’ is a term used for freedom to act and for lack of activity. (The corresponding adjective) ‘ascholos’ perhaps means the one who does not have ‘scholē’ and freedom to act but has some task of work.

POSITION: s.l.

APP. CRIT.: ἄσχος Masr., ἀσχολία Y<sup>2</sup>Yf<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.59,4–5

COLLATION NOTES: Yf with cross. |

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**Or. 93.27** (pllgn gloss) <ἄσχολός>: (οὐκ) ἄκοπος —Aa

POSITION: s.l.

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**Or. 93.28** (pllgn gloss) <ἄσχολός>: εἰμί ἄσχος —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 93.29** (pllgn gloss) <ἄσχολός>: καὶ ἐπιμελῆς εἰμί —CrOx

POSITION: s.l.

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**Or. 93.30** (pllgn exec) <συγγόνου προεδρία>: ἦγον τοῦ Ὀρέστου· αὐτοῦ που γὰρ ἦν καθημένη ἐγγύς καὶ προσβλέ(πουσα) τὸν Ὀρέστην. —Gu

APP. CRIT.: suppl. Dind.

PREVIOUS EDITIONS: Dind. II.58,7 app.

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**Or. 93.31** (pllgn gloss) <συγγόνου>: ἀδελφοῦ —F<sup>2</sup>GuB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: τοῦ prep. F<sup>2</sup>

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**Or. 93.32** (pllgn gloss) <προεδρία>: ἐπιμονή —B<sup>3a</sup>

POSITION: s.l.

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**Or. 93.33** (plgn gloss) <προσεδρεία>: μονή —Aa

POSITION: s.l.

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**Or. 93.34** (rec gloss) <προσεδρεία>: ἡ ἐπίζησις, ἡ προκάθισις —Pr

POSITION: s.l.

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**Or. 93.35** (rec gloss) <προσεδρεία>: ἔστιν —Pr

POSITION: s.l. (above συγγόνου)

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**Or. 93.36** (rec gloss) <προσεδρεία>: οἶον ἔστιν —S

POSITION: s.l.

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**Or. 93.37** (rec gloss) <προσεδρεία>: ἔστιν ἐμοὶ —R

POSITION: s.l.

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**Or. 93.38** (rec gloss) <προσεδρεία>: ἐμή —Pr

POSITION: s.l.

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**Or. 93.39** (rec gloss) <προσεδρεία>: ἐμοὶ —AaS

POSITION: s.l.

COMMENT: Cf. 93.37 (that is, this need not be simply an itacistic error for ἐμή).

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**Or. 93.40** (rec artGloss) <προσεδρεία>: ἡ —S

POSITION: s.l.

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**Or. 93.41** (plgn gloss) <προσεδρία>: ἐν τῇ —Zu

POSITION: s.l.

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**Or. 93.42** (plgn artGloss) <προσεδρεία>: τῇ app. —F<sup>2</sup>

POSITION: s.l.

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**Or. 93.43** (thom metr) <προσεδρία>: τὸ προσεδρία Ἴωνικὸν διὰ τὸ μέτρον· τὸ γὰρ δρει δίφθογγον γράφεται. —ZmGu

POSITION: s.l.

APP. CRIT.: τὸ προσεδρία om. Zm | δρι Gu

PREVIOUS EDITIONS: Dind. II.59,2–3

COMMENT: Cf. Tzetzēs, Exeg. in II. 1.262 ἴδον· τὸ ἰῶτα Ἴωνικὸν καὶ Ἀττικὸν ἐκ τοῦ ἰδῶ. οἱ γὰρ Ἴωνες τὸ ἰῶτα ἐν πολλοῖς προκρίνουσι τῆς διφθόγγου, τὴν προμήθειαν προμηθειᾶν γράφοντες καὶ τὴν ὠφέλειαν ὠφελίαν καὶ τὴν ἀναιδείαν ἀναιδίαν καὶ τὰ ὅμοια. καὶ ἐξιδίον καὶ λεξιδίον καὶ πάντα τὰ ὅμοια διὰ τοῦ ἰῶτα γράφουσιν ἀπὸ τοῦ ἕξις, ἕξις καὶ (λέξις) λέξις καὶ τῶν ὁμοίων.

KEYWORDS: Ἴωνικόν

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**Or. 93.44** (pllgn metr) <προσεδρία> ἰωνικῶς διὰ τὸ μέτρον —Y<sup>2</sup>

POSITION: s.l.

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**Or. 93.45** (pllgn gram) <προσεδρία> προεδρία ἢ προτίμησις καὶ ἢ πρωτοκαθεδρία, ἦ προσεδρεία δὲ ἢ ἐπίμονος καὶ διηνεκῆς ἀσχολία, δίφθογγον —Gu

POSITION: marg.

PREVIOUS EDITIONS: Dind. II.58,6–7

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**Or. 93.46** (tri metr) <προσεδρία> long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 45

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**Or. 94.01** (vet exeg) βούλει τάφον μοι πρὸς κασιγνήτης μολεῖν: <sup>1</sup>ἀπλούστερον αὐτῇ διαλέγεται, ὅτι μέλλει δεῖσθαι αὐτῆς, <sup>2</sup>ἐν ταύτῳ δὲ καὶ παραφυλάττεται {καὶ} μητρὸς εἰπεῖν, ἵνα μὴ δόξη ὄνειδιζειν αὐτῇ. <sup>3</sup>[Menander, Dysc. 492–493] ‘δεῖ γὰρ εἶναι κολακικὸν τὸν δεόμενόν του’. <sup>4</sup>διὰ τοῦτο οὖν συγγονίας ἀτωτ —MBVCPt

TRANSLATION: She speaks with her in a more straightforward manner, because she is about to make a request of her, and at the same time she is also careful not to say {also} ‘of (your) mother’, so that she may not seem to reproach her. ‘For one making a request of someone has to behave like a flatterer’. (?)For this reason she used a noun of kinship (sister).(?)

LEMMA: M, βούλει τάφον μοι VC, βούλει τάφον BPr REF. SYMBOL: MBV POSITION: follows 88.01 Pr

APP. CRIT.: 1 αὐτῇ διαλέγεται| μὲν αὐτ() λέγεται V | 2 ἐν ταύτῃ δὲ MC, ἐν ταύτῃ δὲ V | first καὶ V, om. others | second καὶ del. Mastr. | παραφυλάττεσθαι V, περιφυλάττεται Pr | after εἰπεῖν add. σῆς B | αὐτῇ| αὐτήν M | 3 κολακευτικὸν Pr | δεόμενόν του Men., δεόμενον τινὸς V, δεόμενον· οὐ MC, δεόμενον BPr | 4 διὰ ... ἀτωτ MC(ἄγω C), om. BPr |

PREVIOUS EDITIONS: Schw. I.107,13–16; Dind. II.59,8–10.

COMMENT: The corrupt words at the end may have originated from something like διὰ τοῦτο ὀνόματι συγγενικῶ ἐχρήσατο (Schw., modeled on sch. 95.03). |

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**Or. 94.02** (pllgn exeg) <βούλει τάφον μοι> ἀπλουστέρως διαλέγεται τῇ Ἡλέκτρα. —G

POSITION: s.l.

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**Or. 94.03** (mosch paraphr) βούλει: πρὸς τὸν τάφον τῆς ἀδελφῆς ἐμοῦ ἀπελθεῖν —XXaXbT+YYfGrZc

LEMMA: X POSITION: s.l.; except X

APP. CRIT.: ἐμοῦ ἀπελθεῖν| ἐλθεῖν Zc

PREVIOUS EDITIONS: Dind. II.59,7–8

**Or. 94.04** (rec gloss) <βούλει> θέλεις —AbCrF<sup>2</sup>ZuGuOx

POSITION: s.l.

APP. CRIT.: και prep. CrsOx | ἐθέλεις Zu

PREVIOUS EDITIONS: Dind. II.59,7

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**Or. 94.05** (rec artGloss) <τάφον> τὸν —F<sup>2</sup>S

POSITION: s.l.

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**Or. 94.06** (rec gloss) <μοι> ἔμοῦ —Ab<sup>2</sup>SZu

POSITION: s.l.

APP. CRIT.: και prep. S

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**Or. 94.07** (recThom gloss) <κασιγνήτης> ἀδελφῆς —V<sup>1</sup>AbCrOxZZa

POSITION: s.l.

APP. CRIT.: και τῆς prep. CrOx |

COLLATION NOTES: Raised thick dot preposed by V<sup>1</sup>. |

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**Or. 94.08** (pllgn gloss) <κασιγνήτης> τῆς αὐταδέλφης —F<sup>2</sup>

POSITION: s.l.

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**Or. 94.09** (rec artGloss) <κασιγνήτης> τῆς —S

POSITION: s.l.

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**Or. 94.10** (rec gloss) <μολεῖν> ἀπελθεῖν —AbRG

POSITION: s.l.

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**Or. 94.11** (rec gloss) <μολεῖν> ἀπιέναι —AaF<sup>2</sup>S

POSITION: s.l.

---

**Or. 94.12** (pllgn gloss) <μολεῖν> πορευθῆναι —G

POSITION: s.l.

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**Or. 94.13** (pllgn gloss) <μολεῖν> παραγενέσθαι —CrZb<sup>2</sup>

POSITION: s.l.

APP. CRIT.: και prep. Cr

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**Or. 95.01** (vet exeg) **μητρός κελεύεις τῆς ἐμῆς**: νῦν μητέρα αὐτὴν ἐκάλεσε δεικνύουσα ὅτι οὐδὲ τὴν πρώτην λοιδορίαν προσήκατο. —**MBVCP<sup>a</sup>Pr<sup>b</sup>R<sup>b</sup>S**

TRANSLATION: Now she (Electra) called her (Clytemnestra) mother, showing that she did not even accept the first reproach (in 71 and 74).

LEMMA: MBC, μητρός κελεύεις VR<sup>b</sup> REF. SYMBOL: MBVR<sup>b</sup> POSITION: in block Pr<sup>a</sup>, s.l. Pr<sup>b</sup>

APP. CRIT.: μητρός VR<sup>b</sup> | αὐτὴν om. S | δεικνύουσαν C, δεικνύσα (sic) B, om. Pr<sup>a</sup>S | πρώην MBC |

APP. CRIT. 2: ἐκάλεσεν MPr<sup>b</sup> | δεικνύουσα M |

PREVIOUS EDITIONS: Schw. I.107,17–18; Dind. II.59,11–12

**Or. 95.02** (vet exeg) **ἄμητρός κελεύεις τῆς ἐμῆς**: ἢ ὅτι διὰ τοῦ ὀνόματος τῆς ἐχθρᾶς μητρός παραιτεῖται τὴν αἴτησιν —**MBCPr**

TRANSLATION: Or because she is using the mention of her hated mother to decline the request.

POSITION: cont. from prev.

APP. CRIT.: ἢ ὅτι] ὅτι C, ἢ τάχα BPr | τοῦ ὀνόματος] τοῦτο C, τὸ ὄ M | τῆς ἐχθρᾶς τῆς μητρός M

PREVIOUS EDITIONS: Schw. I.107,19; Dind. II.59,12–13

**Or. 95.03** (vet exeg) **ἄλλως**: ἡ μὲν κολακεύουσα συγγενικῶ ὀνόματι ἐχρήσατο, <sup>2</sup>ἡ δὲ παραιτουμένη τὴν κολακειάν εἶπε ‘μητρός’. —**MBCPrV<sup>3</sup>**

TRANSLATION: Helen, trying to wheedle a favor, used a term of kinship (sister), but Electra, rejecting the wheedling appeal, said ‘of (my) mother’.

LEMMA: ἀλλ’ MBCPr POSITION: above 94 V<sup>3</sup>

APP. CRIT.: 1 συγγενικοῖς ὀνομασιν Pr | συγγενικῶς B | 2 τὴν om. MC | μητρός τῆς ἐμῆς BPr; only μρ| V<sup>3</sup> (damage) |

APP. CRIT. 2: 2 εἶπεν M |

PREVIOUS EDITIONS: Schw. I.107,20–21; Dind. II.59,14–15

COMMENT: For the analysis cf. Sch. bT Hom. Il. 10.192 ... εὐ δὲ καὶ τὸ φίλα τέκνα: τῶ γάρ συγγενικῶ ὀνόματι τὴν ἀπὸ τοῦ ὕπνου νενίκηκεν ἠδονὴν (about Nestor addressing the Greek night watchmen).

**Or. 95.04** (pllgn artGloss) **ἄμητρός**: τῆς —**F<sup>2</sup>**

POSITION: s.l.

**Or. 95.05** (rec exeg) **ἄκελεύεις**: μολεῖν πρὸς τὸν τάφον —**RRwS**

POSITION: s.l.

APP. CRIT.: μολεῖν om. Rw

**Or. 95.06** (pllgn exeg) **ἄκελεύεις**: λέγεις ἀπελθεῖν πρὸς τὸν τάφον δηλονότι —**Zb<sup>2</sup>**

POSITION: s.l.

**Or. 95.07** (pllgn exeg) <κελεύεις>: ἔλθεῖν ἐμέ εἰς τὸν τάφον —CrOxYf<sup>2</sup>

POSITION: s.l.

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**Or. 95.08** (pllgn gloss) <κελεύεις>: ἀπελθεῖν δηλονότι —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 95.09** (rec gloss) <κελεύεις>: μολεῖν —AbSa

POSITION: s.l.

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**Or. 95.10** (pllgn gloss) <κελεύεις>: ὀρίζεις —Zl

POSITION: s.l.

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**Or. 95.11** (pllgn gloss) <κελεύεις>: λέγεις —F<sup>2</sup>

POSITION: s.l.

---

**Or. 95.12** (rec gloss) <ἐμῆς>: μητρὸς —Ab<sup>2</sup>

POSITION: s.l.

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**Or. 95.13** (rec gloss) <τίνος χάριν>: μολεῖν ἀποκεῖθεν —Rw

POSITION: s.l.

COMMENT: ἀποκεῖθεν/ἀπόκειθεν/ἀπὸ κείθεν is very rare, middle/late Byzantine. The adverb expressing place from which is odd here.

KEYWORDS: rare word

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**Or. 95.14** (pllgn gloss) <τίνος>: πράγματος —F<sup>2</sup>

POSITION: s.l.

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**Or. 95.15** (pllgn gloss) <χάριν>: ἔνεκεν —Zb<sup>1</sup>Zl

POSITION: s.l.

---

**Or. 96.01** (rec gloss) <κόμης>: διὰ τῆς —Pr

POSITION: s.l.

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**Or. 96.02** (pllgn gloss) <κόμης>: τῆς ἐμῆς —G

POSITION: s.l.

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**Or. 96.03** (pllgn gloss) <κόμης>: καὶ κεφαλῆς —Aa

POSITION: s.l.

---

**Or. 96.04** (pllgn gloss) <κόμης>: τριχῶς —CrOxZl

POSITION: s.l.

APP. CRIT.: καὶ τῆς prep. CrOx

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**Or. 96.05** (pllgn gloss) <κόμης>: κόμας —V<sup>3</sup>

POSITION: s.l.

---

**Or. 96.06** (pllgn artGloss) <κόμης>: τῆς —F<sup>2</sup>

POSITION: s.l.

---

**Or. 96.07** (pllgn gloss) <ἀπαρχὰς καὶ χοὰς>: τὸ αὐτὸ —Aa

POSITION: s.l.

---

**Or. 96.08** (rec exeg) <ἀπαρχὰς>: ποσὰς στέλλω θυσίας, ὅπως ἀπέλθης. —Pr

POSITION: s.l.

APP. CRIT. 2: πόσας Pr |

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**Or. 96.09** (pllgn gloss) <ἀπαρχὰς>: θυσίας —V<sup>3</sup>Yf<sup>2</sup>

POSITION: s.l.

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**Or. 96.10** (rec gloss) <ἀπαρχὰς>: ἄκρας —AbPrRSSa

POSITION: s.l.

APP. CRIT.: τῆς prep. S | ἄκρα Sa

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**Or. 96.11** (pllgn exeg) <ἀπαρχὰς>: τὰς ἄκρας τὰς τῶν τριχῶν —G

POSITION: s.l.

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**Or. 96.12** (thom gloss) <ἀπαρχὰς>: δῶρα —ZZaZlZmTGu

POSITION: s.l.

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**Or. 96.13** (pllgn gloss) <ἀπαρχὰς>: †κάλλιον† —B<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: app. corr. from -ειον; corruption of καλλιστεῖον? |

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**Or. 96.14** (pllgn gloss) <ἀπαρχὰς>: τὰ πρῶτα —Zb<sup>1</sup>

POSITION: s.l.

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**Or. 96.15** (plgn exeg) <ἀπαρχάς>: τάξις ἦν, ὅτε τις γυνὴ ἐλθοῦσα εὔροισεν συγγενῆ τινα ἴδιον τεθνηκότα, ἀποκόψαι τὰ ἄκρα τῆς κόμης καὶ πέμψαι ὡς θυσίας ἐς τὸ σῆμα τοῦ νεκροῦ. ταύτας οὖν ὁ Εὐριπίδης ἀπαρχάς ὀνομάζει. —Lp

APP. CRIT.: 2: τίς Lp | συγγενῆν (or -ῆν) Lp

PREVIOUS EDITIONS: Dind. II.59,22–24

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**Or. 96.16** (plgn artGloss) <ἀπαρχάς>: τὰς —F<sup>2</sup>

POSITION: s.l.

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**Or. 96.17** (plgn exeg) <ἀπαρχάς>: ἀπαρχάς κυρίως ἐλέγετο τὰ πρῶτα τῶν καρπῶν προσφερόμενα τοῖς θεοῖς. —ZmGuOx<sup>2</sup>

POSITION: s.l. Gu, marg. Ox<sup>2</sup>

COLLATION NOTES: Gu with cross. |

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**Or. 96.18** (vet exeg) <χοάς>: χοαὶ αἱ χεόμεναι τοῖς νεκροῖς σπονδαί. —MOCV<sup>3</sup>

TRANSLATION: ‘Choai’ (‘poured offerings’) are the libation poured for the dead.

REF. SYMBOL: M POSITION: intermarg. C, s.l. V<sup>3</sup>

APP. CRIT.: χοαὶ om. OV<sup>3</sup>

PREVIOUS EDITIONS: Schw. I.108,1; Dind. II.59,21

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**Or. 96.19** (rec gloss) <χοάς>: τὰς χεόμενας τοῖς νεκροῖς —S

POSITION: s.l.

---

**Or. 96.20** (rec gloss) <χοάς>: σπονδάς —PrG

POSITION: s.l.

---

**Or. 96.21** (rec gloss) <χοάς>: θυσίαν —R

POSITION: s.l.

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**Or. 96.22** (recThom gloss) <χοάς>: θυσίας —AbCrF<sup>2</sup>SOxZZaZb<sup>1</sup>Zl

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 96.23** (rec gloss) <φέρουσ>: κρατοῦσ' ἐκείνη —Pr

POSITION: s.l.

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**Or. 96.24** (plgn gloss) <φέρουσι>: κομίζουσα —F<sup>2</sup>ZI

POSITION: s.l.

**Or. 96.25** (rec Tri etaGloss) <ἐμάς>: ἐμήσ —KRfTa, perhaps before erasure T

LEMMA: ἐμάς in text KTa POSITION: s.l.

COLLATION NOTES: T has χοῶς ... ἐμάς, but both accents appear to have been written in erasure, implying that χοῶς ... ἐμάς had been written by T?. There is no sign of ἦ over ἐμάς, but the erasure is perhaps large enough to allow speculation that it was once present s.l. This is one of the cases where a suspicion arises that Ta was looking at a lost Triclinian copy other than T. |

**Or. 96.26** (rec exeg) <ἐμάς>: ἡ γενική καλεῖται καὶ κτητική· ἔδει οὖν εἰπεῖν ἐμήσ κόμης —K

POSITION: in lower marg., 2 lines below verse 96

**Or. 97.01** (vet exeg) σοὶ δ' οὐχὶ θεμιτόν: <sup>1</sup>οὐκ ἐν καιρῷ παρρησιάζεται ἡ Ἥλέκτρα, καὶ ταῦτα πρὸ ὀλίγου φάσκουσα ἐλπίδα ἔχειν εἰς τὸν Μενέλαον. <sup>2</sup>ἐὰν μὲν ἐν ἐρωτήσῃ ἢ ὁ λόγος, μετριώτερός ἐστιν· <sup>3</sup>ἐὰν δὲ ἐτέρως, ἀντικρυσ ἐναγῆ καὶ μὴ ἀξίαν οὔσαν προσπελάζειν τῷ τάφῳ ἀποδεικνύει τὴν Ἑλένην διὰ τὰ πεπραγμένα αὐτῆ {τοῖς φίλοις}. —MBCPr

TRANSLATION: Electra speaks freely at an inopportune moment, and this despite saying a little earlier that she places hope in Menelaus. If the sentence is interrogative, then it is more measured; but if the other way (as a statement), she is openly declaring that Helen is polluted and not worthy to approach the tomb because of the deeds she has done {to her kin}.

LEMMA: all REF. SYMBOL: MB

APP. CRIT.: 1 οὐκ om. Pr | καὶ ταῦτα (from V, see next), καὶ τὰ MC, καίτοι BPr | ἔχειν om. MC | 2 ἐὰν μὲν| εἰ μὲν οὖν BPr | ὁ λόγος ἢ transp. BPr | -τερον MC | τὴν ἐλ. ἀποδεικ. transp. BPr | διὰ τῶν πεπραγμένων BPr | αὐτ τῷ φίλω Pr | τοῖς φίλοις del. Schwartz; perhaps a misplaced variant for τῷ τάφῳ

APP. CRIT. 2: μετριότ- M |

PREVIOUS EDITIONS: Schw. I.108.2–6; Dind. II.59,26–60,5

**Or. 97.02** (rec exeg) σοὶ δ' οὐχὶ θεμιτόν: <sup>1</sup>οὐκ ἐν καιρῷ παρρησιάζεται ἡ Ἥλέκτρα, καὶ ταῦτα πρὸ ὀλίγου φάσκουσα ἐλπίδα ἔχειν Μενέλαον. <sup>2</sup>καὶ ἐὰν μὲν ἐν ἐρωτήσῃ ἢ ὁ λόγος, μετριώτερός ἐστιν· <sup>3</sup>ἐὰν δὲ ἐτέρως ἀντικρυσ ἐναγῆ γὰρ καὶ μεμιασμένη οὔσαν καὶ μὴ ἀξίαν εἶναι πελάζειν τῷ τάφῳ διὰ τὰ πεπραγμένα αὐτῆ {τοῖς φίλοις}. —V

TRANSLATION: Electra speaks freely at an inopportune moment, and this despite saying a little earlier that she has Menelaus as a (source of) hope. And if the sentence is interrogative, then it is more measured; but if the other way (as a statement), (it is) unreservedly (expressed), for (it speaks of Helen as?) being unholy and polluted and not worthy to approach the tomb because of the deeds she has done {to her kin}.

LEMMA: V(σοὶ δ') REF. SYMBOL: V

APP. CRIT.: τοῖς φίλοις del. Schwartz

**Or. 97.03** (rec exeg) ἴει μὲν κατ' ἐρώτησιν ἣν ὁ νοῦς, λέγεται οὕτω· ὁὐκ ἔστι δίκαιόν σοι ἵνα πορευθῆσαι εἰς τὸν τάφον τὸν προσφιλεῖς; εἰ δὲ (μὴ) κατ' ἐρώτησιν ἣ, λοιδορεῖ αὐτήν ὅτι οὐδὲν ἐν δίκαιον ἵνα ὑπάγῃς σε εἰς τὸν τάφον διὰ τὸ εἶναι σε μεμιασμένην καὶ μὴ ἀξίαν πελάζειν τῷ τάφῳ διὰ τὰ πεπραγμένα. —Rw

TRANSLATION: If the sense is interrogative, it is meant as follows: Is it not just for you that you go to the tomb dear to you? But if it is not interrogative, she reviles her, saying that it is in no way just for you to take yourself off to the tomb because you are polluted and not worthy to approach the tomb because of your deeds.

APP. CRIT.: 2 προσφαλή Rw | 3 μὴ add. Mastr.

COMMENT: 2 δίκαιον σοι Rw

**Or. 97.04** (vet exeg) ἢ ἄλλως: πῶς; πικρῶς θέλει αὐτήν ὁμολογήσαι δι' ὃ φυλάσσεται προσελθεῖν τῷ τάφῳ. —MCPt

TRANSLATION: How (is it not proper)? With hostility she (Electra) wants her (Helen) to admit for what reason she (Helen) is wary of approaching the tomb.

LEMMA: Pr POSITION: cont. from prev. with only high stop before ἢ ἄλλως MC

APP. CRIT.: punct. after πῶς add. Schw. | θέλει| εἰς Pr | ὁμολογ(εῖν ποιήσαι suppl. Schw.

APP. CRIT. 2: διὸ CPt, δι ὃ M |

PREVIOUS EDITIONS: Schw. I.108,7–8; Dind. II.60,5–6

**Or. 97.05** (rec exeg) <σοι>: ὡς ἐναγεῖ καὶ πολλῶν κακῶν αἰτία τοῖς Ἑλλησι —Sa

POSITION: s.l.

**Or. 97.06** (rec gloss) <σὺ>: σοὶ —Rf

LEMMA: σὺ in text Rf POSITION: s.l.

**Or. 97.07** (rec gloss) <θεμιτόν>: δίκαιον —V<sup>1</sup>AaAbCrPrSYfZb<sup>1</sup>ZcZl<sup>1</sup>Ox

POSITION: s.l.

APP. CRIT.: τὸ prep. V | καὶ prep. CrOx

COLLATION NOTES: A raised thick dot preposed in V. |

**Or. 97.08** (mosch gloss) <θεμιτόν>: ἐξὸν —XXaXbΓ<sup>+</sup>YYfGr

POSITION: s.l.

COLLATION NOTES: Cross omitted by Ta. |

**Or. 97.09** (rec gloss) <θεμιτόν>: πρέπον —F<sup>2</sup>K

POSITION: s.l.

APP. CRIT.: οὐ prep. F<sup>2</sup>

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**Or. 97.10** (pllgn gloss) <θεμιτόν>: καλόν —Zu

POSITION: s.l.

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**Or. 97.11** (pllgn gloss) <θεμιτόν>: βουλητόν —B<sup>3a</sup>

POSITION: s.l.

---

**Or. 97.12** (thom gloss) <θεμιτόν>: ὑπάρχει —ZZaZbZlZmCrOx

POSITION: s.l.

---

**Or. 97.13** (tri gloss) <θεμιτόν>: ἐστίν —T

POSITION: s.l.

---

**Or. 97.14** (rec gloss) <φίλων>: τῶν συγγενῶν —GK

POSITION: s.l.

APP. CRIT.: τῶν om. G

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**Or. 97.15** (rec gloss) <φίλον>: καὶ τὸν προσφιλεῖ —S

POSITION: s.l.

APP. CRIT.: τὸν] τῆ S

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**Or. 97.16** (mosch gloss) <φίλον>: φιλούμενον —XXaXbT<sup>+</sup>YYfGrZc

POSITION: s.l.

---

**Or. 97.17** (rec artGloss) <φίλον>: τὸν —F<sup>2</sup>S

POSITION: s.l.

---

**Or. 97.18** (thom gloss) <στείχειν>: πορευθῆναι —ZZa

POSITION: s.l.

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**Or. 97.19** (thom gloss) <στείχειν>: πορεύεσθαι —ZbZlTGUCrF<sup>2</sup>GYF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 97.20** (rec gloss) <στείχειν>: ὥστε —Pr

POSITION: s.l.

---

**Or. 97.21** (p1lgn gloss) <τάφον>: πρὸς τὸν —G

POSITION: s.l.

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**Or. 97.22** (rec gram) <τάφον>: ἀπὸ τοῦ θάπτω τάφος —Pr

POSITION: marg.

KEYWORDS: etymology

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**Or. 98.01** (rec exeg) ἐφοβεῖτο γὰρ μὴ λιθολευθῆ. —Sa

POSITION: under the line (last of page) Sa

COMMENT: The form implies a verb λιθολεύω, which seems to be attested in the form λελιθολειμένον in Et. Gen. λ 81 = Et. Magn. 561, 52 Gaisford, and Didymus Caecus, comm. in Zach. 3.216 (λιθολεγόμενος correctly diagnosed as an error for λιθολευόμενος in LBG s.v. λιθολεύω). The attested aor. pass. from simplex λεύω is ἐλεύσθη; so one could consider emending to λιθολευ(σ)θῆ or λιθολευ(σ)τηθῆ (from the common Byzantine verb λιθολευστέω), but more likely Sa gives us an ad hoc formation, not to be regularized.

KEYWORDS: rare word

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**Or. 98.02** (rec exeg) <δείξαι γὰρ>: ἦγουν οὐκ ἔστι μοι δίκαιον ὅτι. —R

POSITION: s.l.

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**Or. 98.03** (rec gloss) <δείξαι γὰρ>: οὐκ ἔστι δίκαιον. —Ab<sup>2</sup>

POSITION: s.l.

---

**Or. 98.04** (mosch gloss) <δείξαι γὰρ>: οὐ θεμιτὸν —XXaXbT+YYfGrZc

POSITION: s.l.

---

**Or. 98.05** (thom gloss) <δείξαι γὰρ>: ναὶ οὐχὶ θεμιτὸν —ZZaZb<sup>1</sup>T

POSITION: s.l.

APP. CRIT.: ναὶ om. Za | οὐχὶ θεμιτὸν om. T (but has Mosch. 98.05 sep. after this)

COLLATION NOTES: Only ναὶ separately T, placed before Mosch. version with οὐ. |

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**Or. 98.06** (p1lgn gloss) <δείξαι>: φανερώσαι —F<sup>2</sup>

POSITION: s.l.

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**Or. 98.07** (p1lgn exeg) <γὰρ>: ἀλλά· τὸ γὰρ ἀντὶ τοῦ ἀλλά. —Yf<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.60,8

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**Or. 98.08** (rec exeg) <γὰρ>: τὸ γὰρ περισσὸν —Rf

POSITION: s.l.



**Or. 98.09** (pllgn artGloss) <Ἀργείοις> τοῖς —F<sup>2</sup>

POSITION: s.l.

**Or. 98.10** (pllgn gloss) <σῶμ'> ἦγουν ἐμαυτήν —V<sup>3</sup>

POSITION: s.l.

**Or. 98.11** (pllgn gloss) <σῶμ'> τὸ ἐμόν —Zb<sup>1</sup>Zl

POSITION: s.l.

**Or. 98.12** (pllgn artGloss) <σῶμ'> τὸ —F<sup>2</sup>

POSITION: s.l.

**Or. 98.13** (rec exeg) <αἰσχύνομαι> πανούργως τὸν φόβον αἰδῶ ἐκάλεσε.  
—VCAaPrR<sup>b</sup>SGuYl<sup>2</sup>

TRANSLATION: With unscrupulous cunning she called her fear shame.

REF. SYMBOL: R<sup>b</sup> to line 98 POSITION: s.l. (at 98) except R, above whole line AaPrS, above αἰσχύνομαι VCGuYlAPP. CRIT.: ἔδειξε γὰρ prep. R<sup>b</sup> (corruption of δείξει γὰρ as lemma) | ἐκαλ. αἰδῶ transp. Aa | αἰδῶ] αἰσχύνην Gu |APP. CRIT. 2: αἰδῶ PrR<sup>b</sup>SYl<sup>2</sup> | ἐκάλεσεν AaGuYl<sup>2</sup> |

PREVIOUS EDITIONS: Schw. I.108,14 (assigned to 101); Dind. II.60.9–10

KEYWORDS: πανούργος/πανούργως

**Or. 98.14** (rec exeg) καὶ μετριώτερον διαλέγεται πείσειν οἰομένη —VAaPrR<sup>b</sup>S

TRANSLATION: And she (Helen) converses in more moderate terms, believing she will (thus) persuade (Electra).

POSITION: cont. from prev., s.l. except R<sup>b</sup>APP. CRIT.: καὶ om., or lost to damage V | μετρωτέρων (sic) Pr | διαλέγεται V, διαλέγει oth-ers | πείσειν οἰομ. om. AaPrS | οἰομένη R<sup>b</sup>

COMMENT: If the fuller version is original, then the commentator is apparently disagreeing with the analysis that detects the cunning of πανουργία in Helen here (cf. 99.01, which probably argues against seeing any moderation). It is possible, however, that the shorter version is original and that the note is displaced from 97 (cf. 97.01), the phrase πείσειν οἰομένη having been added in order to accommodate its new position at 98. | If Pr intended the word μετρωγότερον ('in a way more likely to shift/persuade her'), he was using a rare Byzantine adjective. |

KEYWORDS: πανούργος/πανούργως | rare word

**Or. 98.15** (rec exeg) <αἰσχύνομαι> πανούργως, φοβοῦμαι —O

TRANSLATION: With unscrupulous cunning, (in place of) I am afraid.

POSITION: s.l.

KEYWORDS: πανούργος/πανούργως

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**Or. 98.16** (pllgn exeg) **ἄισχύνομαι**: πανούργον τὸ σχῆμα τῆς Ἑλένης· ἀντὶ τοῦ εἰπεῖν φοβοῦμαι λέγει αἰσχύνομαι —G

TRANSLATION: The schema used by Helen is that of unscrupulous cunning: instead of saying 'I am afraid' she says 'I am ashamed'.

POSITION: s.l.

KEYWORDS: πανούργος/πανούργως

---

**Or. 98.17** (rec gloss) **ἄισχύνομαι**: φοβοῦμαι —Pr

POSITION: below the line (space above full)

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**Or. 98.18** (pllgn gloss) **ἄισχύνομαι**: ἐντρέπομαι —CrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

---

**Or. 99.01** (vet exeg) **ὀψέ γε φρονεῖς εὖ**: οὐδαμοῦ ἀνώμαλον τὸ τῆς Ἡλέκτρας ἦθος —MVCYI<sup>2</sup>

TRANSLATION: Nowhere is the character(ization) of Electra inconsistent.

LEMMA: V, 100 ὀρθῶς ἔλεξας C REF. SYMBOL: V; to 100 C POSITION: marg. M(beside 100)C, s.l. YI<sup>2</sup>

APP. CRIT.: οὐδαμῶς YI<sup>2</sup> | τὸ transp. after Ἡλέκτρας YI<sup>2</sup> |

PREVIOUS EDITIONS: Schw. I.108,9–10; Dind. II.60,14

COMMENT: The claim here is that Electra is always speaking freely and being critical of Helen, and is apparently an argument against an alternative view that she is more moderate (cf. 98.14). |

COLLATION NOTES: Schwartz misread M as having οὐδαμῶς. |

KEYWORDS: character, analysis of

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**Or. 99.02** (vet exeg) **ὀψέ γε φρονεῖς εὖ**: <sup>1</sup>τοῦτο φησὶ θλιβομένη. <sup>2</sup>εἰ μὴ γὰρ σύ, φησὶν, ἀπῆλθες, ταῦτα οὐκ ἂν ἐγίνοντο· σὺ τούτων ἀρχηγός. <sup>3</sup>δάκνουσα δὲ τοῦτό φησιν. —MCP<sup>r</sup>

TRANSLATION: She says this because she is distressed. For if you had not gone off, she says, these things would not be happening; you are the first cause of these events. And she says this in a stinging manner.

LEMMA: C, p.c M (a.c. perhaps ὀψέ εὖ γε φρονεῖς), ὀψέ γε φρονεῖς Pr POSITION: marg. M; after sch. 90.01 Pr (among disordered notes on 14v)

APP. CRIT.: 1–2 φησὶ ... γὰρ σύ om. M | 3 δάκνουσα Schw. (vol. II, Addenda), δακρύουσα all | τοῦτο| ταῦτα Pr |

PREVIOUS EDITIONS: Schw. I.108,11–12; Dind. II.60,15–16

COMMENT: Knowing only the defective version of M (τοῦτο, φησὶν, ἀπῆλθες), Dindorf proposed to read εἰ μὴ τότε, φησὶν, ἀπῆλθες, which was adopted by Schwartz, who missed the version in C (and did not use Pr). The full version shows the emendation to be superfluous.

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**Or. 99.03** (mosch gloss) <ὄψε>: ὄψε τοῦ χρόνου —XXaXbT+YYfGGrZc

POSITION: s.l., except X

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**Or. 99.04** (rec Thom gloss) <ὄψε>: μόλις —PrRfSZZaZbZlZmTGUCrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrSOx

---

**Or. 99.05** (pllgn gloss) <ὄψε>: βραδέως —FG

POSITION: s.l.

APP. CRIT.: καὶ prep. F

---

**Or. 99.06** (pllgn gloss) <εὖ φρονεῖς>: νοεῖς καλῶς —Zl

POSITION: s.l.

---

**Or. 99.07** (rec gloss) <εὖ>: καὶ καλῶς —CrF<sup>2</sup>SOx

POSITION: s.l.

APP. CRIT.: καὶ om. F<sup>2</sup>

---

**Or. 99.08** (rec exeg) <τότε λιποῦσ'>: λείπει οὐχὶ ἐφρόνεις εὖ ὅτε ὑπῆρχες. —Pr

POSITION: s.l.

APP. CRIT.: ὑπῆρχες] cf. next, ὑπῆρξες Pr

KEYWORDS: λείπει

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**Or. 99.09** (pllgn exeg) <τότε λιποῦσ'>: μὴ φρονοῦσα τότε καλῶς ὅτε ὑπῆρχες τοὺς οἴκους λιποῦσα. —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.60,12–13

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**Or. 99.10** (thom exeg) <τότε λιποῦσ'>: ὅτε ἠκολούθησας τῷ Πάριδι —ZZaZb-ZlZmTGUC

TRANSLATION: ('Back then' means) 'when you accompanied Paris'.

POSITION: s.l.

APP. CRIT.: τῷ om. T

PREVIOUS EDITIONS: Dind. II.60,13–14

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**Or. 99.11** (pllgn exeg) <τότε λιποῦσ'>: ὅτε, ἀφ' οὗ ἔλιπες τοὺς δόμους —Zu

POSITION: s.l.

---

**Or. 99.12** (pllgn gloss) <τότε>: οὐκ ἐνόεις δηλονότι —Zl

POSITION: s.l.

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**Or. 99.13** (rec gloss) <τότε>: οὐκ ἐφρόνεις εὔ —CrRfOx

POSITION: s.l. (Rf over end of line)

APP. CRIT.: ἔσωφρόνεις a.c. Rf | εὔ om. CrOx

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**Or. 99.14** (pllgn gloss) <λιποῦς>: καταλιποῦσα —F<sup>2</sup>

POSITION: s.l.

---

**Or. 99.15** (pllgn gloss) <λιποῦς>: καταλείψασα —Zl

POSITION: s.l.

---

**Or. 99.16** (rec gloss) <αἰσχροῦς>: ἀναισχύντως —R

POSITION: s.l.

---

**Or. 99.17** (pllgn gloss) <αἰσχροῦς>: ἀτίμως —F<sup>2</sup>GZl

POSITION: s.l.

---

**Or. 99.18** (pllgn gloss) <δόμους>: τοὺς οἴκους —F<sup>2</sup>

POSITION: s.l.

---

**Or. 100.01** (rec paraphr) ἀληθῶς εἶπας, οὐ μέντοι προσφιλῶς ἐμοί. —MVCR<sup>b</sup>S

TRANSLATION: You have spoken accurately, but not in a way friendly to me.

LEMMA: σὺ δ' εὔ ἔλεξας V(as in text V) REF. SYMBOL: VR<sup>b</sup> POSITION: s.l. MS, intermarg. C

APP. CRIT.: ἀληθῶς εἶπας om. S | ἀληθῆ V, ὀρθῶς R<sup>b</sup> | μέντοι οὐ transp. C | προσφιλῶς Arsenius (cf. 100.15), προσφιλή all (προσφιλή R<sup>b</sup>) (cf. 100.09)

PREVIOUS EDITIONS: Schw. I.108,13; Dind. II.60,17

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**Or. 100.02** (pllgn exeg) διὰ τὴν αἶνεσιν ὁ λόγος τῆ Ἑλένη <...> —B<sup>3c</sup>

POSITION: marg.

APP. CRIT.: ἔνεσιν B<sup>3c</sup>

COMMENT: Apparently a remnant of, or incomplete copying of, a note to the effect 'because of the praise the remark (of Electra) was pleasing/friendly to Helen, but because of the reproach it was not'. |

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**Or. 100.03** (pllgn gloss) <ὀρθῶς ἔλεξας>: καὶ καλῶς εἶπας —CrOx

POSITION: s.l.

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**Or. 100.04** (rec gloss) <ὀρθῶς>: ἀληθῶς —OAbF<sup>2</sup>SGu

POSITION: s.l.

---

**Or. 100.05** (pllgn gloss) <ὀρθῶς>: κατ' ἀλήθειαν —Yf<sup>2</sup>

POSITION: s.l.

---

**Or. 100.06** (pllgn gloss) <ὀρθῶς>: καλῶς —Zl

POSITION: s.l.

---

**Or. 100.07** (thom gloss) <ἔλεξας>: τοῦτο —ZZaZbZlZmTGu

POSITION: s.l.

---

**Or. 100.08** (pllgn gloss) <ἔλεξας>: εἶπας —F<sup>2</sup>

POSITION: s.l.

---

**Or. 100.09** (rec paraphr) <οὐ φίλωσ δέ μοι λέγεις>: οὐ μέντοι προσφιλή ἐμοί —Ab

POSITION: s.l.

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**Or. 100.10** (mosch paraphr) <οὐ φίλωσ δέ μοι λέγεις>: οὐ προσφιλεῖς δέ ἐμοί λόγους λέγεις. —XXaXbT<sup>+</sup>YYfGGr

POSITION: s.l. except X

APP. CRIT.: ἦ prep. G | δέ μοι G

---

**Or. 100.11** (pllgn exeg) <οὐ φίλωσ δέ μοι λέγεις>: διότι αἰσχύνεις ἐμέ —Zl

POSITION: s.l.

---

**Or. 100.12** (pllgn exeg) <οὐ φίλωσ>: ὅτι ὀνειδίξεις μοι· {οὐ} καλῶσ δέ κατὰ ἀλήθειαν —G

POSITION: s.l. over start of line, preceding 100.10

APP. CRIT.: οὐ del. Mastr. (or read οὐ κακῶσ)

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**Or. 100.13** (thom exeg) <οὐ φίλωσ>: διὰ τὸν ὀνειδισμόν —ZmGu

TRANSLATION: ('Not in a friendly way' is said) because of the reproach.

POSITION: s.l.

---

**Or. 100.14** (pllgn gloss) <οὐ φίλωσ>: οὐ ποθεινῶσ —F<sup>2</sup>

POSITION: s.l.

---

**Or. 100.15** (rec gloss) <φίλως> προσφιλῶς —OZc

POSITION: s.l.

---

**Or. 100.16** (thom gloss) <φίλως> ἀγαπητῶς —ZZaZbZlZmTGu

POSITION: s.l.

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### 3. Scholia on Orestes 101–200

**Or. 101.01** (mosch paraphr) **αἰδῶς δὲ δὴ τίς**: ἵαντι τοῦ τίνα δὲ αἰδῶ ἔχεις εἰς τοὺς Μυκηναίους; ἵτουτέστι τίς ἐστὶν ἢ αἰδῶς ἦν αἰδῆ τοὺς Μυκηναίους;  
—XXaXbT+YYfGGrZc

LEMMA: G(om. δὴ, as in text) POSITION: s.l. XaXbYGrZc

APP. CRIT.: 1 ἵαντι τοῦ om. Zc | δὲ om. TZc | αἰδῶς a.c. Yf | 2 τουτέστι κτλ om. Zc | δὲ add. before ἐστιν T

APP. CRIT. 2: 2 τουτέστιν Y |

PREVIOUS EDITIONS: Dind. II.60,20–21

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**Or. 101.02** (pllgn paraphr) **αἰδῶς δὲ δὴ τίς**: τίς ἐστὶν ἦν εἰς Ἑλληνας αἰδῆ; —G  
POSITION: s.l.

---

**Or. 101.03** (pllgn gloss) **αἰδῶς**: ἐντροπή —CrOxYf<sup>2</sup>Zl  
POSITION: s.l.  
APP. CRIT.: καὶ prep. CrOx  
PREVIOUS EDITIONS: Dind. II.60,21

---

**Or. 101.04** (pllgn gloss) **αἰδῶς**: φόβος —FZl  
POSITION: s.l.

---

**Or. 101.05** (pllgn gloss) **αἰδῶς**: τοῦ ἐλθεῖν σε —CrOx  
POSITION: s.l.

---

**Or. 101.06** (rec gram) **αἰδῶς**: αἰσχύνη καὶ αἰδῶς διαφέρει· αἰσχύνη μὲν ἢ διὰ τίνα αἰτίαν γινομένη, αἰδῶς δὲ ἢ εὐλογος αἰσχύνη. —V<sup>1</sup>Pr

TRANSLATION: ‘Aischunē’ and ‘aidōs’ differ in sense: ‘aischunē’ is what arises because of some cause of blame, but ‘aidōs’ is a kind of ‘aischunē’ that is well-justified.

POSITION: follows sch. 103.14 V<sup>1</sup>Pr, add. V<sup>1</sup> at end of sch. block

COMMENT: There are numerous texts containing a few often-repeated differentiations between the two words, but the verbal formulation in this note is not paralleled. It does, however, echo a common view that ‘aischunē’ is shame for something bad one has done, while ‘aidōs’ is an anticipatory feeling that justifiably prevents one from committing an untoward action.

KEYWORDS: διαφέρει | vocabulary, definitions and distinctions

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**Or. 101.07** (pllgn artGloss) **αἰδῶς**: ἦ —G  
POSITION: s.l.

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**Or. 101.08** (pllgn gloss) <τῖς>: ποία —F<sup>2</sup>

POSITION: s.l.

---

**Or. 101.09** (pllgn paraphr) <ἐς Μυκηναίους ἔχει>: μέσον τῶν Μυκηναίων φανῆναι —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.60,23

---

**Or. 101.10** (pllgn paraphr) <ἐς Μυκηναίους ἔχει>: φανῆναι εἰς Ἑλληνας —Zu

POSITION: s.l.

---

**Or. 101.11** (rec gloss) <ῖους ἔχει>: ἀπελθεῖν —V<sup>3</sup>Ab<sup>2</sup>R

POSITION: s.l.

---

**Or. 101.12** (rec gloss) <εἰς Μυκηναίους ἔχει>: ἐλθεῖν —PrSGu

POSITION: s.l. (above αἰδῶς δὲ τίς S)

APP. CRIT.: ὥστε prep. S |

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**Or. 101.13** (pllgn gloss) <εἰς Μυκηναίους ἔχει>: εἰς τὸ μὴ μολεῖν —Aa<sup>3</sup>

POSITION: s.l.

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**Or. 101.14** (rec gloss) <Μυκηναίους>: τοὺς Ἀργεῖους —V<sup>1</sup>KSYf<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἦτοι εἰς prep. V<sup>1</sup>, εἰς prep. Yf<sup>2</sup> | τοὺς om. K |

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**Or. 101.15** (thom exeg) <Μυκηναίους>: Ἀργεῖους· ἐν γὰρ τῷ Ἄργει αἱ Μυκηναίαι.  
—ZZaZbZlZmTGu

TRANSLATION: ('Myceneans' means) Argives. For Mycenae is in Argos.

POSITION: s.l.

APP. CRIT.: τοὺς prep. Za | after ἄργει add. εἰσὶ καὶ Zl | αἱ om. Zb

PREVIOUS EDITIONS: Dind. II.60,22

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**Or. 101.16** (pllgn gloss) <Μυκηναίους>: Ἑλληνας —FB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. F

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**Or. 101.17** (rec gloss) <ἔχει>: κρατεῖ —Ab<sup>2</sup>CrRSOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx



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**Or. 101.18** (pllgn gloss) <ἔχει>: κατέχει —F<sup>2</sup>

POSITION: s.l.

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**Or. 102.01** (vet exeg) <δέδοικα>: μόλις ἐλεγχομένη τὸ ἀληθές εἶπεν. —MOVYF<sup>2</sup>

TRANSLATION: She (Helen) with difficulty spoke the truth when cross-examined.

POSITION: s.l., except marg. M

APP. CRIT.: μόλις om. O | τὴν ἀλήθειαν O | λέγει Yf<sup>2</sup>

PREVIOUS EDITIONS: Schw. I.108,15; Dind. II.60,25

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**Or. 102.02** (pllgn gloss) <δέδοικα>: φοβοῦμαι —CrOxZI

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 102.03** (pllgn gloss) <δέδοικα>: δειλιῶ —F<sup>2</sup>

POSITION: s.l.

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**Or. 102.04** (rec artGloss) <πατέρας>: τοὺς —AbF<sup>2</sup>S

POSITION: s.l.

---

**Or. 102.05** (pllgn paraphr) <τῶν ὑπ' Ἰλίου νεκρῶν>: τῶν φονευθέντων ἐν τῇ Τροίᾳ —Yf<sup>2</sup>

POSITION: s.l.

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**Or. 102.06** (rec gloss) <τῶν ὑπ' Ἰλίου νεκρῶν>: τῶν θνηξάντων —R

POSITION: s.l.

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**Or. 102.07** (rec exeg) <τῶν ὑπ' Ἰλίου νεκρῶν>: λείπει τῶν θανόντων —Pr

POSITION: s.l.

KEYWORDS: λείπει

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**Or. 102.08** (pllgn gloss) <τῶν ὑπ' Ἰλίου νεκρῶν>: θανόντων —Zb<sup>2</sup>Zu

POSITION: s.l.

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**Or. 102.09** (pllgn gloss) <τῶν ὑπ' Ἰλίου νεκρῶν>: ἀποθανόντων —G

POSITION: s.l.

---

**Or. 102.10** (mosch gloss) <τῶν ὑπ' ἰλίφ νεκρῶν>: πεσόντων —XXaXbT<sup>+</sup>YYfGrZc

POSITION: s.l.

APP. CRIT.: τῶν prep. YZc

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**Or. 102.11** (pllgn gloss) <τῶν ὑπ' ἰλίφ νεκρῶν>: φονευθέντων —ZI

POSITION: s.l.

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**Or. 102.12** (pllgn paraphr) <τῶν ὑπ' ἰλίφ>: τῶν παίδων τῶν πεσόντων —G

POSITION: s.l.

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**Or. 102.13** (pllgn gloss) <τῶν ὑπ' ἰλίφ νεκρῶν>: τῶν φθαρέντων —CrOx

POSITION: s.l.

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**Or. 102.14** (rec gloss) <τῶν ὑπ' ἰλίφ νεκρῶν>: τῶν φφανέντων —S

POSITION: s.l.

APP. CRIT.: e.g. φθαρέντων or φονευθέντων |

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**Or. 102.15** (pllgn gloss) <ὑπ' ἰλίφ>: καὶ ἐν τῇ Τροίᾳ —CrOx

POSITION: s.l.

APP. CRIT.: καὶ om. Ox

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**Or. 102.16** (pllgn gloss) <ὑπ'>: ἐν τῇ —F<sup>2</sup>

POSITION: s.l.

---

**Or. 102.17** (pllgn artGloss) <νεκρῶν>: τῶν —Ox

POSITION: s.l.

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**Or. 103.01** (rec paraphr) <δεινὸν γὰρ Ἄργει>: ἤγουν δεινῶς ἀναβοᾷ διὰ στόματος ἐν Ἄργει. —R

POSITION: marg.

---

**Or. 103.02** (mosch exeg) <δεινὸν γὰρ Ἄργει>: <sup>1</sup>καὶ γὰρ χαλεπῶς ἀναβοᾷ ἤγουν ἀνακηρύττη τῶ Ἄργει, <sup>2</sup>ἀντὶ τοῦ τοῖς Ἀργείοις διὰ τοῦ στόματος. —XXaXbT<sup>+</sup>YYfGGr, partial Zc

TRANSLATION: For indeed you are bruited about harshly, that is, you are proclaimed to Argos, equivalent to (you are proclaimed) among the Argives through their mouths.

POSITION: s.l., except X

APP. CRIT.: 1 καὶ γὰρ and ἀναβοᾷ ἦγουν om. Zc | 2 ἀντὶ τοῦ κτλ om. Zc | second τοῦ om. Gr  
APP. CRIT. 2: 1 ἀνακηρύττει YZc |

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**Or. 103.03** (thom exeg) (δεινὸν γὰρ): ναὶ φοβοῦ —ZaZbZlZmTGu

TRANSLATION: (To understand the causal connection, supply before the phrase) ‘yes, do be afraid’.

POSITION: s.l.

APP. CRIT.: καὶ γὰρ δεινόν add. T

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**Or. 103.04** (pllgn exeg) (δεινὸν γὰρ): ναὶ ἀληθῶς —CrOx

POSITION: s.l.

---

**Or. 103.05** (rec gloss) (δεινόν): δεινῆ —O

POSITION: s.l.

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**Or. 103.06** (rec gloss) (δεινόν): δεινῶς —AaAbKPrSG

POSITION: s.l.

APP. CRIT.: καὶ prep. S

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**Or. 103.07** (rec exeg) (δεινόν): πῶς —V<sup>3</sup>KB<sup>3a</sup>

POSITION: s.l.

---

**Or. 103.08** (pllgn gloss) (δεινόν): μεγάλα —F<sup>2</sup>

POSITION: s.l.

---

**Or. 103.09** (rec gloss) (Ἄργει): τοῦ Ἄργους —Pr

POSITION: s.l.

---

**Or. 103.10** (rec gloss) (Ἄργει): τῶν Ἀργείων —AaPrS

POSITION: s.l.

---

**Or. 103.11** (rec paraphr) (Ἄργει): τῷ ἄστει τῶν Ἀργείων —AbSa

POSITION: s.l.

APP. CRIT.: τῷ ἀργείων ἄστει Ab

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**Or. 103.12** (pllgn gloss) (Ἄργει): ἐν —F<sup>2</sup>GB<sup>3a</sup>

POSITION: s.l.

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**Or. 103.13** (tri gloss) (τ'): καὶ —T

POSITION: s.l.

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**Or. 103.14** (vet exeg) ἀναβοᾷ: <sup>1</sup>τὸ ἀναβοᾷ δευτέρου ἐστὶ προσώπου παθητικῆς διαθέσεως, ἀναβοᾷ σύ, ἀντὶ τοῦ καταβοᾷ. <sup>2</sup>ὁ δὲ νοῦς· δεινῶς γὰρ διὰ στόματος τοῦ Ἄργου ἀναβοᾷ σύ. —MBVCAbMnPr<sup>a</sup>Pr<sup>b</sup>R<sup>a</sup>R<sup>b</sup>RwSY<sup>2</sup>Yf<sup>2</sup>

TRANSLATION: 'Anaboai' is second person of the passive voice, you are (your name is) loudly shouted, equivalent to shouted against. The sense is: you are terribly decried in the talk of Argos.

LEMMA: MBC REF. SYMBOL: B POSITION: s.l. Yf; cont. from next sch. VR<sup>a</sup>Rw (add. δὲ VR<sup>b</sup>Rw); cont. from sch. 99.02 Pr<sup>a</sup> (14v), Pr<sup>b</sup> follows sch. 97.01 (15r)

APP. CRIT.: 1 τὸ ἀναβ. ... διαθέσεως om. R<sup>a</sup> | τὸ om. AbMnPr<sup>a</sup>Pr<sup>b</sup>S | ἀναβοᾷ] app. καταβοᾷ Ab | δευτέρου ἐστὶν προσώπου M, προσώπου ἐστὶ δευτέρου BCP<sup>b</sup>, προσώπου δευτέρου ἐστὶ VRw(ἐστὶν), προσώπου δύο ἐστὶν R<sup>b</sup>, δευτέρου προσώπου Pr<sup>a</sup>, δεύτερον πρόσωπον AbMnS, δεύτερον πρόσωπον ἐστὶ Y<sup>2</sup>Yf<sup>2</sup> | παθητικῆς διαθέσεως] παθητικῶν Pr<sup>a</sup>Y<sup>2</sup>, τῶν παθητικῶν VR<sup>b</sup>, παθητικῶν AbMnSYf<sup>2</sup> | second ἀναβοᾷ ... καταβοᾷ] om. S, first sentence of sch. 103.15 interposed before ἀναβοᾷ σύ AbMn | ἀναβοᾷ σύ] om. BPr<sup>b</sup>, ἀναβοᾷ σοι V, ἀντὶ τοῦ βοᾷ σύ MCP<sup>a</sup>, ἀντὶ τοῦ ἀναβοῆσαι καὶ ἐπαπειλῆσαι Y<sup>2</sup>, ἀντὶ τοῦ καταβοᾷσαι καὶ ἐπαπειλῆσαι Yf<sup>2</sup> | ἀντὶ τοῦ καταβοᾷ] om. Rwy<sup>2</sup>Yf<sup>2</sup>, ἦγον καταβοᾷ Pr<sup>a</sup> | after καταβοᾷ add. σύ BPr<sup>b</sup> | 2 ὁ δὲ νοῦς κτλ om. Pr<sup>a</sup> | νοῦς δὲ (ὁ om.) Mn | δεινῶς γὰρ om. VMnR<sup>a</sup>R<sup>b</sup>RwS, prob. Ab (damage) | διὰ τοῦ στόματος B, διστόματος R<sup>b</sup> | σύ] om. BPr<sup>b</sup>; punct. before σύ S, as of σύ starts next lemma |

APP. CRIT. 2: 1 καταβοᾷ Mn | 2 ἔργου Mn | ἀναβαᾷ Mn

PREVIOUS EDITIONS: Schw. I.108,16–18; Dind. II.61,4–6

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**Or. 103.15** (vet exeg) ἄλλως: διὰ τοῦ στόματος, ὡς τὸ [Hom. II. 10.298] 'διά τ' ἔντεα καὶ μέλαν αἶμα'. —MVCAbMnPr<sup>a</sup>R<sup>b</sup>RwY<sup>2</sup>

TRANSLATION: (The preposition is used with the accusative in the sense) through the mouth (prep. with gen.), just as in the (Homeric) example 'through the coat of mail and black blood'.

LEMMA: M, in marg. app. C; ἀναβοᾷ διὰ στόμα VRw, δεινὸν γὰρ ἄργει R<sup>b</sup> REF. SYMBOL: VR<sup>b</sup> POSITION: before prev. sch. VR<sup>a</sup>R<sup>b</sup>, follows sch. 122.06 in Rw; cont. from Pr<sup>a</sup> version of prev. Pr; AbMn insert this in prev. sch., before ἀναβοᾷ σύ

APP. CRIT.: note mostly lost to trimming R<sup>a</sup> | ὥστε prep. R<sup>b</sup> [R<sup>a</sup>], ὡς τὸ prep. AbMn, διὰ στόμα δὲ ἀντὶ τοῦ prep. Pr | διὰ τοῦ στόμ. om. Y<sup>2</sup> | τοῦ om. MnPr [Ab] | ὡς τὸ] αὐτὸ R<sup>b</sup>[R<sup>a</sup>], ὥσπερ τὸ Pr | ἀνά τ' ἔντεα MCP<sup>a</sup>Y<sup>2</sup> (ἀνά τ' C, app. M) | καὶ] om. Mn, perhaps Ab, καὶ διὰ MC |

APP. CRIT. 2: ἔντεα] εἴτεα R<sup>b</sup>[R<sup>a</sup>] |

PREVIOUS EDITIONS: Schw. I.108,19–20; Dind. II.61,3–4

COLLATION NOTES: After this sch. in Mn there are two grammatical scholia that do not relate to anything in the text: (at end of column of scholia on 11r) ξυνωρις ἀπὸ τοῦ ξύνω εὐρεσθαι καὶ σύρεσθαι (mistranscribed in Dindorf IV.257,1–3); (in the bottom margin of 11r) βραχίων βραχίσιων [read βραχῆσι κίων] τίς ὦν οἰωνὸ βραχῆσι ἦν, cf. Georg. Choerobosc. epimer. in Psalm. 119,16 and Et. Gud. (di Stefani) s.v. βραχίσιων. |

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**Or. 103.16** (vet exeg) <sup>1</sup>τοῦτο δὲ ἀπολογίας ἔχεται ὡς ὅτι συμπάσχουσά σοι εἶρηκα. <sup>2</sup>πλεονάζει δὲ ὁ τέ. —MC

TRANSLATION: This remark is close to an apology, alleging that 'I have spoken in sympathy with you'. The conjunction 'te' is superfluous.

LEMMA: cont. from prev. MC

APP. CRIT.: 1 εἴρηκας M |

PREVIOUS EDITIONS: Schw. I.108,20–21

KEYWORDS: πλεονάζει

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**Or. 103.17** (plgn exeg) εἰς φόβον ἄγει τὴν Ἑλέναν ἢ Ἡλέκτρα πλείονα. —YF<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.61,7

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**Or. 103.18** (rec gloss) <ἀναβοᾶ>: σὺ —O

POSITION: s.l.

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**Or. 103.19** (rec exeg) <ἀναβοᾶ>: καταβοᾶ δεύτερον πρόσωπον παθητικόν —Ab

POSITION: s.l.

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**Or. 103.20** (plgn exeg) <ἀναβοᾶ>: δεύτερον πρόσωπον —B<sup>3a</sup>

POSITION: s.l.

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**Or. 103.21** (rec gloss) <ἀναβοᾶ>: ἀντὶ τοῦ καταβοᾶ —RS

POSITION: s.l.

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**Or. 103.22** (plgn gloss) <ἀναβοᾶ>: καὶ λοιδοροῖ —Aa

POSITION: s.l.

---

**Or. 103.23** (rec gloss) <ἀναβοᾶ>: καταλοιδορεῖ —Pr

POSITION: s.l.

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**Or. 103.24** (plgn gloss) <ἀναβοᾶ>: ἀνακηρύττει —G

POSITION: s.l.

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**Or. 103.25** (thom paraphr) <ἀναβοᾶ>: φημίζη καὶ κατὰ γλῶσσαν στρέφη. —ZZaZb-ZlZmTGu

POSITION: s.l.

APP. CRIT.: στρέφη] φέρει Ζl

APP. CRIT. 2: φημίζει Ζl | γλώτταν Τ |

PREVIOUS EDITIONS: Dind. II.61,8

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**Or. 103.26** (plgn gloss) <ἀναβοᾶ>: ἀπειλεῖ —V<sup>3</sup>Zu

POSITION: s.l.

APP. CRIT.: ἀπειλήσαι V<sup>3</sup>

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**Or. 103.27** (rec gloss) <ἀναβοᾶ>: κατηγορῆ —FV<sup>3</sup>

POSITION: s.l.

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**Or. 103.28** (rec gloss) <διὰ στόμα>: στόματος τοῦ Ἄργου —OV<sup>1</sup>

POSITION: s.l.

APP. CRIT.: τοῦ ἄργου om. V<sup>1</sup> (or lost to damage)

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**Or. 103.29** (rec gloss) <διὰ στόμα>: διὰ τοῦ στόματος —AbF<sup>2</sup>PrSGB<sup>3a</sup>

POSITION: s.l., except marg. Ab

APP. CRIT.: ἢ prep. S | διὰ om. Ab | τοῦ om. F<sup>2</sup>Pr

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**Or. 103.30** (pllgn gloss) <διὰ στόμα>: καὶ στοματικῶς —Zu

POSITION: s.l.

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**Or. 103.31** (pllgn gram) <διὰ στόμα>: οἱ Ἄττικοὶ τὴν διὰ ὅτε δηλοῖ ἐνέργειαν πρὸς αἰτιατικὴν συντάσσουσιν, ὡς ἔχει καὶ τὸ ‘διὰ στόμα πυριγενετᾶν’ ὅπερ Αἰσχύλος [Sept. 206–207] φησίν. —Zm

TRANSLATION: The Attic-speakers construe the preposition ‘dia’ with the accusative when it indicates activity (i.e., when the noun following it connotes activity?), as is the case also with ‘through the mouth of the fire-born (bits)’, which Aeschylus says.

KEYWORDS: Ἄττικοί | citation of literature other than Homer (with direct quotation) | Aeschylus

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**Or. 104.01** (thom gloss) <νυν>: δὴ —ZmZuTGu

POSITION: s.l.

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**Or. 104.02** (pllgn gloss) <χάριν>: δωρεάν —F<sup>2</sup>

POSITION: s.l.

---

**Or. 104.03** (pllgn gloss) <χάριν>: εὐεργεσίαν —Zl

POSITION: s.l.

---

**Or. 104.04** (rec gloss) <μοι>: τίνι —S

POSITION: s.l.

---

**Or. 104.05** (mosch paraphr) <τὸν φόβον λύσσασα>: διὰ τὸ τὸν φόβον λύσαι  
—XXaXbT+YYfGGr

POSITION: s.l., except X

APP. CRIT.: διὰ τὸ| διὰ XYGr, διὰ τοῦ GGu(τοῦ add. to Gr gloss) | λύσαι τὸν φόβον transp. G

APP. CRIT. 2: λύσαι XaY, p.c. Yf (a.c. app. λύσσασι Yf) |

PREVIOUS EDITIONS: Dind. II.61,10

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**Or. 104.06** (pllgn gloss) <φόβον>: διὰ —Zc

POSITION: s.l.

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**Or. 104.07** (thom gloss) <φόβον>: ἐμοῦ —ZmGu

POSITION: s.l.

COLLATION NOTES: F probably had something here, but it is too washed out to read. |

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**Or. 104.08** (pllgn gloss) <φόβον>: ὄν φοβοῦμαι —Zl

POSITION: s.l.

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**Or. 104.09** (pllgn gloss) <λύσσασα>: ἐλευθερώσσασα —Zb<sup>2</sup>

POSITION: s.l.

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**Or. 104.10** (tri metr) <λυσάσα>: long mark over first alpha —T

PREVIOUS EDITIONS: de Fav. 45

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**Or. 104.11** (pllgn gloss) <δός>: καὶ παράσχε —CrOx

POSITION: s.l.

APP. CRIT. 2: πάρασχε CrOx |

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**Or. 104.12** (pllgn gloss) <δός>: ἄπελθε —Zl

POSITION: s.l.

---

**Or. 105.01** (pllgn exeg) <οὐκ ἄν>: ἐσχηματισμένον —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.61,13

COMMENT: Either this means that the Electra is speaking with a pretended attitude or in an ironic/sarcastic tone (but it is hard to see why the commentator would say that about this line), or it indicates that οὐκ ἄν δυναίμην is an artificially or artistically formed equivalent of οὐ δύναμαι (cf. next gloss).

KEYWORDS: ἐσχηματισμένον

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**Or. 105.02** (pllgn gloss) <δυναίμην>: δύναμαι —CrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: και prep. CrOx

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**Or. 105.03** (pllgn paraphr) <δυναίμην> δυνατὸν ἐστὶν ἀπελθεῖν με —ZI

POSITION: s.l.

---

**Or. 105.04** (pllgn artGloss) <μητρός> τῆς —F<sup>2</sup>

POSITION: s.l.

---

**Or. 105.05** (pllgn gloss) <εἰσβλέψαι> θεάσασθαι —CrOxZI

POSITION: s.l.

APP. CRIT.: και prep. CrOx

---

**Or. 105.06** (pllgn artGloss) <τάφου> τὸν —F<sup>2</sup>Ox

POSITION: s.l.

---

**Or. 106.01** (vet gloss) ἐλ[ —H<sup>3</sup>

POSITION: marg.

COMMENT: This is reported by Daitz with a gamma and undeciphered trace after lambda and assigned to hand H<sup>3</sup> (with u.v.). On his image I see only ἐλ and perhaps a faint abbreviation stroke on the lambda. I wonder whether this is a personae nota placed at the right of the line instead of the left, or in addition to the left (for an example of this in M see Prelim. Stud. 182). To be rechecked when the new images of H are publicly available.

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**Or. 106.02** (rec gloss) <αἰσχροὺν> ἄτοπον —Pr

POSITION: s.l.

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**Or. 106.03** (mosch gloss) <αἰσχροὺν> ἄσχημον ἀπρεπές —XXaXbT<sup>+</sup>YYfGGrZc

POSITION: s.l., except X

APP. CRIT.: ἦγουν prep. X | ἄσχημον om. Zc | ἀπρ. ἀσχ. transp. G

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**Or. 106.04** (thom gloss) <αἰσχροὺν> ἄτιμον —ZZaZbZlZmTGuf<sup>2</sup>

POSITION: s.l.

---

**Or. 106.05** (rec gloss) <αἰσχροὺν> καὶ κακὸν —CrSOx

POSITION: s.l.

---

**Or. 106.06** (rec gloss) <αἰσχροὺν> ἐστὶ —Ab

POSITION: s.l.

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**Or. 106.07** (pllgn gloss) (αἰσχρόν): ὑπάρχει —Zl

POSITION: s.l., above τοι

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**Or. 106.08** (thom gloss) (μέντοι): δὲ —ZlZm

POSITION: s.l.

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**Or. 106.09** (vet exeg) (προσπόλος): κυρίως δὲ πρόσπολοι λέγονται αἱ δοῦλαι. —MC

TRANSLATION: 'The slave-women are called 'prospoloi' in the proper sense (of the word).

REF. SYMBOL: M POSITION: marg. M, intermarg. C

APP. CRIT.: κυρίως δὲ om. C | πρόπολοι C

PREVIOUS EDITIONS: Schw. I.108,22; Dind. II.61,15

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**Or. 106.10** (recThom gloss) (προσπόλος): δούλους —V<sup>1</sup>RfSZb-  
ZlZm<sup>2</sup>ZuT<sup>0</sup>xAa<sup>3</sup>CrF<sup>2</sup>Yf<sup>2</sup>Zc<sup>r</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. T, καὶ τοὺς prep. ZuCrF<sup>2</sup>Ox | ἡμῶν add. Zl

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**Or. 106.11** (mosch exeg) (προσπόλος): πρόσπολος ὁ δοῦλος. πρόπολος δὲ χωρὶς τοῦ  
σ̄, ὁ νεωκόρος. —XXaXbT<sup>+</sup>YYfGGr

TRANSLATION: 'Prospolos' is 'slave', but 'propolos' without the sigma is 'warden of a temple'.

LEMMA: αἰσχρόν ... προσπόλος G POSITION: s.l., except XG

PREVIOUS EDITIONS: Dind. II.61,16

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**Or. 106.12** (pllgn exeg) (προσπόλος): πρόσπολος ὁ δοῦλος, πρόπολος δὲ χωρὶ τοῦ σ  
ὁ νεωκόρος. ἀμφίπολος δὲ ἢ κατὰ κύκλον περιστροφή. προπαροξύνονται δὲ  
ταῦτα πάντα, ὡς μετὰ προθέσεως συντιθέμενα, τὸ δὲ δικασπόλος διὰ τὸ μὴ μετὰ  
προθέσεως συντεθεῖσθαι παροξύνεται. —Lp

TRANSLATION: 'Prospolos' means 'slave', but 'propolos' without the sigma is a temple-warden. 'Amphipolos' is applied to turning around in a circular motion. All these are proparoxytone (accented on the antepenult) because compounded with a preposition, but 'dikaspolos' ('judge') is paroxytone (accented on the penult) because it has not been compounded with a preposition.

POSITION: s.l. (finishing in margin block)

PREVIOUS EDITIONS: Dind. II.61,16–19

COMMENT: χωρί is an alternative form of χωρὶς found in a few Byzantine texts and mentioned for analogy of formation in Eustathius in Od. 20.599 (II.222,10) οὕτω δὲ καὶ δηθάκεις δηθάκι καὶ αὐθὶς αὐθὶ καὶ χωρὶς χωρί. Compare also sch. Lp Hec. 860 χωρί ἀντί τοῦ ἄνευ καὶ χωρὶς ἀντί τοῦ μακράν.

KEYWORDS: rare word

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**Or. 106.13** (rec gloss) (προσπόλος): δουλίδας —AbPrRSB<sup>3a</sup>

POSITION: s.l.

**Or. 106.14** (rec gloss) <προσπόλους>: τὰς δούλας —GK

POSITION: s.l.

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**Or. 106.15** (rec gloss) <προσπόλους>: φίλους —Rw<sup>r</sup>

POSITION: s.l.

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**Or. 106.16** (pllgn exeg) <πρόσπολον>: τοὺς (προσπόλ)ους —Gu

LEMMA: πρόσπολον in text Gr POSITION: s.l.

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**Or. 106.17** (rec artGloss) <προσπόλους>: τὰς —S

POSITION: s.l.

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**Or. 106.18** (thom gram) <προσπόλους>: <sup>1</sup>πρόσπολος οὐ μόνον ὁ δοῦλος ἀλλὰ καὶ ἡ δούλη. <sup>2</sup>τοιούτου δέ ἐστι καὶ τὸ ἀμφίπολος, πρὸς μὲν τὸ ἀρσενικὸν ὄνομα ἀρσενικῶς ἐκφερόμενος, πρὸς δὲ τὸ θηλυκὸν θηλυκῶς. —Zm, partial GuOx<sup>2</sup>

TRANSLATION: ‘Prospolos’ is not only a male slave, but also a female slave. And of this same sort is the word ‘amphipolos’, treated as masculine in reference to a masculine word but as feminine in reference to a feminine word.

POSITION: s.l. Gu, marg. Ox

APP. CRIT.: 1 πρόσπολος ὁ δοῦλος of Gr (106.11) allowed to serve as first words of this note by Gu | 2 τοιούτος Ox<sup>2</sup> | πρὸς μὲν κτλ om. GuOx<sup>2</sup> |

APP. CRIT. 2: ἐκφερόμενος Zm |

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**Or. 106.19** (pllgn gloss) <φέρειν>: ὑπομένειν —Ox

POSITION: s.l.

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**Or. 106.20** (pllgn gloss) <φέρειν>: κομίσαι —Zl

POSITION: s.l.

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**Or. 106.21** (pllgn gloss) <φέρειν>: κομίζειν —F<sup>2</sup>

POSITION: s.l.

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**Or. 106.22** (pllgn gloss) <τάδε>: ταῦτα —ZlOx

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

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**Or. 106.23** (rec gloss) <τάδε>: τὰ θύματα —AbSSa

POSITION: s.l.

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**Or. 106.24** (pllgn gloss) <τάδε>: τὰς θυσίας —B<sup>3a</sup>

POSITION: s.l.

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**Or. 107.01** (recMosch gloss) <τι>: διὰ τί —AbF<sup>2</sup>RXaXbT<sup>+</sup>YYfGGrZc

POSITION: s.l.

APP. CRIT.: καὶ prep. R

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**Or. 107.02** (rec gloss) <θυγατρός>: τῆς σῆς —AbR

POSITION: s.l.

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**Or. 107.03** (rec artGloss) <θυγατρός>: τῆς —F<sup>2</sup>S

POSITION: s.l.

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**Or. 107.04** (rec exeg) <Ἑρμιόνης ... δέμας>: περιφραστικῶς τὴν Ἑρμιόνην —AbKM-nRSSaZu

POSITION: marg. AbR, others s.l.

APP. CRIT.: αὐτὴν add. before τὴν Zu

KEYWORDS: περιφραστικῶς/κατὰ περίφρασιν

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**Or. 107.05** (mosch exeg) <Ἑρμιόνης ... δέμας>: τὴν θυγατέρα τὴν Ἑρμιόνην περιφραστικῶς —XXaXbT<sup>+</sup>YYfGGrZc

TRANSLATION: ('Body of Hermione' means) 'her daughter Hermione', by periphrasis.

POSITION: s.l. except X

APP. CRIT.: τὴν θυγ.] ἀντὶ τοῦ G, om. Zc

KEYWORDS: περιφραστικῶς/κατὰ περίφρασιν

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**Or. 107.06** (pllgn paraphr) <Ἑρμιόνης ... δέμας>: ἤγουν τὴν Ἑρμιόνην τὴν σὴν θυγατέρα —Zl

POSITION: s.l.

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**Or. 107.07** (rec exeg) <Ἑρμιόνης ... δέμας>: περιφραστικῶς —Pr

POSITION: s.l.

KEYWORDS: περιφραστικῶς/κατὰ περίφρασιν

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**Or. 107.08** (pllgn artGloss) <Ἑρμιόνης>: τῆς —F<sup>2</sup>

**Or. 107.09** (pllgn gloss) <πέμπεις>: οὐ —F<sup>2</sup>

POSITION: s.l.

**Or. 107.10** (pllgn gloss) <δέμας>: τὸ σῶμα —CrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

**Or. 108.01** (vet exeg) εἰς ὄχλον ἔρπειν παρθένοισιν: <sup>1</sup>τί οὖν; ταῖς τελείαις τοῦτο καλόν; <sup>2</sup>ἔστιν οὖν εἰπεῖν ὅτι ἐν Σπάρτῃ εἰώθασι γυμνάζεσθαι αἱ γυναῖκες καὶ παρθένοι, <sup>3</sup>ὥστε δέδοται μὲν παρθένοις εἰς ὄχλον ἔρπειν, οὐ μὴν καθόλου, <sup>4</sup>ἀλλ' ἐπὶ ὠρισμένοις πράγμασιν οἷον κληροφορούσας ἢ γυμναζομένας, <sup>5</sup>οὐ μὴν ἄλλο τι πραγματευομένας. —MBVCP<sup>r</sup>Rw

TRANSLATION: What then? Is this fine for adult women (to go out among a crowd)? Well then, one can say that in Sparta the wives and the unmarried girls are accustomed to take exercise, so that it has been granted to unmarried girls to go out in public, but not as a general rule, but (only) in defined circumstances, such as when carrying a ritual basket in procession or exercising, not however for any other activity.

LEMMA: MC, εἰς ὄχλον ἔρπειν παρθ(ο) οὐ καλ(ον) B, εἰς ὄχλον ἔρπειν VPrR<sup>b</sup>Rw REF. SYMBOL: BV, app. R<sup>b</sup>

APP. CRIT.: 1 εἴποι τις prep. BVPrRw, εἶπε τις prep. R<sup>b</sup> | ταῖς om. Pr | τοῦτο] τὸ MCRw, om. V | 2 καὶ ἔστιν Pr | 3 διδοται VRw | 4 ἀλλ' om. Pr | κληροφορούσας VR<sup>b</sup>, κἂν ἐνφερούσας Rw | 5 ἀλλ' ὅτι M, ἀλλ' ὅτε R<sup>b</sup>, ἀλλὰ Rw |

APP. CRIT. 2: 2 εἰώθασιν R<sup>b</sup> | 3 ὥστε R<sup>b</sup> | ὄχλον C | 4 ἐπὶ] ἐπεὶ R<sup>b</sup> |

PREVIOUS EDITIONS: Schw. I.109,4–8; Dind. II.61,23–62,4

COMMENT: The commentator seems unaware that funeral processions and subsequent ritual visits to the grave of a relative were also occasions for women to go out.

KEYWORDS: women, nature or proper behavior of

**Or. 108.02** (rec exeg) εἰ μὴ κληροφορούσας ἢ γυμναζομένας —O

POSITION: s.l.

**Or. 108.03** (pllgn exeg) ἀλλ' οὐδὲ ταῖς γυναῖξιν εἰ μὴ τις καιρὸς νενομισμένος, ὃς κληροφορία λέγεται, ἦλθεν· εἰς ὃν ἐξήρχοντο εὐάρμοφοι παρθένοι καὶ γυναῖκες —F

TRANSLATION: But it is not fine even for married women unless a certain sanctioned occasion, which is called basket-bearing, has come. For this maidens and married women went out dressed in fine garments.

POSITION: marg.

APP. CRIT.: εἰ] ἦ F | μὴ om., s.l. add. F

KEYWORDS: women, nature or proper behavior of

**Or. 108.04** (vet exeg) **ἄλλως**: <sup>1</sup>ταῖς νεάνισιν· <sup>2</sup>οὐ γὰρ ταῖς ἀγάμοις. <sup>3</sup>ἄγαμος γὰρ καὶ ἡ Ἥλέκτρα. <sup>4</sup>παρθένος δέ ἐστιν ἢ τε ἀμιγῆς καὶ ἡ ἄρτι ἡβώσα. <sup>5</sup>ἢ πάλιν κακονόως οὐ παρθένον βούλεται δεῖξαι τὴν Ἥλέκτραν, ὅτι οὐκ ἐπέισθη αὐτῇ.

—MBVCPPrR<sup>b</sup>Rw

TRANSLATION: (By ‘parthenioisin’ Helen here means) young girls. For she does not mean unmarried girls. For Electra too is unmarried. And a ‘parthenos’ is both the girl who is still a virgin and the one who is just coming to sexual maturity. Alternatively, once again with ill will she (Helen) wants to show that Electra is not a virgin, because she (Electra) did not accede to her request.

LEMMA: Pr, in marg. B, ἔρπειν MC POSITION: before sch. 108.01 M

APP. CRIT.: 1 ἢ παρθένοισι prep. VR<sup>b</sup>, παρθένοις prep. BPr (perhaps lemma mistaken for first words of note) | 2 τοῖς M | 3 καὶ| om. VCPPrR<sup>b</sup>, ἦν Rw | ἡ Ἥλέκτρα| ἡ ἔλένη CR<sup>b</sup> | 4 δέ| τέ MBVPrR<sup>b</sup> | ἡ ἀμιγῆς τε transp. (and second ἡ del.) Elsperger 1908: 69 n. 33 | ἀμιγῆς om. Pr | ἡ om. MPrR<sup>b</sup>Rw | 5 κακοήθως VR<sup>b</sup>, κακούργως Pr | δεῖξαι βούλεται transp. Schw., without note | τὴν Ἥλέκτραν| τὴν ἔλένην R<sup>b</sup> |

APP. CRIT. 2: 4 ἀμιγῆς R<sup>b</sup>, ἀμογῆς Rw | ἄρτι| ἄργη C | ἡβώσα Pr

PREVIOUS EDITIONS: Schw. I.108,23–109,2; Dind. II.62,5–8

KEYWORDS: κακονόως | κακοήθως | κακούργως

**Or. 108.05** (vet exeg) τοῦτο κακοήθως εἶπεν. βούλεται γὰρ μὴ παρθένον δεῖξαι τὴν Ἥλέκτραν τῷ μὴ πεισθῆναι αὐτῇ. —H

TRANSLATION: She said this maliciously. For she wants to show that Electra is not a virgin, because she did not accede to her request.

REF. SYMBOL: H (to παρθ.)

KEYWORDS: κακοήθης/κακοήθως

**Or. 108.06** (pllgn gloss) **ἄλλως**: εἰς πλήθος —Y<sup>2</sup>ZI

POSITION: s.l.

APP. CRIT.: εἰς om. ZI

**Or. 108.07** (thom gloss) **ἄλλως**: πλήθος δήμου —ZZaZbZmTG<sup>u</sup>

POSITION: s.l.

**Or. 108.08** (vet exeg) **ἔρπειν**: τὸ ἔρπειν κυρίως ἐπὶ ὄφεως. —HMV<sup>3</sup>C

TRANSLATION: The (verb) ‘herpein’ is used properly of a serpent.

POSITION: s.l., except C, cont. from prev., adding δε

APP. CRIT.: τὸ ἔρπειν om. HV<sup>3</sup> | ἐπὶ ὄφεων λέγεται C | τῆς ὄφεως app. H |

PREVIOUS EDITIONS: Schw. I.109,3; Dind. II.62,8

**Or. 108.09** (rec gloss) **ἔρπειν**: κρυφίως βαδίζειν —Pr

POSITION: s.l.

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**Or. 108.10** (rec gloss) <ἔρπειν>: βαδίζειν —V<sup>1</sup>AbCrOxYf<sup>2</sup>ZI

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 108.11** (pllgn gloss) <ἔρπειν>: διάγειν —F<sup>2</sup>

POSITION: s.l.

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**Or. 108.12** (pllgn paraphr) <ἔρπειν>: καὶ τὸ ἀπέρχεσθαι αὐτάς —Zu

POSITION: s.l.

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**Or. 108.13** (rec artGloss) <ἔρπειν>: τὸ —Mn

POSITION: s.l.

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**Or. 108.14** (pllgn gloss) <παρθένοισιν>: νεάνισιν —G

POSITION: s.l.

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**Or. 108.15** (rec exeg) παρθένοισιν: [ν]εᾶνις ἢ ἄρτι [ἡ]βῶσα παρθένος [ ] τὸν ἰβ̄ χρόνον [δ]ραμοῦσα. —Pr

TRANSLATION: A young woman (is) the maiden who is just reaching puberty, having passed the twelfth year.

POSITION: marg.

APP. CRIT. 2: νεάνις Pr (accentuation attested in a number in late antique and Byzantine texts) |

COMMENT: The juncture χρόνον δραμεῖν is found once in Tzetzes, Chil. 4(epist.), 569 ἐγγύς πεντεκαδέκατον τρέχοντα γὰρ τὸν χρόνον; other Byzantine authors provide two examples with διατρέχω and one with παρατρέχω. Possibly [διαδ]ραμοῦσα should be restored here, but the other lines of this note have not lost so many letters in left margin. |

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**Or. 108.16** (rec artGloss) <παρθένοισιν>: ταῖς —AbF<sup>2</sup>MnS

POSITION: s.l.

APP. CRIT.: παρθένους add. F<sup>2</sup>

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**Or. 108.17** (rec gloss) <οὐ καλόν>: οὐκ ἔστι —AbR

POSITION: s.l.

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**Or. 108.18** (pllgn gloss) <οὐ καλόν>: οὐκ εὐπρεπές —Zb<sup>2</sup>

POSITION: s.l.

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**Or. 108.19** (pllgn gloss) <οὐ καλόν>: ἀλλὰ ἄτιμον —Yf<sup>2</sup>

POSITION: s.l.

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**Or. 108.20** (rec gloss) <καλόν>: δίκαιον ὑπάρχει —R

POSITION: marg.

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**Or. 108.21** (rec gloss) <καλόν>: ὑπάρχει —CF<sup>2</sup>GKZ·ZuYf<sup>2</sup>Ox

POSITION: s.l.

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**Or. 108.22 (108a)** (rec exeg) <κάγῳ γυναικῶν ἄφρον οὐχὶ παρθένος>: οὗτος ὁ στίχος ἀλλότριος. —Mn

POSITION: s.l.

COMMENT: This extra verse is characteristic of the recentiores and occurs in the text in AbCrMnRfSSaOx and in the margin in GPrR.

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**Or. 108.23 (108a)** (plgn gloss) <κάγῳ>: καὶ ἐγῶ —Ox

POSITION: s.l.

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**Or. 108.24 (108a)** (rec gloss) <γυναικῶν>: ἀπὸ τῶν —AbMnS

POSITION: s.l.

APP. CRIT.: ἀπὸ om. Ab, either ἀπὸ or ὑπὸ Mn (damage)

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**Or. 108.25 (108a)** (rec artGloss) <ἄφρον>: ᾧ —MnS

POSITION: s.l.

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**Or. 108.26 (108a)** (plgn gloss) <ἄφρον>: καὶ ἀσύνετε —CrOx

POSITION: s.l.

APP. CRIT.: ἀσύνετη (sic) CrOx

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**Or. 108.27 (108a)** (plgn gloss) <παρθένος>: εἰμί —CrOx

POSITION: s.l.

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**Or. 109.01** (plgn exeg) καὶ μὴν οὐ μέλλει ἀπελθεῖν ἀλλαχόθεν καὶ ἔτι μεμπτόν εἰς τὰς παρθένους εἰ μὴ ἴνα δώσει τὰ τροφεῖα τῇ ἀναθρεψάσῃ αὐτήν. —Yf<sup>2</sup>

TRANSLATION: And indeed she is not about to depart for another reason, and it is a source of reproach to maidens unless (she goes) in order to give repayment for nurture to the woman who raised her.

POSITION: cont. from prev. Yf<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.62,13–14

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**Or. 109.02** (rec gloss) <καὶ μὴν>: δίκαιον ὑπάρχει —MnSSa

POSITION: s.l.

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**Or. 109.03** (rec gloss) <μὴν>: δὴ —R

POSITION: s.l.

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**Or. 109.04** (rec gloss) <μὴν>: ἀληθῶς —Ab

POSITION: s.l.

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**Or. 109.05** (rec gloss) <τίνοι>: δώσει —O

POSITION: s.l.

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**Or. 109.06** (rec gloss) <τίνοι>: ἀνταποδώσει —Aa<sup>2</sup>MnSSa, app. R

POSITION: s.l., except marg. R

APP. CRIT.: -σειν SSa, -σοι Aa, ending washed out in R

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**Or. 109.07** (rec gloss) <τίνοι>: ἀποδώσει —V<sup>3</sup>AbCrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | -δώσω Ab, -δώσ() Cr

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**Or. 109.08** (mosch gloss) <τίνοι>: ἀποδοίη —XXaXbYYfGGr

POSITION: s.l., except X

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**Or. 109.09** (recTri gloss) <τίνοι>: ἀποδιδοίη —GKT<sup>+</sup>Zc

POSITION: s.l.

---

**Or. 109.10** (thom gloss) <τίνοι>: ἀνταποδοίη —ZZaZbZbZITGu

POSITION: s.l.

---

**Or. 109.11** (mosch gloss) <τίνοι>: ἀποτίνοι —XXaXbTYYf

POSITION: s.l.

---

**Or. 109.12** (pllgn gloss) <τίνοι>: ἡ Ἐρμιόνη —Gu

POSITION: s.l.

---

**Or. 109.13** (thom exeg) <τῆ τεθνηκυῖα τροφάς>: ὑπ' ἐκείνης γὰρ ἀνετράφη. —ZZaZb-ZIZmTGGuOx<sup>2</sup>



TRANSLATION: ('Repayment for nurture to the dead woman' is said) because she (Hermione) was raised by that woman (Clytemnestra).

POSITION: s.l., except marg. Ox<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.62,11

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**Or. 109.14.** (thom gloss) <τῆ τεθνηκυία> τῆ ἐμῆ μητρὶ —ZZa

POSITION: s.l.

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**Or. 109.15** (pllgn gloss) <τεθνηκυία> ἤγουν τῆ Κλυταμινίστρα —CrYf<sup>2</sup>ZuOx

POSITION: s.l.

APP. CRIT.: ἤγουν om. Yf<sup>2</sup>

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**Or. 109.16** (pllgn gloss) <τῆ τεθνηκυία> τῆ ἀποθανούση —F<sup>2</sup>

POSITION: s.l.

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**Or. 109.17** (vet exeg) <τροφάς> ἴαντι τοῦ τροφεΐα· ἄνθ' ὧν ἀνετράφη ὑπ' αὐτῆς, ἀμοιβὴν διδοῦσα. —HMVC, partial OAbMnPrSSaYf<sup>2</sup>

TRANSLATION: Meaning repayment for nurture. Giving a return for the fact that she was raised by her.

LEMMA: καὶ μὴν τίνους ἄν V REF. SYMBOL: V POSITION: s.l. CMnPrSSa; marg. HM; under the line (in lower margin) Ab

APP. CRIT.: 1 ἄντι τοῦ τροφεΐα om. AbMnPrSSaYf, om. O, but sep. has (τροφ)ια above τροφάς | ἄντι τοῦ om. V | τροφεΐα] τρόφεια M, (τροφ)ια O, τρόφιν (or -ην changed to -ιν) C | 2 ἀνθ' ὧν om. Ab, ἀνθ' ὧ app. Yf<sup>2</sup> | ἀνεστράφη Sa, ἐτράφη S, ἀνατρέφη Mn | ἐπ' αὐτῆς AbMnPrSSa | ἀμοιβὴν διδοῦσα om. HO

APP. CRIT. 2: 2 ἀνθῶν M |

PREVIOUS EDITIONS: Schw. I.109,9–10; Dind. II.62,11–12

COLLATION NOTES: Yf with cross. |

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**Or. 109.18** (mosch exeg) <τροφάς> ἄντι τοῦ χάριν ἔνεκα τῆς ἀνατροφῆς ἧς ἀνέθρεψεν αὐτήν. —XXaXbT<sup>+</sup>YYfGGr

TRANSLATION: ('Trophas', 'nurturings' is) used to mean 'grateful return on account of the nurture with which she (Clytemnestra) raised her (Hermione)'.  
REF. SYMBOL: Y POSITION: s.l. XaXbTG(above I10)Gr

APP. CRIT.: ἄντι τοῦ χάριν om. G | ἔνεκα om. T | ἔθρεψεν G | αὐτήν om. G

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**Or. 109.19** (mosch gloss) <τροφάς> ἀνατροφάς —XXaXbT<sup>+</sup>YYfGuZc

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.62,10

COLLATION NOTES: Cross omitted by Ta. |

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**Or. 109.20** (pllgn gloss) <τροφάς>: τὰς θυσίας —Zu

POSITION: s.l.

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**Or. 109.21** (pllgn gloss) <τροφάς>: τροφεία —F<sup>2</sup>G<sup>2</sup>Y<sup>2</sup>Zb

POSITION: s.l.

APP. CRIT.: τὰ prep. F<sup>2</sup>G

COLLATION NOTES: Not quite certain it is Yf<sup>2</sup> rather than Yf; cross in front Yf. |

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**Or. 109.22** (rec exeg) <τροφώς>: τροφάς —Ab

LEMMA: τροφώς in text Ab POSITION: marg.

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**Or. 109.23** (tri metr) paragraphos —T

PREVIOUS EDITIONS: de Fav. 45

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**Or. 110.01** (rec gloss) <ὀρθώς>: καλῶς —CrSYF<sup>2</sup>ZuOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrZuOx

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**Or. 110.02** (pllgn gloss) <ὀρθώς>: δικαίως —Zl

POSITION: s.l.

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**Or. 110.03** (pllgn gloss) <καλῶς>: ὀρθῶς —G

LEMMA: καλῶς in text G POSITION: s.l.

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**Or. 110.04** (pllgn gloss) <ἔλεξας>: καὶ εἶπας —CrF<sup>2</sup>ZuOx

POSITION: s.l.

APP. CRIT.: καὶ om. F<sup>2</sup>

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**Or. 110.05** (pllgn gloss) <πείθομαι>: ἀκούω —Zl

POSITION: s.l.

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**Or. 110.06** (pllgn gloss) <σοι>: τίνι —CrOx

POSITION: s.l.

---

**Or. 110.07** (pllgn exeg) <κόρη>: διὰ τὸ εἶναι αὐτὴν παρθένον εἶπε κόρη. —G

POSITION: s.l.

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**Or. 110.08** (pllgn gloss) <κόρη>: Ἡλέκτρα —Aa<sup>2</sup>

POSITION: s.l.

APP. CRIT.: app. ἐλέκτρα Aa<sup>2</sup> (damage)

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**Or. 110.09** (rec artGloss) <κόρη>: ὦ —Ab<sup>2</sup>FMnRSYf<sup>2</sup>Zc

POSITION: s.l.

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**Or. 111.01** (pllgn gloss) <πέμψομεν>: γε —V<sup>3</sup>

POSITION: s.l.

COMMENT: This γε is added because V had written θυγατέρα γ' instead of γε θυγατέρ'.

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**Or. 111.02** (pllgn gloss) <πέμψομαι>: (πέμψο)μεν —V<sup>3</sup>

LEMMA: πέμψομαι in text by correction of V<sup>2</sup> POSITION: s.l.

APP. CRIT.: μεν is deleted at a later time, app. by V<sup>3</sup> |

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**Or. 111.03** (rec gloss) <πέμψομαι>: μεταπέμψομαι —Rf

POSITION: s.l.

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**Or. 111.04** (moschThom gloss) <πέμψομαι>: πέμψω —XXaXbYYfGGrZZaZbZlZmZuT\*

POSITION: s.l., except X

APP. CRIT.: καὶ prep. Zu

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**Or. 111.05** (pllgn gloss) <θυγατέρ'>: τὴν ἐμήν —Zl

POSITION: s.l.

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**Or. 111.06** (rec artGloss) <θυγατέρ'>: τὴν —SOx

POSITION: s.l.

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**Or. 111.07** (pllgn gloss) <εὖ>: καὶ καλῶς —CrOx

POSITION: s.l.

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**Or. 111.08** (rec gloss) <τοι>: σὺ —Ab<sup>2</sup>MnRS

POSITION: s.l.

APP. CRIT.: καὶ prep. Ab<sup>2</sup>

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**Or. 112.01** (pllgn artGloss) <Ἑρμιόνη>: ὦ —F<sup>2</sup>

POSITION: s.l.

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**Or. 112.02** (pllgn gloss) <δόμεων>: τῶν οἴκων —CrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 112.03** (pllgn artGloss) <δόμεων>: τῶν —Aa<sup>3</sup>

POSITION: s.l.

---

**Or. 112.04** (recMoschThom gloss) <πάρος>: ἔμπροσθεν —Ab<sup>2</sup>MnRSXXbT<sup>+</sup>YfGrZcZ-  
ZaZb<sup>2</sup>Zl

POSITION: s.l.

APP. CRIT.: καὶ prep. S

---

**Or. 112.05** (pllgn gloss) <πάρος>: ἔξω —GGuB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: ἦγουν prep. B<sup>3a</sup>

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**Or. 112.06** (pllgn gloss) <πάρος>: καὶ ἐκτὸς —Yf<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu

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**Or. 113.01** (pllgn exeg) <χοᾶς>: ἐπὶ τῶν ὑγρῶν θυσιῶν ἐπὶ τῶν ζώντων —Y<sup>2</sup>

POSITION: s.l.

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**Or. 113.02** (rec gloss) <χοᾶς>: θυσίας —OAbCrYf<sup>2</sup>, app. Zl

POSITION: s.l.

APP. CRIT.: καὶ τὰς prep. CrOx, τὰς prep. Yf<sup>2</sup>

COLLATION NOTES: θυσι[ας] Zl (water damage) |

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**Or. 113.03** (pllgn artGloss) <χοᾶς>: τὰς —F<sup>2</sup>

POSITION: s.l.

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**Or. 113.04** (pllgn gloss) <τάσδ'>: ταύτας —F<sup>2</sup>

POSITION: s.l.

---

**Or. 113.05** (pllgn gloss) <ἐν χεροῖν>: ἐν χερσὶ —F<sup>2</sup>

POSITION: s.l.

---

**Or. 113.06** (pllgn gloss) <χεροῖν>: καὶ διὰ τῶν χερῶν —Zu

POSITION: s.l.

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**Or. 113.07** (rec etaGloss) <κόμας ... ἐμάς>: κόμης ἐμῆς —Ab

LEMMA: ἐμάς a.c., ἐμάς p.c. Ab POSITION: s.l.

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**Or. 113.08** (rec gloss) <κόμας>: τρίχας —Ab<sup>2</sup>CrMnSOxYf<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ τὰς prep. CrOx

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**Or. 113.09** (pllgn artGloss) <κόμας>: τὰς —F<sup>2</sup>

POSITION: s.l.

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**Or. 114.01** (rec gloss) <ἐλθοῦσα>: πορευθεῖσα —R

POSITION: marg.

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**Or. 114.02** (mosch gloss) <ἐλθοῦσα>: ἀπελθοῦσα —XXaXbT<sup>+</sup>YYfGGrZc

POSITION: s.l.

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**Or. 114.03** (pllgn gloss) <ἐλθοῦσα>: καὶ παραγενομένη —CrOx

POSITION: s.l.

---

**Or. 114.04** (mosch gloss) <ἀμφι>: ἐπὶ —XXaXbT<sup>+</sup>YYfGrZc

POSITION: s.l.

COLLATION NOTES: Cross omitted by Ta. |

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**Or. 114.05** (thom gloss) <ἀμφι>: περὶ —ZZaZbZlZmTGUGOx

POSITION: s.l.

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**Or. 114.06** (rec artGloss) <Κλυταιμνήστρας>: τῆς —F<sup>2</sup>SOx

POSITION: s.l.

---

**Or. 114.07** (rec gloss) <τάφον>: περὶ τὸν —S

POSITION: s.l.

---

**Or. 114.08** (pllgn artGloss) <τάφον>: τὸν —F<sup>2</sup>

POSITION: s.l.

---

**Or. 115.01** (rec gloss) <μελίκρατ'>: ῥύσιν οἴνου —AaAbMnPrSSa

POSITION: s.l.

---

**Or. 115.02** (thom exeg) <μελίκρατ'>: τὰ ἀπὸ μέλιτος καὶ γάλακτος κράματα —ZZaZb-ZlZmTGu

TRANSLATION: ('Melikrata' refers to) the mixtures made of honey and milk.

REF. SYMBOL: ZbZl POSITION: s.l. except ZbZl

APP. CRIT.: 2: κράματα ZZa

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**Or. 115.03** (pllgn exeg) <μελίκρατ'>: τὴν μεμιγμένην μετὰ τοῦ οἴνου —V<sup>3</sup>

POSITION: marg.

---

**Or. 115.04** (pllgn exeg) <μελίκρατ'>: μελίκρατον λέγεται τὸ μέλι μεμιγμένον μετὰ γάλακτος· νῦν δὲ μελίκρατον μέλι μεμιγμένον ὕδατι· ὅπερ λέγεται χῶμελι.  
—Y<sup>2</sup>Y<sup>2</sup>

TRANSLATION: Honey mixed with milk is called 'melikraton'. But in the present passage 'melikraton' is honey mixed with water, what is called 'chōmeli'.

POSITION: s.l. Y

APP. CRIT.: μελίκρατον λέγεται om. Y<sup>2</sup> | χέμελι or χίμελι or χύμελι Y<sup>2</sup> (certainly not χῶμελι)

COMMENT: χῶμελι seems to be the correct decipherment of the strokes in Y; Yf is unfortunately obscure because of sloppiness and compression of the hand. This word is not in TLG; χιονόμελι is found once in Geoponica for a water/honey mixture used as medicine, made by mixing in snow. With thanks to Maria Mavroudi, Nick Nicholas and Nikos Sarantakos, I can refer to Moeris' glossing of μελίκρατον with ὕδόμελι and οἰνόμελι; and a modern Greek word variously spelled as χούμελι, χούμελη, χουμέλι, χουμέλη, which also may refer to water with honey dissolved in it or other mixture of water and honey.

KEYWORDS: rare word

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**Or. 115.05** (rec gloss) <ἄφες>: πέμψον —V<sup>1</sup>AbCrFKMnRfSSaZuGOxB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrFZuOx, διὸ V<sup>1</sup>

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**Or. 115.06** (rec gloss) <ἄφες>: θῦσον —AaAbPr

POSITION: s.l.

---

**Or. 115.07** (pllgn gloss) <ἄφες>: χεῖ —Aa

POSITION: s.l.

---

**Or. 115.08** (pllgn gloss) <ἄφες>: χῦσον —Y<sup>2</sup>

POSITION: s.l.

---

**Or. 115.09** (pllgn gloss) (ἄφες): καὶ ῥάνον —Zu

POSITION: s.l.

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**Or. 115.10** (vet exeg) (γάλακτος): λείπει ἢ μετὰ, ἴν' ἢ μετὰ γάλακτος.  
—MCMnR<sup>margin</sup>R<sup>b</sup>S

TRANSLATION: The preposition 'meta' is omitted (and to be understood), so that the meaning is 'with milk'.

LEMMA: μελίκρατ' ἄφες MnR<sup>b</sup>S REF. SYMBOL: M (to γάλακτος), R<sup>b</sup>(to the whole line) POSITION: inter-  
marg. MC, marg. R<sup>a</sup>

APP. CRIT.: ἢ μετὰ om. C

APP. CRIT. 2: ἴνα Mn |

PREVIOUS EDITIONS: Schw. I.109,11; Dind. II.63,1

KEYWORDS: λείπει

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**Or. 115.11** (rec exeg) (γάλακτος): λείπει τὰ μειλίγματα μετὰ τοῦ. —Pr

POSITION: s.l.

KEYWORDS: λείπει

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**Or. 115.12** (pllgn exeg) (γάλακτος): λείπει ἢ μετὰ τοῦ. —V<sup>3</sup>

POSITION: s.l.

KEYWORDS: λείπει

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**Or. 115.13** (vet gloss) (γάλακτος): μετὰ —HOAaAbMnSSa

POSITION: s.l.

APP. CRIT.: γάλακτος add. H

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**Or. 115.14** (rec gloss) (γάλακτος): διὰ —V<sup>1</sup>

POSITION: s.l.

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**Or. 115.15** (pllgn artGloss) (γάλακτος): τοῦ —F<sup>2</sup>

POSITION: s.l.

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**Or. 115.16** (vet exeg) οἰνωπόν τ' ἄχνην: <sup>1</sup>ἐμφαντικῶς τὴν δαυιλῆ τοῦ οἴνου ῥύσιν διὰ τῆς ἄχνης ἐσήμανε. <sup>2</sup>τοῦτο δὲ ἐπὶ τῶν κυμάτων εἴρηται [Hom. Il. 4.426].  
<sup>3</sup>ἀποπτύει δ' ἄλως ἄχνην'. <sup>4</sup>οἱ δὲ ἀκύρως τὴν οἰνόχροα τρίχα φασί. <sup>5</sup>λάχνη γὰρ ἢ θρίξ, ἀλλ' ἄχνη τὸ λεπτόν μέρος, ὃ κατέχειν τις οὐ δύναται, οἰοεὶ ἀέχη τις οὔσα.  
—MBVCMnPrR<sup>a</sup>R<sup>b</sup>RwS

TRANSLATION: He (the poet) indicated the abundant flow of wine vividly by using the word 'achnē'. And this word has been used of waves (in Homer): 'the sea spits forth a foam of salt

water'. Some say it is used in a transferred sense to mean wine-colored hair. For hair is called 'lachnē', but 'achnē' is used of the fine portion of hair that one is not able to grasp/control, as if being some unheld thing ('aechē').

LEMMA: BPr(οίνωπόν Pr, a.c. B), μελίκρατ' ἄφες γάλακτος οἰνωπόν τ' ἄχνη MC, μελίκρατ' ἄφες VMnR'R'S, ἄχνην Rw REF. SYMBOL: MBV

APP. CRIT.: R<sup>a</sup> partly washed out | 1 ἐκφαντικῶς C, ἐμφατικῶς R<sup>b</sup> | δαφιλῆ transp. after οἶνου MBcPrRw | τοῦ om. Rw | 1 διὰ τῆς] BPr, διὰ γὰρ τῆς others | 1–2 ἐσήμανε τοῦτο δὲ] τοῦτο ἐσήμανε τοῦτο δὲ MnR<sup>a</sup>R<sup>b</sup>Rw, τοῦτο ἐσήμανε. ὄμηρος γὰρ V | 1 ἐσήμανε om. S | 2 τῶν om. V | 2 εἴρηται om. V | 3 ἀλός] διός Rw | ἄχνην] ἄχνη V, ἄχνη Mn | 4 ἀκύρωσ] V, κυρίως others | φησὶ Mn | 5 λεπτόν μέρος] λεπτόμενον V | οὐ om. S | ἀέχη] ἔχη C, ἄχη Rw, ἀέχη Pr | second τις] τί M |

APP. CRIT. 2: 1 δαφιλήν Mn | ῥύσιν Pr | 3 ἀλός M, ἄλλος Pr | 5 ἄλλ' ἄχνη] ἀλάχλη a.c., ἀλάχνη p.c. Pr | first τίς R<sup>a</sup> | οἰνεὶ MMn

PREVIOUS EDITIONS: Schw. I.109,12–16; Dind. II.63,5–9

KEYWORDS: etymology | citation of Homer (with direct quotation)

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**Or. 115.17** (vet exeg) (οἰνωπόν τ' ἄχνην): δαφιλή τοῦ οἴνου {καί} ῥύσιν· διὰ γὰρ τῆς ἄχνης τοῦτο ἐσήμηνεν. οἱ δὲ τὴν οἰνόχροα τρίχα φασί. —H

TRANSLATION: Abundant flow of wine. For this is what he indicated by using the word 'achnē'. Other say (the phrase) means wine-colored hair.

POSITION: marg.

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**Or. 115.18** (rec exeg) (οἰνωπόν τ' ἄχνην): ἐμφαντικῶς τὴν τοῦ οἴνου δαφιλή ῥύσιν· ἄχνη δὲ ἐπὶ τῶν κυμ[άτων]. —O

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**Or. 115.19** (pllgn exeg) (οἰνωπόν τ' ἄχνην): οἶνον καὶ μέλι καθὼς εἶχον συνήθειαν μετὰ γάλακτος. —Zl

POSITION: s.l.

COLLATION NOTES: Check original Zl, very faint. |

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**Or. 115.20** (rec exeg) (οἰνωπόν τ' ἄχνην): ἢ ἄχνη (?)ση(μαίνει) [2–4] τὸ μέλι μετὰ τοῦ γάλακτος καὶ τὴν ὑγρὴν τρίχα τὴν οὔσαν κατὰ τὸ [ ca. 6 ] (?)κυριν(ος)(?) [ ca. 6? ]. —R

POSITION: marg.

APP. CRIT. 2: ὑγρὴν R |

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**Or. 115.21** (pllgn exeg) οἰνωπόν τ' ἄχνην: <sup>1</sup>εἰς τρία διαιρεῖται ὁ οἶνος, εἰς τὸ ἄνθος, εἰς αὐτὸν τὸν οἶνον, καὶ εἰς τὸν τρυγίαν. <sup>2</sup>καὶ ἄνθος μὲν τὸ ἐπάνω τοῦ πίθου ἦγουν τὸ πρῶτον, οἶνος δὲ τὸ μέσον, τρυγίας δὲ ἢ ὕλη ἦγουν τὸ κάτω. <sup>3</sup>ὡσαύτως καὶ τὸ αἶμα εἰς τρία καὶ τὸ γάλα. <sup>4</sup>καὶ τὸ μὲν καθαρῶτατον τοῦ αἵματος ἀποτελεῖται εἰς τὸ ἦπαρ εἰς τὸ δεξιὸν μέρος, τὸ δὲ χνοωδέστατον εἰς τὴν χοληδόχον κύστιν, ὃ δὲ τρυγίας εἰς τὸν σπλῆνα. <sup>5</sup>ὡσαύτως καὶ τὸ γάλα· τὸ μὲν καθαρῶτατον καὶ



λιπωδέστατον τὸ ἐπάνω ὅπερ γίνεται βούτυρος, τὸ δὲ μέσον ὁ ὀρρός, τὸ δὲ κάτωθεν ὡς τρυγίας ὅπερ ποιεῖ τὸν τυρόν. —Y<sup>2</sup>YF<sup>2</sup>

TRANSLATION: Wine is divided into three parts, the bloom, the wine itself, and the lees. And the bloom is the part at the top of the container, that is, the first pour; the wine is what is in the middle, and the lees are the solid matter, that is, what is below. In exactly the same way also blood and milk (are divided) into three parts. The purest form of the blood is created in the liver in the righthand part, the type most clouded by fine particles in the gall bladder, and the lees in the spleen. In the same way also milk: the purest and fattiest part is the liquid on top, which becomes butter, the middle is the whey, and the part below is as it were the lees, the part that creates cheese.

POSITION: s.l. Y<sup>2</sup>

APP. CRIT.: 4 καθαρώτερον app. YF<sup>2</sup> | χνωδέστατον YF<sup>2</sup> | χολιδόχον Y<sup>2</sup>YF<sup>2</sup>, corr. Dindorf | εἰς τὴν σπλῆνα δὲ ὁ τρυγίας YF<sup>2</sup> | 5 εἰς add. before τὸ γάλα YF<sup>2</sup> (εἰς had been deleted by Matt. without knowledge of Y) | καθαρώτερον app. YF<sup>2</sup> | καὶ add. before τὸ ἐπάνω Y<sup>2</sup> | ὁ δὲ μέσον YF<sup>2</sup> |

APP. CRIT. 2: 2 τῶ κάτω Y<sup>2</sup> |

PREVIOUS EDITIONS: Dind. II.63,11–19

COMMENT: No other passage in TLG has αἴμα described as χνωῶδες, rendered ‘cloudy’ here by BDAG (‘torbido’ in the Italian original). | χολιδόχος is very rare, with only two other instances in TLG, in Erasistratus fr. 146. | The threefold division of milk is similar to Galen, de simplicium medicamentorum temperamentis ac facultatibus, 11:677,10–18 Kühn. For discussion of similar threefold divisions of wine and oil and honey, see Plutarch, quaest. conviv. 7.3 (701d–702c). | The feminine as seen in YF<sup>2</sup> τὴν σπλῆνα is attested in some medieval astrological and medical texts. | Turyn 1957: 58–59 proposes that this is Planudean because Yf has a cross before it and because he finds medical topics in other possibly Planudean scholia. See, however, Prelim. Stud. 105–106.

KEYWORDS: rare word | Planudes

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**Or. 115.22** (rec gloss) (οἰνωπόν τ’ ἄχνην): μέλαινάν τε τρίχα —AaPrMnSSa

POSITION: s.l.

APP. CRIT.: τε| τῆς Mn, om. AaPr

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**Or. 115.23** (rec exeg) (οἰνωπόν τ’ ἄχνην): γρ. οἰνόποόν τ’ ἄχνην —R

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 115.24** (mosch gloss) (οἰνωπόν τ’ ἄχνην): τὴν οἰνάνθην —XXaXbT<sup>+</sup>YYfGGrZc

POSITION: s.l., except X

APP. CRIT.: τὴν om. G | οἰνάθην app. Y

PREVIOUS EDITIONS: Dind. II.63,10

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**Or. 115.25** (pllgn paraphr) (οἰνωπόν τ’ ἄχνην): τὴν τρίχωσιν τὴν οἰνόχροα ἦγουν τὴν ξανθὴν —V<sup>3</sup>

POSITION: marg.

**Or. 115.26** (pllgn paraphr) <οίνωπόν τ' ἄχνην>: τὴν λευκὴν τρίχωσιν· τὸ καθαρὸν τοῦ οἴνου καὶ λαμπρὸν. —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.63,10–11

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**Or. 115.27** (pllgn gloss) <οίνωπόν τ' ἄχνην>: ὁ καθαρῶτατος τοῦ οἴνου —Yf<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καθαρῶτερος Yf<sup>2</sup>

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**Or. 115.28** (pllgn gloss) <οίνωπόν τ' ἄχνην>: δασιλιῆ ῥύσιν —Y<sup>2</sup>

POSITION: s.l.

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**Or. 115.29** (rec gloss) <οίνωπόν>: μέλαιναν —OV<sup>3</sup>AbCrOx

POSITION: s.l.

APP. CRIT.: καὶ τὴν prep. CrOx

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**Or. 115.30** (rec gloss) <οίνωπόν>: τὸ κρεῖττον —V<sup>1</sup>

POSITION: s.l.

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**Or. 115.31** (pllgn gloss) <οίνωπόν>: οἰνώδη —F<sup>2</sup>

POSITION: s.l.

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**Or. 115.32** (pllgn gloss) <οίνωπόν>: τὴν λεπτήν —Zu

POSITION: s.l.

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**Or. 115.33** (pllgn gloss) <οίνωπόν>: traces of illegible gloss, possibly beginning with ζωντ(?) —B<sup>3a</sup>

POSITION: s.l.

COLLATION NOTES: Check original B. |

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**Or. 115.34** (rec exeg) <ἄχνην>: ἄχνη λέγεται ἢ μέλαινα θριξ ἢ ῥύσις οἴνου. —S

POSITION: s.l.

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**Or. 115.35** (rec gloss) <ἄχνην>: θριξ —O

POSITION: s.l.

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**Or. 115.36** (rec gloss) <ἄχνην>: τρίχα —AbCrRfOx

POSITION: s.l.

APP. CRIT.: και prep. CrOx

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**Or. 115.37** (thom exeg) <ἄχνην>: ἴτον λεπτότατον τόνδε οἶνον ἢ ἄχνην λέγει οἶνου ἐκορυφήν. ὄταν γὰρ ἐπιχέηται οἶνος τῷ ἐκ μέλιτος καὶ γάλακτος κράματι, ἐπιπολαίως κεῖται. —ZZaZbZlZmTGu

TRANSLATION: (Meaning) this most delicate wine, or he speaks of ‘achnē’ more or less as the top part. For when wine is poured upon the mixture of honey and milk, it rests on top.

REF. SYMBOL: ZZa, to οἰνωπὸν Zm POSITION: cont. from 115.02 ZbZl (Zl add. και)

APP. CRIT.: 1 prep. οἰνωπὸν ἄχνην λέγει T | ἢ del. Matt.

APP. CRIT. 2: 2 κράματι ZZa | ἐπιπολέως T (-αίως Ta) |

PREVIOUS EDITIONS: Dind. II.63,2–4

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**Or. 115.38** (pllgn gloss) <ἄχνην>: κορυφήν —Zl

POSITION: s.l.

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**Or. 115.39** (rec gloss) <ἄχνην>: λεπτὸν ὑγρὸν —K

POSITION: s.l.

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**Or. 115.40** (pllgn gloss) <ἄχνην>: λεπτὸν ὕδωρ —G

POSITION: s.l.

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**Or. 115.41** (rec gloss) <ἄχνην>: τὴν χύσιον —Pr

POSITION: below word since space above full

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**Or. 115.42** (rec exeg) <ἄχνην>: οἰνάνθη τὸ κρεῖττον τοῦ οἶνου —Rf

POSITION: s.l.

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**Or. 115.43** (pllgn gloss) <ἄχνην>: τὸ καθαρῶτατον —Y<sup>2</sup>

POSITION: s.l.

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**Or. 115.44** (rec exeg) <ἄχνης>: (ἄχνη)ν —V

LEMMA: ἄχνης in text V POSITION: s.l.

COLLATION NOTES: Diggle records this as V<sup>1/2</sup>; it seems to me to be the ink and letter-forms of main scribe. |

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**Or. 116.01** (pllgn gloss) <σταῖς>: καὶ σταθεῖσα —CrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: και om. F<sup>2</sup>

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**Or. 116.02** (pllgn gram) (στᾶσ'): ἔστη τις ἔκουσίῳς, ἐστάθη ἀκουσίῳς· τὸ μὲν ἔστη μετὰ θελήματος, τὸ δὲ ἐστάθη δυναστικῶς. —Y<sup>2</sup>

TRANSLATION: Someone stood/came to a stop (intransitive aorist form) willingly, was stood up/set up (aorist passive form) unwillingly. The (intransitive) form 'he stood' is accompanied by willingness, but the (passive) form 'was stood up' occurs by command of an authority.

APP. CRIT.: 1 ἀκουσίῳς] ἔκουσίῳς Y<sup>2</sup>

KEYWORDS: vocabulary, definitions and distinctions

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**Or. 116.03** (vet paraphr) (ἐπ' ἄκρου χώματος): ἀντὶ τοῦ ἐπ' ἄκρον χῶμα —HM

TRANSLATION: Equivalent to '(going) up to the top of the mound'.

POSITION: s.l. H, marg. M

APP. CRIT.: ἀντὶ τοῦ om. H

PREVIOUS EDITIONS: Schw. I.109,17; Dind. II.63,20

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**Or. 116.04** (mosch paraphr) (ἐπ' ἄκρου χώματος): ἐπὶ τοῦ ἄκρου τοῦ τάφου —XXaXbT<sup>+</sup>YYfGGrZc

POSITION: s.l.

APP. CRIT.: ἐπὶ τὸ ἄκρον Gr, ἐπ' ἄκρου Y | second τοῦ om. Zc

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**Or. 116.05** (pllgn exeg) (ἐπ' ἄκρου χώματος): ἀντὶ τοῦ εἰπεῖν τὸ ἄκρον τοῦ χώματος τὸ ἄκρον χῶμα λέγουσιν οἱ Ἀττικοί, ὡς ἐνταῦθα καὶ παρὰ Σοφοκλεῖ [Soph. Aj. 238–239] 'καὶ γλῶτταν ἄκραν / ῥιπτεῖ θερίσας', ἤγουν τὸ ἄκρον τῆς γλῶττης. —Gu

TRANSLATION: Instead of saying 'the top part of the mound' Attic writers say 'the topmost mound', as here and in Sophocles, 'and having lopped off the outermost tongue he throws it aside', that is, 'the tip of the tongue'.

KEYWORDS: Ἀττικοί

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**Or. 116.06** (pllgn gloss) (ἐπ' ἄκρου): ἐπάνω —F<sup>2</sup>Zu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.63,20–23

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**Or. 116.07** (pllgn gloss) (ἄκρου): καὶ τοῦ ὑψηλοῦ —CrOx

POSITION: s.l.

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**Or. 116.08** (recThom gloss) (χώματος): τάφου —CrMnPrRwSSaZZaZbZiZmZuOxB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: τοῦ prep. MnPrSB<sup>3a</sup>, καὶ prep. Cr |

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**Or. 116.09** (pllgn gloss) <χώματος>: τύμβου —Aa<sup>3</sup>

POSITION: s.l.

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**Or. 116.10** (pllgn gloss) <χώματος>: τοῦ σήματος —F<sup>2</sup>

POSITION: s.l.

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**Or. 116.11** (pllgn gloss) <λέξον>: εἰπέ —F<sup>2</sup>OxZI

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

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**Or. 116.12** (pllgn gloss) <τάδε>: ταῦτα —F<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

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**Or. 117.01** (pllgn gloss) <Ἑλένη σ' ἀδελφή>: ἡ ἀνάπταιστος —Yf<sup>2</sup>

POSITION: s.l.

COMMENT: The lexica provide only three attestations of ἀνάπταιστος. In Suda α 2036 ἀνάπταιστον: τὸ μὴ πταῖον in a sequence of ἀναπ- words), it could derive from a text where it was an error for ἄπταιστον. The others are in an astrological text (Catalogus codicum astrologorum graecorum VIII:4.208,2 and 210,15): in the first place it is only a rejected variant for ἄπταιστον, in the other it is in all three codices, but the editor prints ἄπταιστους. If we emend here to ἡ ἄπταιστος, 'the unerring one', or if we accept that in Byzantine Greek ἀνάπταιστος indeed existed with the same meaning as ἄπταιστος, the commentator would be making a very strange claim about Helen, particularly in the context of this passage (unless he is being sarcastic; but why use such an odd term, rather than ἡ βελτίστη, used sarcastically in sch. 120.01?). More likely, this gloss is a misunderstanding/misreading of ἀνάπταιστος, a metrical note on Ἑλένη, and ἡ was originally a separate article gloss on the same word (117.03).

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**Or. 117.02** (rec artGloss) <Ἑλένη>: ὦ —Ab<sup>2</sup>

POSITION: s.l.

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**Or. 117.03** (pllgn artGloss) <Ἑλένη>: ἡ —F<sup>2</sup>

POSITION: s.l.

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**Or. 117.04** (rec gloss) <σ'>: σοὶ —MnRf

POSITION: s.l.

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**Or. 117.05** (rec gloss) <σ'>: σοῦ —MnPrSSa

POSITION: s.l.

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**Or. 117.06** (rec gloss) <ἀδελφή>: ὦ Κλυταιμνήστρα —MnSSa

POSITION: s.l.

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**Or. 117.07** (rec gloss) <ἀδελφή>: ἡ σὴ —CrROx

POSITION: s.l.

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**Or. 117.08** (rec gloss) <ἀδελφή>: σου —Ab

POSITION: s.l.

---

**Or. 117.09** (rec artGloss) <ἀδελφή>: ἡ —F<sup>2</sup>S

POSITION: s.l.

---

**Or. 117.10** (pllgn exeg) <ἀδελφή>: θέλεις μετὰ τοῦ ᾤ ἢ χωρὶς τοῦ ᾤ —Zu

POSITION: s.l.

COMMENT: This and the next give evidence of a variant reading ἀδελφῆν, which appears not to have been reported previously.

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**Or. 117.11** (rec gloss) <ἀδελφή>: ἀδελφῆν —Zu

POSITION: s.l.

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**Or. 117.12** (rec gloss) <ταῖσδε ... χοαῖς>: τάσδε ... χοάς —Mn

POSITION: s.l.

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**Or. 117.13** (rec gloss) <τάσδε ... χοαῖς>: ταῖσδε ... χοαῖς —Rf

LEMMA: τάσδε ... χοάς in text Rf POSITION: s.l.

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**Or. 117.14** (rec gram) <ταῖσδε ... χοαῖς>: ἀντίστροφον, ὡς τὸ ἐδωρεῖτο τὸν ἄγ(ιον)  
τοῖς χρυσοῖς —Mn

TRANSLATION: With exchange of (case-)construction, as in the sentence ‘he gifted the saint with gold pieces’.

POSITION: s.l. (space between ἀντίστροφον and the rest)

APP. CRIT.: ἔδωκε Mn

COMMENT: I have not located any passage where δίδωμι has such a construction. I assume ἔδωκε is a mistake for ἐδωρεῖτο, since (as 117.20–22 indicate) that verb can take alternative constructions for person and thing as arguments. I find no parallel for the example sentence.

KEYWORDS: ἀντίστροφον/ἀντιστρόφως

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**Or. 117.15** (pllgn gloss) <ταῖσδε>: ταύταις —F<sup>2</sup>Zl

POSITION: s.l.

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**Or. 117.16** (mosch exeg) <δωρεῖται>: δεξιούται δι’ ἐμοῦ δηλονότι διὰ φόβον τοῦ ἐλθεῖν αὐτὴν πρὸς τὸ μνήμα τὸ σόν —XXaXbT+YGGr

TRANSLATION: (Your sister) greets (honors) you, that is to say, through me (scil. Hermione) because of fear of going herself to your tomb.

LEMMA: X, ταῖσδε δωρεῖται G

APP. CRIT.: φόβου G

APP. CRIT. 2: δῆλον ὅτι G |

COMMENT: For the sense 'honor' see the comment on sch. 117.21.

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**Or. 117.17** (pllgn gloss) <δωρεῖται>: δι' ἐμοῦ δηλονότι —Gu

POSITION: s.l.

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**Or. 117.18** (recMoschThom gloss) <δωρεῖται>: δεξιούται —V<sup>3</sup>AbFKMnPrRSSaX-aXbYYfGGrZcZZaZbZlZmT<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: ἀντί τοῦ prep. Pr

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**Or. 117.19** (pllgn gloss) <δωρεῖται>: τιμᾶ σε —Yf<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.64,6

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**Or. 117.20** (pllgn exeg) <δωρεῖται>: <sup>1</sup>τὸ δωρεῖσθαι εἰ μὲν σημαίνει τὸ χαρίζεσθαι καὶ διδόναι ἀπλῶς, συντάσσεται πρὸς μὲν τὸ πρόσωπον δοτικῆ, πρὸς δὲ τὸ πρᾶγμα αἰτιατικῆ, οἷον δωροῦμαί σοι τόδε. <sup>2</sup>ὅτε δὲ τὸ φιλοφρονεῖσθαι καὶ δεξιούσθαι, ὡς ἐνταῦθα, ἐναλλάξ πρὸς μὲν τὸ πρόσωπον αἰτιατικῆ, πρὸς δὲ τὸ πρᾶγμα δοτικῆ, οἷον δωροῦμαί σε τῷδε. —Gu

TRANSLATION: If the verb 'dōreisthai' ('to gift') denotes 'grant as a favor' or simply 'give', it is construed with the person in the dative and the thing in the accusative, as for example 'I gift this to you'. But when it denotes 'show favor' or 'honor', as it does here, inversely it is construed with the person in the accusative and with the thing in the dative, as for example in 'I gift you with this'.

PREVIOUS EDITIONS: Dind. II.64,1–6

KEYWORDS: vocabulary, definitions and distinctions

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**Or. 117.21** (pllgn gram) <δωρεῖται>: <sup>1</sup>δωροῦμαι τὸ δεξιούμαι καὶ τιμῶ ἀπὸ αἰτιατικῆς εἰς δοτικῆν, ὡς τὸ δωρεῖται σε ταῖσδε χοαῖς ἀντί τοῦ τιμᾶ σε. <sup>1</sup>δωροῦμαι δὲ τὸ παρέχω σοι τι ἐπὶ πλοῦτου ἀπὸ δοτικῆς εἰς αἰτιατικῆν, ὡς τὸ δωροῦμαι σοι τόδε ἢ ἵππον ἢ ἄλλο τι. —Y<sup>2</sup>Yf<sup>2</sup>

POSITION: s.l.

APP. CRIT.: I ὡς τῷ a.c. Y<sup>2</sup>

COMMENT: For δεξιόμαι in the sense 'honor' see Lampe s.v. δεξιόω 2d–e; BDAG s.v. δεξιόμαι. For the meaning 'gift/endow someone (acc.) with something (dat.)', implied here, Lampe cites Greg. Naz. orat. 14 (PG 35.881,30–32) καὶ τοῖς ἐντεῦθεν χρῆστοῖς πολλάκις δεξιούται τὸ θεῖον τοὺς εὐσεβεῖς.

COLLATION NOTES: No cross Yf. |

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**Or. 117.22** (pllgn gram) <δωρεΐται>: δωροῦμαι τὸ δεξιούμαι αίτιατικῆ· δωροῦμαι τὸ δίδωμι δοτικῆ. —Aa

REF. SYMBOL: Aa

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**Or. 117.23** (rec gloss) <χοαῖς>: θυσίαις —CrMnRSOx

POSITION: s.l.

APP. CRIT.: καί ταῖς prep. CrOx

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**Or. 117.24** (rec artGloss) <χοαῖς>: ταῖς —F<sup>2</sup>S

POSITION: s.l.

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**Or. 118.01** (pllgn gloss) <φόβω>: ἠγησαμένη —Gu

POSITION: s.l.

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**Or. 118.02** (pllgn gloss) <φόβω>: διὰ φόβον —Gu

POSITION: s.l.

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**Or. 118.03** (pllgn gloss) <φόβω>: διὰ φόβου —G

POSITION: s.l.

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**Or. 118.04** (pllgn gloss) <φόβω>: οὔσα —B<sup>3a</sup>

POSITION: s.l.

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**Or. 118.05** (rec gloss) <προσελθεῖν>: ὥστε —AaAbMnPrSSaZu

POSITION: s.l.

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**Or. 118.06** (rec artGloss) <προσελθεῖν>: τοῦ —GK

POSITION: s.l.

---

**Or. 118.07** (pllgn gloss) <προσελθεῖν>: τοῦ ἐλθεῖν αὐτήν —Gu

POSITION: s.l.

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**Or. 118.08** (pllgn gloss) <προσελθεῖν>: προσπλησιάσαι —F<sup>2</sup>

POSITION: s.l.

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**Or. 118.09** (thom gloss) <προσελθεῖν>: πλησιάσαι —Zb<sup>2</sup>ZlGu

POSITION: s.l.

APP. CRIT.: 2: πλησιᾶσαι Zb<sup>2</sup> |

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**Or. 118.10** (rec gloss) <μνήμα>: εἰς τὸ —PrGuB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: τὸ om. GuB<sup>3a</sup>

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**Or. 118.11** (rec gloss) <μνήμα>: πρὸς τὸ —KGu

POSITION: s.l.

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**Or. 118.12** (pllgn gloss) <μνήμα>: καὶ τάφον —Zu

POSITION: s.l.

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**Or. 118.13** (pllgn artGloss) <μνήμα>: τὸ —F<sup>2</sup>

POSITION: s.l.

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**Or. 118.14** (rec gloss) <ταρβοῦσά>: φοβουμένη —V<sup>1</sup>AbCrMnRSSaGZb<sup>2</sup>ZlZuOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrMnOx | φοβοῦσα R

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**Or. 118.15** (pllgn gloss) <ταρβοῦσά>: δειλιῶσα —F<sup>2</sup>

POSITION: s.l.

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**Or. 118.16** (vet exeg) <τε>: περιττός ὁ τέ· βούλεται δὲ λέγειν φόβῳ ταρβοῦσα. —MC

TRANSLATION: 'The conjunction 'te' is superfluous. She means to say 'dreading with fear' (that is, the dative noun 'fear' goes with the participle 'tarbousa' rather than being a separate expression).

POSITION: intermarg. MC

PREVIOUS EDITIONS: Schw. I.109,18; Dind. II.647–8

KEYWORDS: περισσός/περιττός

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**Or. 118.17** (pllgn gloss) <τε>: περισσὸν —Gu

POSITION: s.l.

KEYWORDS: περισσός/περιττός

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**Or. 119.01** (pllgn gloss) <Ἀργεῖον ὄχλον>: τοὺς Ἀργεῖους —G

POSITION: s.l.

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**Or. 119.02** (rec artGloss) ⟨**Ἀργεῖον ὄχλον**⟩: τὸν —F<sup>2</sup>S

POSITION: s.l.

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**Or. 119.03** (mosch gloss) ⟨**Ἀργεῖον**⟩: τὸν τῶν Ἀργείων —XXaXbT<sup>+</sup>YYfGrZc

POSITION: s.l. except X

APP. CRIT.: τὸν om. Zc

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**Or. 119.04** (pllgn gloss) ⟨**ὄχλον**⟩: πλῆθος —Zl

POSITION: s.l.

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**Or. 119.05** (pllgn gloss) ⟨**ὄχλον**⟩: ἔστειλεν ἐμέ —Gu

POSITION: s.l.

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**Or. 119.06** (vet exeg) ⟨**εὐμενῆ δ' ἄνωγέ νιν**⟩: γράφεται πρευμενῆ, ὃ ἐστί πραῦμενῆ καὶ προσφιλῆ. —MCV<sup>3</sup>MnR<sup>b</sup>S

TRANSLATION: 'Preumenē' is (also) written, that is, gentle-minded ('praūmenē') or friendly.

LEMMA: R<sup>b</sup> REF. SYMBOL: R<sup>b</sup> POSITION: intermarg. MC, s.l. V<sup>3</sup>S

APP. CRIT.: γρ. καὶ V<sup>3</sup>CR<sup>b</sup> | ὃ ἐστί| ἤγγουν MnR<sup>b</sup>S | πραῦμενῆ καὶ om. R<sup>b</sup>S | πραῦνομένη C, cf. πραυμένη M |

APP. CRIT. 2: προσφιλ() C |

PREVIOUS EDITIONS: Schw. I.109,19; Dind. II.64,9

COMMENT: Compare sch. MBPr Hec. 538 πρευμενῆς: πρᾶος εὐμενῆς: ἐκ γὰρ τῶν δύο σύγκειται ἡ λέξις.

KEYWORDS: variant reading: γράφεται/γράφει

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**Or. 119.07** (rec gloss) ⟨**εὐμενῆ**⟩: πραεστάτην —Pr

POSITION: s.l.

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**Or. 119.08** (pllgn gloss) ⟨**εὐμενῆ**⟩: προσφιλῆ —Gu

POSITION: s.l.

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**Or. 119.09** (rec gloss) ⟨**εὐμενῆ**⟩: πραεῖαν —MnRSCrGuOx, perhaps Ab

POSITION: s.l. except R<sup>b</sup>; cont. from 119.06 MnR<sup>b</sup>S

APP. CRIT.: καὶ prep. CrOx | πρᾶον Ox

COLLATION NOTES: Ab has been erased, but traces of (app.) εἰαν; in erasure is written 'mansa' (?) (Italian gloss). |

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**Or. 119.10** (rec gloss) ⟨**εὐμενῆ**⟩: εὐμενωῶς ἔχειν —K

POSITION: s.l.

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**Or. 119.11** (rec exeg) <ἄνωγέ νιν>: λείπει παρακαλοῦσα. —AbSSa

POSITION: s.l. SSa, marg. Ab

APP. CRIT.: λείπει om. Sa

KEYWORDS: λείπει

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**Or. 119.12** (rec paraphr) <ἄνωγέ νιν>: ἰκέτευε αὐτήν τὴν νεκρόν. —Ab

POSITION: marg.

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**Or. 119.13** (rec paraphr) <ἄνωγέ νιν>: καὶ κέλευε αὐτήν. —Ab

POSITION: s.l.

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**Or. 119.14** (mosch gloss) <ἄνωγέ>: κέλευε —XXaXbT<sup>+</sup>YYfGGrZcB<sup>3a</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.64,10

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**Or. 119.15** (thom gram) <ἄνωγέ>: ἀνώγω κυρίως τὸ προστάσσω. —ZmGuOx<sup>2</sup>

POSITION: marg. Ox; cont. from gloss 119.19 Zm, add. δὲ

PREVIOUS EDITIONS: Dind. II.64,10–11

COLLATION NOTES: Gu with cross in front. |

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**Or. 119.16** (rec gloss) <ἄνωγέ>: παρακάλεσον —V<sup>1</sup>Zu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu | app. παρακάλεσε V<sup>1</sup>

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**Or. 119.17** (recThom gloss) <ἄνωγέ>: παρακάλει —FL<sup>2</sup>MnPrZZaZbZlZmTGub<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. F

PREVIOUS EDITIONS: Dind. II.64,10

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**Or. 119.18** (pllgn gloss) <ἄνωγέ>: καὶ πρόσταξον —CrOx

POSITION: s.l.

APP. CRIT.: πρόσταξε Ox, ending on erased or damaged in Cr

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**Or. 119.19** (recThom gloss) <ἄνωγέ>: λέγε —V<sup>1</sup>AaAbRfZZaZbZlZmZuTGuOx

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu

PREVIOUS EDITIONS: Dind. II.64,10

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**Or. 119.20** (rec gloss) (ἄνωγέ): εἰπέ —AbKRS

POSITION: s.l.

APP. CRIT.: καὶ prep. AbS

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**Or. 119.21** (recThom gloss) (νῆ): αὐτήν —V<sup>1</sup>AaF<sup>2</sup>MnRRfSSaZZIGuG

POSITION: s.l.

APP. CRIT.: καὶ prep. S

PREVIOUS EDITIONS: Dind. II.64,10

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**Or. 120.01** (pllgn gloss) (τε): καὶ —Zu

POSITION: s.l.

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**Or. 120.02** (vet exeg) καὶ πόσει γνώμην ἔχειν: <sup>1</sup>ἐνταῦθα ἡ βελτίστη οὐδὲ τὴν θυγατέρα ἑαυτῆς προέκρινε· <sup>2</sup>τοῦ γὰρ ἀνδρὸς μικροῦ δεῖν καὶ ἐπελάθετο. —MCMnR<sup>a</sup>R<sup>b</sup>SSa

TRANSLATION: Here the wonderful woman did not even give precedence to her daughter over herself. As for her husband, she almost even forgot about him.

LEMMA: MC, καὶ πόσει R<sup>a</sup>R<sup>b</sup>Sa, καὶ ποσι Mn, πόσει S REF. SYMBOL: M POSITION: s.l. MnSSa

APP. CRIT.: 2 τοῦ] τοῦτο M | γὰρ om. Sa

APP. CRIT.: 2: 1 προέκρινεν M |

PREVIOUS EDITIONS: Schw. I.109,20–22

KEYWORDS: character, analysis of

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**Or. 120.03** (mosch gloss) πόσει: τῶ ἐμῶ —XXaXbT<sup>+</sup>YYfGGrZm

LEMMA: X POSITION: s.l., except X

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**Or. 120.04** (rec gloss) (πόσει): ἀνδρὶ —CrF<sup>2</sup>RfZIZuOx

POSITION: s.l.

APP. CRIT.: καὶ τῶ prep. CrOx, τῶ prep. ZIZu

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**Or. 120.05** (pllgn gloss) (πόσει): Μενελάω —Aa<sup>2</sup>YI<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἤγουν τῶ prep. YI<sup>2</sup>

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**Or. 120.06** (rec artGloss) (πόσει): τῶ —Pr

POSITION: s.l.

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**Or. 120.07** (rec gloss) (γνώμην): συγγνώμην —Pr

POSITION: s.l.

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**Or. 120.08** (thom gloss) <γνώμην>: ὑπόληψιν —ZZa

POSITION: s.l.

---

**Or. 120.09** (pllgn gloss) <γνώμην>: διάθεσιν —G

POSITION: s.l.

---

**Or. 120.10** (pllgn gloss) <γνώμην>: τρόπον συμπάθειαν —Gu

POSITION: s.l.

---

**Or. 120.11** (pllgn gloss) <γνώμην>: ἀγαθήν —Zl

POSITION: s.l.

---

**Or. 120.12** (pllgn artGloss) <γνώμην>: τήν —F<sup>2</sup>

POSITION: s.l.

---

**Or. 120.13** (rec gloss) <ἔχειν>: ὥστε —Pr

POSITION: s.l.

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**Or. 121.01** (vet exeg) τοῖν τ' ἀθλοῖοι: <sup>1</sup>καὶ αὐτῶν μέμνηται, ἵνα μὴ δόξη παντελῶς λιθοκάρδιος εἶναι, ὅμως μετὰ ἀρᾶς. <sup>2</sup>τὸ γὰρ οὐς ἀπώλεσεν θεός δοκεῖ μὲν συναχθομένη λέγειν, πανούργως δὲ ἐμφαίνει ὅτι θεοῖς ἀπηχθημένοι εἰσίν. <sup>3</sup>οὐ γὰρ ἀπολλύει εἶπεν, ἀλλ' ἀπώλεσεν, ὡς ἐγνωσμένης ἤδη τῆς παρὰ θεῶν δυσμενείας.  
—MBVCP<sub>r</sub>R<sub>w</sub>

TRANSLATION: She mentions them (Orestes and Electra) as well, in order not to seem completely stone-hearted, but even so she does it with a curse. For in uttering the phrase 'whom god has destroyed' she seems to be sharing their distress, but with malicious cunning she indirectly suggests that they are hated by the gods. For she did not say 'is destroying' but 'has destroyed', as if the hostility on the part of the gods is already decided.

LEMMA: all (add. τοῖνδε R<sub>w</sub>) REF. SYMBOL: MBV

APP. CRIT.: 1 δόξη] λέξη B | 1–2 μετὰ ἀρᾶς. τὸ γὰρ οὐς] μιαιοῦς καλεῖ. οὐς γὰρ φησι V | 2 δοκεῖ] εὐδοκεῖ M | λέγειν om. V | καὶ add. before θεοῖς BVR<sub>w</sub> | ἀπηχθόμενοι B, ἀπηχθομένα app. Pr, ἀπηχθημένη V | 3 ἀπολλύει] οσπόλλ begun by B, but corr.; ἀπολύει MVR<sub>r</sub> | εἶπεν om. V | ὡς... δυσμενείας om. V | ἐγνωσμένως C | ἤδη om. R<sub>w</sub> | παρὰ om. PrR<sub>w</sub> | θεῶ C |

APP. CRIT.: 2 παντελῶ R<sub>w</sub> | ἀρᾶς R<sub>w</sub> | 2 ἀπώλεσε BCP<sub>r</sub>R<sub>w</sub> | 3 δυσμενείας Pr |

PREVIOUS EDITIONS: Schw. I.109,23–27; Dind. II.64,12–16

KEYWORDS: πανούργος/πανούργως | character, analysis of

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**Or. 121.02** (vet exeg) <τοῖν τ' ἀθλίοιιν>: μέμνηται καὶ αὐτῶν, ἵνα μὴ δόξη παντελῶς λιθοκάρδιος εἶναι. —H

TRANSLATION: She mentions them (Orestes and Electra) as well, in order not to seem completely stone-hearted.

POSITION: marg.

---

**Or. 121.03** (rec paraphr) <τοῖν τ' ἀθλίοιιν>: ἤγουν τῆ Ἡλέκτρα καὶ τῶ Ὀρέστη —AbM-nRSSaZl

POSITION: s.l.

APP. CRIT.: ἦτοι R | τὴν ἠλέκτραν καὶ τὸν ὀρέστην Zl | τὴν Mn

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**Or. 121.04** (moschThom paraphr) <τοῖν τ' ἀθλίοιιν>: τῶ Ὀρέστη καὶ τῆ Ἡλέκτρα —XXaXbT<sup>+</sup>YYfGGrZcZ<sup>c</sup>ZaZmCrOxB<sup>3a</sup>

REF. SYMBOL: X POSITION: s.l. except X

APP. CRIT.: prep. ἤγουν ZmB<sup>3a</sup> | τῶ om. G | καὶ om. Zc

COMMENT: Although this is in ZZaZm as well as T, a combination which by the criteria of this edition causes it to be marked as Thoman, Triclinius added it when incorporating Moschopulean material and marks it as a Moschopulean gloss, not as one common to Moschopulus and Thomas.

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**Or. 121.05** (pllgn gloss) <τοῖν τ' ἀθλίοιιν>: ἤγουν τὸν Ὀρέστην καὶ τὴν Ἡλέκτραν —V<sup>rec</sup>

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**Or. 121.06** (pllgn gloss) <τοῖν τ' ἀθλίοιιν>: τοῖς ἀθλίοις —F<sup>2</sup>

POSITION: s.l.

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**Or. 121.07** (pllgn gloss) <τ'>: καὶ —Zu

POSITION: s.l.

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**Or. 121.08** (pllgn gloss) <ἀπώλεσεν>: ἠφάνισεν —F<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

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**Or. 121.09** (rec gloss) <θεός>: ὁ Ἀπόλλων —Ab<sup>2</sup>CrGKMnRSSaOxYf<sup>2</sup>B<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: ἤγουν prep. CrOx | ὁ om. Mn, spaced as if sep. article gloss Ab

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**Or. 121.10** (thom exeg) <θεός>: ὁ Ἀπόλλων προστάξας τὸν φόνον —ZZaZbZlZmTGu

TRANSLATION: ('A god' refers to) Apollo, for having ordered the murder.

POSITION: s.l.

**Or. 121.11** (p[ll]gn exeg) (θεός): ἤγουν ὁ Ἀπόλλων· αὐτὸς γὰρ αὐτοῦς εἰς μητρικὸν φόνον παρέθηξε. —Zu

POSITION: s.l.

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**Or. 121.12** (p[ll]gn gloss) (θεός): ἡ Ἐρινύς —F<sup>2</sup>

POSITION: s.l.

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**Or. 122.01 (122–123)** (vet paraphr) ἃ δ' εἰς ἀδελφὴν: ἃ δὲ νενόμισται τοῖς νεκροῖς ποιεῖν, ταῦτα κάμει ὑπισχνουῖ εἰς τὴν ἀδελφὴν ποιεῖν. —MBVCMnPrR<sup>a</sup>R<sup>b</sup>RwSSa

TRANSLATION: The things which it has become customary to do for the dead, promise that I too will do these in regard to my sister.

LEMMA: MBPrR<sup>a</sup>R<sup>b</sup>(ἃδ' εἰς), ἃ δ' εἰς ἀδελφὴν καιρός C, ὑπισχνουῖ Rw, ἄλλως V REF. SYM-  
BOL: MBR<sup>b</sup> POSITION: after 122.04 V

APP. CRIT.: first ποιεῖν] πλεῖν Pr | ταῦτα ... ποιεῖν om. V | κάμει] καὶ S | ὑπισχνουῖ R<sup>b</sup>, ἐπισχνουῖ S |

PREVIOUS EDITIONS: Schw. I.110,1–2; Dind. II.64,17–18

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**Or. 122.02 (122–123)** (vet paraphr) ἄλλως: ἅπαντα τὰ τῶν νεκρῶν δωρήματα, ἃ εὐκαιρον εἰς ἀδελφὴν ἐμὴν ἐκπονεῖν, ὑπισχνουῖ. —MBVCPPrRw

TRANSLATION: All the gifts for the dead, which it is timely to perform for my sister, promise (them).

LEMMA: BPrRw POSITION: cont. from 122.01 C, from 122.11 V

APP. CRIT.: ἅπαντα] ἅπαντα δὲ BVPPrRw, ἅπαντα δὲ δωρήματα M (with colon as if the words are a lemma) | εὐκαιρον εἰς] εὐκαιρα εἰς M, εὐκαιρεῖς Rw | τὴν ἐμὴν V | ἐκπονεῖν ἐμὴν transp. BPr |

PREVIOUS EDITIONS: Schw. I.110,3–4; Dind. II.64,18–20

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**Or. 122.03 (122–123)** (vet paraphr) ἅπερ δὲ πρέπει τοὺς τεθνηκότας παρὰ τῶν ζώντων λαμβάνειν, ταῦτα ὑπισχνουῖ τῇ ἐμῇ ἀδελφῇ. —H

TRANSLATION: And whatever it is proper for the dead to receive from the living, promise these things to my sister.

POSITION: marg.

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**Or. 122.04 (122–123)** (rec paraphr) ἃ δ' εἰς ἀδελφὴν: ἃ δὲ εὐκαιρον εἰς ἀδελφὴν ἐκπονεῖν νεκρῶν δωρήματα ταῦτα ὑπισχνουῖμαι. —V

LEMMA: V POSITION: before 122.01 V

APP. CRIT.: ταῦτα (or πάντα) Mastr., ἄττα V

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**Or. 122.05 (122–123)** (rec paraphr) καὶ ὑπισχνοῦ ἅπαντα τὰ δῶρα τῶν νεκρῶν, ἃ καιρὸς βιάζεται πονεῖν ἢ ποιεῖν ἐμέ εἰς τὴν ἐμὴν ἀδελφὴν. —R<sup>a</sup>

REF. SYMBOL: R<sup>a</sup>

**Or. 122.06 (122–123)** (mosch paraphr) ἃ δὲ δωρήματα τῶν κάτω, τουτέστι προσήκοντα τοῖς κάτω, καιρὸς ἐστὶ δηλονότι ἀρμόδιος ἐνεργεῖν ἐμέ εἰς τὴν ἐμὴν ἀδελφὴν, ἅπαντα ὑπισχνοῦ. —XXaXbT<sup>+</sup>YYfGr

LEMMA: V POSITION: cont. from 122.22 X

APP. CRIT.: ἐμέ] ἐμή a.c. Gr

PREVIOUS EDITIONS: Dind. II.64,20–22

**Or. 122.07 (122–123)** (plgn exeg) <sup>1</sup>ἃ δὲ δωρήματα τῶν νερτέρων καιρὸς ὑπάρχει ἐκπονεῖν εἰς τὴν ἐμὴν ἀδελφὴν, ἅπαντα ὑπισχνοῦ. <sup>2</sup>διὰ δὲ τοῦ ἐκπονεῖν ἐδήλωσεν ὅτι μεγαλοπρεπῆ τινα, πέπλους, ἐμελλε κατασκευάσαι. <sup>3</sup>ἦθος γὰρ εἶχον τοῦτο ἐπὶ τοῖς τάφοις πέπλους ἐκτίθεσθαι, <sup>4</sup>ὡς καὶ ἡ τοῦ Ὀδυσσεῶς Πηνελόπη τὸν ἰστὸν, ὃν ὕφαινε θέλουσα τοὺς μνηστήρας ἐκφυγεῖν, ἐπὶ τὸν τοῦ Ὀδυσσεῶς ἐμελλε θεῖναι τάφον. —Yf<sup>2</sup>

TRANSLATION: Whatever gifts for the dead below it is appropriate to produce for my sister, promise all of these. And by using the word ‘ekponein’ (produce by hard work) she indicated that she was going to make some impressive gifts, (namely) robes. For they had the custom of setting out robes on the tombs, just as Odysseus’ wife Penelope too intended to place upon the tomb of Odysseus the woven cloth that she was weaving because she wanted to elude the suitors.

APP. CRIT.: 4 τάφον Matt., αὐτὸν Yf<sup>2</sup>

APP. CRIT. 2: 4 (both) ὀδυσσεῶς Yf<sup>2</sup>, corr. Matt. | μνηστήρας Yf<sup>2</sup> |

PREVIOUS EDITIONS: Dind. II.64,23–65,2

**Or. 122.08 (122–123)** (rec wdord) word order α (ἃ δ’), β (δωρήματα), γ (νερτέρων), δ (ἅπανθ’), ε (ἴπισχνοῦ), ς (ἐκπονεῖν), ζ (εἰς ἀδ.), η (ἐμὴν), θ (καιρὸς) —MnS

APP. CRIT.: Mn omits marks for δ–θ

**Or. 122.09 (122–123)** (rec wdord) word order α (δ’), β (ὑπισχνοῦμαι), γ (ἅπανθ’), δ (δωρήματα), ε (νερτέρων), ς (ἃ), ζ (ἐκπονεῖν), η (ἐμὴν), θ (ἀδελφὴν) —Ab<sup>2</sup>

POSITION: s.l.

**Or. 122.10** (rec gloss) <ἃ δ’ εἰς ἀδελφὴν>: νενόμισται —VS

POSITION: s.l. (above 123 ὑπισχνοῦ S)

APP. CRIT.: V damaged, uncertain; perhaps ἃ or something else before νενόμ.

COLLATION NOTES: Recheck original V 28r 4th line from bottom. |



**Or. 122.11.** (rec gloss) <ἄ>: ἀναθήματα, στέμματα —VR<sup>b</sup>

POSITION: cont. from 122.01

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**Or. 122.12** (pllgn gloss) <ἄ>: δωρήματα τῶν νερτέρων —YF<sup>2</sup>

POSITION: s.l.

---

**Or. 122.13** (pllgn gloss) <ἄ>: δωρήματα —Y<sup>2</sup>

POSITION: s.l.

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**Or. 122.14** (rec gloss) <ἄ>: ὑπάρχουσι —Rf

POSITION: s.l.

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**Or. 122.15** (rec gloss) <ἄ>: εἰσὶν —PrZu

POSITION: s.l.

APP. CRIT.: οὔσι Pr

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**Or. 122.16** (rec gloss) <ἄ>: ἄτινα —AbCrF<sup>2</sup>MnPrSaOxYf<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

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**Or. 122.17** (pllgn gloss) <ἀδελφῆν>: εἰς τὴν ἐμήν —Zu

POSITION: s.l.

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**Or. 122.18** (rec artGloss) <ἀδελφῆν>: τὴν —F<sup>2</sup>S

POSITION: s.l.

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**Or. 122.19** (rec paraphr) <καιρός ἐκπονεῖν>: εὐκαιρῶς βιάζει πονεῖν —SSa

POSITION: s.l.

APP. CRIT. 2: εὐκαιρῶς p.c. S, εὐκαιρῶς Sa

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**Or. 122.20** (rec gloss) <καιρός ἐκπονεῖν>: ὅτε —V<sup>3</sup>MnRf

POSITION: s.l.

APP. CRIT.: Rf<sup>2</sup> add. ὅτι καιρός s.l. at end of line

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**Or. 122.21** (pllgn paraphr) <καιρός ἐκπονεῖν>: ἀντὶ τοῦ ἄξιον ἐστὶ ποιῆσαι —Zl

POSITION: s.l.

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**Or. 122.22** (mosch paraphr) <καιρός>: καιρός ἐστὶν ἀρμόδιος δηλονότι —XXaXbT\*YYf-GrZc

POSITION: s.l. except X, prep. to sch. 122.06 X

APP. CRIT.: ἀντί τοῦ prep. Y | ἀρμ. ἐστὶ transp. Y

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**Or. 122.23** (pllgn exeg) <καιρός>: ὅτε ἐστὶ —GrZuOx

POSITION: s.l.

APP. CRIT.: ὅταν Zu

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**Or. 122.24** (rec exeg) <καιρός>: ὅτε εὐκαιρος ἐστὶν —Aa<sup>2</sup>Pr

POSITION: s.l.

APP. CRIT.: ὅτε added by Aa<sup>2</sup> to Aa-gloss εὐκαιρος (cf. 122.25) | ἐστὶν om. Aa<sup>2</sup>,

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**Or. 122.25** (rec exeg) <καιρός>: λείπει τὸ ὅτ' ἔσται. —Ab

POSITION: s.l.

KEYWORDS: λείπει

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**Or. 122.26** (pllgn exeg) <καιρός>: ὅτε καιρός καλέσει —F

POSITION: s.l.

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**Or. 122.27** (rec gloss) <καιρός>: εὐκαιρον —OAa

POSITION: s.l.

APP. CRIT.: εὐκαιρος Aa

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**Or. 122.28** (pllgn gloss) <καιρός>: ἀρμόδιος —G

POSITION: s.l.

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**Or. 122.29** (thom gloss) <καιρός>: ἀρμόδιον, πρέπον —ZZaZmTGu

POSITION: s.l.

APP. CRIT.: ἀρμόδιον om. Gu

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**Or. 122.30** (rec gloss) <καιρός>: βιάζει —R

POSITION: s.l.

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**Or. 122.31** (pllgn gloss) <καιρός>: ἀπαιτεῖ —V<sup>3</sup>B<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: λείπει prep. B<sup>3a</sup>

KEYWORDS: λείπει

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**Or. 122.32** (rec gloss) <καιρός>: δεήσει —K

POSITION: s.l.

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**Or. 122.33** (pllgn gloss) <καιρός>: ἐγκαίρως —Gu

POSITION: s.l.

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**Or. 122.34** (rec gloss) <καιρός>: τέως app. —S

POSITION: s.l.

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**Or. 122.35** (rec gloss) <ἐκπονεῖν>: ὥστε πληροῦν —Pr

POSITION: s.l.

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**Or. 122.36** (rec gloss) <ἐκπονεῖν>: πληροῦν —SSa

POSITION: s.l.

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**Or. 122.37** (rec gloss) <ἐκπονεῖν>: ἐκπληροῦν —CrMnOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 122.38** (recMosch gloss) <ἐκπονεῖν>: ἐνεργεῖν —KXXaXbT<sup>+</sup>YfGZcAaV<sup>3</sup>

POSITION: s.l.

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**Or. 122.39** (pllgn gloss) <ἐκπονεῖν>: μετὰ πόνου ἐνεργεῖν —Zb<sup>2</sup>

POSITION: s.l.

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**Or. 122.40** (pllgn paraphr) <ἐκπονεῖν>: μετὰ κόπου κατασκευάζειν —Yf<sup>2</sup>

POSITION: s.l.

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**Or. 122.41** (recThom gloss) <ἐκπονεῖν>: ποιεῖν —RZZaGu

POSITION: s.l.

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**Or. 122.42** (pllgn gloss) <ἐκπονεῖν>: ποιῆσαι —F<sup>2</sup>

POSITION: s.l.

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**Or. 122.43** (rec gloss) <ἐκπονεῖν>: (ἐκ)τελεῖν —Ab

POSITION: s.l.

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**Or. 122.44** (rec gloss) <ἐκπονεῖν>: τελειοῦν —Rf

POSITION: s.l.

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**Or. 122.45** (pllgn gloss) <ἐκπονεῖν>: ὥστε καὶ ἐκτελέσαι —Zu

POSITION: s.l.

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**Or. 122.46** (pllgn gloss) <ἐμήν>: ἐμέ —Gu

POSITION: s.l.

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**Or. 122.47** (rec artGloss) <ἐμήν>: τήν —F<sup>2</sup>S

POSITION: s.l.

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**Or. 123.01** (pllgn gloss) <ἄπανθ'>: ὅλα —Zu

POSITION: s.l.

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**Or. 123.02** (recThom gloss) <ὑπισχνοῦ>: ὑπόσχου —V<sup>1</sup>Aa<sup>3</sup>F<sup>2</sup>PrZZaZlGuYf<sup>2</sup>

POSITION: s.l.

---

**Or. 123.03** (rec gloss) <ὑπισχνοῦ>: ὑποσχέθητι —Mn

POSITION: s.l.

---

**Or. 123.04** (thom paraphr) <νερτέρων δωρήματα>: ἦγουν ἅ δωροῦνται οἱ ζῶντες τοῖς νεκροῖς —ZZaZbZlZmTGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.65,3–4

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**Or. 123.05** (rec artGloss) <νερτέρων δωρήματα>: τὰ —O

POSITION: s.l.

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**Or. 123.06** (rec gloss) <νερτέρων>: νεκρῶν —OV<sup>1</sup>AaAbCrFKPrRSSaOxZuB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ τῶν prep. CrOx, τῶν prep. KSZu, καὶ prep. F

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**Or. 123.07** (mosch paraphr) νερτέρων: τῶν κάτω ἦγουν τῶν νεκρῶν

—XXaXbT<sup>+</sup>YYfGGrZc

LEMMA: X POSITION: s.l. except X

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APP. CRIT.: ἦγουν τῶν νεκρῶν om. Zc, ἦγουν τῶν om. G

PREVIOUS EDITIONS: Dind. II.65,3

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**Or. 123.08** (rec gloss) <νεπτέρων> νεκροῖς —Ab<sup>2</sup>SSa

POSITION: s.l.

APP. CRIT.: faint undeciphered word after this in Ab (uncertain whether part of same gloss)

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**Or. 123.09** (pllgn paraphr) <δωρήματα>: ἐκεῖνα, ἦγουν ἄτινα νενόμισται τοῖς νεκροῖς ποιεῖν —Zu

POSITION: s.l.

---

**Or. 123.10** (rec artGloss) <δωρήματα>: τὰ —KPr

POSITION: s.l.

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**Or. 124.01** (mosch gloss) <ἴθ'>: ἄγε —XXaXbT<sup>+</sup>YYfGGrZc

POSITION: s.l.

---

**Or. 124.02** (recThom gloss) <ἴθ'>: ἄπελθε —AaAbCrF<sup>2</sup>OxZZaZl

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 124.03** (thom gloss) <ἴθ'>: ἄπιθι —ZbZmTG<sub>u</sub>

POSITION: s.l.

---

**Or. 124.04** (pllgn exeg) <ἴθ'>: Ἀττικὸν ἀντὶ τοῦ ἄπιθι —Zu

POSITION: s.l.

KEYWORDS: Ἀττικόν/Ἀττικῶς

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**Or. 124.05** (pllgn gloss) <ἴθ'>: πορεύθητι —V<sup>3</sup>

POSITION: s.l.

---

**Or. 124.06** (rec gloss) <μοι>: ἐμοῦ —PrZu

POSITION: s.l.

APP. CRIT.: καὶ prep. Pr

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**Or. 124.07** (pllgn gloss) <σπεῦδ'>: ἀγωνίζου —Zl

POSITION: s.l.

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**Or. 124.08** (pllgn gloss) <σπεῦδ'>: καὶ σπούδαζε —CrOx

POSITION: s.l.

---

**Or. 124.09** (pllgn gram) <σπεῦδ'>: σπεύδω τὸ τρέχω ἐπὶ σώματος, σπουδάζω ἐπὶ ψυχῆς —Y<sup>2</sup>

POSITION: s.l.

KEYWORDS: vocabulary, definitions and distinctions

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**Or. 124.10** (pllgn gloss) <χοᾶς>: λοιβήν —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 124.11** (rec gloss) <χοᾶς>: θυσίας —AbZI

POSITION: s.l.

---

**Or. 124.12** (rec artGloss) <χοᾶς>: τὰς —F<sup>2</sup>S

POSITION: s.l.

---

**Or. 124.13** (pllgn gloss) <τάφω>: τῆς Κλυταιμνήστρας —Zu

POSITION: s.l.

---

**Or. 124.14** (rec gloss) <τάφω>: ἐν τῷ —S

POSITION: s.l.

---

**Or. 124.15** (pllgn artGloss) <τάφω>: τῷ —F<sup>2</sup>

POSITION: s.l.

---

**Or. 125.01** (pllgn gloss) <δοῦσ'>: χέασα —ZI

POSITION: s.l.

---

**Or. 125.02** (rec gloss) <δοῦσ'>: καὶ —S

POSITION: s.l.

---

**Or. 125.03** (recThom gloss) <ῶς>: λίαν —Aa<sup>3</sup>AbCrGKSOxZmGuB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrSOx

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**Or. 125.04** (rec gloss) <ῶς>: οὕτως —Ab

POSITION: s.l., cont. from prev. gloss, prep. καί

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**Or. 125.05** (pllgn gloss) <τάχιστα>: συντόμως —OxZI

POSITION: s.l.

APP. CRIT.: διασυντόμως ZI (corruption of λίαν συντ.?)

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**Or. 125.06** (pllgn gloss) <τάχιστα>: ταχέως —G

POSITION: s.l.

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**Or. 125.07** (pllgn paraphr) <τῆς πάλιν μέμνησ' ὁδοῦ>: ἐνθυμοῦ ὑποστρέψαι —ZI

POSITION: s.l.

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**Or. 125.08** (recMoschThom gloss) τῆς πάλιν: τῆς εἰς τοῦπίσω

—VAbKPrRSSaXXaXbYYfGZcZZaZbZlZmZuT\*Gu

LEMMA: X POSITION: s.l. except X

APP. CRIT.: ἤγουν prep. T, καί prep. S | τῆς om. AbKPrRSaZZaZbZlZmZuGu

APP. CRIT. 2: τὸ ὀπίσω Ab |

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**Or. 125.09** (pllgn gloss) <τῆς πάλιν>: καί τῆς ὀπισθεν —CrOx

POSITION: s.l.

---

**Or. 125.10** (rec gloss) <πάλιν>: ὀπίσω —Rf

POSITION: s.l.

---

**Or. 125.11** (pllgn gloss) <μέμνησ'>: καί μνεῖαν ποίησον —Zu

POSITION: s.l.

---

**Or. 125.12** (tri metr) paragraphos —T

PREVIOUS EDITIONS: de Fav. 46

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**Or. 126.01** (pllgn exeg) παρτυπογράφεται τήν τε ἀναχώρησιν τῆς Ἑλένης καί τήν Ἑρμιόνην ἀπερχομένην ἐν τῷ τάφῳ καί λέγει, ὧ φύσις. —Yf<sup>2</sup>

TRANSLATION: She (Electra) indirectly indicates both the retreat of Helen indoors and Hermione going off to the tomb and says 'ο nature'.

PREVIOUS EDITIONS: Dind. II.65,28–30

KEYWORDS: staging, position or gesture of actors

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**Or. 126.02** (rec exeg) **ὧ φύσις ἐν ἀνθρώποισιν:** ἵτον τρόπον λέγει καὶ τὴν ἐκάστου γνώμην. <sup>2</sup>ἡ φύσιν τὴν εὐμορφίαν. —VAaMnR<sup>a</sup>R<sup>b</sup>RwSSa

TRANSLATION: (By ‘phusis’) she means the character and sense of judgment of an individual. Or by ‘phusis’ she means beauty of form.

LEMMA: (with -οισι) VRw, ὧ φύσις ἐνοῖσι Aa, ὧ φύσις others REF. SYMBOL: VAaR<sup>b</sup>Sa

APP. CRIT.: 1 τὴν om. R<sup>b</sup> | 2 φύσις Aa

PREVIOUS EDITIONS: Schw. I.110,5–6

**Or. 126.03** (vet exeg) **ὧ φύσις ἐν ἀνθρώποισιν:** ἵοί μὲν φασὶ συνωνυμεῖν τῇ μορφῇ καὶ τῇ δομῇ, <sup>2</sup>οὶ δὲ τὴν εὐπρέπειαν τοῦ σώματος καὶ τὸ κάλλος, <sup>3</sup>οὶ δὲ τὸν τρόπον καὶ τὴν φύσιν ἐκάστου, <sup>4</sup>ὡς μέγα κακὸν ὁ φαῦλος τρόπος καὶ ἐπιβλαβὴς ἐστὶ τοῖς κεκτημένοις καὶ πάλιν ἐπωφελὴς ἐστὶ τοῖς καλῶς κεκτημένοις. —MBCPr, partial VCAaR<sup>a</sup>R<sup>b</sup>RwSSaYf<sup>2</sup>

TRANSLATION: Some say that that (‘phusis’ here) is synonymous with shape and bodily form, some with the comeliness of the body and beauty, others with the character and nature of the individual, since bad character is a great evil and harmful to those who possess it, and conversely (character) is beneficial to those who possess it in a fine way.

LEMMA: MBCPr, ὧ φύσις MnR<sup>a</sup>R<sup>b</sup>SSa REF. SYMBOL: B POSITION: s.l. Yf<sup>2</sup>, cont. from sch. 126.02 VAaRw

APP. CRIT.: R<sup>a</sup> partially washed out | 1–4 οὶ μὲν ... κακὸν om. Yf<sup>2</sup> | 1 δομῇ| ὄρμη B(ὄρ-)C, δοκιμῇ Mn, ὄρασει Pr | τῇ εὐπρέπεια V | τοῦ κάλλους Aa | 3–4 οὶ δὲ κτλ. om. Pr, jumping to what follows κάλλος in sent. 1 of sch. 127.01 σωτήριόν τε | 3 οὶ δὲ| ἄλλοι δὲ Sa | ἕκαστον Sa | 4 ὡς μέγα κτλ om. VAaMnR<sup>a</sup>R<sup>b</sup>RwSSa (see next sch.) | φαῦλος del. Schw., add. κακῶς after first τοῖς | first ἐστὶ transp. to follow κακὸν B | first καὶ om. Yf<sup>2</sup> | after first κεκτημένοις add. αὐτὸν Yf<sup>2</sup> | ὁ ἀγαθὸς add. before πάλιν B | ἐστὶ τοῖς καλῶς κεκτημένοις om. B | second ἐστὶ om. CYf<sup>2</sup>

APP. CRIT. 2: 1 second τῇ| τὴν Rw | 4 ἐστιν ... ἐστὶν M |

PREVIOUS EDITIONS: Schw. I.110,7–11; Dind. II.66,5–9

**Or. 126.04** (vet exeg) ἵοί μὲν τὴν εὐπρέπειαν φασὶ τοῦ σώματος καὶ τὸ κάλλος, <sup>2</sup>οὶ δὲ τὸν τρόπον καὶ τὴν φύσιν ἐκάστου, <sup>3</sup>ὡς μέγα κακὸν ὁ φαῦλος τρόπος καὶ ἐπιβλαβὴς τοῖς κεκτημένοις καὶ πάλιν ἐπωφελὴς τοῖς καλῶς κεκτημένοις. —H

TRANSLATION: Some say that that (‘phusis’ here) is the comeliness of the body and beauty, others with the character and nature of the individual, since bad character is a great evil and harmful to those who possess it, and conversely (character) is beneficial to those who possess it in a fine way.

COLLATION NOTES: Check new images when available; looks like ἐπιβλαβῆς on Daitz image. |

**Or. 126.05** (rec paraphr) **ὡς μέγ’ εἶ κακόν:** καὶ τοῖς μὲν κακῶς χρωμένοις ἐπιβλαβὴς ἐστὶ, τοῖς δὲ καλῶς κεκρημένοις ἐπωφελὴς. —VAaMnR<sup>a</sup>R<sup>b</sup>RwSSa

TRANSLATION: And it (‘phusis’) is harmful to those who make bad use of it, but beneficial to those who use it well.



LEMMA: all (but not punct. as sep. from note in some) POSITION: cont. from 126.03, without mark of new scholion

APP. CRIT.: μὲν om. R<sup>b</sup> | χρωμένους ... καλῶς om. Aa | after χρωμένους add. ταύτη MnR<sup>a</sup>SSa | ἐπιβλαβές R<sup>w</sup> | κεχημ. om. MnSSa | ἐπωφελές R<sup>w</sup> |

APP. CRIT. 2: ἐπιβαβής R<sup>b</sup>, ἐπιβλαβής S, ἐπιβλάβης Mn | ἐπωφελής S |

PREVIOUS EDITIONS: Schw. I.110, app. at 10–11; Dind. II.66, app. at 5

**Or. 126.06** (thom exeg) **ὧ φύσις**: Ἰδοῦσα ἡ Ἡλέκτρα τὴν Ἑλένην τεμοῦσαν μὲν ἄκρας τὰς τρίχας, σῶζουσαν δὲ τὸ πρόσθεν κάλλος, ἀποτείνεται πρὸς τὴν φύσιν καὶ λέγει ταύτην εἶναι σωτήριον τε τοῖς κεκτημένοις καλῶς αὐτὴν καὶ βλαπτικὸν τοῖς μὴ οὕτως. <sup>2</sup>καὶ ἡ Ἑλένη φυσικῶς οὖσα κακὴ, εἰ καὶ ἔδοξε ποσῶς τὴν ἀδελφὴν θρηνεῖν, καὶ διὰ τοῦτο ἀποκεκοφέναι τὰς τρίχας, ἀλλὰ πανούργως τοῦτο πεποίηκεν, <sup>3</sup>ἐξ ὧν ἄκρας αὐτὰς ἔτεμε τοῦτο πιστωσαμένη. <sup>4</sup>εἰ γὰρ κατ' ἀλήθειαν ἐθρήνει, πάντα τὸν πλόκαμον ἔδει τεμεῖν. <sup>5</sup>καὶ ταῦτα μὲν οὕτως. <sup>6</sup>οἱ δὲ λέγοντες φύσιν τὸ κάλλος οὐ μοι δοκοῦσι λέγειν εὐλόγως. —ZZaZbZIZmTGu

TRANSLATION: Electra, seeing that Helen cut the tips of her hair but preserved her previous beauty, makes an apostrophe to nature and says it (nature) is salvific for those who possess it well and harmful to those who do not do so. And Helen, being by nature vicious, even if she seemed to some extent to mourn for her sister, and for that reason to have trimmed her hair, even so did this in a cunning way, because she cut the hairs at the tip giving proof of this. For if she truly were mourning, she ought to have cut off all her tresses. And this is how to take this passage. Those who say that 'phusis' here means beauty do not seem to me to speak with good justification.

REF. SYMBOL: ZZaZl

APP. CRIT.: 1 τεμοῦσαν] τιμῶσαν Z<sup>b</sup> | πρόσθεν] ἔμπροσθεν Zl | αὐτὴν καλῶς transp. Z, αὐτήν om. Za | 5 οὕτος Z | 6 δοκοῦσι τοῦτο ZZa | λέγειν om. ZbZl |

APP. CRIT. 2: 1 ἀποτείνεται ZbZl | 2 πανούργως ZaZm (-ως s.l. Za) | 6 δοκοῦσιν ZbZl |

PREVIOUS EDITIONS: Dind. II.65,15–24

COLLATION NOTES: For 1 βλαπτικὸν Ta has σωτή / βλαπτικὸν (because in T βλαπτ. is right under σωτήριον). |

KEYWORDS: Thomas critical of another view | πανούργως/πανούργως

**Or. 126.07** (pllgn exeg) **ὧ φύσις**: Ἰφύσις διχῶς λέγεται, καὶ ἐπὶ καλοῦ καὶ ἐπὶ φαύλου. <sup>2</sup>ἔχει τις φύσιν καλὴν ὅστις ἐνὶ ἀγαθός, ἡμερος, πρᾶος, δίκαιος. <sup>3</sup>ἔχει καὶ ἕτερος φύσιν κακὴν ὁ κλέπτῃς, ὁ μοιχός, ὁ πόρνος, ὁ ἄδικος. <sup>4</sup>τοῦτο ἡ Ἡλέκτρα λέγει ἐνταῦθα: <sup>5</sup>ὧ φύσις ὡς καὶ λίαν μέγα κακὸν ὑπάρχεις ἐν τοῖς ἀνθρώποις. <sup>6</sup>τοῖς γὰρ κακῶς τὴν φύσιν χρωμένοις ἀνθρώποις, μέγα κακὸν ὑπάρχεις, <sup>7</sup>σωτήριον τε πρᾶγμα ὑπάρχεις τῷ κεκτημένῳ καλῶς αὐτὴν, ἤγουν ἐπωφελὴς ὑπάρχεις τῷ καλῶς χρωμένῳ αὐτὴν. —Y<sup>2</sup>YI<sup>2</sup>

TRANSLATION: 'Phusis' is spoken of in two ways, both applying to good and applying to bad. A person has a fine nature if he is good, gentle, mild, just. Another person has a bad nature, (for example) the thief, the adulterer, the pimp, the unjust man. This is what Electra says here: O nature, how, that is, ('hōs' used in the sense) excessively, great an evil you are among humans, for to those people who use their nature in a bad way, you are a great evil, and you

are a salvific thing for the one who possesses it well, that is, you are beneficial to the one who uses it well.

LEMMA: Y<sup>2</sup>

APP. CRIT.: 1 ή φύσις Yf<sup>2</sup> | λέγεται| λαμβάνεται Yf<sup>2</sup> | 2 καλήν| καλεῖ Y<sup>2</sup> | ἔνι| ἐστίν Matt. (but ἔνι is legitimate in late scholia) | 3 καὶ om. Yf<sup>2</sup> | ὁ πόρνος om. Y<sup>2</sup> | 6 γὰρ| γε Yf<sup>2</sup> | 7 first αὐτήν| αὐτήν Yf<sup>2</sup> | ἦγουν ἐπωφελῆς κτλ om. Yf<sup>2</sup> |

PREVIOUS EDITIONS: Dind. II.65,30–66,4

COMMENT: Note the use of the acc. instead of dat. with χρώμενοις in 6–7 (see also e.g. sch. 126.22, as opposed to the more ‘correct’ version 126.23).

COLLATION NOTES: Cross prefixed in Yf, Turyn 59 proposes that this is Planudean. One hopes that Planudes was more intelligent than the author of this note. |

KEYWORDS: Planudes | Byzantine vernacular word/form/usage

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**Or. 126.08** (pllgn exeg) <φύσις>: {ἦ} τὴν φύσιν (λέγει) ἦγουν τὴν εὐμορφίαν ἢ τὸν τρόπον —F

REF. SYMBOL: F POSITION: marg.

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**Or. 126.09** (pllgn exeg) <φύσις>: ἢ τὸ κάλλος ἢ τὴν γνώμην ἢ τὸν τρόπον —Zu

POSITION: s.l.

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**Or. 126.10** (rec exeg) <φύσις>: φαῦλος τρόπος ἢ εὐμορφία —O

POSITION: s.l.

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**Or. 126.11** (pllgn exeg) <φύσις>: ἀντὶ τοῦ ὧ εὐφυΐα κάλλος καὶ ὁ τρόπος —Y

POSITION: s.l.

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**Or. 126.12** (rec gloss) <φύσις>: εὐμορφία —V<sup>1</sup>AaCrPrMnRSSaOx<sup>B3a</sup>

POSITION: s.l.

APP. CRIT.: ὧ prep. R, καὶ prep. CrOx, app. ἦτοι prep. Mn

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**Or. 126.13** (rec gloss) <φύσις>: κάλλος —AaAbKP<sup>r</sup>RfTG<sup>u</sup>

POSITION: s.l.

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**Or. 126.14** (rec gloss) <φύσις>: κάλλος ὀλέθριον —Ab

POSITION: s.l.

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**Or. 126.15** (recMosch gloss) φύσις: εὐφυΐα —KXXaXbT<sup>+</sup>YfGGrZb<sup>2</sup>Zc

LEMMA: X POSITION: s.l. except X

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**Or. 126.16** (pllgn gloss) <φύσις>: τοῦ κάλλους —V<sup>3</sup>

POSITION: s.l.

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**Or. 126.17** (pllgn gloss) <φύσις>: ὠραιότης —G

POSITION: s.l.

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**Or. 126.18** (pllgn gloss) <φύσις>: μορφή —Gu

POSITION: s.l.

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**Or. 126.19** (pllgn gloss) <φύσις>: τὸ ἐκ φύσεως ἦθος —V<sup>3</sup>

POSITION: s.l.

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**Or. 126.20** (rec artGloss) <ἀνθρώποισιν>: τοῖς —F<sup>2</sup>S

POSITION: s.l.

APP. CRIT.: ἀνθρώποις add. F<sup>2</sup>

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**Or. 126.21** (rec exeg) <ὡς μέγ' εἶ κακόν>: λείπει τοῖς κεκτημένοις κακῶς. —Pr

POSITION: s.l.

KEYWORDS: λείπει

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**Or. 126.22** (rec exeg) <ὡς μέγ' εἶ κακόν>: τοῖς χρωμένοις σε κακῶς —S

POSITION: s.l.

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**Or. 126.23** (pllgn exeg) <ὡς μέγ' εἶ κακόν>: τοῖς κακῶς σοι χρωμένοις —G

POSITION: s.l.

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**Or. 126.24** (recMoschThom gloss) <ὡς>: λίαν —AbCrPrMnXXaXbYYfGGrZcZZb-ZlZmZuT<sup>o</sup>Ox

POSITION: s.l., except Pr below the word (space above full)

APP. CRIT.: καὶ prep. CrOx, ἢ prep. Zu

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**Or. 126.25** (pllgn gloss) <ὡς>: ὄντως —AaZu

POSITION: s.l.

APP. CRIT.: ἢ prep. Zu

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**Or. 126.26** (rec gloss) <εἶ>: ὑπάρχεις —AbCrF<sup>2</sup>RfSOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrSOx

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**Or. 126.27** (rec gloss) (κακόν): ἐπιβλαβῆς —O

POSITION: marg.

**Or. 126.28** (p|lgn gloss) (κακόν): δεινόν —F<sup>2</sup>

POSITION: s.l.

**Or. 127.01** (vet exeg) σωτήριόν τε τοῖς καλῶς κεκτημένοις: <sup>1</sup>πολλοὶ γὰρ τὸ κάλλος ἐπὶ σωτηρίᾳ ἑαυτῶν καὶ τῆς πατρίδος ἐκτήσαντο, <sup>2</sup>ὧν ἔστιν εἷς ὁ Γανυμήδης παρὰ θεοῖς εἶναι ἀξιωθεῖς καὶ ἵππους ἀθανάτοις κοσμήσας τὴν θρεψαμένην. <sup>3</sup>καὶ Ἄμυμωνὴ δὲ διὰ τὸ ἴδιον κάλλος τὸ ἄνδρον Ἄργος πολὺνδρον ἐποίησε διὰ τῆς ἐπιμιξίας τοῦ Ποσειδῶνος. —MBVCP<sup>r</sup>Pr<sup>b</sup>Rw, partial H

TRANSLATION: For many persons possessed their beauty for the salvation of themselves or their country. One example of these is Ganymede, who was deemed worthy to be among the gods and adorned with immortal horses the country that raised him. And also Amymone because of her individual beauty caused (her country) waterless Argos to become rich in water through her intercourse with Poseidon.

LEMMA: MC, σωτήριόν τε τοῖς καλῶς VRw(τῆς κακῶς), ἄλλως: σωτήριόν τε B, σωτήριόν τε HP<sup>b</sup> POSITION: between sch. 128.01 and 129.09 M, after 129.09 Pr<sup>b</sup>, after 149.01 Rw; Pr<sup>a</sup> is incomplete version cont. from sch. 126.02

APP. CRIT.: 1 πολλοὶ ... κάλλος om. Pr<sup>a</sup> | γὰρ om. Pr<sup>b</sup> | τῆς om. HVRw | 2–3 ὧν ἔστιν κτλ om. H | 2 ἔστιν εἷς] εἷς ἔστι καὶ BPr<sup>a</sup> | εἷς om. Pr<sup>b</sup> | ὁ om. BPr<sup>b</sup> | εἶναι] V, om. others | ἵππους ἀθανάτους Pr<sup>b</sup> | κοσμήσαι B, κοσμήσειν Pr<sup>b</sup>, κομίσας Pr<sup>a</sup> | τῆ θρεψαμένη Pr<sup>b</sup> | 3 καὶ ἡ ἄμμ. BVP<sup>r</sup>Rw | second τὸ om. Pr<sup>a</sup> | ἄργος] πέλγος Pr<sup>a</sup> |

APP. CRIT. 2: 2 γανυμήδης VCP<sup>r</sup>Pr<sup>b</sup>Rw | 3 ἀμυμὴ MRw, ἀμύμων Pr<sup>a</sup> | ἐποίησεν MB |

PREVIOUS EDITIONS: Schw. I.110,13–17; Dind. II.66,11–15

**Or. 127.02** (vet exeg) (σωτήριόν τε): πολλοὶ γὰρ διὰ τὸ κάλλος εὐεργέτησαν τὰς πατρίδας. —M

TRANSLATION: For many have benefitted their native land because of their beauty.

POSITION: between sch. 126.03 and 128.01 M (punct. as sep., but no lemma)

PREVIOUS EDITIONS: Schw. I.110,12; Dind. II.66,9–10

**Or. 127.03** (p|lgn exeg) (σωτήριόν τε): Φρύνη ἕσωσε τὴν πόλιν τὴν ἑαυτῆς πατρίδα τῷ Φιλίππῳ συμμιγεῖσα. —B<sup>3a</sup>

TRANSLATION: Phryne saved her own native city by having intercourse with Philip.

POSITION: s.l.

COMMENT: TLG citations of Phryne do not offer any such anecdote. Phryne, a 4th-century courtesan from Thespieae, was famous for having several statues of her that were dedicated. One anecdote says that Hyperides saved her from a guilty verdict in a trial by exposing her breasts to the jurors; another says that she offered to rebuild the walls of Thebes after Alexander's destruction if she were allowed to have an inscription on the wall saying she restored what he destroyed. This story is an autoschediasm or a misremembering of the story about the walls of Thebes.

**Or. 127.04** (p1lgn gloss) (σωτήριόν τε): καὶ πάλιν —CrOx

POSITION: s.l.

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**Or. 127.05** (rec gloss) (σωτήριόν): ἐπωφελῆς —O

POSITION: s.l.

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**Or. 127.06** (rec gloss) (σωτήριόν): καὶ σωτηρία —Pr

POSITION: s.l.

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**Or. 127.07** (mosch gloss) (σωτήριόν): ἀντὶ τοῦ σωτηριῶδες —XXaXbT\*YYfGGrZ-cAa<sup>2</sup>B<sup>3a</sup>

POSITION: s.l.(B<sup>3a</sup> under line), except X

APP. CRIT.: ἀντὶ τοῦ] XXbT, om. others

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**Or. 127.08** (p1lgn gloss) (σωτήριόν): σωστικόν —Zl

POSITION: s.l.

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**Or. 127.09** (p1lgn gloss) (σωτήριόν): ὠφέλιμον —F<sup>2</sup>

POSITION: s.l.

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**Or. 127.10** (rec exeg) (κεκτημένοις): γρ. κεχρημένοις —OaAbPrRG

POSITION: s.l. except marg. Ab

APP. CRIT.: γρ. om. OPtG | καὶ add. before κεχρημ. Aa

APP. CRIT. 2: κεχρωμ- Ab |

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 127.11** (rec gloss) (κεκτημένοις): αὐτήν —MnRSa

POSITION: s.l.

APP. CRIT.: αὐτοῖς Mn

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**Or. 127.12** (recThom gloss) (κεκτημένοις): σὲ —SZZbZlZmZuT

POSITION: s.l.

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**Or. 127.13** (p1lgn gloss) (κεκτημένοις): καὶ ἔχουσι ταύτην —CrOx

POSITION: s.l.

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**Or. 128.01** (vet exeg) εἶδετε παρ' ἄκρας: <sup>1</sup>τὸ εἶδετε ἀντὶ τοῦ ἴδιοι τις ἄν, ὡς τὸ [Hom. II.

3.220] ‘φαίης κε ζάκοτον’ καὶ [Hom. Il. 4.223] ‘ἐνθ’ οὐκ ἄν βρίζοντα ἴδοις’. <sup>2</sup>ἔνιοι δέ φασι ταῖς δμῶσι ταῦτα λέγειν. <sup>3</sup>οἱ δὲ πρὸς τὸ θέατρον, ὃ καὶ ἄμεινον. <sup>4</sup>ἐφελκυστικὸς γὰρ ἔστιν αἰεὶ μᾶλλον τῶν θεατῶν ὁ ποιητῆς, οὐ φροντίζων τῶν ἀκριβολογούντων. —MBVCMnPrR<sup>a</sup>R<sup>b</sup>SSa

TRANSLATION: The word ‘eidete’ (‘did you see’) is equivalent to ‘idoi tis an’ (‘one might see’), as (the Homeric phrases) ‘you might say (he was) mightily angry’ and ‘there you would not see him dozing’. Some say that she addresses this to the servant-women, others say it is directed to the audience, which is indeed better. For the poet is always rather inclined to draw in the audience, showing no regard for those who are fussy about details.

LEMMA: MBC, εἶδετε R<sup>b</sup> REF. SYMBOL: MBR<sup>b</sup>Sa

APP. CRIT.: R<sup>a</sup> largely washed out | 1 ἴδετε V, εἶδε S | ἴδη Pr | φαίης V | after ζάκ. add. τέ τιν’ ἔμμεναι B(ἔμμεναι)Pr | καὶ ἐνθ’ ... ἴδοις om. MnSSa, app. R<sup>a</sup> | καὶ| καὶ τὸ BPr | ἐνθ’ οὐκ ἄν om. V | βρίζοντα V | ἴδης PrR<sup>b</sup> | 2 φησι VR<sup>a</sup>R<sup>b</sup> | δμῶσι| B, δμῶσι MVC(-ῆσι) [R<sup>a</sup>], δμῶσαι R<sup>b</sup>(τμῶ-)MnSa, δμῶσαι S, δμῶσις Pr | 3 πρὸς| φησι V | ὃ| ὅτι V, perhaps R<sup>a</sup>, οἱ R<sup>b</sup> | 4 ἐφελκυστικὸν MC, -ικῶς Mn | γὰρ om. Sa | ὁ ποιητῆς transp. after ἔστιν MnR<sup>a</sup>R<sup>b</sup>SSa | μᾶλλον αἰεὶ transp. V [R<sup>a</sup>] | αἰεὶ| αἶ R<sup>b</sup>[R<sup>a</sup>], καὶ MnSSa | ὁ| ὡς C | ἀκριβολογούμενων M |

APP. CRIT. 2: 1 κεν M | ζάκοσον Pr | ἐνθ’| ἐντ’ Pr | βρίζοντα R<sup>b</sup> | 4 θεάτων R<sup>b</sup> |

PREVIOUS EDITIONS: Schw. I.110,18–22; Dind. II.66,17–67,2

KEYWORDS: addressee identified | dramatic technique of Euripides

**Or. 128.02** (vet exeg) (εἶδετε παρ’ ἄκρας): ἴδοι τις. <sup>2</sup>ἔνιοι δέ φασι ταῖς δμῶσαι ταῦτα λέγειν, <sup>3</sup>ὃ ἄμεινον. —H

TRANSLATION: One might see. Some say she says this to the servant-women, which is better.

**Or. 128.03** (mosch exeg) (εἶδετε παρ’ ἄκρας): ἰθεάσασθε πῶς κατὰ τὰς ἄκρας ἀπέκοψε τὰς τρίχας φυλάσσοσα τὸ κάλλος. <sup>2</sup>οὐ κατ’ ἐρώτησιν δέ, ἀλλ’ ἀποφαινομένη ταῦτα λέγει. —XXaXbT<sup>+</sup>YGrZc

TRANSLATION: You observed how she cut off her hair at the tips, preserving her beauty. For she says this not as a question, but affirming it.

POSITION: s.l. Zc

APP. CRIT.: 1 second τὰς om. G | 1–2 φυλάσσοσα κτλ om. Zc | 2 ἀποφαινόμενος G

PREVIOUS EDITIONS: Dind. II.67,4–6

**Or. 128.04** (mosch paraphr) (εἶδετε παρ’ ἄκρας): ἐθεάσασθε κατὰ τὰς ἄκρας —XXaXbT<sup>+</sup>YYfGGrAa<sup>2</sup>

POSITION: s.l., except X

APP. CRIT.: κατὰ τ. ἄ. om. T | ἄκρας om. G

**Or. 128.05** (pllgn exeg) (εἶδετε): οἱ μὲν δμῶσιν, οἱ δὲ θεάτρῳ, ὃ καὶ κρεῖττον. —V<sup>3</sup>

POSITION: s.l.

**Or. 128.06** (plgn exeg) <ἴδετε>: πρὸς τὸν χορὸν —F

POSITION: marg.

KEYWORDS: addressee identified

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**Or. 128.07** (thom exeg) <εἶδετε>: πρὸς ἑαυτὴν τοῦτο λέγει. —ZmGu

TRANSLATION: She says this to herself.

POSITION: s.l.

KEYWORDS: addressee identified

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**Or. 128.08** (vet gloss) <εἶδετε>: ἴδοι τίς ἄν —HMnSSaB<sup>3a</sup>

POSITION: s.l., except marg. B<sup>3a</sup>

APP. CRIT.: τι app. B<sup>3a</sup> | ἄν om. HB<sup>3a</sup>

COLLATION NOTES: Check original B, perhaps faint trace of a sigma? |

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**Or. 128.09** (rec gloss) <ἴδετε>: ἀντὶ τοῦ ἴδη τις —Pr

POSITION: s.l.

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**Or. 128.10** (rec gloss) <εἶδετε>: ἐθεάσατε —V<sup>1</sup>

POSITION: s.l.

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**Or. 128.11** (rec exeg) <εἶδετε>: ἴδετε —RS

POSITION: s.l. R, marg. S

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**Or. 128.12** (rec gloss) <εἶδετε>: βλέψατε —Sa

POSITION: s.l.

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**Or. 128.13** (rec exeg) <ἴδετε>: εἶδετε —Ab

POSITION: marg.

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**Or. 128.14** (rec gloss) <ἴδετε>: καὶ θεάσασθε —CrMnOxZu

LEMMA: εἶδετε in text Zu, εἶδετ' Mn, a.c. Cr; ἴδετ' in text Ox, p.c. Cr POSITION: s.l.

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**Or. 128.15** (plgn gloss) <ἴδετε>: ὀρᾶτε —F<sup>2</sup>

POSITION: s.l.

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**Or. 128.16** (rec gloss) <παρ' ἄκρας>: σμικρῶς —O

POSITION: s.l.

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**Or. 128.17** (rec exeg) <παρ' ἄκρας>: ἐπί· περιττόν —V<sup>1</sup>

POSITION: s.l.

COMMENT: This apparently means that παρ' could be glossed with ἐπί ('to the extent of?') or considered to be superfluous.

KEYWORDS: περισσός/περιττός

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**Or. 128.18** (rec exeg) <παρ' ἄκρα>: ἀντί τοῦ τὰς ἄκρας —K

POSITION: s.l.

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**Or. 128.19** (thom exeg) <παρ' ἄκρας>: ἰτό παρά τοῦ παρ' ἄκρας καί τὸ ἀπό τοῦ ἀπέθριξε ταυτόν ἐστι· ἰτό γὰρ ἄκρας αἰτιατική ἐστιν. ἰῆ γενικήν νοητέον, ἰν' ἡ ἀπό τοῦ ἄκρου αὐτὰς ἔτεμεν. —ZZaZbZlZmTGu

TRANSLATION: The 'para' of 'par' akras' and the 'apo' of 'apethrixē' convey the same meaning, for the word 'akras' is accusative. Alternatively, one should consider it genitive, so that the sense is 'she cut them from the tip'.

REF. SYMBOL: ZZaZlZm

APP. CRIT.: Parts of Zl illegible, last word lost to trimming.

APP. CRIT. 2: ταυτόν ἐστιν Za |

PREVIOUS EDITIONS: Dind. II.67,6–9

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**Or. 128.20** (pllgn gloss) <παρ'>: ἀπό —ZuB<sup>3</sup>

POSITION: s.l.

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**Or. 128.21** (pllgn gloss) <παρ'>: ἐξ —F

POSITION: s.l.

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**Or. 128.22** (rec artGloss) <ἄκρας>: τῆς —AbMnSa

POSITION: s.l.

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**Or. 128.23** (vet exeg) ὡς ἀπέθρισε τρίχας: ὡς ἐν τῇ σμικρότητι τῆς ἀφαιρέσεως μηδὲν ἀπολείπει τοῦ ὑγιοῦς. —MVC

TRANSLATION: In order that by the small extent of the removal she would not at all fall short of the normal (unspoiled) state (of her hair).

LEMMA: C, 129 ἔστι δ' ἡ πάλαι γυνή V REF. SYMBOL: (to 129) V POSITION: intermarg. M

APP. CRIT.: μη δὲ V | ἀπολείπει Mastr. (after ἀπολίπει Schw.), ἀπολείπει MC, ἀπολίπειτο V

PREVIOUS EDITIONS: Schw. I.111,1–2; Dind. II.67,2–4

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**Or. 128.24** (vet exeg) ὡς ἀπέθρισε τρίχας: ὡς ἐν τῇ σμικρότητι τῆς ἀφαιρέσεως μηδὲν ἀπολείπειν τοῦ ὑγιοῦς μηδὲ τῶν κάλλει λυμήνασθαι τι —BPr



TRANSLATION: So as, by the small extent of the removal, not at all to fall short of the normal (unspoiled) state (of her hair), nor to cause any damage to her beauty

LEMMA: Β (ἄλλως in marg.), ἄλλως ὥς ἀπέθρισε τρίχας Pr

APP. CRIT. 2: μικρότητι Pr | μὴ δὲ BPr |

PREVIOUS EDITIONS: Schw. I.111,1-2; Dind. II.67,2-4

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**Or. 128.25** (rec gloss) <ὥς>: ὅπως —Sa

POSITION: s.l.

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**Or. 128.26** (recMoschThom gloss) <ὥς>: πῶς —AaKMnXXaXbYYfGGrZZmZuT

POSITION: s.l.

APP. CRIT.: prep. ἢ Zm, καὶ prep. AaMn

COLLATION NOTES: No cross in TTa, but T may have once had one (there appears to be an erasure here). |

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**Or. 128.27** (rec gloss) <ὥς>: ὅτι —AbFMnRRfSSa

POSITION: s.l.

APP. CRIT.: καὶ prep. MnS

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**Or. 128.28** (rec gloss) <ἀπέθρισην>: ἀπεθέρισεν —OGK

LEMMA: ἀπέθριξε in text GK POSITION: s.l.

APP. CRIT. 2: in O only ε s.l. above θρ to convey this | -ισε GK (as in text) |

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**Or. 128.29** (rec gloss) <ἀπέθριση>: (ἀπέθρι)ξε —R

POSITION: s.l.

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**Or. 128.30** (recMosch gloss) <ἀπέθριση>: ἀπέκοψε —Aa<sup>2</sup>F<sup>2</sup>RRfSaXXaXbT<sup>+</sup>YYfGGrB<sup>3a</sup>

LEMMA: ἀπέθριξε in text GT<sup>+</sup> POSITION: s.l.

APP. CRIT. 2: -ψεν R |

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**Or. 128.31** (rec gloss) <ἀπέθριση>: ἔκοψε —V<sup>1</sup>CrMnPrSOx

LEMMA: ἀπέθριξε in text all except V POSITION: s.l.

APP. CRIT.: καὶ prep. V<sup>1</sup>CrOx

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**Or. 128.32** (recThom gloss) <ἀπέθριση>: ἀπέτεμε —AbZZaZbZIZmTG<sup>u</sup>

POSITION: s.l.

APP. CRIT. 2: -εν T |

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**Or. 128.33** (pllgn gloss) <ἀπέθρισην>: ἐθέρισε —B<sup>3a</sup>

POSITION: s.l.

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**Or. 128.34** (pllgn gloss) <ἀπέθριξε>: ἀντὶ τοῦ ἀπομερίσασα —Zu

POSITION: s.l.

---

**Or. 128.35** (pllgn gram) <ἀπέθριξε>: ἀπὸ τοῦ θρίζω θρίξω —Zm

POSITION: marg.

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**Or. 128.36** (rec artGloss) <τρίχας>: τὰς —F<sup>2</sup>MnS

POSITION: s.l.

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**Or. 129.01** (rec gloss) <σώζουσα>: ἔχουσα —AaAbCrMnPrRSSaOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrSOx | πάλιν add. Sa

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**Or. 129.02** (mosch gloss) <σώζουσα>: φυλάσσουσα —XXaXbT<sup>+</sup>YYfGGrZcAa<sup>2</sup>F<sup>2</sup>ZIB<sup>3a</sup>

LEMMA: X POSITION: s.l. except X

APP. CRIT. 2: φυλάσσουσα Y, φυλάττουσα F<sup>2</sup>ZIB<sup>3a</sup> |

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**Or. 129.03** (pllgn gloss) <σώζουσα>: περιποιουμένη —YF<sup>2</sup>

POSITION: s.l.

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**Or. 129.04** (pllgn gloss) <σώζουσα>: ἀντὶ τοῦ ἔσωσε —ZI

POSITION: s.l.

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**Or. 129.05** (pllgn gloss) <κάλλος>: αὐτῆς —ZI

POSITION: s.l.

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**Or. 129.06** (pllgn gloss) <κάλλος>: τὸ πρὶν —V<sup>3</sup>

POSITION: s.l.

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**Or. 129.07** (pllgn gloss) <κάλλος>: πρῶτον —Zu

POSITION: s.l.

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**Or. 129.08** (pllgn artGloss) <κάλλος>: τὸ —F<sup>2</sup>

POSITION: s.l.

---

**Or. 129.09** (vet exeg) ἔστι δ' ἡ πάλαι γυνή: <sup>1</sup>ἦτοι πονηρά, ἢ τὰ αὐτὰ φρονοῦσα ἅ καὶ πρότερον· <sup>2</sup>τοῦ γὰρ εἶναι εὐμορφος ἐπιμελεῖται. <sup>3</sup>ἐλέγχει δὲ αὐτὴν ὅτι οὐδὲ τοῖς ἁμαρτήμασι σεσωφρόνισται, ἀλλ' ἐν τοῖς αὐτοῖς ἦθεσι μεμένηκεν. —HMBV-CAaPrR<sup>a</sup>R<sup>b</sup>Sa, partial YY<sup>2</sup>

TRANSLATION: That is, she is bad, or has the same cast of mind as previously. For she is careful about being beautiful in appearance. And she (Electra) criticizes her (Helen) because not even by her wrongful actions has she been chastened, but she has continued in the same character traits.

LEMMA: B(τ')AaPrMnSSa, ἔστι δ' ἡ πάλαι R<sup>b</sup>, lemma ἡ πάλαι γυνή MC, ἄλλως V REF. SYM-  
BOL: MBR<sup>b</sup>Sa POSITION: s.l. YY<sup>2</sup>

APP. CRIT.: 1–3 (ἦτοι om.) πονηρά ἢ ... φρονοῦσα written by Y, ἅ καὶ ... ἐλέγχει αὐτὴν added by Y<sup>2</sup> | 1 ἅ καὶ om. Pr | 2 τοῦτο γὰρ BPr | εὐμορφον MCY<sup>2</sup>; above εὐμορφος something illegible in H (εὐμορφίας?) | 3 ὅτι οὐδὲ κτλ] om. Y<sup>2</sup>, ὡς μὴ δέπω] H, the rest lost | οὐδὲν Aa | τοῖς ἁμαρτήμασι AaS | σεσωφρόνηται AaR<sup>a</sup>, perhaps a.c. R<sup>b</sup>, either this or -ησται a.c. Mn | αὐτοῖς om. MBCAaPrSa [H] |

APP. CRIT. 2: 1 φρονεῖσα Pr | 3 ἐλέγχει MnS | μεμένηκε MCPt |

PREVIOUS EDITIONS: Schw. I.111,3–6; Dind. II.67,10–13

**Or. 129.10** (thom exeg) ἔστι δ' ἡ πάλαι γυνή): <sup>1</sup>τὸ ἔστιν ἡ πάλαι γυνή ἢ κατὰ μορφήν νοητέον, ἢ αὐτὴ ἔστι καὶ νῦν ἦτις καὶ πρὸ τοῦ τὰς τρίχας ἀποκόψαι καὶ οὐδ' ὄτιοῦν ἠλλάττωται τὸ κάλλος αὐτῆς, <sup>2</sup>ἢ κατὰ προαίρεσιν, ὅτι ἡ αὐτὴ ἔστι καὶ νῦν ἦτις καὶ πρῶην καὶ οὐδὲν ὑπὸ τῶν κακῶν σεσωφρόνισται.  
—ZZaZb(Zl)ZmTG<sup>u</sup>

TRANSLATION: The phrase 'she is the same woman of old' is to be interpreted either in reference to her physical appearance: she is the same woman even now as she was before cutting her hair, and her beauty has not been reduced in the slightest. Or in reference to her approach to life, that she is the same even now as previously and she has not been at all chastened by her troubles.

REF. SYMBOL: ZZaZl POSITION: cont. from sch. 128.19 ZmTG<sup>u</sup>, add. δὲ

APP. CRIT.: note lost to damage and trimming Zl (ref. symbol at text indicates its original presence) | 1 ἢ repeated before γυνή Gu | second ἢ] ἦγουν ZmGu | 2 σεσωφρόνησται Za, σεσωφρόνηται Z

PREVIOUS EDITIONS: Dind. II.65,24–28

**Or. 129.11** (rec gloss) ἔστι δ': ἦτις ἦν —Ab

POSITION: s.l.

**Or. 129.12** (mosch gloss) ἔστι δ': οὐκ ἠλλάχθη —XXaXbT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

LEMMA: X POSITION: s.l. except X

APP. CRIT.: ἦγουν prep. X, καὶ prep. Aa<sup>2</sup>

APP. CRIT. 2: ἠλάχθη ZcAa<sup>2</sup> |

PREVIOUS EDITIONS: Dind. II.67,14

**Or. 129.13** (rec exeg) (ή πάλαι γυνή): ήτις ήν πάλαι γυνή —AbPr

POSITION: s.l. Pr, marg. Ab

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**Or. 129.14** (rec exeg) (ή πάλαι γυνή): ήγουν πρό του κόπτειν τας άκρας τρίχας —AbMnPrSSa

POSITION: s.l. except marg. Ab (cont. from prev.)

APP. CRIT.: ήγουν om. Ab | πρό του κόπτειν] προκόπτειν Sa | πρό] προς S, om. Pr | άκρας om. Pr

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**Or. 129.15** (rec gloss) (ή πάλαι γυνή): πονηρά —O

POSITION: s.l.

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**Or. 129.16** (rec exeg) (ή πάλαι γυν): τα αυτά φρονοῦσα ά και πρότερον —O

POSITION: marg.

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**Or. 129.17** (rec gloss) (ή πάλαι γυνή): τὸ παλαιὸν κακόν —K

POSITION: s.l.

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**Or. 129.18** (pllgn exeg) (ή πάλαι γυνή): πονηρά· ήγουν τοιαῦτα φρονοῦσα πονηρά —G

POSITION: s.l.

---

**Or. 129.19** (pllgn exeg) (ή πάλαι γυνή): ή κατά την αὐτήν μορφήν ή κατά τὸν αὐτὸν τρόπον —B<sup>3a</sup>

POSITION: marg.

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**Or. 129.20** (pllgn exeg) (ή πάλαι γυνή): τουτέστιν ή αὐτή τῇ πρώτῃ —Zl

POSITION: s.l.

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**Or. 129.21** (pllgn gloss) (ή πάλαι): και ή πρό καιροῦ —CrOx

POSITION: s.l.

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**Or. 129.22** (pllgn gloss) (ή πάλαι): ή παλαιά —F<sup>2</sup>

POSITION: s.l.

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**Or. 130.01** (pllgn gloss) (θεοί σε): εἶθε —V<sup>3</sup>Aa

POSITION: s.l.; over μισήσειαν V<sup>3</sup>

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**Or. 130.02** (thom exeg) <θεοί σε>: λάθρα τοῦτο εἶπε. —ZZaZbZlZmTGOx<sup>2</sup>

POSITION: s.l.

APP. CRIT.: 2: εἶπεν TGu |

PREVIOUS EDITIONS: Dind. II.67,15

KEYWORDS: staging, delivery of lines

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**Or. 130.03** (rec artGloss) <θεοί>: οἱ —F<sup>2</sup>SSa

POSITION: s.l.

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**Or. 130.04** (rec gloss) <σε>: τίνα —CrSOx

POSITION: s.l.

COMMENT: Apparently an indication that this is the acc. object; cf. sch. 217.03.

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**Or. 130.05** (rec gloss) <μισήσειαν>: ἄν ποτε —SSaZu

POSITION: s.l.

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**Or. 130.06** (pllgn gloss) <μισήσειαν>: ἐμίσησαν —F<sup>2</sup>

POSITION: s.l.

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**Or. 130.07** (pllgn gloss) <μισήσειαν>: μισήσουσιν —Zl

POSITION: s.l.

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**Or. 130.08** (tri metr) <μισήσειαν>: long mark over iota —T

PREVIOUS EDITIONS: de Fav. 46

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**Or. 130.09** (recMoschThom gloss) <ᾧς>: ὄτι —AaAbCrF<sup>2</sup>V<sup>3</sup>KMnPrRSSaOxXXaXbYYfG-GrZcZZaZbZlZmZuT\*

POSITION: s.l.

COLLATION NOTES: Ta omits cross. |

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**Or. 131.01** (recMoschThom gloss) <τόνδε>: τὸν Ὀρέστην  
—V<sup>1</sup>AaAbCrMnSSaXXaXbT<sup>+</sup>YYfGGrZZaZlZcOx<sup>B</sup><sup>3a</sup>

POSITION: s.l., cont. from next CrOx

APP. CRIT.: ἦγουν prep. V<sup>1</sup>AaAbMnSa |

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**Or. 131.02** (pllgn gloss) <τόνδε>: τοῦτον —CrF<sup>2</sup>Ox

POSITION: s.l. (with prev. appended CrOx)

APP. CRIT.: καὶ prep. CrOx

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**Or. 131.03** (vet exeg) **πᾶσάν θ' Ἑλλάδα:** <sup>1</sup>τὸ κατὰ μέρος εἰποῦσα ἐπήνεγκε τὸ καθόλου· <sup>2</sup>ὡς Ὅμηρος [Hom. Il. 1.255–256]· ‘ἦ κεν γηθήσῃ Πρίαμος Πριάμοιό τε παῖδες / ἄλλοι τε Τρῶες’. —MBVCP<sub>r</sub>, partial H

TRANSLATION: After mentioning the individual she added the overall group: like Homer, “Truly Priam would rejoice, and Priam’s children and other Trojans”.

LEMMA: MBC(δ')Pr(ἄπασαν), καὶ τόνδε πᾶσάν θ' ἐλλάδο V REF. SYMBOL: MBV POSITION: marg. H

APP. CRIT.: 1 τὰ κατὰ V | 2 ὡς κτλ om. H | ὡς καὶ ὄμ. BVP<sub>r</sub>, ὥσμηρος C | γηθήσῃ BPr, γηθήθ V | ἄλλοι τε τρῶες om. Pr |

APP. CRIT. 2: 2 ἦ κεν| ἦκε C, ἦκεν V, εἴ κεν Pr |

PREVIOUS EDITIONS: Schw. I.111,7–9; Dind. II.67,16–18

KEYWORDS: citation of Homer (with direct quotation)

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**Or. 131.04** (rec gloss) **⟨θ'⟩:** καὶ —Mn

POSITION: s.l.

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**Or. 131.05** (rec artGloss) **⟨Ἑλλάδ'⟩:** τὴν —F<sup>2</sup>MnSY<sup>2</sup>

POSITION: s.l.

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**Or. 131.06 (131–135)** (plgn exeg) **⟨ὦ τάλαιν' ἐγώ⟩:** <sup>1</sup>ἰδοῦσα ἡ Ἥλέκτρα τὸν χορὸν τῶν Ἀργείων γυναικῶν ἐλθόντα ἐπισκέψασθαι τὸν Ὀρέστην, καὶ φοβηθεῖσα μή πως ἐγεροῦσιν αὐτὸν ἀπὸ τοῦ ὕπνου, διακόψασα τὸν λόγον ὄν περὶ τῆς Ἑλένης ἔλεγε μετὰ λύπης λέγει· ὦ τάλαινα ἐγώ'. <sup>2</sup>αἱ φίλαι ξυνωδοί, ἡγουν αἱ συνθρηνοῦσαι μετ' ἐμοῦ, αὐτὰ καὶ πάλιν ἀφίξει καὶ προσέρχονται, ὡς φαίνεται δὲ ὅτι καὶ πρῶτον ἐκεῖ ὑπῆρχον. <sup>3</sup>ἴσως ἡρεμοῦντα τὸν Ὀρέστην μεταστήσουσι καὶ διεγεροῦσιν ἀπὸ τοῦ ὕπνου ἀπὸ τε τῆς ὁμιλίας καὶ τοῦ κτύπου τῶν ποδῶν αὐτῶν· <sup>4</sup>ἐπεὶ γὰρ πλήθος ἦν, θόρυβον ἐμελλε ποιῆσαι εἰσερχόμενον· <sup>5</sup>καὶ εἰ ἐγεροῦσιν αὐτὸν, ἐκτῆξουσιν τὸ ἐμὸν ὄμμα ἐν τοῖς δακρυοῖς· <sup>6</sup>ἐπεὶ γὰρ ἔβλεπεν αὐτὸν δαιμονιζόμενον καὶ πάσχοντα, κλαίειν ἐμελλεν ὡς ἀδελφή. —Yf<sup>2</sup>

TRANSLATION: Electra, noticing that the chorus of the Argive women has come to check on Orestes and having become afraid that they will somehow arouse him from his sleep, after breaking off the remark that she was making about Helen, says with anguish ‘o wretched me’. The friendly sharers of (my) song, that is, those who lament with me, again and for a second time are present and approach, and as it seems (‘again’ is used) because previously too they were present there. Perhaps they will disrupt Orestes in his rest and arouse him from sleep by their conversation and the noise of their footsteps. For since it was a large group, it was likely to create a loud noise in entering. And if they will cause him to stir, they will make my eye melt with tears. For since she saw him afflicted by the divinities and suffering, she was likely to cry for him, being his sister.

APP. CRIT.: 2 δὲ not printed by Matt.; perhaps to be deleted | 3 διεγείρουσι Yf<sup>2</sup>, corr. Dindorf | 5 ἐγεροῦσιν Yf<sup>2</sup>, corr. Matt.

APP. CRIT. 2: 1 ὦ Yf<sup>2</sup> | 3 ἡρεμοῦντα Yf<sup>2</sup> |

**Or. 131.07 (131–139)** (pllgn exeg) ἴθεασαμένη Ἡλέκτρα τὰς ἐρχομένας γυναῖκας ὡς ἐπ[ι]σκεψομένας ταύτην τε καὶ τὸν Ὀρέστην καὶ φοβηθεῖσα μὴ [ὑπὸ] τῶν ποδῶν αὐτῶν κτύπου ἔξυπνος γέ[νηται ὅτε(?)] ἐν ἡρεμία ἠσούχαζεν, (?)ἐπ[ειτα(?)] πρὸς αὐτὰς εἶπεν· <sup>2</sup>ὦ φίλ[αι], μετὰ πάσης ἠσυχίας ἔρχεσθε [καὶ] μὴδὲν ὄλως θορυβεῖτε [μὴδὲ κτυ]πεῖτε· ἐπειδὴ φιλικῶς [ἔχω] πρὸς ὑμᾶς. <sup>3</sup>ἐὰν δὲ ταράξ[ητε τὸν] Ὀρέστην, ὡς ἐχθρὰς ἀφείω(?) [a few letters, or blank?] ὑμᾶς, εἰ ἀπὸ τούτου ἐπ..[ —Zl

TRANSLATION: Electra, having seen the approaching women, coming to check on her and Orestes, frightened that he might be awakened by the noise of their footsteps [when(?)] he was resting peacefully, then(?) said to them: Friends, approach with utter quiet and do not make any noise at all nor stamp your feet, since I am disposed as a friend toward you. But if you disturb Orestes, I dismiss(?) you as enemies, if from this man/action you/he ...

REF. SYMBOL: Zl

COMMENT: At the end there are traces of two letters after pi, then there should be only a few more letters lost before the end of note, hardly room for a second-person verb plus object; so a third-person verb is perhaps more likely (e.g., ἐπεγ[ερθῆι?]). |

**Or. 131.08** (rec exeg) (ὦ τάλαιν' ἐγώ): ἰδοὺ διαλέγεται πρὸς τὰς δμῶιδας. —Pr

POSITION: marg.

KEYWORDS: addressee identified

**Or. 131.09** (pllgn exeg) (ὦ τάλαιν' ἐγώ): ἐν ἦθει ὁ λόγος. —Zu

TRANSLATION: The speech (is uttered) with emotion.

POSITION: s.l.

KEYWORDS: ἐν ἦθει

**Or. 131.10** (rec gloss) (ὦ): φεῦ —CrSaZZaOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

**Or. 131.11** (pllgn gloss) (ὦ): βαβαὶ —F<sup>2</sup>

POSITION: s.l.

**Or. 131.12** (pllgn gloss) (τάλαιν' ἐγώ): ἀθλία ὑπάρχω —CrOxZl

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

**Or. 131.13** (pllgn artGloss) (τάλαιν'): ἦ —F<sup>2</sup>

POSITION: s.l.

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**Or. 132.01** (vet exeg) <αἶ δ' αὖ πάρεσι>: κατὰ τὸ σιωπώμενον ἔρχονται αἱ γυναῖκες ἰδεῖν τὸν Ὀρέστην πῶς ἔχει, καὶ ἐθεάσατο αὐτάς. —M

TRANSLATION: During the pause in delivery the women come to see how Orestes is doing, and Electra caught sight of them.

PREVIOUS EDITIONS: Schw. I.111,10–11; Dind. II.68,3–4

COLLATION NOTES: Schw. ascribes this to C as well as M, but this is a slip. Sch. 131.03 starts at the bottom of 14v and is completed in the first line of 15r, and sch. 140.07 follows it. No interlinear or intermarg. notes are written near 132, and fire has not damaged any notes on this page of C. |

KEYWORDS: staging, position or gesture of actors | τὸ σιωπώμενον

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**Or. 132.02** (vet exeg) αἶ δ' αὖ πάρεσι: κατὰ τὸ σιωπώμενον ἔρχονται αἱ γυναῖκες ἰδεῖν τὸν Ὀρέστην πῶς ἔχει, καὶ θεασαμένη αὐτάς ταῦτα φησί. —BPr

TRANSLATION: During the pause in delivery the women come to see how Orestes is doing, and Electra, having caught sight of them, says this.

LEMMA: BPr REF. SYMBOL: B

APP. CRIT.: ταῦτα om. Pr

PREVIOUS EDITIONS: Schw. I.111,10–11; Dind. II.68,3–4

KEYWORDS: staging, position or gesture of actors | τὸ σιωπώμενον

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**Or. 132.03** (rec exeg) <αἶδ' αὖ πάρεσι>: τοῦτο λέγει βλέπουσα τὸν χορὸν ἐρχόμενον. —SSa

POSITION: s.l.

APP. CRIT.: χορὸν om. Sa

KEYWORDS: staging, position or gesture of actors

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**Or. 132.04** (pllgn paraphr) <αἶδ' αὖ πάρεσι>: αὐται πάλιν προσέρχονται. —Yf<sup>2</sup>

POSITION: s.l.

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**Or. 132.05** (rec gloss) <αἶδ'>: δεικτικῶς —Pr

POSITION: s.l.

KEYWORDS: δεικτικόν/δεικτικῶς

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**Or. 132.06** (pllgn exeg) <αἶδ'>: ἦγουν αἱ ἀπὸ τοῦ χοροῦ γυναῖκες —Zu

POSITION: s.l.

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**Or. 132.07** (rec gloss) <αἶδ'>: αὐται —Ab<sup>2</sup>CrF<sup>2</sup>MnROx, perhaps Zl

POSITION: s.l.

APP. CRIT.: faint traces in water damage Zl | καὶ prep. CrOx

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**Or. 132.08** (rec gloss) <αἴδ'>: αἱ γυναῖκες —AbS

POSITION: s.l., over πάρεισι Ab

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**Or. 132.09** (mosch gloss) <πάρεισι>: παραγίνονται —XXaXbT<sup>+</sup>YYfGGrZcAa<sup>2</sup>Zu

POSITION: s.l. except X

APP. CRIT.: καὶ prep. Zu | V<sup>3</sup> app. wrote παρα, but erased it without finishing the word | -γίνεται  
Aa<sup>2</sup>Y (-ονται Aa<sup>3</sup>) |

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**Or. 132.10** (thom gloss) <πάρεισι>: ἔρχονται —ZZaZbZmTGUCrOx, perhaps Zl

POSITION: s.l.

APP. CRIT.: faint traces in water damage Zl | καὶ prep. CrOx

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**Or. 132.11** (pllgn gloss) <θρηνημασι>: θρήνοις —F<sup>2</sup>

POSITION: s.l.

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**Or. 133.01** (recMosch gloss) <φίλαι>: προσφιλεῖς

—Aa<sup>2</sup>Ab<sup>2</sup>MnRSSaXXaXbT<sup>+</sup>YYf<sup>2</sup>GGrZc

POSITION: s.l. except X (with 133.05 appended)

APP. CRIT.: καὶ prep. S

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**Or. 133.02** (pllgn artGloss) <φίλαι>: αἱ —F<sup>2</sup>

POSITION: s.l.

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**Or. 133.03** (rec gloss) <ξυνωδοι>: θρηνωδοὶ —AaAbMnPrSSa

POSITION: s.l.

APP. CRIT.: ἤγουν prep. Pr

---

**Or. 133.04** (rec gloss) <ξυνωδοι>: συντραγωδοὶ —MnRSSa

POSITION: s.l.

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**Or. 133.05** (recMoschThom gloss) <ξυνωδοι>: συνθρηνητῆραι —V<sup>3</sup>Aa<sup>2</sup>FRfXXaXbYYf-  
GrZcZaZlZmZuT<sup>+</sup>B<sup>2/3a</sup>

POSITION: s.l. except X (cont. from 133.01)

APP. CRIT.: καὶ prep. FZu

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**Or. 133.06** (pllgn gloss) <ξυνωδοι>: θρηνητῆραι —ZZb

POSITION: s.l.

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**Or. 133.07** (pllgn gloss) <ξυνωδοί>: συνθρηνοῦσαι —GGu

POSITION: s.l.

---

**Or. 133.08** (pllgn gloss) <ξυνωδοί>: καὶ συνθρηνωδοί —CrOx

POSITION: s.l.

---

**Or. 133.09** (rec gloss) <τάχα>: ταχέως —V<sup>3</sup>AbMnPrRS

POSITION: s.l. except under line Pr

---

**Or. 133.10** (moschThom gloss) <τάχα>: ἴσως —XXaXbYYfGGrZcZzZaZbZlZmZuT\*

POSITION: s.l.; a second instance in marg. X (with 133.15 appended)

APP. CRIT.: καὶ prep. Zu

---

**Or. 133.11** (pllgn gloss) <μεταστήσουσ'>: διεγείρουσιν —Yf<sup>2</sup>

POSITION: s.l.

---

**Or. 133.12** (rec gloss) <μεταστήσουσ'>: ἐγείρουσι —AaAbCrMnPrRSOx

POSITION: s.l. except under line Pr

APP. CRIT.: καὶ prep. CrOx

APP. CRIT. 2: -σιν R [S] |

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**Or. 133.13** (rec exeg) <μεταστήσουσ'>: ἐρχόμεναι δὲ μετὰ ψόφου —Pr

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**Or. 133.14** (rec gloss) <μεταστήσουσ'>: ἐξεγεροῦσι —GK

POSITION: s.l.

---

**Or. 133.15** (moschThom gloss) <μεταστήσουσ'>: μετακινήσουσιν —XXaXbYYfG-GrZcZaZbZlZmT<sup>2</sup>F<sup>2</sup>

POSITION: s.l. except X (cont. from 133.10)

APP. CRIT.: -σι ZaZbZlZmTZc

---

**Or. 133.16** (pllgn gloss) <μεταστήσουσ'>: (μεταστήσουσιν) —B<sup>3a</sup>

POSITION: s.l.

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**Or. 133.17** (rec gloss) <ὑπνου>: ἀπὸ —Aa<sup>3</sup>MnSYf<sup>2</sup>B<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: τοῦ add. S

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**Or. 133.18** (pllgn artGloss) <ῥπνου>: τοῦ —F<sup>2</sup>Ox

POSITION: s.l.

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**Or. 134.01** (rec gloss) <τόνδ' ἡσυχάζοντ'>: τὸν ἀδελφόν μου —AbMnPrSSa

POSITION: s.l. (misplaced above 133 ῥπνου Pr)

APP. CRIT.: τοῦ ἀδελφοῦ (om. μου) Pr

---

**Or. 134.02** (recThom gloss) <τόνδ' ἡσυχάζοντ'>: ἦγουν τὸν Ὀρέστην —V<sup>1</sup>SaZ-ZaZmTGu

POSITION: s.l.

APP. CRIT.: ἦγουν om. SaGu

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**Or. 134.03** (pllgn gloss) <τόνδ'>: τοῦτον —F<sup>2</sup>

POSITION: s.l.

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**Or. 134.04** (pllgn gloss) <ἡσυχάζοντ'>: κοιμώμενον —Y<sup>2</sup>Yf<sup>2</sup>

POSITION: s.l.

---

**Or. 134.05** (pllgn gloss) <ἡσυχάζοντ'>: ἦσυχον ὄντα —Zu

POSITION: s.l.

APP. CRIT. 2: ἦσυχον Zu |

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**Or. 134.06** (pllgn gloss) <ἡσυχάζοντ'>: ἡρεμοῦντα —F<sup>2</sup>Y<sup>2</sup>Yf<sup>2</sup>ZlOx

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

---

**Or. 134.07** (pllgn paraphr) <ῥμμα δ' ἐκτήξουσ' ἐμόν>: ἐγὼ θέλω θρηνεῖν. —B<sup>3a</sup>

POSITION: marg.

---

**Or. 134.08** (rec artGloss) <ῥμμα>: τὸ —F<sup>2</sup>MnS

POSITION: s.l.

APP. CRIT.: τὸν Mn

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**Or. 134.09** (rec exeg) <ἐκτήξουσ'>: τὸ τήκω ἐκ μεταφορᾶς τῶν τδερμάτων —Pr

POSITION: marg.

COMMENT: Compare Sch. Aesch. Prom. 526b ἐκ μεταφορᾶς τοῦ κηροῦ· τὸ γὰρ τήκεσθαι κυρίως ἐπὶ κηροῦ καὶ τῆς χιόνος λέγεται. Perhaps δερμάτων is a corruption of διαρρύντων, although that would not give a sense with much explanatory force.

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**Or. 134.10** (recThom gloss) <ἐκτήξουσ’>: δαμάσσοι —AaAbMnPrRSSaZZaZb<sup>2</sup>ZITGuY<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. SSa | δαμάξουσι Ab, δαμα Sa (i.e. δαμά(ξουσι)?) |

APP. CRIT. 2: -σιν MnRSZI |

---

**Or. 134.11** (mosch exeg) <ἐκτήξουσ’>: ἐκτακῆναι ποιήσουσιν, ἀντὶ τοῦ διαρρυῆναι —XXaXbT<sup>+</sup>YYfGGrAa<sup>2</sup>

TRANSLATION: (‘Ektēxousi’ means) “they will cause to melt’, used in the sense (cause) ‘to flow’.

LEMMA: ἐκτήξουσι T POSITION: s.l. except XT

APP. CRIT.: ἀντὶ τοῦ διαρ. om. Aa<sup>2</sup> | ἀντὶ τοῦ ἤγουν G

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**Or. 134.12** (pllgn gloss) <ἐκτήξουσ’>: μέλλουσι δαμάσαι —Zu

POSITION: s.l.

---

**Or. 134.13** (pllgn gloss) <ἐκτήξουσ’>: ξηραίνουσι —F<sup>2</sup>

POSITION: s.l.

---

**Or. 134.14** (rec gloss) <ἐκτήξουσ’>: ἐκεῖναι —Ab

POSITION: s.l.

---

**Or. 134.15** (pllgn gloss) <ἐκτήξουσ’>: (ἐκτήξουσ)ιν —B<sup>3a</sup>

POSITION: s.l.

---

**Or. 134.16** (rec artGloss) <ἐμόν>: τὸ —F<sup>2</sup>S

POSITION: s.l.

APP. CRIT.: τὸν S

---

**Or. 135.01** (rec gloss) <δακρύοις>: ἐν τοῖς —CrF<sup>2</sup>SYf<sup>2</sup>Ox, perhaps ZI

POSITION: s.l.

APP. CRIT.: trace in water damage in ZI | τοῖς om. F<sup>2</sup>S

---

**Or. 135.02** (rec artGloss) <ἀδελφόν>: τὸν —F<sup>2</sup>MnOx

POSITION: s.l.

---

**Or. 135.03** (pllgn gloss) <δταν>: και όπόταν —Ox

POSITION: s.l.

---

**Or. 135.04** (pllgn gloss) <όρω>: τόν άδελφόν —Y

POSITION: s.l.

---

**Or. 135.05** (pllgn gloss) <όρω>: και θεάσωμαι —Zu

POSITION: s.l.

---

**Or. 135.06** (rec gloss) <όρω>: και βλέπω —F<sup>2</sup>MnOx

POSITION: s.l.

APP. CRIT.: και om. F<sup>2</sup>

---

**Or. 135.07** (rec gloss) <μεμνότα>: όργιζόμενον —V<sup>1</sup>AbMnRS

POSITION: s.l.

APP. CRIT.: και prep. MnS

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**Or. 135.08** (rec gloss) <μεμνότα>: μαινόμενον —AaCrFPrZb<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: και prep. CrFOx |

APP. CRIT. 2: μινό- Aa |

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**Or. 135.09** (pllgn gloss) <μεμνότα>: και μανικόν όντα —Zu

POSITION: s.l.

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**Or. 135.10** (pllgn gloss) <μεμνότα>: δαιμονιζόμενον —YYf<sup>2</sup>ZI

POSITION: s.l.

---

**Or. 136.01 (136–139)** (pllgn paraphr) <sup>1</sup>προσφωνεί τόν χορόν μετά σιγής εισέρχεσθαι, λέγουσα· <sup>2</sup>ὦ φίλταται γυναῖκες, ἐν ἡσυχῶ ποδὶ χωρεῖτε καὶ ὀρμάτε ἐνταῦθα καὶ εισέρχεσθε. <sup>3</sup>μὴ κτυπεῖτε καὶ κτύπον ποιεῖτε, μὴ δὲ ἔστω ἐν ἡμῖν κτύπος. <sup>4</sup>ἢ γὰρ σὴ φίλια πρεμμενῆς μὲν καὶ προσφιλῆς καὶ ἀγαπητὴ ὑπάρχει, ἦγουν θέλω ὅπως ἔσθε ἐνταῦθα καὶ παρηγορεῖτε μοι, <sup>5</sup>ἀλλὰ πάλιν ἐὰν εἰσέλθετε καὶ ἐξεγεῖρετε τοῦτον ἀπὸ τοῦ ὕπνου, συμφορὰ καὶ θλίψις γενήσεται ἐν ἐμοί'. —Y<sup>2</sup>Yf<sup>2</sup>

APP. CRIT.: 1 προσφωνεῖ ... λέγουσα om. Y<sup>2</sup> | 3 κτύπος ἐν ἡμῖν transp. Yf<sup>2</sup> (ἡμῖν changed to ὑμῖν) | 4 θελ(ο) Y<sup>2</sup>, θέλει Yf<sup>2</sup> | 5 ἀλλά] καὶ Y<sup>2</sup> |

APP. CRIT. 2: 3 μὴ δ' Yf<sup>2</sup> |

COLLATION NOTES: No cross Yf. |

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**Or. 136.02** (rec exeg) <ὦ φίλταται γυναῖκες> προσεκτικῶς μετὰ ἤθους προενεκτέον τὸν λόγον —VAbMnPrRR<sup>b</sup>SSa

TRANSLATION: The utterance is to be pronounced attentively (carefully?), with emphasis.

LEMMA: 135 δακρύσις ἀδελφόν V(prep. ἄλλως, half erased)R<sup>b</sup> REF. SYMBOL: VR<sup>b</sup> POSITION: s.l. at 136 Pr, s.l. at 135 SSa, s.l. (προσ. μετὰ above 135, ἤθους pr. above 134) Mn; marg. Ab(beside 133–4)R(beside 134–135)

APP. CRIT.: μετὰ om. R | προενεκτέον V, προσενεκτέον MnPrR(app. -ενεγκτέον)R<sup>b</sup>S, προσεκτέον Sa, app. προσεκτικῶς corr. to -κός? Ab |

PREVIOUS EDITIONS: Schw. I.111,12–13; Dind. II.68,9–10

COMMENT: It is unclear to what this observation originally applied (Schw. printed it with V's lemma 135 δακρύσις ἀδελφόν). Pr seems to reflect the proper position, since 'attentively' seems not to apply effectively to anything in 134 or 135, or even to the whole speech from 131 ὦ τάλαιν' ἔγω, whereas the comment might reflect a concern that in addressing the chorus and insisting on their not making noise Electra needs to be careful with how she herself speaks (compare the concern in Arg. 2c). On the possible senses of μετὰ ἤθους, see Nünlist 254–256, Kroll 1918. | One should also bear in mind that προσεκτικῶς could simply be a corrupt doublet of προενεκτέον, the common corruption of προσενεκτέον.

KEYWORDS: μετὰ ἤθους

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**Or. 136.03** (pllgn gloss) <φίλταται> καὶ ἡγαπημένοι —Ox

POSITION: s.l.

---

**Or. 136.04** (pllgn artGloss) <γυναῖκες> ὦ —Ox

POSITION: s.l.

---

**Or. 136.05** (mosch gloss) <ἡσύχω ποδι>: δι' ἡσύχου ποδός —XXaXbT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

POSITION: s.l. except X

APP. CRIT.: ποδός om. TZc

---

**Or. 136.06** (pllgn paraphr) <ἡσύχω ποδι>: ἤγουν μετὰ ἡσυχίας πορεύεσθε —Zl

POSITION: s.l.

APP. CRIT. 2: -σθαι Zl

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**Or. 136.07** (rec gloss) <ἡσύχω>: ἔλαφρῶ —Pr

POSITION: s.l.

---

**Or. 136.08** (pllgn gloss) <ἡσύχω>: καὶ ἀκτύπω —CrOx

POSITION: s.l.

---

**Or. 136.09** (pllgn gloss) <ἡσύχω>: ἡρέμω —F<sup>2</sup>

POSITION: s.l.

---

**Or. 136.10** (rec gloss) (ἡσύχῳ): ἐν —Mn

POSITION: s.l.

---

**Or. 137.01** (rec gloss) (χωρεῖτε): ὀρμάτε —V<sup>1</sup>CrF<sup>2</sup>MnOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrMnOx |

APP. CRIT. 2: -ται Mn |

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**Or. 137.02** (recThom gloss) (χωρεῖτε): ἔρχεσθε —SaZZaZbZlZmTGU

POSITION: s.l.

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**Or. 137.03** (rec gloss) (χωρεῖτε): εἰσέρχεσθε —PrY<sup>2</sup>Yf<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: ἐνταῦθα add. Zu

APP. CRIT. 2: -σθα Zu |

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**Or. 137.04** (pllgn exeg) ἐκ παραλλήλου μὴ ψοφεῖτε μὴ δὲ ἔστω κτύπος. —B<sup>2</sup>

POSITION: marg.

KEYWORDS: ἐκ παραλλήλου

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**Or. 137.05** (recMoschiThom gloss) (ψοφεῖτε): κτυπεῖτε —AaF<sup>2</sup>PrXXaXbT<sup>+</sup>YYfGrZcZZa-ZlOx

POSITION: s.l., except X

APP. CRIT.: μὴ prep. F<sup>2</sup>Y, ἦγουν μὴ prep. Ox, καὶ prep. Pr, γράφεται prep. Aa

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 137.06** (pllgn gloss) (ψοφεῖτε): ψόφον ποιεῖτε —Zb<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu

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**Or. 137.07** (rec gloss) (κτυπεῖτε): ψοφεῖτε —GMnRf<sup>2</sup>

LEMMA: κτυπεῖτε in text GMn, a.c. Rf POSITION: s.l.

APP. CRIT.: γράφεται μὴ σοφεῖτε (sic) Mn

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 137.08** (rec gloss) (μὴδ' ἔστω κτύπος): μὴ κτυπεῖτε —Rf<sup>2</sup>Zb<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἦγουν prep. Rf<sup>2</sup>

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**Or. 137.09** (pllgn gloss) <ἔστω>: ἀφ' ὑμῶν —Zu

POSITION: s.l.

---

**Or. 137.10** (rec gloss) <ἔστω>: γινέσθω —GK

POSITION: s.l.

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**Or. 137.11** (pllgn gloss) <ἔστω>: καὶ ὑπαρχέτω —Ox

POSITION: s.l.

---

**Or. 137.12** (pllgn gloss) <κτύπος>: ἦχος —F<sup>2</sup>

POSITION: s.l.

---

**Or. 137.13** (rec gloss) <κτύπος>: ψόφος —Aa

POSITION: s.l.

---

**Or. 137.14** (rec gloss) <κτύπος>: τίς —Sa

POSITION: s.l.

COMMENT: One could print the indefinite here (which scribes sometimes intend even when they place an accent on τις), but it is possible that the interrogative is intended: for the interrogative as gloss marking the case of a word, cf. e.g. sch. 138.15.

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**Or. 138.01** (rec gloss) <φιλία>: προσφιλῆς —Ab

POSITION: s.l.

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**Or. 138.02** (pllgn gloss) <φιλία>: ἡ συγκαθεδρία —Y<sup>2</sup>

POSITION: s.l.

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**Or. 138.03** (pllgn artGloss) <φιλία>: ἡ —F<sup>2</sup>Ox

POSITION: s.l.

---

**Or. 138.04** (tri metr) <φιλία>: long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 46

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**Or. 138.05** (vet exeg) <πρευμανής>: ἀντὶ τοῦ πραεῖα προσφιλῆς πραῦμενῆς. —HMC

TRANSLATION: Equivalent to 'gentle', 'friendly', 'kindly'.

POSITION: marg. H, intermarg. M, s.l. C

APP. CRIT.: πραῦμενῆς om. H



**Or. 138.06** (rec exeg) <πρευμενής>: ἀντί τοῦ πραεῖα προσφιλῆς εὐμένης. —VR<sup>b</sup>

LEMMA: φιλία R<sup>b</sup> REF. SYMBOL: R<sup>b</sup>

APP. CRIT.: ἀντί τοῦ om. V

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**Or. 138.07** (rec gloss) <πρευμενής>: πραεῖα —Aa<sup>2</sup>CrMnRRfSSaOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | πραεῖαν Mn

APP. CRIT. 2: πραεῖα SSa |

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**Or. 138.08** (recMosch gloss) <πρευμενής>: πραεῖα καὶ εὐμένης —OXXaXbT<sup>+</sup>YYfGGrZcAa<sup>3</sup>B<sup>2</sup>

POSITION: s.l., except X

APP. CRIT.: καὶ om. YZc | Aa<sup>3</sup> adds καὶ ἐνμ. to Aa<sup>2</sup>'s πραεῖα | ὑπάρχει add. G |

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**Or. 138.09** (rec gloss) <πρευμενής>: εὐμένης —Ab

POSITION: s.l.

---

**Or. 138.10** (thom gloss) <πρευμενής>: συμπαθῆς —ZZaZbZlZmTGu

POSITION: s.l.

---

**Or. 138.11** (pllgn gloss) <πρευμενής>: προσφιλῆς —Y<sup>2</sup>Zu

POSITION: s.l.

---

**Or. 138.12** (pllgn gloss) <πρευμενής>: ἀγαπητή —Y<sup>2</sup>

POSITION: s.l.

---

**Or. 138.13** (pllgn gloss) <πρευμενής>: ἥμερος —F<sup>2</sup>

POSITION: s.l.

---

**Or. 138.14** (rec exeg) <ἀλλ' ἔμοι>: γρ. ἀλλ' ὅμως —Ab

POSITION: marg.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 138.15** (rec gloss) <ἔμοι>: τίνι —S

POSITION: s.l.

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**Or. 138.16** (rec wdord) word order α (έμοι), β (γενήσεται), γ (συμφορά) —Mn

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**Or. 139.01** (rec gloss) <τόνδ'>: ἤγουν τὸν Ὀρέστην —AaRfSa

POSITION: s.l.

APP. CRIT.: ἤγουν τὸν om. Rf

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**Or. 139.02** (pllgn gloss) <τόνδ'>: τοῦτον —F<sup>2</sup>

POSITION: s.l.

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**Or. 139.03** (rec gloss) <έξεγειραι>: ἐξυπνήσαι —AbF<sup>2</sup>MnSSa

POSITION: s.l.

APP. CRIT.: καί prep. S

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**Or. 139.04** (pllgn gloss) <έξεγειραι>: ἀναστήσαι —Y

POSITION: s.l.

APP. CRIT.: ἀναστήναι Y

COMMENT: Emendation is necessary unless the commentator mistakenly believed the compound ἐξεγείρω could be intransitive 'awaken' on the basis of the usage of the imperative of the simplex (ἐγειρε = 'rise up, wake up').

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**Or. 139.05** (thom gloss) <έξεγειραι>: ὑμᾶς —ZZaZbZlZmTGu

POSITION: s.l.

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**Or. 139.06** (recMoschThom gloss) <έξεγειραι>: τὸ —SXXaXbYGGrZcZaZb-ZlZmZuTB<sup>3a</sup>Ox<sup>2</sup>

POSITION: s.l.

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**Or. 139.07** (rec gloss) <έξεγειραι>: ἀλλὰ —PrS

POSITION: s.l.

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**Or. 139.08** (pllgn gloss) <συμφορά>: λύπη —Y<sup>2</sup>Yf<sup>2</sup>GuZl

POSITION: s.l.

---

**Or. 139.09** (pllgn gloss) <συμφορά>: θρηῆνος —Zl

POSITION: s.l.

---

**Or. 139.10** (pllgn gloss) <συμφορά>: καὶ θλίψις —CrOx

---

POSITION: s.l.

**Or. 139.11** (pllgn gloss) (συμφορὰ): τῖς —G

POSITION: s.l.

**Or. 139.12** (pllgn artGloss) (συμφορὰ): ἡ —F<sup>2</sup>

POSITION: s.l.

**Or. 139.13** (tri metr) (συμφορὰ): long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 46

**Or. 139.14** (pllgn gloss) (γενήσεται): ἐμοὶ —Y<sup>2</sup>Yf<sup>2</sup>

POSITION: s.l.

**Or. 139.15** (pllgn gloss) (γενήσεται): καὶ ὑπάρξει —Ox

POSITION: s.l.

**Or. 139.16** (tri metr) coronis —T

PREVIOUS EDITIONS: de Fav. 46

**Or. 140.01 (140–165)** (tri metr) [ἡμέτερον:] σῖγα: <sup>0</sup>τὰ ἐξῆς ταῦτα εἶδη καλεῖται ἀλλοιοστροφα. εἰσὶ δὲ καὶ κατὰ σχέσιν. τῆς παρουσίας οὖν στροφῆς τὰ κῶλα ιγ'. καὶ τὰ τῆς ἀντιστροφῆς τοσαῦτα. ἐφεξῆς γὰρ κεῖται ἡνωμένη καὶ οὐκ ἐκ διαστήματος. <sup>1</sup>τὸ α' ἀσυνάρτητον ἐκ τροχαϊκοῦ ἰθυφαλλικοῦ καὶ ἰαμβικῆς βάσεως ἐχούσης τὸν α' πόδα ἀνάπαιστον. <sup>2</sup>τὸ β' ἴαμβος τρίμετρος ἀκατάληκτος. <sup>3</sup>τὸ γ' καὶ δ' παιωνικὸν ἡμιόλιον ἐκ παίωνος δ' καὶ ἰάμβου. <sup>5</sup>τὸ ε' ἀντισπαστικὸν μονόμετρον ὑπερκατάληκτον καθαρὸν. <sup>6</sup>τὸ ζ' ὁμοῖον δίμετρον ὑπερκατάληκτον ἐξ ἐπιτρίτου α' καὶ παίωνος γ' καὶ συλλαβῆς. ἐν δὲ τῷ τῆς ἀντιστροφῆς κῶλῳ ἀντίσπαστον ἔχει καὶ ἰωνικὸν ἀπ' ἐλάττωνος. <sup>7</sup>τὸ ζ' ἰωνικὸν ἀπὸ μείζονος τρίμετρον καταληκτικὸν ἐξ ἰωνικοῦ διαίμβου καὶ μολοττοῦ ἢ κρητικοῦ. τὸ δὲ γε τῆς ἀντιστροφῆς κῶλον πεντασύλλαβον ἔχει τὸν διαίμβον. <sup>8</sup>τὸ η' ἐπιωνικὸν ἀπὸ μείζονος τρίμετρον

<sup>1</sup>140=153 ————  
σῖγα σῖγα, λεπτόν ἰχνος ἀρβύλης  
πῶς ἔχει; λόγου μετὰδος, ὦ φιλα  
<sup>2</sup>141=154 ————  
τιθεῖτε, μὴ κτύπεῖτε μῆδ' ἔστω κτύπος  
ποῖαν τύχαν εἶπω, ποῖαν δὲ συμφορὰν  
[with koine short symbol on second ποι]  
<sup>3</sup>142=155 ————  
ἀποπρὸ βὰτ' ἐκεῖ  
ἔτι μὲν ἐμπνέει  
<sup>4</sup>143=156 ————  
σ' ἀπόπρῳ μοι κοίτας  
βραχὺ δ' ἀναστένει  
<sup>5</sup>144=157 ————  
ἰδοῦ πείθομαι  
τί φῆς; ὦ τάλας  
<sup>6</sup>145=158 ————  
ἔα σύριγγος ὅπως πνοᾶ  
ὀλεῖς, εἰ βλέφαρα κινήσεις  
<sup>7</sup>146=159 ————  
λεπτοῦ δόνακος, ὦ φιλα, φῶνει μοι  
ὑπνου γλυκυτάταν φερομένῳ χάριν  
<sup>8</sup>147=160 ————  
ἴδ' ἀτρεμαῖαν ὡς ὑπόροφον  
μέλεος ἐχθίστων θεόθεν ἐρ  
<sup>9</sup>148=161 ————  
φέρω βοᾶν. ναί, οὕτω

βραχυκατάληκτον ἐκ παίωνος δ' καὶ ἰωνικοῦ καὶ  
 δύο συλλαβῶν ἀδιαφόρων. <sup>9</sup>τὸ θ' ἰαμβικὸν  
 ἐφθήμερες καθαρὸν. <sup>10</sup>τὸ ἰ' ὅμοιον δίμετρον  
 ἀκατάληκτον ἐκ χορείων. <sup>11</sup>τὸ ἰα' ὅμοιον δίμετρον  
 ὑπερκατάληκτον ἐξ ὁμοίων ποδῶν. <sup>12</sup>τὸ ἰβ'  
 ὅμοιον δίμετρον βραχυκατάληκτον ἐξ ὁμοίων  
 ποδῶν. <sup>13</sup>τὸ ἰγ' ἰωνικὸν τρίμετρον καταληκτικὸν  
 ἐκ παίωνος δ' διαμβου καὶ κρητικοῦ ἢ δακτύλου.  
 ἐπὶ τῷ τέλει ἀμφοτέρων παράγραφος. —T

γμάτων, τάλας. φεῦ μόχθων  
<sup>10</sup>149=162 υσσυσσ,σσσσ  
 κάταγε κάταγε, πρόσιθ' ἀτρέμας  
 ἄδικος ἄδικα τότ' ἄρ' ἔλακεν  
<sup>11</sup>150–163 υσσυσσ,σσσ,σσ,υ  
 ἀτρέμας ἴθι· λόγον ἀπόδος ἐφ' ὅτι  
 ἔλακεν, ἀπόφρονον ὅτ' ἐπὶ τρίποδι  
<sup>12</sup>151=164 υσσυσσ,υ,υ  
 χρέος ἐμόλετέ ποτε  
 Θέμιδος ἄρ' ἔδικασε  
<sup>13</sup>152=165 υσσ,υσσ,υσσ  
 χρόνια γὰρ πεσῶν ὀδ' εὐνάζεται  
 φθονὸν ὁ Λοῖξας ἐμᾶς ματέρως

TRANSLATION: These following metrical forms (scil. of the whole lyric 140–207) are called 'consisting of dissimilar strophes' (scil. divided between two voices into more than two subsections), and they are in respension as well. Now then, the present strophe has thirteen cola, and those of the antistrophe are the same number. For they are positioned as one sequence in succession and not at a distance. The first colon is compound, formed from a trochaic ithyphallic and an iambic metron with first-foot anapaest. The second colon is an acatalectic iambic trimeter. The third and fourth cola are one-and-a-half-measure paemonic lines consisting of a fourth paeon and iamb. The fifth colon is a hypercatalectic antispastic monometer of pure form. The sixth is a hypercatalectic dimeter of the same (scil. antispastic) kind, composed of a first epitrite and a third paeon and a syllable. But in the corresponding colon of the antistrophe it has an antispast and an ionic a minore (scil. followed by a syllable). The seventh colon is a catalectic ionic a maiore trimeter composed of an ionic, a double iamb, and a molossus or a cretic. The corresponding colon of the antistrophe, however, has its double iamb with five syllables (scil. because of a resolved long). The eighth colon is a brachycatalectic epionic a maiore trimeter composed of a fourth paeon, ionic, and two indifferent syllables. The ninth colon is a pure iambic hepthemimer (i.e., one and three-quarters iambic metra). The tenth is an acatalectic dimeter of the same (scil. iambic) type made of chorei. The eleventh is a hypercatalectic dimeter of the same (scil. iambic) type made of the same feet (scil. chorei). The twelfth is a brachycatalectic dimeter of the same (scil. iambic) type made of the same feet (scil. chorei). The thirteenth is a catalectic ionic trimeter composed of a fourth paeon, double iamb, and a cretic or dactyl. At the end of both (strophe and antistrophe), a paragraphos.

LEMMA: ἡμέτερον in marg. lost to damage (τρικλινίου in marg. Ta); σῖγα once T (twice Ta)

APP. CRIT.: 8 ἐπὶ ἰωνικὸν T, ἰωνικὸν Ta

PREVIOUS EDITIONS: Dind. II.10,7–11,2; de Fav. 46

COMMENT: Triclinius uses the term ἐπιωνικός to refer to a colon in which an ionic measure is preceded by some form of iambic, whereas when an initial ionic is followed by an iambic measure he uses the term ἰωνικός. For the former, see Sch. Soph. Aj. 1199, El. 824 Tessier (first colon in both instances). | ἀνομοίοστροφα are defined in Triclinius' sch. on Hec. 689, where he quotes Hephaestion to the effect that the criterion is the division of the strophe into multiple parts divided between two actors or between an actor and the chorus. If there are only two parts, ἐτερόστροφα is the term applied; if more than two, ἀνομοίοστροφα.

KEYWORDS: ἀνομοίοστροφα

## Or. 140.02 (140–165b) (tri metr) στροφή κῶλων ἰγ' —T

POSITION: marg.

PREVIOUS EDITIONS: de Fav. 46

**Or. 140.03** (pllgn exeg) ἐπιπαρόδιον μέλος· εἰσερχόμενος γὰρ ὁ χορὸς ἔλεγε τοῦτο.  
—V<sup>3</sup>

TRANSLATION: An epiparodian song. For the chorus spoke this while entering.

POSITION: marg.

COMMENT: ἐπιπαρόδιος or -διον is not extant elsewhere (not in TLG); it is an obvious formation from ἐπιπάρδος, itself attested once in Pollux 4.108 and four times in Tzetzes, de poematum generibus [in Prolegomena de comoedia] 3, lines 43, 96, 109, 177. The meaning given to it here, however, is autoschediastic, since this is neither a re-entry of a chorus that has temporarily left the orchestra (Pollux's sense) nor the entry of a second chorus after a first chorus has departed (Tzetzes' mistaken interpretation).

KEYWORDS: ἐπιπαρόδιον | rare word

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**Or. 140.04** (pllgn exeg) πρὸς ἑαυτὰς αἰ τοῦ χοροῦ γυναῖκες λέγουσιν. —F

POSITION: marg.

KEYWORDS: addressee identified

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**Or. 140.05** (pllgn exeg) πρὸς ἀλλήλους ὁ χορός. —Zu

POSITION: s.l.

KEYWORDS: addressee identified

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**Or. 140.06** (pllgn exeg) ἐκ παραλλήλου τὸ αὐτό. —B<sup>3a</sup>

POSITION: marg.

KEYWORDS: ἐκ παραλλήλου

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**Or. 140.07** (vet exeg) **σῖγα σῖγα**: ἡρέμα, ἀσοφητὶ καὶ μετὰ ἡσυχίας. <sup>2</sup>πρόσφορος τῶ πάθει ἢ τοῦ ῥυθμοῦ ἀγωγή δοχμιάζουσα. —MBVCMnPrR<sup>b</sup>Rw<sup>b</sup>Sa, partial Rw<sup>a</sup>

TRANSLATION: Quietly, without noise and silently. The melodic sequence of the rhythm, being dochmiac, suits the strong emotion.

LEMMA: B, σῖγα σῖγα MVCPrR<sup>b</sup>Rw<sup>b</sup>Sa, ἄλλως Rw<sup>a</sup> REF. SYMBOL: BVSa POSITION: follows sch. 144.01 Rw<sup>a</sup> (15r), follows sch. 122.01 (itself displaced after sch. 149.01) Rw<sup>b</sup> (16r)

APP. CRIT.: 1 ἡρέμα ... ἡσυχίας om. Rw<sup>a</sup> | ἡμέρα M | ἀσόφητον MnSa | 2 πρόσφορος VMnRw<sup>b</sup>Sa, πρόσφορος R<sup>b</sup> | after πρόσφ. add. δὲ BPr | δογματίζουσα MnSa, om. Pr |

APP. CRIT. 2: 1 ἡρέμα V |

PREVIOUS EDITIONS: Schw. I.111,15–16; Dind. II.68,12–13

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**Or. 140.08** (rec paraphr) **(σῖγα σῖγα)**: σιγηλῶς ἡρέμα μετὰ σιγῆς βαδίζετε —Pr

POSITION: s.l.

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**Or. 140.09** (pllgn exeg) **(σῖγα σῖγα)**: ἀντὶ τοῦ σιγηλῶς —L<sup>2</sup>

POSITION: s.l.

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**Or. 140.10** (pllgn exeg) **(σῖγα σῖγα)**: ἔστι τὸ σῖγα καὶ ἀντὶ τοῦ σιωπηλῶς. —Zm

LEMMA: σίγα σίγα in text Zm POSITION: s.l.

APP. CRIT.: σίγα Zm |

COMMENT: Other scholia on tragedy note this equivalence, e.g. sch. vet. Soph. Trach. 813 Xenis σίγα ἐπιρρηματικῶς ἀντὶ τοῦ σιωπηλῶς· τουτέστι, διὰ τί οὐδὲν ἀποκρίνη πρὸς τὸν ὕλλου;

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**Or. 140.11** (rec paraphr) (σίγα σίγα): ἐν σιγῇ ἐν σιγῇ —V<sup>1</sup>RfB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: ἤγουν prep. Rf, om. second ἐν σιγῇ

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**Or. 140.12** (rec paraphr) (σίγα σίγα): ἡρέμα ἡρέμα —AbR

POSITION: s.l.

APP. CRIT.: second ἡρέμα om. Ab

APP. CRIT. 2: ἡρέμα ἡρέμα R |

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**Or. 140.13** (rec paraphr) (σίγα σίγα): ἡρέμα σιωπῇ —AaMnSSa

POSITION: s.l.

APP. CRIT.: σιώπα Sa, σιωπᾶ Mn, om. Aa

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**Or. 140.14** (pllgn paraphr) (σίγα σίγα): μετὰ σιγῆς μετὰ σιγῆς ἔρχεσθε δηλονότι.  
—GGuZc

POSITION: s.l.

APP. CRIT.: second μετὰ σιγῆς om. GZc | δηλονότι om. G

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**Or. 140.15** (pllgn paraphr) (σίγα σίγα): ἡρέμα ἀσοφητὶ μετὰ ἡσυχίας —V<sup>3</sup>Gu

POSITION: s.l.

APP. CRIT.: μετὰ ἡσυχ. om. V<sup>3</sup>

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**Or. 140.16** (pllgn gloss) (σίγα σίγα): μετὰ σιγῆς —AaY<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. Aa | μετὰ om. Y<sup>2</sup>

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**Or. 140.17** (rec exeg) (σίγα σίγα): ἀπὸ παρθένων —Ab<sup>2</sup>

POSITION: s.l.

COMMENT: Apparently this is intended to confirm the ascription of 140–141 to the chorus and reject the ascription to Electra. |

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**Or. 140.18** (vet exeg) λεπτὸν ἴχνος ἀρβύλης: <sup>1</sup>ἀντὶ τοῦ κούφως καὶ ἐλαφρῶς τιθεῖτε τὸν πόδα μετὰ τῆς ἀρβύλης. <sup>2</sup>εἰ δὲ γράφεται λευκὸν ἴχνος, ἀπὸ μέρους τὸ ὄλον ὡς τὸ [Hom. Il. 1.538] ‘ἀργυρόπεζα Θέτις’. —BPr

TRANSLATION: Meaning ‘lightly and nimbly place your foot together with the shoe’. And if the reading is (instead) ‘white footprint’, (the adjective is applied with) the whole (indicated) from the part as in ‘silver-footed Thetis’.

LEMMA: ἄλλως ἴχνος ἀρβύλης Pr POSITION: cont. from 140.07 B, add. δέ

APP. CRIT.: 1 καὶ om. Pr

PREVIOUS EDITIONS: Schw. I.111,17–19; Dind. II.68,14–16

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 140.19** (p[ll]gn exeg) (λεπτὸν ἴχνος ἀρβύλης): ἦγουν περιφραστικῶς τὸν πόδα —Zu

POSITION: s.l.

KEYWORDS: περιφραστικῶς/κατὰ περίφρασιν

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**Or. 140.20** (mosch exeg) (λεπτὸν): <sup>1</sup>εἰ μὲν λευκόν, συνάπτεται τῷ σίγα σίγα καὶ λέγεται κατὰ ἀντίπτωσιν οὕτως· <sup>2</sup>μετὰ σιγῆς, μετὰ σιγῆς τιθεῖτε τὴν ἀρβύλην τοῦ λευκοῦ ἴχνους ἦγουν τοῦ λευκοῦ ποδός· <sup>3</sup>εἰ δὲ λεπτόν, στίζεται μετὰ τὸ σίγα σίγα καὶ ἔχει τὸ πᾶν οὕτως· <sup>4</sup>μετὰ σιγῆς μετὰ σιγῆς ἔρχεσθε δηλονότι· <sup>5</sup>εἴτα λεπτόν τιθεῖτε ἀντὶ τοῦ ἥσυχον τὸ ἴχνος, ἀντὶ τοῦ τὴν βάσιν, τῆς ἀρβύλης· <sup>6</sup>ἔστι δὲ ἀρβύλη εἶδος ὑποδήματος. —XXaXbT<sup>+</sup>YYfGGr

TRANSLATION: If the reading is ‘leukon’, it is joined with ‘silently, silently’ and the meaning is as follows, with substitution of one case for another: with silence, with silence place the shoe of the white footprint, that is, of the white foot. If the reading is ‘lepton’, there is punctuation after ‘silently, silently’ and the whole is rendered thus: with silence, with silence, come (understood). Then, place (so that it is) subtle, that is, quiet, the footprint, used instead of the step, of the shoe. ‘Arbulē’ is a species of footwear.

LEMMA: σίγα σίγα G

APP. CRIT.: 1 γρ. λευκόν prep. X | συνάπτεται τῷ συντάσσειται τὸ G | σίγα σίγα G | 3 σίγα σίγα G |

APP. CRIT. 2: 1 λευ / λευκόν G | 3 στήξεται X | 4 δηλον ὅτι G |

PREVIOUS EDITIONS: Dind. II.68,18–24

KEYWORDS: variant readings, both explained

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**Or. 140.21** (rec gloss) (λεπτὸν): ἀψόφητον —MnRfSSa

POSITION: s.l. except Sa below line (last of page)

APP. CRIT.: καὶ prep. MnS

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**Or. 140.22** (rec exeg) (λευκόν): γρ. λεπτόν, ἥρεμον —O

POSITION: s.l.

APP. CRIT. 2: ἥρεμον O |

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 140.23** (p[ll]gn exeg) (λευκόν): γρ. λεπτόν, γυμνόν —V<sup>3</sup>

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφει

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**Or. 140.24** (recMosch exeg) (λεπτόν): γρ. λευκόν. —KRXXaXbTYyfGr

TRANSLATION: (For 'lepton') the reading 'leukon' is found.

POSITION: s.l. except marg. KR

KEYWORDS: variant reading: γράφεται/γράφει

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**Or. 140.25** (thom gloss) (λεπτόν): ποταπὸν ἥσυχον —ZZaZbZlZmT

POSITION: s.l.

COMMENT: ποταπός arose as an alternative spelling of ποδαπός in the 4th c. BCE. Dictionaries tend to treat it exclusively as an interrogative (or exclamatory) word, but the modern Greek ποταπός is an indefinite (of a certain quality, πούς rather than ποῖος), and this indefinite sense is attested not only in some scholia of Palaean date, such as Sch. Hipp. 421 (V<sup>3</sup>) ἀλλὰ ἐλεύθεροι καὶ ἄλλοι ποταποί καὶ εὐκλειεῖς καὶ ἔνδοξοι οἰκεῖν τῶν ἀθηναίων τὴν κλεινὴν πόλιν and sch. Mosch. Phoen. 1019 ... περὶ μούσαν καὶ ὤδην ἄλυρον καὶ κακόμοσον καὶ ἄλλην ποταπὴν Ἐρινύν οὐλομένην καὶ φθοροποιόν ..., but also a few times in earlier vernacular texts, such as vita Aesopi 32,2 Ferrari, and on an ostrakon of ca. 100–120 CE (ἀντίγραφόν μοι οὖν ἡ ἴλεφες ποταπά κρέα = 'write back to me to say whether you have received meat of any kind'), and in grammatical texts cf. ps.-Hdn. Partitions 133,3 Boissonade τηλικού, τὸ ποταπόν; also Diogenes of Babylon fr. 20 apud Diog. Laert. 7.56 διάλεκτος δὲ ἐστὶ λέξις κεχαραγμένη ἔθνικῶς τε καὶ Ἑλληνικῶς· ἡ λέξις ποταπή, τουτέστι ποιά κατὰ διάλεκτον. In Abel's old edition of sch. recentiora on Pindar, the word is always treated as interrogative, which makes sense within some kinds of extended paraphrases, but not necessarily in short glosses. (Presumably Abel added the question mark in most or all of these places.) Smyth also printed ποταπός as a question in the Thomano-Triclinian scholia on Prometheus he published. But other editors of tragic scholia recentiora (e.g. Longo on Soph. OT, Massa Positano on Aesch. Pers.) have not done so. I have so far detected no question marks in any Thoman glosses on Euripides. When used in a short gloss, whether it is taken as interrogative or indefinite, ποταπός is perhaps used to indicate that the word glossed is a descriptive adjective (rather than something else, e.g., an adverbial use?). Sometimes it is used alone, and sometimes with a following specific gloss, as here.

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 140.26** (p[ll]gn gloss) (λεπτόν): ἥσυχον —CrGGuOx(Ta)

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 140.27** (thom gloss) (λεπτόν): ἐλαφρόν —ZmGuFY<sup>2</sup>

POSITION: s.l.

APP. CRIT.: λαφρόν Y<sup>2</sup>

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**Or. 140.28** (p[ll]gn gloss) (λεπτόν): κοῦφον —B<sup>3a</sup>Gu

POSITION: s.l.

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**Or. 140.29** (rec paraphr) (ἄχνος ἀρβύλης): τὸ βάδισμα τοῦ ὑποδήματος —Sa

POSITION: cont. from gloss 140.21 Sa, below line

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**Or. 140.30** (vet exeg) **καὶ ἄλλως**: ἴχνος δὲ λέγει τὸν πόδα καὶ ἀρβύλη ἐστὶν εἶδος ὑποδήματος γυναικείου κοίλου καὶ βαθέος. —BPr

TRANSLATION: By footprint he means the foot, and ‘arbulē’ is a species of women’s footwear that is hollow and deep.

LEMMA: Pr POSITION: cont. from sch. 140.18 B

PREVIOUS EDITIONS: Schw. I.111,20 app.; Dind. II.68.16–17

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**Or. 140.31** (pllgn gloss) **ἴχνος**: βάδισμα —B<sup>3a</sup>

POSITION: s.l.

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**Or. 140.32** (pllgn gloss) **ἴχνος**: τὴν βάσιν —AaGGu

POSITION: s.l.

APP. CRIT.: τὴν om. Aa

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**Or. 140.33** (rec artGloss) **ἴχνος**: τὸ —MnSGGu

POSITION: s.l.

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**Or. 140.34** (vet exeg) **ἀρβύλης**: εἶδος ὑποδήματος κοίλου βαθέος γυναικείου. —HMOG

TRANSLATION: Species of hollow, deep women’s footwear.

LEMMA: C POSITION: s.l. O, intermarg. M, marg. H

APP. CRIT.: κοίλου βαθέος γυναικείου| γυναικείου κοίλου H, κοίλου γυναικείου O

PREVIOUS EDITIONS: Schw. I.111.20

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**Or. 140.35** (recThom exeg) **ἀρβύλης**: εἶδος ὑποδήματος γυναικείου —PrZZaZbZIZm-TOx<sup>2</sup>

TRANSLATION: (‘Arbulē’ is) a type of women’s footwear.

POSITION: s.l.

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**Or. 140.36** (pllgn exeg) **ἀρβύλης**: εἶδος ὑποδήματος γυναικείου ἀπὸ τοῦ ἀρμόζειν καὶ βύειν τοὺς πόδας —Gu

TRANSLATION: (‘Arbulē’ is) a type of women’s footwear, derived from fitting in (‘har-mozein’) and stuffing in (‘buein’) the feet.

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.68,28–69,2

COMMENT: See 140.44.

KEYWORDS: etymology

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**Or. 140.37** (rec exeg) **ἀρβύλης**: εἶδος ὑποδήματος —FRf<sup>2</sup>Y<sup>2</sup>

POSITION: s.l.

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**Or. 140.38** (rec gloss) <ἀρβύλης>: ὑποδήματος —V<sup>1</sup>GMnRSZu

POSITION: s.l.

APP. CRIT.: τοῦ prep. V<sup>1</sup>G

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**Or. 140.39** (pllgn exeg) <ἀρβύλης>: καὶ τοῦ ὑποδήματος ἢ τοῦ ποδός —CrOx

POSITION: s.l.

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**Or. 140.40** (rec gloss) <ἀρβύλης>: σανδάλου —R

POSITION: s.l.

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**Or. 140.41** (rec gloss) <ἀρβύλης>: καλσάρου —Ab

POSITION: marg.

COMMENT: The word is not in TLG or LBG or Kriaras. It seems to be a borrowing of the Italian noun 'calzare', which means 'footwear, shoe'. Later Greek had already borrowed κάλτιος from Latin calcei; LBG attests κάλτον, κάλτιον, καλσοῦνιον, and cf. καλτσόνι and κάλτσα in Kriaras.

KEYWORDS: rare word

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**Or. 140.42** (rec gloss) <ἀρβύλης>: τῶν ὑποδημάτων —Ab

POSITION: s.l.

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**Or. 140.43** (pllgn gloss) <ἀρβύλης>: καλυγίου —Aa

POSITION: s.l.

COMMENT: This late Greek/Byzantine word is usually spelled καλίγιον or καλήγιον. Spelling with upsilon is attested in sch. rec. anon. Arist. Nub. 719c, 858b Koster.

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**Or. 140.44** (rec gram) <ἀρβύλης>: παρὰ τὸ ἀρμόζεσθαι τοῖς ποσὶν ἀρμύλη τις οὔσα.  
—Pr

POSITION: cont. from sch.140.30 Pr

COMMENT: Cf. Et. Gen. α 1113 ἀρβύλη· εἶδος ὑποδήματος. λέγεται καὶ παρωνύμως· Θεόκριτος (7, 26)· πᾶσα λίθος πταιούσα ποτ' ἀρβυλίδεσιν αἶδει· παρὰ τὸ ἀρμόζεσθαι τοῖς ποσὶν ἀρμύλη καὶ ἀρβύλη; whence Et. Magn., etc.

KEYWORDS: etymology

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**Or. 140.45** (pllgn gloss) <ἀρβύλης>: διὰ τῆς —B<sup>3a</sup>

POSITION: s.l.

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**Or. 140.46** (pllgn gloss) <ἀρβύλης>: μετὰ —V<sup>3</sup>

POSITION: s.l.

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**Or. 140.47** (rec artGloss) (ἀρβύλης): τῆς —V<sup>3</sup>MnSGu

POSITION: s.l.

**Or. 141.01** (vet exeg) **τιθεῖτε**: <sup>1</sup>ποιητικῶς, ἀντὶ τοῦ τιθῶμεν. <sup>2</sup>εἰσελήλυθε δὲ ὁ χορὸς κατὰ τὴν ὑπόθεσιν ἔσω. —HBVCAbMnPr<sup>a</sup>R<sup>b</sup>RwSSa<sup>a</sup>, partial AbPr<sup>b</sup>Sa<sup>b</sup>

TRANSLATION: (The second-person imperative is used) poetically, instead of ‘let us place’. And the chorus has come inside according to the assumed scenario.

LEMMA: Β(ἄλλως in marg.)VRw, ἀλλὰ τιθεῖτε Pr, τιθεῖτε τιθεῖτε R<sup>b</sup>, τιθεῖτε μὴ κτυπεῖτε C REF. SYM-  
BOL: VR<sup>b</sup> POSITION: s.l. AbMnSSa<sup>a</sup>; marg. HPr<sup>b</sup>; beneath the line (in lower margin) Sa<sup>b</sup>

APP. CRIT.: 1 ποιητικῶς ... τιθῶμεν om. Pr<sup>b</sup> | ποιητικῶς om. Sa<sup>a</sup> | τοῦ om. CSa<sup>a</sup> | θῶμεν MnR<sup>b</sup>Sa<sup>a</sup>Sa<sup>b</sup> | 2 εἰσελήλυθε κτλ om. Ab, om. or lost to damage Sa<sup>b</sup> | δὲ| γὰρ Sa<sup>a</sup>, om. S | κατὰ τὴν ὑπόθ.| VMnPrR<sup>b</sup>, om. H, κατὰ ὑπόθεσιν others | ἔσω| ἔνδον BPr, om. MnSSa<sup>a</sup>Pr<sup>b</sup>, perhaps correctly |

APP. CRIT. 2: εἰσελύθη Mn |

PREVIOUS EDITIONS: Schw. I.111,21–22; Dind. II.69,3–4

COMMENT: Both καθ’ ὑπόθεσιν and κατὰ τὴν ὑπόθεσιν are common expressions. The former is the more common, used especially in philosophers, medical and scientific writers, and writers on rhetoric, where it means ‘by assumption’ or ‘assuming for the sake of argument’ (see the example of καθ’ ὑπόθεσιν τὸ σχῆμα in sch. 288.07). With the article the phrase means ‘in accordance with the assumption already made’ or, in reference to staging, the scenario assumed by the playwright/director in presenting the action. That seems to be the sense here, as also in sch. Med. 112 κατὰ τὴν ὑπόθεσιν εἰσῆλθον οἱ παῖδες, ἡ δὲ προεβύτις οὐσα ἔξωθεν ἐπιτενάζει, sch. Alc. 233 οὐκ εὖ· κατὰ γὰρ τὴν ὑπόθεσιν ὡς ἔσω πραττόμενα δεῖ ταῦτα θεωρεῖσθαι. | Unless ἔσω/ἔνδον is a secondary addition, this note reflects the view that Orestes and Electra are actually to be imagined to be indoors, probably because of ὑπόροφον in 147, the meaning of which was much disputed: compare the gloss ὑπόσκηρον of V<sup>1</sup> (147.37). Without ἔσω, εἰσελήλυθε δὲ ὁ χορὸς would simply have its standard meaning ‘the chorus has made its entrance (into the orchestra)’.

KEYWORDS: staging, position or gesture of actors | ὑπόθεσις (assumed scenario)

**Or. 141.02** (rec exeg) (τιθεῖτε): ποιητικῶς θῶμεν —R

POSITION: s.l.

**Or. 141.03** (rec gloss) (τιθεῖτε): τιθῶμεν —V<sup>3</sup>FMnGu

POSITION: s.l.; in V this is beside and above supralinear variant τιθεῖτε of V

APP. CRIT.: καὶ ἄς prep. V<sup>3</sup>, ἄς prep. Mn

KEYWORDS: Byzantine vernacular word/form/usage

**Or. 141.04** (pllgn gloss) (τιθεῖτε): σποκεῖτε —Y

POSITION: s.l.

**Or. 141.05** (mosch gloss) (τιθεῖτε): ποιεῖτε —XXaXbTY<sup>2</sup>YfGrZuAa<sup>2</sup>

POSITION: s.l.

**Or. 141.06** (rec gloss) (τιθεῖτε): ποίει —Rf

POSITION: s.l.

**Or. 141.07** (pllgn gloss) <τιθεῖτε>: τίθεσθε —Zl

POSITION: s.l.

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**Or. 141.08** (pllgn paraphr) <τιθεῖτε>: καὶ τιθεῖτε ἥσυχον τὸ ἵχθυος —Zc

POSITION: s.l.

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**Or. 141.09** (rec gloss) <τιθεῖτε>: τὸ τοῦ ἵχθυος —Pr

POSITION: s.l.

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**Or. 141.10** (pllgn exeg) <τιθεῖτε>: ὧ πρόμοι καὶ ὧ βοηθοί —Yf<sup>2</sup>

POSITION: marg.

COMMENT: This is a rather mysterious annotation: why should Electra be thought to be addressing the chorus, in this situation, as 'champions and helpers'? The note was written next to 141 when the margin was still empty, and other scholia were added later around it, so it is unlikely to belong to 136 φίλτατα.

COLLATION NOTES: Yf without cross. |

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**Or. 141.11** (rec exeg) <ψοφεῖτε>: γρ. τιθεῖτε —VV<sup>1</sup>K

LEMMA: ψοφεῖτε in text VK POSITION: s.l.; above 140 (first) σίγα V<sup>1</sup>

APP. CRIT.: γρ. om. VV<sup>1</sup> | τιθέστε (sic) V<sup>1</sup> (later crossed out)

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 141.12** (pllgn gloss) <μὴ κτυπεῖτε>: μὴ ἠχεῖτε —F<sup>2</sup>

POSITION: s.l.

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**Or. 141.13** (pllgn gloss) <κτυπεῖτε>: καὶ κτύπον ἀποτελεῖτε —Zu

POSITION: s.l.

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**Or. 141.14** (pllgn exeg) <κτυπεῖτε>: γράφεται ψοφεῖτε —Aa

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 141.15** (pllgn gloss) <ἔστω>: καὶ ὑπαρχέτω —Zl

POSITION: s.l.

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**Or. 141.16** (pllgn gloss) <κτύπος>: τῶν ποδῶν ὑμῶν —Zl

POSITION: s.l.

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**Or. 142.01** (mosch exeg) ἄπωθεν τῆς κοίτης ἐπιτείνετε εἰς τὸ ἔμπροσθεν τὴν πορείαν. ἄπωθεν κατ' ἐπίτασιν τῆς εἰς τὸ ἔμπροσθεν πορείας. —XXaXbT<sup>+</sup>YYfGGr

TRANSLATION: Far off from the bed extend your movement forward. 'Far off' is used to exaggerate the movement forward.

POSITION: s.l. except XT

APP. CRIT.: 1 ἄπωθεν τῆς κοίτης om. G | 2 ἦγουν add. before ἄπωθεν T

APP. CRIT. 2: 1 ἄποθεν X | 2 ἄποθεν G |

PREVIOUS EDITIONS: Dind. II.70,5–7

**Or. 142.02** (pllgn exeg) ἰδοῦσα ταύτας ἢ Ἡλέκτρα ἐρχομένης πρὸς τὴν στρωμνὴν τοῦ Ὀρέστου λέγει πρὸς αὐτάς: ἄπο καὶ μακρὰν πρόβατε καὶ ἐξέλθετε ἐκείσε καὶ ἀπεκεῖ, ἦγουν ἀπὸ τῆς στρωμνῆς μακρὰν καθίσατε. —Yf<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.70,2–5

COMMENT: ἀπεκεῖ/ἀπέκει is a vernacular word not attested in other scholia currently in TLG.

COLLATION NOTES: Yf with cross. |

KEYWORDS: Byzantine vernacular word/form/usage

**Or. 142.03** (vet exeg) ἀποπρὸ βᾶτ' ἐκείσ': ἰτὸ ὀλόκληρον τούτου τινὲς φασι τὸ ἀπόπροθι, ἔκαι παρὰ τὸ Ὀμηρικὸν οὕτως ἐξεδέχοντο [II 7.334] 'τυτθὸν ἀποπρὸ νεῶν'. —MBVCP<sup>r</sup>R<sup>b</sup>R<sub>w</sub>, partial H

TRANSLATION: Some say that the full version of this word ('apopro') is 'apoprothi', and they interpreted it thus in line with the Homeric passage 'a little distant from ('apopro') the ships'.

LEMMA: M(ἀποπρο βᾶτ' ἐκείσε)B(ἀποπρο βᾶτ' ἐκείσε)C(ἀπο πρόβατ' ἐκείσε), ἄλλως: ἀπόπρο μοι VR<sub>w</sub>, ἀποπρο βᾶσ' ἐκείσε Pr REF. SYMBOL: MB POSITION: s.l. H; after sch. 142.04 VR<sup>b</sup>R<sub>w</sub>

APP. CRIT.: 1 τὸ ὀλόκληρον written twice R<sub>w</sub> | τινὲς τούτου transp. H(τούτο)BPr, τινὲς om. VR<sub>w</sub> | φασι τινὲς transp. R<sup>b</sup> | second τὸ om. HBVPr<sup>b</sup>, καὶ R<sub>w</sub> | ἀπόπροθεν R<sub>w</sub> | 2 καὶ παρὰ κτλ om. H | τὸ add. before παρὰ BR<sub>w</sub>, p.c. Pr, τῶ add.V, a.c. Pr, τοῦτο add. R<sup>b</sup> | παρὰ τὸ ὀμηρικὸν MC, παρὰ τῶ ὀμήρω BPr<sup>b</sup>R<sub>w</sub>, παρ' ὀμήρω VR<sup>b</sup> | οὕτως om. VR<sup>b</sup>R<sub>w</sub> | ἐξεδέχοντο VR<sup>b</sup>, ἐδέχοντο MC, ἐξεδέχετο R<sub>w</sub>, ἐκδέχονται BPr | τυτθὸν om. C | ἀπόπρο νεῶν] ἀπρόπ(ον) τε Pr |

APP. CRIT. 2: 1 ὀλόκλ. R<sup>b</sup> | 2 ἀπόπρο B, ἀπό προ R<sup>b</sup>R<sub>w</sub> |

PREVIOUS EDITIONS: Schw. I.111,23–25; Dind. II.69,8–10

COMMENT: With some uncertainty, I print what is close to the version of MC on the assumption that B often presents a superficially ameliorated version of a corrupt or misunderstood text. In the B version the postponement of the quotation after the verb is troubling, although this could have resulted from the re-addition of the quotation to a shortened version that dispensed with it. Furthermore, M's abbreviation for παρὰ τὸ (πτ with σσ above the two letters) is one the scribe does not use very often and is likely to have been derived from a heavily abbreviated old source, so that παρὰ τὸ is less likely to be the transposition of an original τὸ παρὰ. |

KEYWORDS: citation of Homer (with direct quotation)

**Or. 142.04** (pllgn paraphr) ἀποπρο βᾶτ': ἐπιτείνετε τὴν πορείαν —Zc

POSITION: s.l.

**Or. 142.05** (pllgn gram) ἀποπρο: σκόπ(ει) τὰς προθέσεις —V<sup>3</sup>

POSITION: s.l.

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**Or. 142.06** (recThom gloss) <ἄπο> μακράν —AbF<sup>2</sup>MnRSSaZZaZbZlZmZuTGuOx<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. S

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**Or. 142.07** (pllgn gloss) <ἄπο> ἄπωθεν —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 142.08** (rec gloss) <προβᾶτ'> πορεύητε —AaAbCrFMnPrSSaOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrFOx |

APP. CRIT. 2: πρέυθητε a.c. Ab |

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**Or. 142.09** (rec gloss) <προβᾶτ'> προέλθετε —Rf

POSITION: s.l.

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**Or. 142.10** (thom gloss) <προβᾶτ'> ἔλθετε —ZZaZbZlZmZuTGu

POSITION: s.l.

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**Or. 142.11** (pllgn etaGloss) <πρόβατ'> πρόβητε —B<sup>3a</sup>

POSITION: s.l.

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**Or. 142.12** (tri metr) <πρόβατ'>: long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 46

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**Or. 142.13** (rec exeg) <ἐκεῖσ'> δεικτικόν —Pr

POSITION: s.l.

KEYWORDS: δεικτικόν/δεικτικῶς

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**Or. 143.01** (vet paraphr) ἀπόπρο μοι κοίτας: πόρρω μοι καὶ χωρὶς τῆς κοίτης γίνεσθε —MBVCMnPrR<sup>b</sup>RwSa

TRANSLATION: For my sake, please get far from and apart from the bed.

LEMMA: V(κοίτης)Rw, ἀποπρόβατε MnR<sup>b</sup>(ἀποπροβάτε)Sa(ἀπο πρόβατε), lemma 145 σύριγγος ὅπως πνοά MC REF. SYMBOL: VSa, to 145 σύριγγος M POSITION: precedes 142.03 VR<sup>b</sup>Rw; follows sch.144.01 in MC; intermarg. B, s.l. Pr

APP. CRIT.: σύριγγος prep. MC | πόρρω ... κοίτης om. MC | καὶ χωρὶς om. Pr | γίνεσθε| om. BPr, ἀντὶ τοῦ γίνεσθαι M, ἀντιγίνεσθε C | after γίν. add. τὸ δὲ ὀλόκληρον τινὲς ἀπόπροθοι VMnR<sup>b</sup>RwSa (φασὶ τινὲς MnR<sup>b</sup>Sa, ἀπόπροθοι VMnRw) (from 142.03) |

**Or. 143.02** (vet exeg) (ἀπόπρο μοι κοίτας): ἰδιαθέσεως δέ ἐστιν ἐμφαντικὸν τὸ μοι, ὡς τὸ [Hom. II. 19.287] ‘Πάτροκλέ μοι δειλῆ πλεῖστον’. —MBVCMnPrR<sup>b</sup>RwSa

TRANSLATION: ‘The (dative pronoun) ‘to/for me’ is expressive of a disposition (of interest or concern), as (seen in) the example ‘Patroclus to wretched me most (beloved)’.

POSITION: cont. from sch. 145.09 BPr (Pr<sup>b</sup> version of 145.09), cont. from prev. others

APP. CRIT.: 1 διαλέξεως Sa | δέ] om. Sa, γὰρ Pr, δὲ ἀπήχσις MC | ἐστιν om. BVMn-PrR<sup>b</sup>RwSa | ἐμφαντικῶς MVCrW | 2 after ὡς τὸ add. συρίγξεως MC | δειλῆ πλεῖστον om. Sa | δειλοὶ MV, δηλοῖ MnPrRw, δηταὶ app. R<sup>b</sup> | πλεῖστον om. BPr |

APP. CRIT. 2: 1 πόρο corr. to πρόρο Mn, after starting to write χωρίς | 2 πάτροκλ’ ἐμοὶ B, πρόκλε μοι Pr |

PREVIOUS EDITIONS: Schw. I.111,26–112,2; Dind. II.69,6–7

COMMENT: The interpolated words in this and the previous sch. in MC, along with the incorrect lemma in MC, point to a strange conflation with elements of 145.08 and/or 145.09 (and note the placement after 145.09 in BPr).

**Or. 143.03** (pllgn gloss) (ἀπόπρο μοι): ἔνεκεν —Aa

POSITION: s.l.

**Or. 143.04** (rec gloss) (ἀπο πρό): ἀντὶ τοῦ ἀπόπροθι —ORf

POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ om. Rf |

APP. CRIT. 2: ἀπόπροθι Rf, corr. Rf<sup>2</sup> |

**Or. 143.05** (rec gloss) (ἀπόπρο): πόρρω —AbMnRSSaZb<sup>2</sup>

LEMMA: ἀπόπροθι in text MnSSaZb<sup>2</sup> POSITION: s.l.

APP. CRIT.: πόρρωθι Sa |

**Or. 143.06** (pllgn paraphr) (ἀπόπρο): μικρὸν τι ὑποχωρήσατε —B<sup>3a</sup>

POSITION: s.l.

**Or. 143.07** (pllgn gloss) (ἀπόπρο): μακρόθεν μικρὸν —Gu

POSITION: s.l.

**Or. 143.08** (pllgn gloss) (ἀπόπρο): καὶ μακράν —F

POSITION: s.l.

**Or. 143.09** (pllgn gloss) (ἀπόπρο): ἄποθεν —Zc

POSITION: s.l.

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**Or. 143.10** (rec paraphr) (ἀπόπρο): ἦτοι ἄπο τῆς κοίτης —V<sup>1</sup>

POSITION: s.l.

APP. CRIT.: γίνεσθε πόρρωθεν add. V<sup>3</sup>

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**Or. 143.11** (pllgn paraphr) (ἀπόπρο): πρὸ τῆς κοίτης ἔξω μοι —Y<sup>2</sup>

POSITION: s.l.

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**Or. 143.12** (rec exeg) (ἀπόπροθι): γράφεται ἀπόπρο μοι —Mn

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 143.13** (pllgn gloss) (ἀπόπροθι): ἐκεῖθεν —Zl

POSITION: s.l.

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**Or. 143.14** (pllgn gloss) (ἀπόπροθι): καὶ ἀποχωροῦντες πόρρω —Zu

POSITION: s.l.

APP. CRIT. 2: -χορ- Zu

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**Or. 143.15** (pllgn gloss) (μοι): μου —F

POSITION: s.l.

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**Or. 143.16** (pllgn exeg) (μοι): τὸ μοι δηλοῖ τὴν οἰκειότητα, ἦτοι τοῦ ἀδελφοῦ μου. —F

POSITION: marg.

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**Or. 143.17** (rec etaGloss) (κοίτας): κοίτης —AbRS

POSITION: s.l.

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**Or. 143.18** (rec artGloss) (κοίτας): τῆς —FS

POSITION: s.l.

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**Or. 144.01** (vet exeg) ἰδοῦ πειθομαι: <sup>1</sup>τοῦτο εἰκὸς ὀξύτερον εἰρηκέναι τὸν χορόν, διὸ καὶ Ἥλέκτρα περιδειῖς γενομένη εἶπεν ‘ἄ ἄ’. <sup>2</sup>φυσικῶς δὲ τὸ ἄ ἄ εἶπε πρῶτον ἐπειδὴ καὶ αὐτὴ ὑπὸ τῆς φύσεως πρώτη φωνὴ εὔρηται. <sup>3</sup>ἀμέλει γοῦν, ἐπειδὴ ἀν πληθὸς τι θεάσεται παράδοξον, εὐθύς οὐδὲν ἕτερον ἀναβοᾷ ἢ τὸ ἄ ἄ τῆς φύσεως ἀγούσης ἐπὶ τοῦτο. <sup>4</sup>εἶτά φησι πρὸς τὸν χορόν· <sup>5</sup>τοιαύτην πέμπε φωνὴν οἷός ἐστιν ὁ ἦχος



σύριγγος καλάμων λεπτῶν ἐν τοῖς ἔλεσι ἀποτελούμενος. ὅου γὰρ τὸ ὄργανον τῆς σύριγγός φησι· ἑτοῦτο γὰρ πολύφωνον ὄν καὶ Ἐνδυμίωνα ἐγεῖραι δύναιτ' ἄν.  
—MBVCMnPrR<sup>b</sup>RwSa, partial R<sup>a</sup>

TRANSLATION: It is probable that the chorus said this rather shrilly, and for this reason in fact Electra, becoming fearful, said 'ah ah'. In a natural way she said 'ah ah' first since in fact this was the first sound/vowel discovered by nature. Certainly, at any rate, whenever a throng catches sight of something unexpected it immediately shouts out nothing other than 'ah ah', nature leading it to this expression. Next, Electra says to the chorus: emit such voice as is the sound of a whistling (syrinx) of slender reeds that is created in marshes. For what she means here is not the musical instrument of the syrinx, for this, being many-voiced, would be able to awaken even Endymion.

LEMMA: MVCMnPrR<sup>b</sup>Sa, ἄ ἄ Rw REF. SYMBOL: MVR<sup>b</sup>Sa POSITION: cont. from sch. 142.03 B, prep. τὸ δὲ ἰδοῦ πείθουμαι

APP. CRIT.: 1–3 τοῦτο εἰκὸς ... ἐπὶ τοῦτο om. R<sup>a</sup> | 1 τοῦτο] om. B, ταῦτ' R<sup>b</sup>, τοῦτο δὲ Pr | εἰκὸς] εἰρηκῶς C | εἰρηκῆναι om. R<sup>b</sup> | χορὸν] χορὸν R<sup>b</sup>, χρόνον Mn | καὶ ἡ ἡλ. VC | παραδείης R<sup>b</sup>, πεδείης M | γινομένη MR<sup>b</sup> | τὸ ἄ ἄ] τοῦτο BPr | 2 φυσικῶς ... εἶπε om. MnSa | πρῶτον εἶπεν transp. BVPr(πρῶτη)R<sup>b</sup> | ἐπειδὴ] ἐπει Mn | αὐτῆ] αὐτῆ app. M, αὐτὴ MnR<sup>b</sup>Sa | ὑπὸ τ. φύσ. πρ. φώνη] πρ. ὑπὸ τ. φύσ. φώνη transp. VMnR<sup>b</sup>Sa | πρώτη MnSa (cf. H 144.02), πρῶτον others | φωνῆ] φυσικὴ Pr | εἴρηται MnR<sup>b</sup>Sa | 3 γούνη] οὐν V | ἐπειδὴ VMnR<sup>b</sup>Sa | πληθὸς om. BPr | τι θεάσεται] τι θεάσεταιίς B, τις θεάσεται τι Pr, τεθέαται VMnR<sup>b</sup>Sa | παραδόξων MC, -ξως VMnR<sup>b</sup>Sa | ἄ once Rw | εἰς τοῦτο Sa | 4 ἔτα] ἡλέκτρα R<sup>a</sup> | χορὸν] χρόνον R<sup>b</sup> | 5 τοιαύτην πέμπε φώνην] οὕτω φῶναι μοι MnR<sup>a</sup>Sa, τοιαῦτα πέμπε μοι R<sup>b</sup> | πέμπε μοι V | ὁ om. BVCMnPrR<sup>b</sup>RwSa | ἔλεσι] πέλεσι M, ἔλλησι MnPrR<sup>a</sup>R<sup>b</sup>Sa | 6 τῆς σύριγγος] σύριγγα BPr | φησι om. Mn | 7 γὰρ] γούνη Pr | ὄν om. MBCPrRw | τὸν add. before ἐνδυμ. BVCMnPrR<sup>a</sup>R<sup>b</sup>Rw | δύναιτ' ἄν R<sup>b</sup>, δυνάμενον MBCPrRw | at end add. ὁ ἐνδυμίας γὰρ ἔκοιμάτο χρόνος ξα' (or ξδ'?) Sa |

APP. CRIT. 2: 1 ἄ ἄ C, ἄ ἄ V | 2 ἄ ἄ C, ἄ ἄ V | 3 ἄ ἄ C, app. ἄ ἄ V | 5 ἐστὶν initially om. by Pr (began ἦ(χος)), but immediately corrected self | 7 πολύφωνον Mn | τὸν ἐνδυμίωνα δυμίαν Mn |

PREVIOUS EDITIONS: Schw. I.112,3–11; Dind. II.69,11–19

COMMENT: I have found no parallel for specifying a particular number of years that Endymion slept, as is found in the added final phrase in Sa, 'for Endymion slept for 61 (or 64?) years'. |

KEYWORDS: staging, delivery of lines

**Or. 144.02** (vet exeg) <sup>1</sup>τοῦτο εἰκὸς ὀξύτερον εἶπειν τὸν χορὸν, διὸ καὶ ἡ Ἥλέκτρα περιδείης γενομένη εἶπεν 'ἄ ἄ'. <sup>2</sup>φυσικῶς αὐτὴ εἶπεν ἐπειδὴ πρώτη φωνὴ ὑπὸ τῆς φύσεως εὔρηται. —H

TRANSLATION: It is probable that the chorus said this rather shrilly, and for this reason in fact Electra, becoming fearful, said 'ah ah'. In a natural way she said (this) since it was discovered by nature as the first sound/vowel.

POSITION: marg.

COLLATION NOTES: 2 perhaps φυσικῶς δὲ αὐτῆ H check new images when available; εὔρηται] mostly obscured by overlying text, check new images. |

KEYWORDS: staging, delivery of lines

**Or. 144.03** (pllgn exeg) (ἰδοῦ πείθουμαι): ὡς φαίνεται ὀξύτερον ἐφώνησε τοῦτο. —V<sup>3</sup>

POSITION: s.l.

**Or. 144.04** (pllgn exeg) <ἰδοῦ πείθομαι>: τοῦτο μετὰ βοῆς. —ZmGu

POSITION: s.l.

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**Or. 144.05** (pllgn exeg) <ἰδοῦ πείθομαι>: τοῦτο ὀξυφώνως εἶρηκεν ὁ χορὸς. —Zu

POSITION: s.l.

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**Or. 144.06** (rec paraphr) <ἰδοῦ πείθομαι>: βλέψον ὅτι πείθομαι ἀρτίως —Sa

POSITION: s.l.

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**Or. 144.07** (thom exeg) <ἰδοῦ>: ἢ θέασαι ἢ νῦν —ZmGu

TRANSLATION: (To be interpreted as) either (imperative) ‘observe’ or (adverbial) ‘now’.

LEMMA: ἰδοῦ with both grave and circumflex in text Zm, Gu adds circumflex to ἰδοῦ of Gr    POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.70,9

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**Or. 144.08** (pllgn gloss) <πείθομαι>: ὑπακούω σοὶ —Zl

POSITION: s.l.

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**Or. 145.01** (mosch exeg) ἄ ἄ: ἐπίρρημα ἐφεκτικόν —XXaXbT+YYfGGrZcB<sup>3b</sup>

TRANSLATION: Adverb expressive of blocking/stopping.

LEMMA: X    POSITION: s.l., except X and marg. B<sup>3b</sup>

APP. CRIT.: ἐπίρρημα om. B<sup>3b</sup> |

APP. CRIT. 2: ἐφεκτικόν Y |

PREVIOUS EDITIONS: Dind. II.70,10

COMMENT: Same Moschopulean annotation at 275.03, and again at Or. 1598. The expression is found several times in the younger scholia on Aristophanes. Sch. Mosch. Hec. 1069 has ἐπιφώνημα ἐφεκτικόν (‘interjection expressing blocking/stopping’), which is also attested in the Moschopulean Sch. Soph. OT 1147–48 Longo.

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**Or. 145.02** (pllgn exeg) <ἄ ἄ>: ἐπιφωνητικὸν ἐπίρρημα τὸ ἄ. —B<sup>3a</sup>

TRANSLATION: ‘Ah’ is an adverb used in interjection.

POSITION: s.l.

COMMENT: The word is attested only in Byzantine authors. Eust. in Il. 2.112 (1.289,23–26) applies λέξις ἐπιφωνητικὴ τοῦ νῆπιος and σχετίλιος; see also Sch. Opp. Hal. 1.204 μέγ’· διὰ μέσου ἐπιφωνητικοῦ (on the phrase τραφερὴν δὲ μέγ’ ἐχθαίρουσιν ἄρουραν), apparently claiming that μέγ’ does not modify ἐχθαίρουσιν as an adverb (read ἐπιφωνητικόν?).

KEYWORDS: rare word

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**Or. 145.03** (rec gloss) <ἄ ἄ>: ᾠ —Pr

POSITION: s.l.

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**Or. 145.04** (pllgn exeg) <ἄ ἄ>: ἐπιτιμητικόν —V<sup>3</sup>Y<sup>2</sup>

**Or. 145.05** (thom exeg) <ᾗ ᾗ>: ἐκπληκτικὸν ἐπίρρημα —ZmGu

TRANSLATION: An adverb expressing astonishment.

LEMMA: ᾗ ᾗ in text Zm POSITION: s.l.; added to Gr gloss 145.01 Gu, prep. ἦ

APP. CRIT.: ἐπίρρημα om. Gu

COLLATION NOTES: Gu adds this to Gr's gloss 145.01 |

KEYWORDS: ἐκπληκτικόν/ἐπὶ ἐκπλήξεως

**Or. 145.06** (pllgn gram) <ᾗ ᾗ>: ἴτὸ ᾗ δηλοῖ θορύβῃσιν τοῦ νοῦς, καὶ ὄνειδος ἢ ἀγανάκτησιν. ὁ διαφέρει δὲ τοῦ ᾧ ὅτι τὸ μὲν ᾧ ἔστι ψυχῆς ἀπαθοῦς· ᾧ σὺ, τὸ δὲ ᾗ ψυχῆς τεθολωμένης σημεῖον. —F

TRANSLATION: The (exclamation) 'ah' indicates a disturbance of the mind, and reproach or indignation. It differs from 'o' because 'o' is the sign of a soul free of emotion (as in) 'hey, you', but 'ah' a sign of a soul that is roiled.

REF. SYMBOL: F POSITION: marg.

COMMENT: νοῦς is a late gen. form of νοῦς; the juncture ψυχῆ τεθολωμένη is found a few times in Iamblichus and Christian authors. | Cf. Eust. in Pl. 11.441 (III.230.2–6) ἐν δὲ τῷ ᾗ δειλέ, ὅ ἐστιν ᾧ δειλαίε', κλητικὸν ἐπίρρημά ἐστι τὸ ᾗ ἢ μάλλον προσφωνητικόν. διαφέρει δὲ τῆς διὰ τοῦ ω προσφωνήσεως, ὅτι τοῦτο μὲν ψυχῆς ἀπαθοῦς, τὸ δὲ ᾗ πάθος ταραχώδες δηλοῖ ψυχικόν, ὡς ἔστιν εὐρεῖν πολλαχοῦ, οἷον ἢ σχετλιασμόν ἢ ὄνειδος ἢ ἀγανάκτησιν, ὡς ἐνταῦθα, ἢ ἔλεον, ὡς κατωτέρω ἐν τῷ ᾗ δειλέ, οὐ μὲν σοὶ γε πατήρ' καὶ ἐξῆς. Cf. Eust. in Pl. 17.201 (IV.38.17–21); Eust. was presumably the source of Sch. Aesch. Prom. 566b Herington (NcPPdXc) ᾗ ᾗ τὸ ᾗ κλητικὸν ἐπίρρημά ἐστιν, ἢ μάλλον προσφωνηματικόν. διαφέρει δὲ τῆς διὰ τοῦ ᾧ προσφωνήσεως ὅτι τοῦτο μὲν ψυχῆς ἀπαθοῦς, τὸ δὲ ᾗ πάθος ταραχώδες δηλοῖ ψυχικόν· οἷον ἢ σχετλιασμόν ἢ ὄνειδος ἢ ἀγανάκτησιν.

KEYWORDS: vocabulary, definitions and distinctions | διαφέρει

**Or. 145.07** (tri metr) <ἔα>: long mark over alpha —T

LEMMA: ἔα in text (for ᾗ ᾗ) T

PREVIOUS EDITIONS: de Fav. 46

**Or. 145.08** (vet paraphr) <σύριγγος ὄπως πνοά>: ἀπήχησις συρίγγεως. —MC

TRANSLATION: The echoing sound of a whistling.

POSITION: marg. M, s.l. C

APP. CRIT.: ἀπηγήσεως M

PREVIOUS EDITIONS: Schw. I.112,12; Dind. II.70,12

**Or. 145.09** (vet exeg) <σύριγγος ὄπως πνοά>: ἴαθορύβως φώνει μοι, ὡς πνοῇ συρίγγεως δόνακος. ἴου γάρ φησι σύριγγος τοῦ αὐλοῦ· ὁ οὐτος γὰρ καὶ Ἐνδυμίωνα ἂν ἐγείραι. —HMBVCPr<sup>a</sup>Rw, partial Pr<sup>b</sup>

TRANSLATION: Speak to me without disturbing noise, like the breath of the whistling of a reed. For she (or he, the poet) does not mean by syrinx the aulos. For this would awaken even Endymion.

LEMMA: CRw, σύριγγος ὄπως BPr<sup>a</sup>(ἄλλως prep.), ἄλλως in marg. MBC, λεπτοῦ δόνακος V REF. SYM-  
BOL: V POSITION: marg. H; after sch. 143.02 MC, after 162.24 Pr<sup>b</sup>

APP. CRIT.: 1 οὕτως prep. V | after ἀθορύβως add. φησι BPr<sup>a</sup>Pr<sup>b</sup> | μοι ὥς| ὥσπερ H | πνοῇ|  
φωνῆ V | συρίγγεως om. H | 2–3 οὐ γὰρ κτλ om. Pr<sup>b</sup> | οὐ γὰρ ... σύριγγος τοῦ] μὴ τ(οῦ)  
or μὴ γ(ὰρ)(?) H | 3 οὕτως γὰρ M | καὶ om. Pr<sup>a</sup> | ἂν ἐγείραι Schw., ἂν ἐγείραι δύναιται M,  
ἐγείραι δύναιται C, ἀνεγείρει B, ἀνεγάρει R<sub>w</sub>, ἐγείρει app. H, ἦγειρεν V, ἐγείλει Pr<sup>a</sup> |

APP. CRIT. 2: 1 φωνεῖ C |

PREVIOUS EDITIONS: Schw. I.112,13–15; Dind. II.70,12–14

COLLATION NOTES: Check new image of H when available. |

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**Or. 145.10** (pllgn paraphr) ἦγουν ἀθορύβως φώνει μοι ὥς φωνῆ σύριγγος ἀπὸ  
καλάμου γινομένη. —Y<sup>2</sup>

POSITION: s.l. over 146 Y<sup>2</sup>

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**Or. 145.11** (rec exeg) (σύριγγος): δόνακος, οὐ τοῦ αὐλοῦ —O

POSITION: s.l.

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**Or. 145.12** (pllgn gloss) (σύριγγος ὄπως πνοά): συνεκδοχικῶς —B<sup>3a</sup>

POSITION: marg.

COMMENT: That is, using whole for part, saying syrinx when only a single reed is meant. |

KEYWORDS: synecdoche/συνεκδοχικόν

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**Or. 145.13** (pllgn exeg) (σύριγγος): σύριγγε αὐλὸς κατασκευάζεται ἀπὸ λεπτοῦ  
καλάμου ὧτινι χρῶνται οἱ ποιμένες καὶ ἕτεροι. —Y<sup>2</sup>

POSITION: marg.

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**Or. 145.14** (rec gloss) (σύριγγος): αὐλοῦ —AaPrY

POSITION: s.l.

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**Or. 145.15** (pllgn gloss) (σύριγγος): δόνακος —Zb<sup>2</sup>

POSITION: s.l.

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**Or. 145.16** (pllgn gloss) (σύριγγος): συριγμοῦ —V<sup>3</sup>F

POSITION: s.l.

APP. CRIT.: perhaps συριγμοῖ V<sup>3</sup> |

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**Or. 145.17** (pllgn gloss) (σύριγγος): ἡσύχου —Zl

POSITION: s.l.

**Or. 145.18** (rec artGloss) (σύριγγος): τῆς —SZu

POSITION: s.l.

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**Or. 145.19** (tri metr) (σύριγγος): long mark over upsilon —T

PREVIOUS EDITIONS: de Fav. 46

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**Or. 145.20** (rec gloss) (ῥῥωσ): καθώσπερ —O

POSITION: s.l.

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**Or. 145.21** (recMosch gloss) (ῥῥωσ): καθά —V<sup>3</sup>AaPrXXaXbT<sup>+</sup>YYfGGrZcB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep V<sup>3</sup>

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**Or. 145.22** (recThom gloss) (ῥῥωσ): ῶσπερ —V<sup>3</sup>AbCrFMnRSSaOxZZaZITGu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 145.23** (pllgn gloss) (ῥῥωσ): (ῥῥωσ)περ —Zu

POSITION: s.l.

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**Or. 145.24** (pllgn gram) (ῥῥωσ): ἀντὶ τοῦ ὄντως ἢ ἀντὶ τοῦ ὥς —Zu

POSITION: s.l.

COMMENT: The equivalence of ὄντως to ῥῥωσ is not obvious and seems not to be attested elsewhere; perhaps this was a teacher's way of glossing ῥῥωσ introducing an independent clause with the future indicative.

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**Or. 145.25** (pllgn gloss) (πνοά): γενομένη —V<sup>3</sup>Zu

POSITION: s.l.

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**Or. 145.26** (rec gloss) (πνοά): φωνή —SZI

POSITION: s.l.

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**Or. 145.27** (pllgn gloss) (πνοά): ὁ ἦχος καὶ ἡ κίνησις —V<sup>3</sup>

POSITION: s.l.

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**Or. 145.28** (pllgn gloss) (πνοά): ἀπηχητικῶς —B<sup>3b</sup>

POSITION: marg.

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**Or. 145.29** (thom gloss) <πνοά>: ἀπήχησις —ZmGu

POSITION: s.l.

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**Or. 145.30** (recMosch etaGloss) <πνοά>: πνοή —SSaXXaXbYYfTZcZuB<sup>3a</sup>

POSITION: s.l.

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**Or. 145.31** (rec artGloss) <πνοά>: ἡ —S

POSITION: s.l.

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**Or. 145.32** (pllgn gram) <πνοά>: μέριζε τὴν φωνὴν εἰς τὴν διαφώνησιν ἢ εἰς αὐτὴν τὴν φωνὴν —V<sup>3</sup>

TRANSLATION: Divide (the senses of) ‘phōnē’ into the sound or the voice itself.

POSITION: marg.

APP. CRIT. 2: μερίζε V<sup>3</sup> |

COMMENT: For διαφώνησις see DGE and LBG s.v.

KEYWORDS: rare word

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**Or. 146.01** (pllgn exeg) <λεπτοῦ δόνακος>: δηλωτικὸν τοῦ προτέρου ἤγουν τῆς σύριγγος —B<sup>3a</sup>

POSITION: s.l.

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**Or. 146.02** (rec paraphr) <λεπτοῦ δόνακος>: ἡ γενομένη διὰ τοῦ —MnSa

POSITION: s.l.

APP. CRIT.: ἡ and τοῦ om. Mn

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**Or. 146.03** (pllgn gloss) <λεπτοῦ>: †λεγομένου —Zu

POSITION: s.l.

COMMENT: Probably an anagrammatic corruption of γενομένη, with adjustment of the case. Alternatively, from λέγω (cf. 146.08), indicating that λεπτοῦ δόνακος is in apposition to σύριγγος. |

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**Or. 146.04** (mosch gloss) <λεπτοῦ>: ἀπὸ —XXaXbYYfGGr

POSITION: s.l.

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**Or. 146.05** (rec artGloss) <λεπτοῦ>: τοῦ —F<sup>2</sup>S

POSITION: s.l.

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**Or. 146.06** (thom exeg) δόνακος: ἰδόναξ κάλαμος λεπτὸς ἐν τοῖς ἔλεσι φούμενος.

<sup>2</sup>τινὲς δὲ φασὶ τὸ λεγόμενον ἰδιωτικῶς ῥαγάζιον, οὐ καλῶς λέγοντες. <sup>3</sup>οὐ γὰρ ἀπὸ τούτου σύριγξ γίνεται. —ZZaZbZlZmTGu, partial Ox<sup>2</sup>

TRANSLATION: ‘Donax’ is a slender reed growing in marshes. Some people say (it is) what is called in the vernacular ‘rhagazion’, not speaking correctly. For a syrinx is not made from this (plant).

REF. SYMBOL: ZZaZbZlZm

APP. CRIT.: 1 ἔλλησι ZbZl | φυόμενος om. Zl | 2–3 τινὲς δέ κτλ om. Ox<sup>2</sup> | 2 δὲ om. Gu | τὸ λεγόμενον perhaps om. Zl |

APP. CRIT.: 2: 3 ἄριγξ Zb, σύριξ Zm |

PREVIOUS EDITIONS: Dind. II.70,15–17

COMMENT: ῥαγάζιον is also attested in Sch. rec. Arist. Ran. 243–244a Chantry φλέως; εἶδος ῥαγαζίου; see LBG s.v.

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 146.07** (pllgn exeg) <δόνακος>: δόνακα ἐνταῦθα τὸ παπύριον φησί. —Zu

POSITION: s.l.

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**Or. 146.08** (pllgn exeg) <δόνακος>: λέγω καλάμου —Aa

POSITION: s.l.

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**Or. 146.09** (recTri gloss) <δόνακος>: καλάμου —Ab<sup>2</sup>CrF<sup>2</sup>OxT

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx |

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**Or. 146.10** (pllgn gloss) <δόνακος>: καλαμίου —Zl

POSITION: s.l.

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**Or. 146.11** (rec gloss) <ῶ φίλα φώνει>: ῶ φίλαι —R

POSITION: s.l.

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**Or. 146.12** (rec metr) <φίλα>: long mark over alpha —O

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**Or. 146.13** (recTri etaGloss) <φίλα>: φίλη —RfZcZuTGuB<sup>3a</sup>

POSITION: s.l.

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**Or. 146.14** (pllgn gloss) <φίλα>: Δωρικὸν —Zu

POSITION: s.l.

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**Or. 146.15** (rec paraphr) <φώνει μοι>: πρὸς τὴν πληθύν λάλει. —MnSSa

POSITION: s.l.; S has this earlier in line, above δόνακος ὦ φίλα

**Or. 146.16** (rec gloss) <φώνει>: λάλει —Ab<sup>2</sup>F<sup>2</sup>RZI

POSITION: s.l.

APP. CRIT.: κάλει Ab<sup>2</sup> | add. μοι R

**Or. 146.17** (tri gloss) <φώνει>: λέγε —T

POSITION: s.l.

**Or. 146.18** (pllgn gloss) <φώνει>: οὐτως —GuZu

POSITION: s.l.

COLLATION NOTES: Mn at bottom of fol. 12r, below 146, last line οφ παγε, has the proverb ἀετοῦ γῆρας κορῶδου νέότης. |

**Or. 147.01** (vet exeg) ἴδ' ἀτρεμαῖον ὡς ὑπόροφον: ἰμικρὸν σύ, φησί, κελεύεις με φωνεῖν, ὡς ψιθυρίζει τῆ τοῦ ἀνέμου πνοῆ κάλαμος. <sup>2</sup>ἐγὼ δὲ καὶ ἐλάττονα τούτου φέρω βοῆν ὡς ὑπὸ ὀρόφου γινομένην. <sup>3</sup>ὁ δὲ ὄροφος κάλαμός ἐστιν ἀσθενής τε καὶ λεπτός καὶ παπυρώδης, <sup>4</sup>οὗ μένηται καὶ Ὅμηρος [Hom. Il. 24.451]· 'λαχνήεντ' ὄροφον λειμωνόθεν ἀμῆσαντες'. <sup>5</sup>ἐκ τούτων δὲ εἰσι καὶ αἱ γλωσσιδες τῶν αὐλῶν. ὥς ἀσθενής δὲ ἀσθενῆ ποιεῖται τὴν ἀπήχησιν τῶ μὴ ἀνθίστασθαι τῆ βίᾳ τοῦ πνεύματος. —MBVCMnPr<sup>a</sup>R<sup>b1</sup>RwSSa, partial OR<sup>b2</sup>Y<sup>2</sup>Yf<sup>2</sup>

TRANSLATION: You bid me, she says, to speak softly, just as the reed whispers in the breath of the wind. And I bring a cry even softer than this, like one that is made by an orophos-reed. The orophos is a weak and slender and papyrus-like reed, which Homer too refers to: 'having harvested from the meadow the hairy orophos'. The reeds of auloi are made of these. And since it is weak, it makes a weak reverberation because it does not resist the force of the breath.

LEMMA: MVC(all ὑπόρ-), ἴδ' ἀτρεμαῖον ὡς MnR<sup>a</sup>R<sup>b1</sup>SSa (ἀτρεμαῖον R<sup>b1</sup>, a.c. S; all five mss have either no punct. after ὡς or punct. before ὡς, as if ὡς part of note), ἴδ' ἀτρεμαῖον BPr, [ὑπό]ροφον Rw, καὶ ἄλλως R<sup>b2</sup> REF. SYMBOL: MBVR<sup>b1</sup>Sa POSITION: R<sup>b2</sup> is second version immediately after first; follows sch. 147.23 Y<sup>2</sup>Yf<sup>2</sup>

APP. CRIT.: 1 τούτέστι prep. R<sup>b2</sup> | μικρὸν] BORwY<sup>2</sup>Yf<sup>2</sup>, μικρὰν MC, μικρῶς Pr, om. VMnR<sup>a</sup>R<sup>b1</sup>R<sup>b2</sup>SSa | σύ om. Y<sup>2</sup>Yf<sup>2</sup> | φησί om. OMnR<sup>a</sup>R<sup>b1</sup>R<sup>b2</sup>SSa | με] μοι BVM-nRR<sup>a</sup>R<sup>b1</sup>R<sup>b2</sup>SSa, om. O, με corr. to μοι (or vice versa?) Pr | φωνεῖν] φωνῆν (transp. before φησί) M, φωνῆν C | punct. as if new sch. at ὡς ψιθ. R<sup>a</sup>(with ref. symbol)R<sup>b1</sup> | ὡς καλάμου (ψιθ. ... πνοῆ om.) O | ὡς om. Rw | τῆ τοῦ ἀνέμου πνοῆ] τῆς τοῦ ἀν. πνοῆς Yf<sup>2</sup>, ὑπὸ ἀνέμου VMnR<sup>a</sup>R<sup>b1</sup>SSa | πνοῆ] κινήσει BPrR<sup>b2</sup>, φωνῆ C, πνοῆ καὶ κινήσει Rw | 2 καὶ om. MCRw(add. s.l.)Y<sup>2</sup>Yf<sup>2</sup>, perhaps O (margin cut) | ἐλαττονα] ἐλαττον MBOCPrRwY<sup>2</sup>Yf<sup>2</sup> | τούτου] VR<sup>a</sup>SSa, p.c. Mn, τοῦτο R<sup>b1</sup> and a.c. Mn, αὐτοῦ MBOCPrRwY<sup>2</sup>Yf<sup>2</sup>, om. R<sup>b2</sup> | φέρω MOC, φέρω σοι others | βοῆν] φωνῆν O, βοᾶν MnR<sup>a</sup>Sa (η s.l. MnR<sup>a</sup>) | ὡς] τὴν R<sup>b2</sup> | ὑπόροφον VR<sup>a</sup>S, ὑπ' ὀρόφου MnR<sup>b1</sup>Sa, ὑπὸ ῥόφου R<sup>b2</sup> | γενομένην VR<sup>a</sup>Sa, after γινομένην repeated βοῆν R<sup>b2</sup> | 3 punct. as if new sch. begins at ὁ δὲ ὄρ. Mn | ὁ δὲ ὄροφας V | κάλαμός ἐστιν] λεπτός ἐστὶ κάλαμος O | ἐστιν] om. MC, ἐστὶν ἢ R<sup>b1</sup> | τε καὶ λεπτός om. R<sup>b2</sup>RwY<sup>2</sup>Yf<sup>2</sup>, λεπτός καὶ om. MBOCPr | παπυρώδως R<sup>b1</sup>, πυρώδης M, παπυρώδης ἐς ὀροφας ἐπιτήδειος O | 4 οὗ μένηται] ὦ χρώνται εἰς σκέπην ὀσηπτιῶν καὶ κατὰ τοῦτο ὄροφος καλεῖται ὁ ὑπὸ τῶ ὀρόφω (τοῦ



ὄροφου Yf<sup>2</sup>) καὶ τῆ στέγη ὦν ἐπιτήδειος Y<sup>2</sup> Yf<sup>2</sup> | οὔ] οὐ R<sup>b1</sup> | καὶ ὄμ. μέμνηται transp. R<sup>b2</sup> | 4-6 καὶ ὄμηρος κτλ] om. Yf<sup>2</sup>, only καὶ ὄμ. λαχ. ὄροφον λέγει Y<sup>2</sup> | 4 τ' ἀμήσαντες Pr | 5-6 ἐκ τούτων κτλ om. OR<sup>b2</sup> (R<sup>b2</sup> cont. with R<sup>b2</sup> version of sch. 149.02) | 5 ἐκ τούτου VMnR<sup>a</sup>R<sup>b1</sup>SSa, εἰς τούτων M(app. corr. from εἰς τούτων) | εἰσι] γίνονται BPr, ἐστι C | 6 ἀσθενῆς] ἀσθενεῖς VC, -ῆς perhaps corr. from -εις M | after δὲ add. καὶ VMn | τὴν om. Mn | τῶ μὴ τὸ μὴ MnPrSa | ἀνίστασθαι Rw | βί[α] βοῆ MBCMnPrR<sup>a</sup>R<sup>b1</sup>RwS | τὸ πνεῦμα Pr |

APP. CRIT. 2: 1 σοὶ S | before τῆς Yf<sup>2</sup> wrote κά (κάλαμος started, not deleted) | 3 λευπτός R<sup>a</sup> | 4 λαχνεύεντ' C | ἀμείσαντες R<sup>b1</sup>R<sup>b2</sup> | 5 δὲ εἰσὶν M | αἰ S | γλωσσίδες Sa, γλωσσιδαῖς Mn, γλυσίδες R<sup>b1</sup> | ἀνθίσταθαί M |

PREVIOUS EDITIONS: Schw. I.112,16-22; Dind. II.70,21-71,2

COLLATION NOTES: Check original Rw for lemma, damage. |

KEYWORDS: citation of Homer (with direct quotation)

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**Or. 147.02** (vet paraphr) ἡ μικρόν μοι φησὶ ἡ κελεύειν αὐτὸς ὡς ψιθυρίζει κάλαμος ἀνέμου πνοῆ. ἔγὼ δὲ καὶ ἐλάττονα αὐτοῦ φέρω βοῆν. —H

TRANSLATION: You command me to sing in a small voice, she says, as a reed whispers at a breath of wind. And I bring on a cry even smaller than that.

APP. CRIT.: 1 corrupt for κελεύεις ἄδειν?

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**Or. 147.03** (rec gloss) <ἴδ'> ἰδοῦ —V<sup>3</sup>AaAbCrFMnPrSSaOx

POSITION: s.l.

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**Or. 147.04** (rec gloss) <ἴδ'> ἰδοῦ —RRf<sup>r</sup>

POSITION: s.l.

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**Or. 147.05** (rec exeg) <ἴδ'> ἴδε καὶ ἰδοῦ καὶ θέασαι. ἔκαὶ τὸ μὲν ἴδε <καὶ> ἰδοῦ φέρω βοῆν ἀτρεμαῖαν ὡς καὶ λίαν ὑπώροφον, ἔτὸ δὲ ἴδε καὶ θέασαι ὡς φέρω σοὶ βοῆν πῶς ἀτρεμαῖον ὑπώροφον καὶ μικράν. —Pr

TRANSLATION: 'Look' ('ide') means both 'there! (behold!)' and 'observe'. And the one (gives the sense) 'look (and) there! I bear a cry that is tranquil inasmuch as it is very indoors-like'. And the other (gives the sense) 'look and observe how I bear a cry for you, how tranquil, indoors-like, and small'.

POSITION: after sch. 147.32 Pr (both out of order on 16r)

APP. CRIT.: 1 ἰδοῦ] ἴδε Pr | 2 τὸ] τοῦ Pr | ἰδοῦ] ἰδοῦ a.c. Pr |

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**Or. 147.06** (mosch exeg) ἴδ': ἐπίρρημα ἀντὶ τοῦ ἰδοῦ —XXaXbT<sup>+</sup>YYfGrZcB<sup>3a</sup>

LEMMA: X POSITION: s.l. except X

APP. CRIT.: ἐπίρρημα om. Zc | ἀντὶ τοῦ ἰδοῦ om. B<sup>3a</sup>

PREVIOUS EDITIONS: Dind. II.70,19-20

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**Or. 147.07** (thom gloss) <ἴδ'> θέασαι ἢ ἰδοῦ —ZZaZbZlZmGu

POSITION: s.l.

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**Or. 147.08** (pllgn exeg) <ἴδ'>: ἡ ἀντὶ τοῦ ἰδοῦ ἢ ἀντὶ τοῦ θέασαι —Zu

POSITION: s.l.

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**Or. 147.09** (pllgn gloss) <ἴδ'>: θέασαι —G

POSITION: s.l.

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**Or. 147.10** (pllgn gloss) <ἴδ'>: ἔχε —V<sup>3</sup>

POSITION: s.l.

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**Or. 147.11** (mosch paraphr) <ἀτρεμαίαν>: ἀθόρυβον, οὐ παραχῆν ἐμποιοῦσαν  
—XXaXbT<sup>+</sup>YYfGr

LEMMA: X POSITION: s.l. except X

APP. CRIT.: add. λεπτήν Gr

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**Or. 147.12** (recThom gloss) <ἀτρεμαίαν>: ἦσυχον —V<sup>3</sup>CrF<sup>2</sup>GL<sup>2</sup>MnRRfSSaOxZlZmGu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOxSa

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**Or. 147.13** (rec gloss) <ἀτρεμαίαν>: ἐν ψιθυρισμῶ —AbPr

POSITION: s.l. (above φέρω βοάν Pr)

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**Or. 147.14** (rec gloss) <ἀτρεμαίαν>: μικρὰν —AaAbPr

POSITION: s.l.

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**Or. 147.15** (pllgn gloss) <ἀτρεμαίαν>: καὶ ἀφόβως —V<sup>3</sup>

LEMMA: ἀτρεμαῖον in text after corr. V POSITION: s.l.

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**Or. 147.16** (pllgn gloss) <ῶς>: λίαν —V<sup>3</sup>

POSITION: s.l.

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**Or. 147.17** (pllgn gloss) <ῶς>: πῶς —G

POSITION: s.l.

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**Or. 147.18** (thom gloss) <ῶς>: ὅτι —ZZbZlZmZuGu

POSITION: s.l.

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**Or. 147.19** (rec gloss) (ὥς): ὡσπερ —S

LEMMA: ὡς om. in text S      POSITION: s.l.

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**Or. 147.20** (rec gloss) (ὥς): ἀντί τοῦ εἰς —Mn

POSITION: s.l.

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**Or. 147.21** (vet exeg) (ὕπωροφον): Ἰόροφος λεπτός κάλαμος εἰς ὀροφᾶς ἐπιτήδειος. ἔστιν μὴ διῖκνουμένην ἔξω τοῦ ὀρόφου, ὃ ἔστι βραχεῖαν. —MBC

TRANSLATION: Orophos is a slender reed suitable for thatch-roofing. (The adjective here means) the one that does not extend through and outside the roof, that is, short.

POSITION: intermarg. BC, marg. M

APP. CRIT.: 2 ὑπόροφον οὖν add. before τὴν μὴ B | τὸ μὴ διῖκνούμενον MC

APP. CRIT. 2: 2 ὃ ἔστιν M |

PREVIOUS EDITIONS: Schw. I.113,1–2; Dind. II.71,12–14

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**Or. 147.22** (vet exeg) (ὕπωροφον): ὀροφος κάλαμος ἀσθενῆς καὶ παπυρώδης. —H

TRANSLATION: ‘Orophos’ is a weak and papyrus-like reed.

POSITION: marg.

COLLATION NOTES: Check new images of H; Daitz gave ἔστιν τέ where I see [ἀσθ]ενῆς (ἡς comp.). |

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**Or. 147.23** (p[ll]gn exeg) (ὕπωροφον): ὀροφος λεπτός κάλαμος πρὸς ὀροφον καὶ στέγην οἴκων ἐπιτήδειος. ὑπόροφον δὲ τὴν (μὴ) διῖκνουμένην ἔξ αὐτοῦ τοῦ ὀρόφου, ὃ ἔστι βραχεῖαν. —Y<sup>2</sup>Y<sup>1</sup>

POSITION: s.l. Y<sup>1</sup>; precedes sch. 147.01 in both

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**Or. 147.24** (p[ll]gn exeg) (ὕπωροφον): ἵτὸ μὴ διικνούμενον ἔξω τοῦ ὀρόφου ἢ ὡς ψιθυρίζει ὀροφος τῆ τοῦ ἀνέμου κινήσει. ἔροφος δὲ κάλαμος ἀσθενῆς μικρὰν ἀπήχησιν τῶ μὴ ἀνθίστασθαι τῆ βοῆ τοῦ πνεύματος ποιῶν. —V<sup>3</sup>

POSITION: marg.

APP. CRIT.: 2 τῶ] τὸ V<sup>3</sup>

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**Or. 147.25** (p[ll]gn exeg) (ὕπωροφον): ὀροφος ἔστι κάλαμος ἀσθενῆς ἔξ οὗ καὶ οἱ στεγάζοντες τὰς οἰκίας] μετωνόμασαν τὰς στέγας ὀρόφους. —F

TRANSLATION: Orophos is a weak reed, from which (word) in fact those who roof over their houses changed the name of roofs (‘stegai’) to ‘orophoi’.

POSITION: marg.

KEYWORDS: etymology

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**Or. 147.26** (thom exeg) **ὑπόροφον**: ἴτινές φασίν βοῖην ὑπόροφον τὴν μὴ δυναμένην ἐκτὸς τοῦ οἴκου ἐξακούεσθαι. ἄλλοι δὲ ὄροφον λέγουσι λεπτόν τινα κάλαμον παπυρῶδη, πιστούμενοι τοῦτο ἐκ τοῦ ἄνωθεν τῆς Ἠλέκτρας λόγου. εἰπούσης γὰρ ἐκείνης πρὸς τὸν χορὸν ὦ φίλη φώνει ὡσπερ πνοῆ καὶ ἀπήχησις σύριγγος λεπτοῦ δόνακος, ἀπολογούμενος ὁ χορὸς φησί· ἠθέασαι ὅτι φέρω βοῖην ἥσυχον ὑπόροφον, τουτέστι τὴν γινομένην ὑπὸ ὀρόφου. ἑμένηται δὲ καὶ Ὀμηρος τοῦ ὀρόφου λέγων [Hom. Il. 24.451] ἄλαχνηεντ' ὄροφον λειμωνόθεν ἀμήσαντα'. ἕκ τούτου δὲ τοῦ ὀρόφου ποιοῦσιν οἱ παῖδες ἀλύους λεπτὸν ἤχοῦντας καὶ μὴ δυναμένους ἐξακούεσθαι δι' ἀσθένειαν. —ZZaZbZIZmTGu

TRANSLATION: Some say a 'huporophon cry' is one that cannot be heard clearly outside the house. Others say orophos is a sort of slender papyrus-like reed, giving proof of this from the speech of Electra above. For after she said to the chorus 'o my friend, speak like the breath and echoing sound of the syrinx of a slender reed', the chorus says in its own defense: 'observe how I bring a quiet "huporophon" cry', that is, one created by a reed. Homer too mentions the orophos-reed, saying 'having harvested from the meadow the hairy orophos'. And from this orophos-reed children make auloi that make a faint sound and one that cannot be heard (from a distance) because of its weakness.

REF. SYMBOL: ZZaZIZm

APP. CRIT.: 1 τοῦ οἴκου om. Zm | ἀκούεσθαι ZaZmT (ἐξ add. s.l. ZaZm) | 2 ἄλλοι ... παπυρῶδη rewritten as follows in T (incorporating some of next sch.): ἄλλοι δὲ τὴν ὑπὸ ὀρόφου καὶ λεπτοῦ καλάμου γινομένην. ὄροφον γὰρ λέγουσι καὶ λεπτόν τινα κάλαμον (πα)πυρῶδη ὧ χρῶνται εἰς ὀροφὰς ἀνθρωποῖ | 3 after ἐκείνης add. τῆς Ἠλέκτρας ZbZl | ἀπολογούμενος] ἀποκρινόμενος T | χορὸς φασίν Zb | 4 τουτέστιν γιν. ZbZl | 5 ἀμήσαντες Homer | 6 ποθοῦσιν corr. to ποιοῦσιν Gu | δυνάμενον ZbZmTGu [ending lost in trimming in Zl] | διὰ τὴν ἀσθένειαν Gu |

APP. CRIT. 2: 1 φασὶ ZaZl, φασὶ Zm | 5 λειμανόθεν Gu | 6 ἤχοῦντας ZZb |

PREVIOUS EDITIONS: Dind. Il.71,3–12

COMMENT: This is partly adapted from 147.01.

KEYWORDS: citation of Homer (with direct quotation)

**Or. 147.27** (thom exeg) **(ὑπόροφον)**: ποταπὴν καὶ μὴ δυναμένην ἐκτὸς τοῦ οἴκου ἀκούεσθαι ἢ τὴν ὑπὸ ὀρόφου καὶ λεπτοῦ καλάμου γινομένην, ὧ χρῶνται εἰς ὀροφὰς ἀνθρωποῖ. —ZZaZbZmGu

TRANSLATION: Of a certain sort and not being able to be heard outside the house, or the one that is created by an orophos, that is, a slender reed, which people use for thatch-roofing.

POSITION: s.l. except marg. G

APP. CRIT.: ποταπὴν καὶ] om. ZbGu | ἐκτὸς τοῦ] ἐκτὸς Za, ἐκ τοῦ Zb | ἢ] καὶ ZbZmGu | ὑπὸ ὀρόφου Zb | λεπτοῦ] ἐπὶ τοῦ Zb | ὧ] ὦν Zb | ὀροφὴν Za

COMMENT: On ποταπός see the comment on 140.25.

**Or. 147.28** (pllgn exeg) **(ὑπόροφον)**: μὴ δυναμένην ἐκτὸς τοῦ οἴκου ἀκούεσθαι —XaZl

POSITION: s.l. (Xa cont. from 147.11, prep. καὶ)

APP. CRIT.: ἐκτὸς] ἐκ Zl

**Or. 147.29** (thom exeg) **ὑπόροφον**: ἤγουν ὑπόροφον βοῖν ὡς διὰ λεπτοτάτου δόνακος καὶ μὴ μεγάλως, ἵνα μὴ τόνδε θροήσης. —ZZa

TRANSLATION: That is, ‘huporophon cry’ as if (being made) with a very slender reed and not loudly, so that you do not disturb this man.

POSITION: intermarg. Z (cont. from prev), below line Za

APP. CRIT.: ἤγουν| βοά Za

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**Or. 147.30** (pllgn exeg) **ὑπόροφον**: καὶ μικρὰν, βραχεῖαν δίκην ὀρόφου, συγκεκλεισμένην τῷ στόματι —Zu

POSITION: s.l.

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**Or. 147.31** (rec exeg) **ὑπόροφον**: ἀπὸ καλάμου γενομένην —Sa

POSITION: s.l.

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**Or. 147.32** (rec exeg) **ὑπόροφον**: <sup>1</sup>ὑπόροφος βοῆ ἢ ὑπὸ ὀρόφου γινομένη. <sup>2</sup>ὄροφος δὲ λεπτὸς κάλαμος. <sup>3</sup>ἢ ὑπόροφος βοῆ ἢ μὴ <δυναμένη> ἔξω τοῦ ὀρόφου ἀκούεσθαι. —Pr

POSITION: before second version of sch. 145.09 Pr (both out of order, fol. 16r)

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**Or. 147.33** (pllgn exeg) **ὑπόροφον**: μὴ δυναμένην ἔξω τοῦ ὀρόφου ἀφικνεῖσθαι —Aa

POSITION: s.l.

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**Or. 147.34** (rec exeg) **ὑπόροφον**: μὴ δυναμένην ἔξω τῆς ὀροφῆς ἀκουτισθῆναι —Rf

POSITION: s.l.

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**Or. 147.35** (rec gloss) **ὑπόροφον**: βραχεῖαν —O

POSITION: s.l.

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**Or. 147.36** (pllgn gloss) **ὑπόροφον**: καὶ παπυρώδη καὶ μικρὰν —V<sup>3</sup>

POSITION: s.l.

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**Or. 147.37** (rec gloss) **ὑπόροφον**: ὑπόσκηνον —V<sup>1</sup>

POSITION: s.l.

COMMENT: ὑπόσκηνον is not attested; it would apparently mean ‘under/inside a shelter’, that is, ‘indoor’. One would expect instead a word like ὑπόστεγον.

KEYWORDS: rare word

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**Or. 147.38** (rec paraphr) **ὑπόροφον**: ὑπὸ τοῦ ὀρ[όφ]ου(?) οὔσαν —Mn

POSITION: s.l.

APP. CRIT.: reading uncertain because of damage

COLLATION NOTES: Check original Mn 12v top margin. |

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**Or. 147.39** (rec gloss) (ὑπόροφον): κάλαμον ἀσθενῆ —AbPr

POSITION: s.l.

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**Or. 147.40** (rec gloss) (ὑπόροφον): κάλαμον —MnRS

POSITION: s.l.

APP. CRIT.: crossed out Mn |

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**Or. 147.41** (pllgn gloss) (ὑπόροφον): καλαμῶδη —F

POSITION: s.l.

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**Or. 147.42** (pllgn exeg) (ὑπόροφον): καὶ τὴν διὰ καλάμου ἐστεγασμένην οἰκίαν  
—CrOx

POSITION: s.l.

APP. CRIT. 2: οἰκίαν Ox

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**Or. 147.43** (mosch gloss) (ὑπόροφον): λεπτήν —XXbYfT<sup>+</sup>GGrZcB<sup>3a</sup>

POSITION: s.l.

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**Or. 147.44** (pllgn gloss) (ὑπόροφον): ἀθύρῳβον —Zc

POSITION: s.l.

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**Or. 147.45** (tri gloss) (ὑπόροφον): ποταπὴν —TZbZI

POSITION: s.l.

APP. CRIT.: ποταπὸν app. Zb

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**Or. 147.46** (pllgn gloss) (ὑπόροφον): δονακικὴν —B<sup>3a</sup>

POSITION: s.l.

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**Or. 147.47** (pllgn exeg) (ὑπόροφον): ὄροφος εἶδος καλαμίσκου —Gu

POSITION: below line (space above full)

COLLATION NOTES: Cross preposed. |

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**Or. 147.48** (pllgn paraphr) (ὑπόροφον): οὐ ταραχὴν ἐμποιοῦσαν —G

POSITION: s.l.

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**Or. 147.49** (mosch etaGloss) (βοάν): βοήν —XXbT

POSITION: s.l.

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**Or. 148.01** (pllgn exeg) (ναί οὔτως): ἀποδεκτέον ἔδοξε τοῦτο τῇ Ἡλέκτρᾳ. —V<sup>3</sup>

TRANSLATION: It seemed to Electra that she ought to accept this (claim made by the chorus).

POSITION: s.l.

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**Or. 148.02** (rec gloss) (οὔτως): λέγε —Sa

POSITION: s.l.

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**Or. 148.03** (pllgn gloss) (οὔτως): φώνει —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 148.04** (thom gloss) (οὔτως): βόα —ZmZuGu

POSITION: s.l.

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**Or. 149.01** (vet exeg) κάταγε κάταγε: τὸ κάταγε ἐναντίον ἐστὶ τῇ ἀνατάσει τῆς βοῆς.  
—MBVCMnPrR<sup>b</sup>RwSSa

TRANSLATION: ‘Bring down’ (‘katage’) is the opposite of the raising up of the cry.

LEMMA: MC; ἄλλως V REF. SYMBOL: MBSaR<sup>b</sup> POSITION: between two versions of 149.02 VR<sup>b</sup>

APP. CRIT.: τὸ κάταγε om. V | ἀναστάσει VMnR<sup>b</sup>S, ἀνω στάσει Sa | τῆς βοῆς om. VMn<sup>b</sup>SSa |

APP. CRIT. 2: κατάγε Mn | ἐστι CMn |

PREVIOUS EDITIONS: Schw. I.113,3–4; Dind. II.72,3

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**Or. 149.02** (vet exeg) κάταγε κάταγε: ἰσημαίνει δὲ τὸ κάταγε (κάταγε) τὸ πρόσελθε πρόσελθε· ἰσημαίνει δὲ καὶ καταγωγῆ οἱ λιμένες. —HMBV<sup>a</sup>V<sup>b</sup>CMnPr<sup>a</sup>Pr<sup>b</sup>R<sup>b1</sup>R<sup>b2</sup>RwS-SaZu

TRANSLATION: And ‘bring down, bring down’ (‘katage katage’) means ‘approach, approach’. From this sense also harbors are called places to bring (down) to shore (‘katagō-gai’).

LEMMA: MV<sup>c</sup>C REF. SYMBOL: V<sup>a</sup>Sa; label καταγωγῆ add. by later hand in B POSITION: cont. from prev., except B, and before prev. V<sup>a</sup>R<sup>b2</sup>, s.l. HP<sup>a</sup>Zu

APP. CRIT.: ἰσημαίνει δέ| δὲ καὶ Mn, om. HV<sup>a</sup>Pr<sup>b</sup>R<sup>b2</sup>, ἀντὶ τοῦ Zu | τὸ κάταγε MBcPr<sup>b1</sup>Pr<sup>a</sup>Rw, om. others | second κάταγε suppl. Schw. | second τὸ om. HV<sup>a</sup>Pr<sup>b</sup>R<sup>b2</sup>RwZu | πρόσελθε twice HMV<sup>c</sup>C, once others | after πρόσελθε add. σημαίνει R<sup>b2</sup> | 2 ἔξ οὗ Pr<sup>b</sup> | καὶ om. V<sup>a</sup> | καταγωγῆ MBcPr<sup>a</sup>Pr<sup>b</sup>Rw, s.l. R<sup>b2</sup>, κατάγομαι V<sup>a</sup> | οἱ λιμένες om. V<sup>a</sup>R<sup>b2</sup> |

APP. CRIT. 2: κατάγε C |

PREVIOUS EDITIONS: Schw. I.113,4–5; Dind. II.72,4–5

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**Or. 149.03** (rec gloss) **(κάταγε κάταγε):** πρόσελθε —OAAmR<sup>SS</sup>a

POSITION: s.l.

APP. CRIT.: *καί* prep. S

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**Or. 149.04** (rec gloss) **(κάταγε κάταγε):** ἔλθε —AbF

POSITION: s.l.

APP. CRIT.: *καί* prep. F

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**Or. 149.05** (rec gloss) **(κάταγε κάταγε):** συγκλίθητι —V

POSITION: s.l.

APP. CRIT.: *συγκλίθητι* add. over second *κάταγε* V<sup>3</sup>

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**Or. 149.06** (pllgn gloss) **(κάταγε κάταγε):** πέμπε πέμπε —B<sup>3a</sup>

POSITION: s.l.

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**Or. 149.07** (pllgn gloss) **(κάταγε κάταγε):** πρὸς ἐμέ —V<sup>3</sup>

POSITION: s.l.

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**Or. 149.08** (rec exeg) **(κάταγε κάταγε):** σμίκρουν τὴν φωνὴν —Rf

POSITION: s.l.

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**Or. 149.09** (rec exeg) **(κάταγε κάταγε):** κατὰ μικρὸν ἄγε —GK

POSITION: s.l.

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**Or. 149.10** (thom paraphr) **(κάταγε κάταγε):** κάτελθε καὶ σεαυτὴν φέρε —ZZaZb-ZlZmT<sup>+</sup>GuOx<sup>2</sup>

POSITION: s.l.

APP. CRIT.: *κάτατελθε* Zb | *σεαυτὸν* app. Zl

PREVIOUS EDITIONS: Dind. II.72,9–10

COMMENT: The cross in T must be a mistake, since there is no evidence of this note in Moschopulean mss. |

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**Or. 149.11** (mosch exeg) **κάταγε κάταγε:** ἀπὸ μεταφορᾶς τῶν καταγομένων νεῶν εἰς τοὺς λιμένας —XXaXbT<sup>+</sup>YYfGGr

TRANSLATION: ('Bring down, bring down' is used) by a metaphor from ships being brought down (to land) in harbors.

LEMMA: T POSITION: s.l.



APP. CRIT.: τούς om. G

PREVIOUS EDITIONS: Dind. II.72,8–9

KEYWORDS: μεταφορά/μεταφορικῶς

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**Or. 149.12** (pllgn exeg) <πρόσιθ'>: διὰ τοῦτο διπλάζει τούς λόγους, διὰ τὸ σιγηλῶς λαλεῖν πάνυ. —V<sup>3</sup>

POSITION: s.l.

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**Or. 149.13** (recTri gloss) <πρόσιθ'>: πρόσελθε —MnRSTGu

POSITION: s.l.

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**Or. 149.14** (pllgn gloss) <πρόσιθ'>: καὶ ἔλθε —Ox

POSITION: s.l.

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**Or. 149.15** (pllgn gloss) <πρόσιθ'>: ἴθι —F

POSITION: s.l.

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**Or. 149.16** (recMoschThom gloss) <first ἄτρεμας>: ἡσύχως —V<sup>3</sup>AaAbCr-FRSXXaXbYYfZc ZZaZbZlZmZuT<sup>o</sup>GuOx

POSITION: s.l.

APP. CRIT.: καὶ prep. AbCrFSOx | ἡσυχος CrZcZu, s. l. Ox

APP. CRIT. 2: ἡσύχως Ab |

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**Or. 149.17** (rec gloss) <first ἄτρεμας>: σιγηλὰ —Ab

POSITION: s.l.

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**Or. 149.18** (pllgn gloss) <first ἄτρεμας>: ἡρεμαίως —F

POSITION: s.l.

APP. CRIT.: ἡρεμαῖον a.c. F |

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**Or. 149.19** (pllgn gloss) <first ἄτρεμας>: πῶς —B<sup>3a</sup>

POSITION: s.l.

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**Or. 149.20** (rec exeg) <first ἄτρεμας>: τὸ ἐξῆς καὶ πρόσιθι ἄτρεμας. —V

POSITION: cont. from next V

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**Or. 149.21** (vet exeg) ἄτρεμας ἴθι: ἰτῆ ἐπαναλήψει μεμίμηται τὴν ἡρεμαίαν προειμένην

φωνήν· ἴατε γὰρ οὐκ ἔξακουμένη δευτέρον ταῖς αὐταῖς κέχρηται λέξεσι.

—MBVCP<sub>r</sub>R<sup>b</sup>

TRANSLATION: By the repetition he (the poet) has represented a woman who projects a quiet voice. For as if not being heard clearly she has used the same words again.

LEMMA: MCP<sub>r</sub>R<sup>b</sup> REF. SYMBOL: R<sup>b</sup> POSITION: marg. M, intermarg. B; cont. from sch. 149.02 V (V<sup>a</sup> version), add. δε

APP. CRIT.: 1 τῆ om. MC | τῶν λέξεων add. before ἐπαναλ. VR<sup>b</sup> | μέμνηται MVC<sub>r</sub><sup>b</sup> | προιέμενην R<sup>b</sup>, -μένη others | 2 ἔξακουμένην MVR<sup>b</sup> | ταῖς αὐταῖς] τοιαύταις V | λέξεσι om. MC

APP. CRIT. 2: 1 ἡρεμαίαν MV |

PREVIOUS EDITIONS: Schw. I.113,6–8; Dind. II.71,20–72,2

COMMENT: I have used the lemma that is transmitted, which is also implied by the intermarg. position in B (which had room to place it a line higher at the level of *κάταγε κάταγε*), but the note may originally have applied to Electra's whole phrase from *κάταγε ... ἄτρεμας ἴθι*. | The poet is regularly the subject of *μείμνηται* and the like in scholia, and even if that were not the case, the nom. *προιέμενη* printed by Schwartz would give an unattested construction.

KEYWORDS: μιμέομαι

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**Or. 149.22** (recMosch gloss) ⟨second ἄτρεμας⟩: ἡσύχως —F<sup>2</sup>L<sup>2</sup>MnRSaXXaXbT<sup>2</sup>YYfG-GrZuOx

POSITION: s.l.

APP. CRIT.: -ος written above -ως Ox

COMMENT: Triclinius reproduces the cross above used on the first instance of this gloss (149.16), even though the usual Thoman witnesses have only the first instance.

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**Or. 149.23** (pllgn gloss) ⟨second ἄτρεμας⟩: μετὰ ἡσυχίας —Zb<sup>2</sup>

POSITION: s.l.

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**Or. 149.24** (rec gloss) ⟨second ἄτρεμας⟩: σιγηλὰ —Ab

POSITION: s.l.

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**Or. 149.25** (pllgn exeg) ⟨second ἄτρεμας⟩: πῶς —B<sup>3a</sup>

POSITION: s.l.

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**Or. 149.26** (rec gloss) ⟨ἴθι⟩: ἐλθέ —Aa<sup>3</sup>AbF<sup>2</sup>RSaYf<sup>2</sup>OxZl

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

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**Or. 149.27** (pllgn gloss) ⟨ἴθι⟩: ἄπιθι —Zu

POSITION: s.l.

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**Or. 150.01** (thom gloss) ⟨λόγον⟩: ἀπολογία —ZmZuGuL<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.72,11

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**Or. 150.02** (pllgn gloss) <λόγον>: αἰτίαν app. —Aa<sup>3</sup>

POSITION: s.l.

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**Or. 150.03** (mosch gloss) <ἀπόδος>: ἀντὶ τοῦ ἀπόκριναί —XXaXbT+YYfGGrZc

LEMMA: X POSITION: s.l. except X

APP. CRIT.: ἀντὶ τοῦ om. GZc

PREVIOUS EDITIONS: Dind. II.72,11

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**Or. 150.04** (thom gloss) <ἀπόδος>: ἔμοι —ZZaZbZlZmTGu

POSITION: s.l.

---

**Or. 150.05** (tri gloss) <ἀπόδος>: μετὰδος —T

POSITION: s.l.

---

**Or. 150.06 (150–151)** (rec paraphr) <ἐφ' ὅτι χρέος>: ἐφ' ἣν χρεῖαν —K

POSITION: s.l.

---

**Or. 150.07 (150–151)** (pllgn paraphr) <ἐφ' ὅτι χρέος>: ἀντὶ τοῦ δι' ἣν χρεῖαν —L<sup>2</sup>

POSITION: s.l.

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**Or. 150.08** (rec gloss) <ἐφ' ὅτι>: ἐπὶ τί —PrZu

POSITION: s.l.

APP. CRIT.: χρέος add. Pr

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**Or. 150.09** (pllgn gloss) <ἐφ' ὅτι>: καὶ διὰ ποῖον —CrOx

POSITION: s.l.

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**Or. 150.10** (pllgn gloss) <ἐφ' ὅτι>: πρὸς ὅπερ —F<sup>2</sup>

POSITION: s.l.

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**Or. 150.11** (pllgn gloss) <ἐφ' ὅτι>: διὸ —Zl

POSITION: s.l.

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**Or. 150.12** (rec gloss) <ἐφ' ὅτι>: διότι —AaAbMnRS

POSITION: s.l.

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**Or. 150.13** (rec gloss) <ἐφ'οτι>: διὰ τί —V<sup>3</sup>RRfSaB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. RfSa |

APP. CRIT. 2: διατὶ V<sup>3</sup> |

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**Or. 150.14** (pllgn gloss) <ἐφ'>: εἰς —Zc

POSITION: s.l.

---

**Or. 150.15** (rec gloss) <ἐφ'>: ἐπὶ —Pr

POSITION: s.l.

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**Or. 150.16** (rec gloss) <ὄτι>: ἢ ὅπερ —S

POSITION: s.l.

---

**Or. 151.01** (rec gloss) <χρέος>: πρᾶγμα —AaAbMnSSa

POSITION: s.l.

APP. CRIT.: καὶ prep. S

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**Or. 151.02** (mosch gloss) χρέος: χρεῖαν —XXaXbT<sup>+</sup>YYfGGrZcZm

LEMMA: X POSITION: s.l. except X

APP. CRIT.: ἦγουν prep. X

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**Or. 151.03** (pllgn gloss) <χρέος>: ζήτημα —Zu

POSITION: s.l.

---

**Or. 151.04** (rec gloss) <ἐμόλετέ>: καὶ παρεγένεσθε —AaCrMnSSaOx

POSITION: s.l.

APP. CRIT.: καὶ om. Λα | παρεγενέσθω Mn

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**Or. 151.05** (thom gloss) <ἐμόλετέ>: ἦλθετε —ZZaZbZIZuTGUF<sup>2</sup>YF<sup>2</sup>

POSITION: s.l.

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**Or. 151.06** (thom gloss) <ποτε>: ἄρα —ZZaZbZIZmTGuaAaOx<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἄρα ZZa

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**Or. 151.07** (pllgn gloss) <ποτε>: ὀψέ —V<sup>3</sup>

POSITION: s.l.

---

**Or. 151.08** (pllgn gloss) <ποτε>: μόλις —Zu

POSITION: s.l.

---

**Or. 151.09** (tri metr) paragraphos —T

PREVIOUS EDITIONS: de Fav. 46

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**Or. 152.01** (tri metr) ἀντιστροφή κώλων ιγ' —T

PREVIOUS EDITIONS: de Fav. 47

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**Or. 152.02** (vet exeg) **χρόνια γὰρ πεσὼν ὀδ' εὐνάζεται**: <sup>1</sup>ἀντὶ τοῦ ἀπὸ πολλοῦ χρόνου. <sup>2</sup>τοῦτο δὲ ἀναφορὰν ἔχει πρὸς τὸ [149] 'πρόσιθ' ἀτρέμας'. <sup>3</sup>ὁ δὲ νοῦς· χρονίως, ὃ ἐστὶ διὰ χρόνου, ἐκοιμήθη. —MBVCMnR<sup>a</sup>R<sup>b</sup>SSa, partial H

TRANSLATION: ('Chronia' is) used for 'from a long time ago'. And this (the whole sentence) has reference to the phrase 'approach quietly'. And the sense is: after a time, that is, after an interval, he fell asleep.

LEMMA: V, χρόνια γὰρ πεσὼν C, χρόνια γὰρ Mn(χροίαν)R<sup>a</sup>R<sup>b</sup>SSa, χρόνια M REF. SYM-  
BOL: VR<sup>b</sup>Sa POSITION: marg, M; cont. from sch. 149.02 B, cont. from sch. 149.21 Pr

APP. CRIT.: 1 χρόνια δὲ prep. BV | τοῦ ἀπὸ] om. C, τοῦ διὰ V, τοῦ MnPrR<sup>a</sup>SSa | πολλοῦ χρόνου] πολὺν καιρὸν Pr | πολλοῦ] παλαιοῦ R<sup>a</sup> | 2 δὲ om. Pr | τὸ πρόσιθι ἄτρεμας om. V, leaving blank space, words add. V<sup>1</sup> | 3 ὁ δὲ νοῦς κτλ om. H | χρονίως] χρόνος Sa | ὃ ἐστὶ ἐστὶ Pr, ὅτι V | ἐκοιμήθη a.c. Mn

APP. CRIT. 2: 2 πρόσιθι BMnPrR<sup>a</sup>R<sup>b</sup>SSa |

PREVIOUS EDITIONS: Schw. I.113,9–11; Dind. II.72,5–7

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**Or. 152.03** (pllgn paraphr) **(χρόνια γὰρ πεσὼν)**: πρὸ πολλοῦ χρόνου πεσὼν τῇ νόσῳ ταύτῃ, νῦν ἀναπαύεται. —G

POSITION: s.l.

---

**Or. 152.04** (thom exeg) **χρόνια**: μόλις, καὶ διὰ τοῦτο οὐ βούλομαι ὑμᾶς ὄχλον αὐτῶ παρασχούσας ἐξαναστῆσαι. —ZZaZbZiZmTG<sub>u</sub>

TRANSLATION: Barely (is he resting); and for this reason I do not want you to create a disturbance for him and make him wake up.

REF. SYMBOL: ZI POSITION: s.l. except ZI

APP. CRIT.: καὶ om. ZbZi

PREVIOUS EDITIONS: Dind. II.72,12–13

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**Or. 152.05** (pllgn gloss) <χρόνια>: διὰ χρόνου —V<sup>3</sup>

POSITION: s.l.

---

**Or. 152.06** (rec gloss) <χρόνια>: διὰ μακροῦ χρόνου —K

POSITION: s.l.

---

**Or. 152.07** (pllgn paraphr) <χρόνια>: ἀπὸ πολλοῦ χρόνου ἢ διὰ χρόνου ἐκοιμήθη —V<sup>3</sup>

POSITION: s.l.

---

**Or. 152.08** (mosch gloss) <χρόνια>: χρονίως —XXaXbT<sup>+</sup>YYfGrZc

LEMMA: X POSITION: s.l. except X

APP. CRIT.: ἦγουν prep. X

---

**Or. 152.09** (recMosch gloss) <χρόνια>: βραδέως —OCrMnSSaGOxXXaXbT<sup>+</sup>YYfGrZc

POSITION: s.l. except X; cont. from prev. X

APP. CRIT.: καὶ prep. CrSOx

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**Or. 152.10** (rec gloss) <χρόνια>: μετὰ χρόνου ἀκμήν —AaPr

POSITION: s.l.

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**Or. 152.11** (rec gloss) <χρόνια>: μόλις —MnSaB<sup>3a</sup>

POSITION: s.l.

---

**Or. 152.12** (pllgn gloss) <χρόνια>: ὅψε ποτέ —F

POSITION: s.l.

---

**Or. 152.13** (pllgn paraphr) <χρόνια>: καὶ χρονίως καὶ πολὺν καιρὸν —Zu

POSITION: s.l.

APP. CRIT.: χρονικῶς Zu

COMMENT: If this means ‘that is, after a time and for a long time’, the sense of χρονικῶς is very odd. If it is meant to convey that χρόνιος has two different senses (only one of which applies here), it would be ‘in a temporal sense(?) and for a long time’, but then one wonders why it is not χρονικᾶ instead of the adverb.

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**Or. 152.14** (pllgn gloss) <χρόνια>: πῶς —B<sup>3a</sup>

POSITION: s.l.

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**Or. 152.15** (rec gloss) <ᾄδ᾽>: οὔτος —MnSZl

POSITION: s.l.

**Or. 152.16** (pllgn gloss) <ῥδῗ>: ἤγουν ὁ Ὀρέστης —Zu

POSITION: s.l.

---

**Or. 152.17** (rec gloss) <εὐνάζεται>: ἐκοιμήθη —O

POSITION: s.l.

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**Or. 152.18** (rec gloss) <εὐνάζεται>: κοιμᾶται —V<sup>3</sup>AaAbCrMnPrRSSaZmOxB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: ἤγουν prep. Zm, και prep. V<sup>3</sup>CrOx

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**Or. 152.19** (mosch gloss) <εὐνάζεται>: ἀναπαύεται —XXaXbT<sup>+</sup>YYfGrZc

POSITION: s.l.

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**Or. 152.20** (pllgn gloss) <εὐνάζεται>: κοιτάζει —F

POSITION: s.l.

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**Or. 153.01** (mosch gloss) <ἔχει>: διάκειται —XaXbT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

POSITION: s.l.

APP. CRIT.: πῶς prep. Aa<sup>2</sup>

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**Or. 153.02** (pllgn paraphr) <ἔχει>: διάκειται ὁ Ὀρέστης —Zb<sup>2</sup>

POSITION: s.l.

---

**Or. 153.03** (pllgn gloss) <ἔχει>: ὑπάρχει —F<sup>2</sup>

POSITION: s.l.

---

**Or. 153.04** (pllgn paraphr) <λόγου μετάδος>: ἀντί τοῦ ἀπολογηθῆτι μοι εἰς τοῦτο ὅπερ σοι ἐρωτῶ —Zu

POSITION: s.l.

---

**Or. 153.05** (pllgn gloss) <λόγου>: ἀπολογίας —Aa<sup>2</sup>Zu

POSITION: s.l.

---

**Or. 153.06** (rec gloss) <μετάδος>: πάρασχε —V<sup>1</sup>

POSITION: s.l.

**Or. 153.07** (recMosch gloss) <μετάδος>: ἤμιϋν —Aa<sup>2</sup>KXaXbTYyfGGrZc

POSITION: s.l.

**Or. 153.08** (recThom gloss) <μετάδος>: ἔμοι —RfZZaZmGuB<sup>3a</sup>Ox<sup>2</sup>

LEMMA: μετάδος μ' in text ZZa POSITION: s.l.

APP. CRIT.: μοι B<sup>3a</sup> |

COLLATION NOTES: Zl is washed out here, above first line of page. |

**Or. 153.09** (pllgn gloss) <μετάδος>: τοῦ λόγου δηλονότι —Y

POSITION: marg.

**Or. 153.10** (pllgn gloss) <φίλα>: ἤγουν ᾧ προσφιλῆς —Ox**Or. 153.11** (rec metr) <φίλα>: long mark over alpha —O**Or. 153.12** (recMosch etaGloss) <φίλα>: φίλη —V<sup>3</sup>AaAbFSaXXaXbYYfTGrZcB<sup>3a</sup>

POSITION: s.l.

**Or. 154.01** (tri exeg) ἡμέτερον: Ἰαμβος χρή εἶναι οὗτος ὁ στίχος ὡς καὶ ὁ τῆς στροφῆς. <sup>2</sup>διὸ οὕτως ἐγράφη παρ' ἡμῶν 'ποῖαν τύχαν ποῖαν δὲ συμφορὰν', καὶ ἔστι τὸ ποι τὸ δεύτερον κοινὴ συλλαβή. <sup>3</sup>διὸ καὶ τὸ παρ' ἡμῶν ἐπινοηθὲν ἐπὶ ταῖς κοιναῖς συλλαβαῖς ἐπετέθη σημεῖον, ὡς καὶ ἐν τοῖς ἄλλοις τοιοῦτοις. —T

TRANSLATION: This verse must be an iambus, just like the one of the strophe. Therefore it has been written by me as follows (scil. with 'tina' emended to 'poian'), and the second instance of (the syllable) 'poi' is a koine syllable (scil. here treated as short). This is also why the sign invented by me for the koine syllables has been placed over it, just as in other similar cases.

LEMMA: ἡμέτερον in marg. POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.11,3–7; de Fav. 47

KEYWORDS: Triclinius, emendation by

**Or. 154.02** (vet exeg) <τίνα τύχαν εἶπω>: τὴν περὶ αὐτοῦ τύχην πότερον ἐπὶ τὸ χεῖρον ἢ ἐπὶ τὸ ἀμεινον νενεκέναι. —HMBCAaMnR<sup>a</sup>R<sup>b</sup>SSa

TRANSLATION: (Am I to say) that his fortune has inclined toward the worse or toward the better?

LEMMA: MCMn(τυγχαν')R<sup>a</sup>R<sup>b</sup>SSa REF. SYMBOL: MSa POSITION: intermarg. B, s.l. Aa



APP. CRIT.: τύχαν R<sup>b</sup>Sa, δυστυχίαν Aa, om. S | ποτέρου S | ἡ om. M | ἡμῖνον M |  
νένευκε B

PREVIOUS EDITIONS: Schw. I.113,12–13; Dind. II.72,16–17

COMMENT: Note how B's version smooths the grammar, whereas the transmitted infinitive requires the reader to assume εἶπω from the lemma. |

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**Or. 154.03** (pllgn exeg) <τίνα τύχαν εἶπω>: τὴν περὶ αὐτὸν εἶπω, τίνα τύχην περὶ αὐτοῦ εἶπω κἂν ἐν κρείττονι μοίρᾳ ἐστὶ κἂν ἐν ἐλάττονι —V<sup>3</sup>

POSITION: s.l.

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**Or. 154.04** (pllgn exeg) <τίνα τύχαν εἶπω>: κἄντε ἐπὶ τὸ κρείττον ἐστὶ κἄντε ἐπὶ τὸ ἥττον οὐκ οἶδα. —F

REF. SYMBOL: F POSITION: marg.

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**Or. 154.05** (mosch exeg) <τίνα τύχαν εἶπω>: τίνα δυστυχίαν αὐτοῦ εἶπω, ἀπορηματικῶς —XXaXbT<sup>+</sup>YYfGGr

TRANSLATION: ‘What misfortune of his am I to speak of?’, as a dubitative question.

POSITION: s.l. except X

APP. CRIT.: τίνα om. G | εἶπω αὐτοῦ transp. Yf

APP. CRIT. 2: ἀπορη- XXaTY (not Ta) |

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**Or. 154.06** (thom gloss) <first τίνα>: ποίαν —ZZaZbZlZmGuCrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

---

**Or. 154.07** (pllgn gloss) <first τίνα>: ὁποίαν —Zu

POSITION: s.l.

---

**Or. 154.08** (rec gloss) <τύχαν>: δυστυχίαν —AbMnPrSSaZuYfZc

POSITION: s.l.

APP. CRIT.: καὶ prep. SZu

---

**Or. 154.09** (pllgn gloss) <τύχαν>: ἦν οὐκ ἔχει —Zu

POSITION: s.l.

---

**Or. 154.10** (rec metr) <τύχαν>: long mark over alpha —O

---

**Or. 154.11** (recTri etaGloss) <τύχαν>: τύχην —MnST

POSITION: s.l.

---

**Or. 154.12** (pllgn gloss) (second τίνα): ποίαν —F<sup>2</sup>

POSITION: s.l.

---

**Or. 154.13** (pllgn paraphr) (second τίνα): ὅποیان νὰ εἶπω —Zu

POSITION: s.l.

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 154.14** (tri metr) (second ποίαν): koine short over οἱ —T

PREVIOUS EDITIONS: de Fav. 47

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**Or. 154.15** (pllgn gloss) (συμφοράν): περὶ αὐτοῦ —V<sup>rec</sup>

POSITION: s.l.

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**Or. 154.16** (pllgn gloss) (συμφοράν): θλίψιν —F<sup>2</sup>Zb<sup>2</sup>

POSITION: s.l.

COLLATION NOTES: Check original Z, microfilm image suggested trace, but newer image suggests not. |

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**Or. 154.17** (pllgn gloss) (συμφοράν): ἦν πάσχει —Zl

POSITION: s.l.

COLLATION NOTES: Check original Zl 56v 2nd line. |

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**Or. 154.18** (pllgn gloss) (συμφοράν): ἦν οὐκ ἔχει —Zu

POSITION: s.l.

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**Or. 155.01** (pllgn gloss) (ἔτι μὲν ἐμπνέει): ὀλίγον ἐμπνεῖ —Zl

POSITION: s.l.

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**Or. 155.02** (rec gloss) (ἔτι): ἀκμήν —Aa<sup>2</sup>MnYf<sup>2</sup>Zb<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. Mn

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**Or. 155.03** (rec gloss) (ἔτι): ἐπὶ μικρὸν —Pr

POSITION: s.l.

---

**Or. 155.04** (pllgn gloss) (ἔτι): καὶ μικρὸν —CrOx

POSITION: s.l.

---

**Or. 155.05** (pllgn gloss) <ἔτι>: καὶ ποτὲ —F

POSITION: s.l.

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**Or. 155.06** (pllgn gloss) <ἐμπνέει>: ἀναπνέει —F<sup>2</sup>Yf<sup>2</sup>Zb<sup>2</sup>

POSITION: s.l.

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**Or. 155.07** (pllgn gloss) <ἐμπνέει>: πνοήν —Aa<sup>2</sup>

POSITION: s.l.

APP. CRIT.: πνήνα Aa<sup>2</sup>

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**Or. 155.08** (tri gloss) <ἐμπνέει>: ἤγουν ζῆ —T

POSITION: s.l.

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**Or. 156.01** (pllgn paraphr) <βραχὺ δ' ἀναστένει>: μόλις ἀνασπασμὸν [ποιεῖ(?)] —Zl

POSITION: s.l.

COMMENT: The noun ἀνασπασμός is very rare (see DGE and Kriaras), but appears to be the right interpretation of the faint and damaged word. Here it requires a verb to govern it and the meaning seems to be 'he with difficulty makes a labored breath'.

COLLATION NOTES: Check original Zl. |

KEYWORDS: rare word

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**Or. 156.02** (rec gloss) <βραχὺ>: ὀλίγον —SaYf<sup>2</sup>Zb<sup>2</sup>Ox

POSITION: s.l.

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**Or. 156.03** (pllgn gloss) <βραχὺ>: πρὸς ὀλίγον —F<sup>2</sup>

LEMMA: βραχεῖ in text F POSITION: s.l.

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**Or. 156.04** (pllgn gloss) <βραχὺ>: ταχύ —G

POSITION: s.l.

---

**Or. 156.05** (tri gloss) <βραχὺ>: ἀμυδρόν —T

POSITION: s.l.

---

**Or. 156.06** (rec gloss) <ἀναστένει>: ἀναστενάζει —V<sup>1</sup>

POSITION: s.l.

COLLATION NOTES: Dot in front. |

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**Or. 156.07** (recTri gloss) (ἀναστένει): στενάζει —AbCrMnRSSaYf<sup>2</sup>TOx

POSITION: s.l. except marg. Ab

APP. CRIT.: καί prep. CrOx

**Or. 157.01** (vet exeg) τί φῆς ὦ τάλας: ἰοικειούμενος τὰς συμφορὰς ὁ χορὸς καὶ συναχθόμενος γεγωνότερον ἀνέκραγε τὸ ὦ τάλας. <sup>2</sup>διό φησιν [158] ὀλεῖς, εἰ βλέφαρα κινήσεις. —HMBVCMnPrR<sup>b</sup>, partial AaR<sup>a</sup>RwSSa

TRANSLATION: Making the misfortunes their own and sharing in the grief, the chorus cried out in a louder voice ‘O, wretched one!’ Therefore she (Electra) says ‘you will destroy (him/me) if you stir his eyelids’.

LEMMA: Μ(ὸ τ.)BCAaMnR<sup>b</sup>(ὸ τ.)SSa(ὦ SSa), ὦ τάλας VAaR<sup>a</sup>Rw, τί φῆς Pr REF. SYM-  
BOL: MBVAaR<sup>b</sup>Sa POSITION: marg. H

APP. CRIT.: 1 οἰκειούμενοι Pr | τὰς] περί Pr | ὁ χορὸς τὰς συμφορὰς transp. H, ὁ χορὸς om.  
Rw | συναχθόμενος R<sup>b</sup>, συναχθόμενοι Pr | ἀνεκέκραγε V, ἀνακέκραγε AaMnR<sup>a</sup>R<sup>b</sup>Rw,  
ἐξεβόησε H | τὸ] τί Mn | ὁ τάλ. R<sup>b</sup> | 2 διό κτλ om. AaR<sup>a</sup>RwSSa | εἰ] εἰς R<sup>b</sup> | κινήσεις  
τοῦ ὕπνου VR<sup>b</sup> |

APP. CRIT. 2: 1 γεγωνότερον, ὦ s.l. Aa | ὦ τάλ. Sa, ὦ with both accents S |

PREVIOUS EDITIONS: Schw. I.113,14–16; Dind. II.72,20–22

KEYWORDS: staging, delivery of lines

**Or. 157.02** (rec exeg) (τί φῆς ὦ τάλας): οἰκειούμενος τὰς συμφορὰς ὁ χορὸς γεγωνότερον εἶπεν ὦ τάλας. —O

KEYWORDS: staging, delivery of lines

**Or. 157.03** (pllgn exeg) (τί φῆς ὦ τάλας): ὁ χορὸς λέγει καθ’ ἑαυτὸν. —Aa

LEMMA: Aa REF. SYMBOL: Aa

KEYWORDS: addressee identified

**Or. 157.04** (vet exeg) (ὦ τάλας): ἰδεῖ νοεῖν στεναγμὸν τινα γεγενῆσθαι μετὰ τὸ ὦ τάλας ὑπὸ τοῦ χοροῦ, <sup>2</sup>ἵνα εὐλογον ἦ τὸ παρὰ τῆς Ἠλέκτρας εἰρημένον [167] ὅσον γάρ νιν, ὦ τάλαινα, θωύξασ’ ἔβαλες ἐξ ὕπνου. —MBCPrRw

TRANSLATION: One must understand that some kind of groan was made by the chorus after ‘o, pitiable man’, so that what Electra says—‘For you drove him from his sleep, wretched woman, by your wild cry’—makes good sense.

LEMMA: (160–161) ὦ μέλεος ὦ τάλας MC, 160 ὦ μέλεος Rw REF. SYMBOL: M (to 160 ὦ μέλεος)  
POSITION: cont. from 157.01 BPr, add. δε

APP. CRIT.: 1 δεῖ νοεῖν στεν. τινα] δεινὸν τινα στεναγμὸν Rw | νοεῖν transp. after γεγεν. Pr | 2  
ἦ om. Pr | παρὰ om. MCRw |

APP. CRIT. 2: 1 γεγενῆσθαι Pr | 2 νῦν Pr | θωύξας MPr, θωύξασα Rw |

PREVIOUS EDITIONS: Schw. I.113,17–19; Dind. II.72,22–24

COMMENT: It is not impossible that this note was originally attached to the second ὦ τάλας in 161, as suggested by the transmitted lemmata in MCRw and the position of sch. 157.05 after 160.01. But the notion that the chorus involuntarily made an inarticulate cry ‘as women are wont to do in extreme distress’ (sch. 168.05) fits their first reaction in 157 better than their more articulate comments in 160–161.

**Or. 157.05** (rec exeg) μετὰ στεναγμοῦ ταῦτα λέγει, ὡς φησὶν Ἡλέκτρα [167] ‘σὺ γάρ νιν ᾧ τάλαινα θωύξασ’ ἔβαλες ἐξ ὕπνου’. —VR<sup>b</sup>

TRANSLATION: (The chorus) says this with a groan, as Electra says, ‘For you drove him from his sleep, wretched woman, by your wild cry’.

POSITION: cont. from sch. 160.01 V(adv. δὲ)R<sup>b</sup>

APP. CRIT.: τάλαινα|τάλας V |

APP. CRIT. 2: θωύξας VR<sup>b</sup> |

PREVIOUS EDITIONS: Schw. I.114,1 app.; Dind. II.73,9–10

KEYWORDS: staging, delivery of lines

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**Or. 157.06** (pllgn exeg) ἰὼς ἔοικεν ὁ χορὸς συναχθόμενος τῇ Ἡλέκτρᾳ γεγωνότερον ἀνέκραξε τὸ ‘ᾧ τάλας’· <sup>2</sup>διὸ φησι[158] ‘ὀλεῖς εἰ βλέφαρα κινήσεις’. <sup>3</sup>δεῖ δὲ στεναγμὸν τινα γενέσθαι ὑπὸ τοῦ χοροῦ μετὰ τὸ ‘ᾧ τάλας’ ἵνα εὐλογον ἦ τὸ τῆς Ἡλέκτρας εἰρημένον. —Yf<sup>2</sup>

TRANSLATION: As it seems, the chorus, in its sympathy for Electra’s pain, cried out rather loudly ‘O wretched man’. Therefore she says ‘You will kill (him) if you stir his eyelids’. And it is necessary that there be some mournful groan by the chorus after ‘O wretched man’ so that Electra’s remark will make sense.

COLLATION NOTES: Yf with cross. |

KEYWORDS: staging, delivery of lines

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**Or. 157.07** (pllgn exeg) <τί φῆς>: πρὸς τὴν Ἡλέκτραν —B<sup>3a</sup>

POSITION: s.l.

KEYWORDS: addressee identified

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**Or. 157.08** (pllgn gloss) <τί φῆς>: τί λέγεις —F<sup>2</sup>

POSITION: s.l.

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**Or. 157.09** (pllgnTri gloss) <φῆς>: λέγεις —CrOxTZI<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrZI<sup>2</sup>Ox

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**Or. 157.10** (pllgn exeg) <ᾧ τάλας>: τρανότερον ἐφώνησε. —V<sup>3</sup>

POSITION: s.l.

COLLATION NOTES: Dot before this, in different ink. |

KEYWORDS: staging, delivery of lines

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**Or. 157.11** (rec exeg) <ᾧ τάλας>: πρὸς τὸν Ὀρέστην στρέφει τὸν λόγον. —MnPrRSSa

POSITION: s.l. except marg. R

KEYWORDS: addressee identified

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**Or. 157.12** (mosch exeg) <ὦ τάλας>: πρὸς τὸν Ὀρέστην —XXaXbT+YYfGGrZcFB<sup>3a</sup>

TRANSLATION: (The exclamation ‘o wretched man’ is made) in reference to Orestes.

POSITION: s.l. (above τί φῆς Zc)

KEYWORDS: addressee identified

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**Or. 157.13** (pllgn gloss) <ὦ τάλας>: ἤγουν ὁ Ὀρέστης δηλονότι —Zu

POSITION: s.l.

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**Or. 157.14** (pllgn gloss) <ὦ τάλας>: ὦ ἄθλιε Ὀρέστα —CrOx

POSITION: s.l.

---

**Or. 157.15** (pllgn gloss) <τάλας>: σὺ, ὦ Ὀρέστα —Zb<sup>2</sup>

POSITION: s.l.

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**Or. 157.16** (pllgn gloss) <τάλας>: Ὀρέστα —Zl<sup>2</sup>

POSITION: s.l.

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**Or. 157.17** (pllgn exeg) <ὦ τάλας>: ἥ πρὸς ἑαυτὸν —Gu

POSITION: s.l.

KEYWORDS: addressee identified

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**Or. 157.18** (rec gloss) <ὦ τάλας>: αὐτὸς —GK

POSITION: s.l.

APP. CRIT.: ἤγουν prep. K

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**Or. 157.19** (thom gloss) <τάλας>: ἐστὶ —ZZaZbZlZmAa<sup>2</sup>

POSITION: s.l.

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**Or. 158.01** (rec gloss) <ὀλεῖς>: ὦ Ὀρέστα —R

POSITION: s.l.

KEYWORDS: addressee identified

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**Or. 158.02** (rec gloss) <ὀλεῖς>: ὦ ἀδελφὲ —Pr

POSITION: s.l.

KEYWORDS: addressee identified

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**Or. 158.03** (rec exeg) <ὄλεις>: φθείρεις ἐμέ ἤγουν ἐάν ἀπολεσθῆς —Sa

POSITION: s.l.

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**Or. 158.04** (rec exeg) <ὄλεις>: (ἐάν) ἀπολεσθῆς, ἀπολέσεις —AbMnRS

POSITION: s.l. except marg. Ab

APP. CRIT.: ἦ add. before ἀπολέσεις R (because of loss of ἐάν) | ἀπολέσεις] ἀπολέσης AbMnS |

APP. CRIT. 2: -εσθῆς Mn |

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**Or. 158.05** (rec gloss) <ὄλεις>: ἐμέ —MnPrRSZuB<sup>3a</sup>

POSITION: s.l.; cont. from prev. R

APP. CRIT.: λείπει prep. Pr, ἤγουν prep. MnS | δηλονότι add. Zu

KEYWORDS: λείπει

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**Or. 158.06** (rec gloss) <ὄλεις>: φθείρεις —V<sup>1</sup>CrFOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrFOx

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**Or. 158.07** (pllgn gloss) <ὄλεις>: φθερεῖς —L<sup>2</sup>

POSITION: s.l.

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**Or. 158.08** (mosch gloss) ὄλεις: ἀπολεῖς ἐμέ —XXaXbT<sup>+</sup>YYfGGrZc

LEMMA: X POSITION: s.l. except X

APP. CRIT.: με XaYYf

PREVIOUS EDITIONS: Dind. II.72,28

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**Or. 158.09** (thom exeg) <ὄλεις>: ἐμέ ἢ αὐτόν —ZZaZbZIZmTG<sub>u</sub>

TRANSLATION: (The understood object of ‘you will destroy’ is) ‘me’ (Electra) or ‘him’ (Orestes).

POSITION: s.l.

APP. CRIT.: ἐμέ ἢ om. Gu (because written right after Gr’s ἐμέ)

PREVIOUS EDITIONS: Dind. II.72,28

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**Or. 158.10** (vet paraphr) <εἰ βλέφαρα κινήσεις>: εἰ τοῦ ὕπνου ἀλλοτριώσεις καὶ μεταστήσεις. —MBCRw

TRANSLATION: If you will estrange (him) and shift (him) from sleep.

LEMMA: ὄλεις Rw POSITION: s.l. B, marg. MC

APP. CRIT.: εἰ] αἰ C

PREVIOUS EDITIONS: Schw. I.113,20; Dind. II.72,26

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**Or. 158.11** (rec paraphr) <εἰ βλέφαρα κινήσεις>: ἔαν ἐκ τοῦ ὕπνου ἐγειρῆς —Rf

POSITION: s.l.

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**Or. 158.12** (pllgn paraphr) <εἰ βλέφαρα κινήσεις>: ἤγουν ἔαν διυπνίσης αὐτόν, ἔαν ἐξεγείρης τοῦ ὕπνου —Yf<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.72,28–73,1

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**Or. 158.13** (pllgn paraphr) <εἰ βλέφαρα κινήσεις>: ἤγουν ἔαν ἐξυπνήσης αὐτόν —Zu

POSITION: s.l.

COMMENT: ἐξυπνέω is used as a transitive verb in later Greek, so there is no need to consider this an itacistic error for ἐξυπνίσης. |

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**Or. 158.14** (rec gloss) <εἰ>: ἔαν —Ab

POSITION: s.l.

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**Or. 158.15** (thom gloss) <βλέφαρα>: τοὺς ὀφθαλμούς —ZZaZbZlZmTGUCrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 158.16** (pllgn gloss) <βλέφαρα>: τοῦ Ὀρέστου —Zu

POSITION: s.l.

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**Or. 158.17** (pllgn artGloss) <βλέφαρα>: τὰ —F<sup>2</sup>

POSITION: s.l.

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**Or. 158.18** (pllgn gloss) <κινήσεις>: ἔαν μετακινήσης —Aa

POSITION: s.l.

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**Or. 158.19** (pllgn gloss) <κινήσεις>: ἐκβαλεῖς —L<sup>2</sup>

POSITION: s.l.

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**Or. 158.20** (rec exeg) <κινήσεις>: αὐτῷ καὶ αὐτοῦ —K

POSITION: s.l.

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**Or. 158.21** (rec gloss) (κινήσεις): ἀπό τοῦ ὕπνου —OS

POSITION: s.l. O, marg. S

APP. CRIT.: καὶ prep. S | ὕπνου] κατὰ S

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**Or. 158.22** (mosch gloss) (κινήσεις): ἐκείνου —XXaXbT+YYfGr

POSITION: s.l.

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**Or. 158.23** (thom gloss) (κινήσεις): αὐτῶ —ZZaZbZlZmTGuG

POSITION: s.l.

APP. CRIT.: αὐτῶν Zb

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**Or. 158.24** (pllgn gloss) (κινήσεις): αὐτοῦ —Zc

POSITION: s.l.

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**Or. 158.25** (pllgn gloss) (κινήσεις): εἶ —F<sup>2</sup>

POSITION: s.l.

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**Or. 158.26** (tri metr) (κινήσεις): long mark over iota —T

POSITION: s.l.

PREVIOUS EDITIONS: de Fav. 47

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**Or. 159.01** (mosch paraphr) ὕπνου γλυκυτάταν φερομένῳ χαράν: ἀντὶ τοῦ φέροντος τὴν ἡδονὴν τὴν γλυκυτάτην τοῦ ὕπνου —XXaXbT+YYfGrZc

LEMMA: φερομένῳ XT POSITION: s.l. except XT; sep. ἀντὶ τ. φέρ. above φερομένῳ, rest above χαράν Yf

APP. CRIT.: (both) τὴν om. Zc | τοῦ ὕπνου om. Zc

PREVIOUS EDITIONS: Dind. II.73,5

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**Or. 159.02** (pllgn artGloss) (ὕπνου): τοῦ —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 159.03** (pllgn gloss) (γλυκυτάταν): ἡδυτάτην —Zl

POSITION: s.l.

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**Or. 159.04** (tri etaGloss) (γλυκυτάταν): γλυκυτάτην —T

POSITION: s.l.

---

**Or. 159.05** (pllgn paraphr) (φερομένῳ χαράν): ἀντὶ τοῦ φερόμενον ἐν χαρᾷ —Lp

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.73,4

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**Or. 159.06** (rec gloss) <φερομένω>: φέροντι —AaSa

POSITION: s.l.

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**Or. 159.07** (rec gloss) <φερομένω>: καὶ κεκτημένω —S

POSITION: s.l.

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**Or. 159.08** (rec gloss) <φερομένω>: ἔχοντι —CrSaOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 159.09** (thom gloss) <φερομένω>: καρπουμένω —ZZaZbZmTGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.73,5–6

---

**Or. 159.10** (pllgn gloss) <φερομένω>: καὶ λαμβάνοντι —L<sup>2</sup>

POSITION: s.l.

---

**Or. 159.11** (rec gloss) <φερομένω>: φερομένου —KB<sup>3a</sup>

POSITION: s.l.

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**Or. 159.12** (rec gloss) <φερομένω>: τῷ Ὀρέστη —V<sup>1</sup>Mn

POSITION: s.l.

APP. CRIT.: ἦγουν prep. V<sup>1</sup> (with dot before in diff. ink)

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**Or. 159.13** (rec gloss) <φερομένω>: τῷ βλεφάρω —AbMnRPrSSa

POSITION: s.l.

APP. CRIT.: τὰ βλέφαρα Pr

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**Or. 159.14** (pllgn gloss) <φερομένω>: τίνι —F

POSITION: s.l.

---

**Or. 159.15** (pllgn gloss) <φερομένω>: αὐτῷ —Zl

POSITION: s.l.

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**Or. 159.16** (rec gloss) (φερομένω): ἡ ἐμοὶ —V<sup>1</sup>

POSITION: s.l.

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**Or. 159.17** (tri metr) (φερο-): ἀντί μιᾶς συλλαβῆς —T

POSITION: s.l.

---

**Or. 159.18** (vet exeg) (χαρὰν): τὸ βαθύτατον τοῦ ὕπνου, ὃ ἐν τοῖς ἐξῆς [211] ‘ὕπνου θέλητρον’ φησιν. —MBVCR<sup>b</sup>Rw

TRANSLATION: ‘The deepest form of sleep, what he calls in the later passage ‘charm of sleep’.

LEMMA: (no punct. after it) VR<sup>b</sup>, Rw ὕπνου γλυκυτάτου REF. SYMBOL: M POSITION: intermarg. BC

APP. CRIT.: ὕπνου χαρὰν prep. Rw | ὃ καὶ V | ἐξῆς ὕπνου| ἐξῆς ὕπνου V, ἐξ ὕπνου R<sup>b</sup> | θέλητρα Rw

PREVIOUS EDITIONS: Schw. I.113,21–22; Dind. II.73,3–4

COLLATION NOTES: Rewritten by later hand in B. |

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**Or. 159.19** (vet exeg) (χαρὰν): τὸν βαθύτατον ὕπνον —H

POSITION: marg.

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**Or. 159.20** (pllgn exeg) (χαρὰν): τὸ βαθύτατον τοῦ ὕπνου —V<sup>3</sup>F

POSITION: s.l.

APP. CRIT.: βαθὺ F, app. changed from βαθοι

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**Or. 159.21** (rec gloss) (χαρὰν): γλυκύτητα —Pr

POSITION: s.l.

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**Or. 160.01** (vet exeg) ὦ μέλεος: ἰμέλεος αὐτὸς διὰ τὰς ἐκ θεῶν πράξεις. ἡμέρα δέ πως ἀρνεῖται τὴν πράξιν Ὀρέστου, εἰς τὸν θεὸν ἀναφέρουσα τὴν ἀμαρτίαν. —MBVCBPrR<sup>b</sup>Rw

TRANSLATION: ‘He himself is wretched because of how he has fared from the gods. And in a sort of tacit way she denies the deed is Orestes’, referring the wrongdoing to the god.

LEMMA: VR<sup>b</sup>, ἄλλως Pr, in marg. MC, ἐργμάτων Rw REF. SYMBOL: VR<sup>b</sup> POSITION: intermarg. B, fol-lows sch. 157.04 MCP

APP. CRIT.: 1 ἐκ| εἰς M | 2 ὀρέστης V | τὸν om. B | ἀμαρτίαν| αἰτίαν Rw |

APP. CRIT.: 2 δε πῶς Rw |

PREVIOUS EDITIONS: Schw. I.113,22–114,1; Dind. II.73,7–8

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**Or. 160.02** (vet exeg) ἰμέλεος αὐτὸς διὰ τὰς ἐκ θεῶν πράξεις. ἡρνεῖται δέ πως τὴν τοῦ Ὀρέστου πράξιν εἰς θεὸν ἀναφέρων ταῦτα. —H

TRANSLATION: Wretched himself because of the actions coming from gods. In a certain way she is denying the action of Orestes by attributing these things to a god.

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**Or. 160.03** (rec exeg) εἰς θεὸν ἀναφέρει τὴν αἰτίαν. —O

POSITION: s.l.

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**Or. 160.04** (rec gloss) (ᾠ): φεῦ —CrMnOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 160.05** (rec gloss) (μέλεος): ἄθλιος —AbF<sup>2</sup>MnRSSaZu

POSITION: s.l.

---

**Or. 160.06** (pllgn gloss) (μέλεος): ὑπάρχεις —Zu

POSITION: s.l.

---

**Or. 160.07** (pllgn gloss) (μέλεος): ὁ Ὀρέστης —Zb<sup>2</sup>

POSITION: s.l.

---

**Or. 160.08** (tri artGloss) (μέλεος): ᾠ —T

POSITION: s.l.

COMMENT: Triclinius removed ᾠ/ᾠ from the text as transmitted, without remarking on the change. Thus he adds the gloss indicating that this is an exclamatory nominative used like a vocative. The same occurs in sch. 161.01.

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**Or. 160.09** (pllgn gram) (μέλεος): ἄπο τοῦ μὴ ἐλεεῖσθαι —Gu

POSITION: s.l.

COMMENT: See sch. 207.05.

KEYWORDS: etymology

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**Or. 160.10** (mosch paraphr) (ἐχθίστων θεόθεν ἐργμάτων): ἔνεκα τῶν θεοστυγεσάτων πράξεων —XXaXbT<sup>+</sup>YYfGr

POSITION: s.l. except X; spaced as three sep. glosses Yf (ἔνεκα, τῶν θεοστ., πράξεων)

PREVIOUS EDITIONS: Dind. II.73,12–13 (Arsenius' modified version)

COMMENT: The Moschopulean interpretation takes θεόθεν as if it were θεοῖς, to produce 'hated by the gods', thus ameliorating the theology, as opposed to inferring that the chorus blames the gods, as in sch. 160.01.

KEYWORDS: theological amelioration

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**Or. 160.11** (pllgn paraphr) (ἐχθίστων θεόθεν): ἔνεκα τῶν θεοστυγῶν —Zc

POSITION: s.l.

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**Or. 160.12** (tri paraphr) **ἐχθίστων ἐργμάτων**: ἦγουν ἔνεκα τῶν προσταχθέντων ἐξ Ἀπόλλωνος ἐργμάτων ἦγουν ἔργων, πράξεων, ἤτοι τοῦ φόνου —T

LEMMA: T

COMMENT: Created from separate Thoman glosses below.

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**Or. 160.13** (recThom gloss) **ἐχθίστων**: ἔνεκα —Aa<sup>2</sup>CrFMnPrRSSaXZZaZb-ZlZmZuB<sup>3a</sup>Ox

POSITION: s.l. (over ἐργμάτων F)

APP. CRIT.: ἔνεκεν Aa<sup>2</sup>CrSSaOx

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**Or. 160.14** (rec gloss) **ἐχθίστων**: μισητῶν —AbCrMnSaSGZb<sup>2</sup>ZlOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 160.15** (pllgn gloss) **ἐχθίστων**: τῶν δεινῶν —F<sup>2</sup>

POSITION: s.l.

---

**Or. 160.16** (rec artGloss) **ἐχθίστων**: τῶν —S

POSITION: s.l.

---

**Or. 160.17** (rec paraphr) **θεόθεν ἐργμάτων**: διὰ τὰς ἐκ θεῶν πράξεις —Pr

POSITION: s.l.

---

**Or. 160.18** (thom paraphr) **θεόθεν ἐργμάτων**: τῶν προσταχθέντων ἐξ Ἀπόλλωνος πράξεων ἤτοι τοῦ φόνου —ZZaZbZlZmGu

POSITION: s.l. (cont. from 160.13 Zm)

APP. CRIT.: ἦγουν prep. Za |

COLLATION NOTES: Gu does not write πράξεων, but lets Gr's gloss serve, and places ἤτοι κτλ just after Gr's πράξεων. |

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**Or. 160.19** (pllgn gloss) **θεόθεν**: ἀπὸ θεοῦ —F<sup>2</sup>Rf

POSITION: s.l.

---

**Or. 160.20** (pllgn gloss) **θεόθεν**: θεῶν —Aa

POSITION: s.l.

---

**Or. 160.21** (rec gloss) **θεόθεν**: τῶν γινομένων —S

POSITION: s.l.

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**Or. 160.22** (rec gloss) ⟨ἐργμάτων⟩: κωλυμάτων ἐμποδίων —R

POSITION: s.l.

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**Or. 160.23** (pllgn paraphr) ⟨ἐργμάτων⟩: καὶ τῶν πραγμάτων καὶ τῶν κωλυμάτων, ἦγουν τῶν ἀσθενειῶν —Zu

POSITION: s.l.

APP. CRIT. 2: κωλυμάτων a.c. Zu |

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**Or. 160.24** (rec gloss) ⟨ἐργμάτων⟩: φόνων —AbMnSSa

POSITION: s.l. except marg. Ab

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**Or. 160.25** (rec gloss) ⟨ἐργμάτων⟩: πράξεων —H<sup>rec</sup>V<sup>3</sup>AbCrFKMnSSaRfZbZc<sup>2</sup>ZlB<sup>3a</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrFOx

COLLATION NOTES: H<sup>8</sup> acc. to Daitz. |

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**Or. 160.26** (rec gloss) ⟨ἐργμάτων⟩: πραγμάτων —Pr

POSITION: below line Pr (space above full)

COLLATION NOTES: This gloss has a cross. |

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**Or. 160.27** (rec gloss) ⟨ἐργμάτων⟩: ἔργων —AbG

POSITION: s.l. G; marg. Ab

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**Or. 160.28** (pllgn gloss) ⟨ἐργμάτων⟩: ἐργασιῶν —L

POSITION: s.l.

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**Or. 161.01** (tri artGloss) ⟨τάλας⟩: ῶ —T

POSITION: s.l.

COMMENT: See sch. 160.08.

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**Or. 161.02** (pllgn gloss) ⟨τάλας⟩: ἐστὶ —Zl

POSITION: s.l.

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**Or. 161.03** (tri metr) ⟨τάλας⟩: long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 47

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**Or. 161.04** (recMosch gloss) <μόχθων>: ἔνεκα —Aa<sup>2</sup>AbCrF<sup>2</sup>MnPrSaOxXXaXbT<sup>+</sup>YYfG-GrZc

POSITION: s.l. (over τάλας Ab)

APP. CRIT.: ἔνεκεν Aa<sup>2</sup>CrOx

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**Or. 161.05** (thom gloss) <μόχθων>: συμφορῶν —ZZaZbZmTGu

POSITION: s.l.; cont. from prev. T

APP. CRIT.: τῶν prep. T

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**Or. 161.06** (pllgn gloss) <μόχθων>: τῶν πράξεων —G

POSITION: s.l.

---

**Or. 161.07** (pllgn gloss) <μόχθων>: καὶ τῶν κόπων —CrOxZl

POSITION: s.l.

APP. CRIT.: καὶ τῶν om. Zl

---

**Or. 161.08** (rec gloss) <μόχθων>: ὧν ἔχει —R

POSITION: s.l.

---

**Or. 161.09** (mosch artGloss) <μόχθων>: τῶν —XXbYfGrAa<sup>2</sup>F<sup>2</sup>

POSITION: s.l.

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**Or. 162.01 (162–165)** (rec wdord) word order α (ἄ ἄ), β (ἄδικος), γ (ὁ λοξίας), δ (ἄδικα ... ἔλακεν), ε and ζ not detected, ζ (φόνον), η (ἀπόφονον), ι (ὄτ' ἐπὶ τρίπ.), κ (θέμ.), λ(?) (ἐδίκασε) —S

---

**Or. 162.02 (162–165)** (rec wdord) word order α (ἄδικος), β (λοξίας), γ (ἄδικα), δ (ὄτε), ε (ἐδίκασεν), ζ (φόνον), ζ (ἀπόφονον), η (τρίποδι) —Mn

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**Or. 162.03 (162–165)** (rec wdord) word order α (ἄδικος), β (λοξίας), γ (ἄρ'), δ (τότ'), ε (ἔλακεν), ζ (ἔλακεν), ζ (ἄδικα), η (ἀπόφονον), θ (ὄτ'), ι (ἐδίκασεν), ια (ἐπὶ), ιβ (τρίποδι), ιγ (θέμιδος) ιδ (φόνον), ιε (ἐμᾶς), ις (μητέρος) —Ab

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**Or. 162.04 (162–165)** (rec wdord) word order α (ἄδικος), β (λοξίας), γ (ἄδικα), δ (θέμιδος) —PrR

APP. CRIT.: δ om. Pr

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**Or. 162.05 (162–165)** (plgn exeg) ἀδίκως ἀδίκως τότε ἄρα ἔλακεν ἔλακεν ὁ Λοξίας τὸν φόνον τῆς ἑμῆς μητρὸς τὸν ἀπόφονον· πότε; ὅτε ἐπὶ τῇ τρίποδι τῆς Θέμιδος ἄρα ἔκρινεν αὐτὸν ἤγουν ἀδίκως ἐχρησιμοδότησεν ἡμᾶς ὁ Λοξίας φονεῦσαι τὴν μητέρα μας ἐπὶ τῇ τρίποδι τῆς Θέμιδος· εἰς τρίποδα γὰρ ἀργυροῦ εἴτε καὶ χρυσοῦ ἐκάθητο ἢ παρθένος καὶ ἐνθουσιῶσα ἔλεγεν τοὺς χρησμούς. —Yf<sup>2</sup>

TRANSLATION: Unjustly, unjustly at the time, then, did Loxias cry out, cry out (the oracle demanding) the killing of my mother, the terrible killing. When (was this)? When at the tripod of Themis he adjudged it (the killing), that is, Loxias unjustly gave the oracular response that we kill our mother at the tripod of Themis. For the virgin (priestess) sat at a tripod of silver, or else of gold, and with divine inspiration spoke the oracles.

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 162.06** (rec exeg) <ὦ ἄδικος>: γράφεται ἄδικος —Mn

LEMMA: ὦ ἄδικος in text Mn POSITION: s.l., misplaced over second ἔλακεν (beginning of first line on facing page in Mn)

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 162.07** (rec gloss) <ὦ>: φεῦ —MnSa

LEMMA: ὦ ἄδικος in text MnSa POSITION: s.l.

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**Or. 162.08** (rec exeg) <ὦ>: γρ. ἄ ἄ —R

LEMMA: ὦ ἄδικος in text R POSITION: marg.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 162.09** (rec gloss) <ἄ ἄ>: φεῦ —AbPr

LEMMA: ἄ ἄ ἄδικος in text AbPr POSITION: s.l.

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**Or. 162.10** (plgn gloss) <ἄ ἄ>: σίγα —Aa<sup>2</sup>

LEMMA: ἄ ἄ ἄδικος in text Aa POSITION: s.l.

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**Or. 162.11** (vet exeg) ἄδικος ἄδικα: <sup>1</sup>τοῦτ' ἐστὶ τὸ ἀλλαχοῦ [Eur. Hipp. 701] εἰρημένον· <sup>2</sup>πρὸς τὰς τύχας γὰρ τὰς φρένας κεκτήμεθα'. <sup>3</sup>ἐπεὶ γὰρ ἔδοξεν ἀτυχῶς τῷ Ὀρέστῃ πεπτωκέναι τῆς μητρὸς ὁ φόνος, ἄδικος ὁ Λοξίας νενόμισται. <sup>4</sup>ἢ τὸ ἄδικα ἐδίκασεν ἐμφαίνει ὅτι δικαίως μὲν ἐμαντεύσατο τὸν φόνον τῆς μητρὸς, ἀδικεῖ δὲ τῷ δράσαντι μὴ ἐπικουρῶν. <sup>5</sup>τὸ δὲ ἐξῆς οὕτως· <sup>6</sup>ὁ ἄδικος Λοξίας ἄδικα τότε ἐδίκασεν, ὅτε ἐπὶ τρίποδι Θέμιδος τὸν ἀπόφονον φόνον ἔλακεν ἐμῆς μητρὸς. —H<sup>3</sup>MBCPr<sup>b</sup>, partialO MnPr<sup>a</sup>R<sup>b</sup>RwSSa

TRANSLATION: This is (an illustration of) the statement made elsewhere, 'For we possess our (repute for) sense in proportion to our fortunes (that is, the outcomes of our actions)'. For because the murder of their mother seemed to have turned out unfortunately for Orestes,



Loxias has been deemed unjust (by Electra). Or the phrase ‘he gave unjust judgments’ indicates that although he justly gave an oracular command for the murder of the mother, he acts unjustly in not giving aid to the one who acted. The run of the sense is: the unjust Loxias gave unjust judgments at that time when upon the tripod of Themis he proclaimed the unholy murder of my mother.

LEMMA: R<sub>w</sub>, ἄδικος ἄδικα BC(ἄ), ἄ ἄδικος Pr REF. SYMBOL: BR<sup>b</sup>Sa POSITION: after sch. 164.01 C, after sch. 160.01 Pr<sup>a</sup> (15v), after sch. 173.01 Pr<sup>b</sup> (16r)

APP. CRIT.: 1–5 τοῦτ’ ... οὕτως om. O, 1–4 τοῦτ’ ... ἐπικουρῶν om. Pr<sup>a</sup>, 1–3 τοῦτ’ ... ὁ φόνος om. MnR<sup>b</sup>SSa, 1–2 τοῦτ’ ... κεκτήμεθα om. R<sub>w</sub> | 1 τοῦτ’] του δε M | 2 πρὸς τὰς φρένας γὰρ τὰς τύχας κεκτ. M, πρὸς τὰς φρένας γὰρ τὰς τύχας γὰρ τὰς τύχας κεκτ. (sic) C | 3 ἐπειδὴ γὰρ BPr<sup>b</sup> | πεπτωκέναι corr. to περιπεπτωκέναι s.l. H<sup>3</sup> | ἄδικος] ἐκδῖος R<sup>b</sup>, ἐκδῖκος MnSa, δῖκος S | νομίζεται R<sub>w</sub> | 4 ἦ] ὅτι MnSSa | τὸ] τὰ MnSSa | ἄδικα] ἄκα M, ἄδικον R<sub>w</sub> | ἐδίκησεν R<sup>b</sup>, ἠδίκησεν MnSSa | ὅτι] μὲν ὅτι Pr<sup>b</sup>, γὰρ ὅτι MnR<sup>b</sup>SSa | ἐμαντεύσατο] ἐμφήσατο H<sup>3</sup> | 4–6 τὸν φόνον κτλ om. S | 4 ἀδικεῖ δὲ ... ἐπικουρῶν] ἄδικος δὲ ὅτι οὐκ ἐπικουρεῖ H<sup>3</sup> | 5 δὲ om. Mn | οὕτως] οὕτος CMnPr<sup>b</sup>R<sup>b</sup>Sa (comma after it C), οὕτως ὅτι Pr<sup>a</sup> | 6 ὁ ἄδικος] ὁ ἀδικῶν Pr<sup>a</sup> | ἄδικα τότε] ἀδικώτατα H<sup>3</sup> | ὅτε] ὅτι MnSa | τρίποδος R<sub>w</sub>Sa | θέμιδος om. Sa | ἀπόφονον om. MnR<sup>b</sup>Sa | φόνον om. MBOCP<sup>a</sup>R<sub>w</sub>, transp. after ἔλακεν Pr<sup>b</sup> | ἔλακεν ... μητρός] τῆς ἐμῆς μητρός ἐμαντεύσατο MnR<sup>b</sup>(ἐματ-)Sa | ἐμᾶς H<sup>3</sup>BOCP<sup>a</sup>R<sub>w</sub>, ἡμᾶς Pr<sup>a</sup> | ματρός B, ματέρος O, μητέρος R<sub>w</sub> [H<sup>3</sup>] |

APP. CRIT. 2: 4 ἐματεύσατο R<sup>b</sup> | ἐπικούρων C | 6 ἀπόφονον R<sub>w</sub> |

PREVIOUS EDITIONS: Schw. I.114,4–10; Dind. II.73,18–74,3

KEYWORDS: theological amelioration

**Or. 162.12** (vet paraphr) **ἄλλως: ἀντὶ τοῦ οὐ δικαίως ἔδοξεν εἰρηκέναι —BR<sub>w</sub>**

TRANSLATION: Equivalent to ‘he seemed not to have spoken justly’.

LEMMA: R<sub>w</sub> POSITION: marg. (at 162) B

APP. CRIT.: οὐ om. R<sub>w</sub>

PREVIOUS EDITIONS: Dind. II.73,18

**Or. 162.13** (rec exeg) **(ἄδικος ἄδικα): ἄδικος ὁ Λοξίας ἔδοξεν ἄδικα δικάσας, ἡ δικαίως ἐψηφίσαστο τὸν φόνον ἀδικῶς δὲ οὐ βοηθεῖ. —V**

LEMMA: V REF. SYMBOL: V

PREVIOUS EDITIONS: Schw. I.114, app. on 5–8; Dind. II.73, app. on 21

**Or. 162.14** (plgn exeg) **ἵεπει ἔδοξεν ἀτυχῶς τῷ Ὀρέστῃ πεπτωκέναι τῆς μητρός ὁ φόνος, ἄδικα ἐδίκασεν ὁ Λοξίας μαντευόμενος μὲν τὸν φόνον τῆς μητρός, τῷ δράσαντι δὲ μὴ ἐπικουρῶν. <sup>2</sup>ἢ ἀδικα ἐδίκασεν ὁ Λοξίας ὅτε ἐπὶ τρίποδι Θέμιδος τὸν ἀπόφονον ἔλακεν τῆς μητρός. —V<sup>3</sup>**

PREVIOUS EDITIONS: Schw. I.114,5–7 and 9–10 app.

**Or. 162.15** (rec exeg) **(ἄδικος ἄδικα): ἵτὸ δὲ ἐξῆς ἄδικος Λοξίας· ἄδικα γὰρ τότε ἐδίκασεν, ὅτε ἐπὶ τρίποδι Θέμιδος τὸν ἀπόφονον φόνον ἔλακεν ἐμῆς μητρός. <sup>2</sup>ἀπόφονον τινὲς τὸν ἄτοπον φόνον, τινὲς δὲ τὴν ἀπό εἰς τὸ ἔλακεν ἀντὶ τοῦ ἀπεφθέγξατο. —V**

**Or. 162.16** (rec paraphr) (ἄδικος ἄδικα): ὁ ἄδικος Λοξίας ἤγουν ὁ Ἀπόλλων ἄδικα τότε ἐκτύπησε κατὰ τῆς δικαιοσύνης ὅτε ἐδίκασεν τὸν μιαρὸν φόνον τῆς ἐμῆς μητρὸς. —R<sup>a</sup>

**Or. 162.17** (mosch paraphr) ἄ ἄ ἄδικος: ἄδικος ὦν ὁ Λοξίας ἄδικα ἄρα τότε εἶπεν ὅτε ἐπὶ τῷ τρίποδι τῆς Θέμιδος ἐδίκασεν ἤγουν ἔκρινε τὸν ἀπόφονον φόνον τῆς ἐμῆς μητρὸς ἤγουν τὸν μισητὸν καὶ μὴ ἄξιον ὄντα γενέσθαι. —XXaXbT<sup>+</sup>YfGGr

LEMMA: G POSITION: s.l.

APP. CRIT.: τότε om. G | after τότε add. ἔλακεν ἀντί τοῦ XaY | τὴν μισητὴν X

PREVIOUS EDITIONS: Dind. II.74,14–17

**Or. 162.18** (thom exeg) (ἄδικος): ἰοὶ λαμβάνοντες εἰς τὸ ἄδικος ἔξωθεν τὸ ὑπάρχει καὶ στίζοντες ἐναυθα ληροῦσι. ἔτὸ δ' οὕτως ἔχει· ἰδέον γὰρ οὕτως εἶπεν ἀδίκως ἔλακε τότε ὁ Λοξίας ἄδικα, ὁ δὲ 'ἄδικος' εἶπε πρὸς τὸ Λοξίας. ἰάπατῶνται δὲ ἐκ τοῦ ἄδικα, οὐκ εἰδότες ὅτι τὸ ἄδικος καὶ τὸ ἄδικα ταυτοδυναμοῦσιν, ὥστε εἰ καὶ ἐν τούτων ἀπῆν, ἄρτιος ἂν ἦν ὁ λόγος. —ZZaZbZIZmTGU

TRANSLATION: Those who supply 'is' to go with 'unjust' ('adikos') and punctuate at that point speak nonsense. The situation is like this. For he (the poet) should have put it this way, 'unjustly ('adikōs') Loxias at that time proclaimed unjust things'; instead he made unjust ('adikos') agree with Loxias. They (those expounders) are deceived by the presence of 'adika', not understanding that 'adikos' and 'adika' convey the same meaning, so that even if one of these were absent, the sense would be complete.

APP. CRIT.: 1 ἔξωθεν εἰς τὸ ἄδικος transp. Zb [Zl] | ληροῦσι| ἀμαθεῖς T, οὐ καλῶς ποιοῦσι Gu | 4 τοῦτο δυναμοῦσι ZZa | ἦν om. Za

APP. CRIT.: 2: 3 ἔλακεν ZaZb |

PREVIOUS EDITIONS: Dind. II.74,9–14

COMMENT: The view criticized is that of unknown teachers or commentators (clearly not Moschopulus, see prev.). The only hints of the rejected view in our scholia are in 162.05 in V and in the gloss 162.20 if the scribe of Zu intended the truncated ending of ὑπάρχ() to be supplied as εἰ rather than ὦν.

KEYWORDS: Thomas critical of another view

**Or. 162.19** (pllgnTri gloss) (ἄδικος): ὦν δηλονότι —T<sup>+</sup>Aa<sup>2</sup>Gu

POSITION: s.l.

APP. CRIT.: ὦν Aa<sup>2</sup> | δηλονότι om. Aa<sup>2</sup>Gu

COMMENT: Triclinius places the cross here because the Moschopulean paraphrase sch. 162.17 uses ὦν. |

**Or. 162.20** (pllgn gloss) (ἄδικος): ὑπάρχ() —Zu

POSITION: s.l.

COMMENT: There is no punctuation in Zu's text between ἄδικος and ἄδικα, so perhaps this gloss is more likely to be ὑπάρχων than ὑπάρχει (which is a common expansion of this truncation elsewhere); see on 162.18

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**Or. 162.21** (rec gloss) <ἄδικος>: ἀντί τοῦ ἀδικῶς —VCrYF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: ἀντί τοῦ] καὶ CrOx, om. YF<sup>2</sup>

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**Or. 162.22** (vet gloss) <ἄδικα>: ἀδικῶς. —HMCF<sup>2</sup>YF<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἀντί τοῦ om. HF<sup>2</sup>YF<sup>2</sup>

PREVIOUS EDITIONS: Schw. I.114,3

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**Or. 162.23** (vet exeg) ἔλακεν: <sup>1</sup>καὶ Ἀριστοφάνης [Arist. Plut. 39] ἔλακεν ἐκ τῶν στεμμάτων τραγικῆ λέξει χρησάμενος. <sup>2</sup>τότε δὲ ὅτε τὸν ἀπόφονον (φόνον) τῆς ἐμῆς μητρὸς ἐπὶ τρίποδι Θέμιδος ἐδίκασεν ὁ Λοξίας. —H<sup>3</sup>MBCPr

TRANSLATION: And Aristophanes (also used this verb in) ‘he cried forth from the fillets’, using a tragic vocable. (<Then>) (means) when Loxias at the tripod of Themis declared as verdict the horrible (murder) of my mother.

LEMMA: MB(no punct. after i)C; label ἀριστοφάνης add. in marg. late hand in B POSITION: Pr cont. from sch. 162.11 (Pr<sup>b</sup> version, 16r); unclear whether sep. from sch. 162.11 H<sup>3</sup> (damage)

APP. CRIT.: 1 ἀριστ. φησὶν Pr

APP. CRIT. 2: 2 ἀπόφωνον a.c. H<sup>3</sup> |

PREVIOUS EDITIONS: Schw. I.114,11–13; Dind. II.74,3–5

KEYWORDS: citation of literature other than Homer (with direct quotation) | Aristophanes

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**Or. 162.24** (vet exeg) ἄλλως: <sup>1</sup>τὸ ἀπόφονον Ἀπόλλωνι, οὐκ Ὀρέστη ἐγκαλοῦσα φησιν. <sup>2</sup>ἔνιοι δὲ ἀπόφονον ἐδέξαντο τὸν ἄτοπον φόνον. <sup>3</sup>τὴν δὲ ἀπό πρὸς τὸ ἔλακεν, ἀπέλακεν, ἀντί τοῦ ἀπεφθέγξατο. —H<sup>3</sup>MBCPr<sup>a</sup>Pr<sup>b</sup>

TRANSLATION: She says ‘unholy’ (‘apophonon’) in criticism of Apollo, not of Orestes. And some have interpreted ‘apophonon’ as meaning the unusual/bizarre murder. And the preposition ‘apo’ (some others have interpreted as) belonging to the verb ‘elaken’, (making the compound) ‘apelaken’, equivalent to ‘proclaimed an oracle’.

LEMMA: M, in marg. C REF. SYMBOL: H<sup>3</sup> (to 163 ἀπόφονον) POSITION: cont. from prev. B, add. δὲ (after ἀπόφονον), cont. from (Pr<sup>a</sup> version of) sch. 162.11 Pr<sup>a</sup>, add. δὲ (after ἀπόφονον) (15v last line), cont. from prev. Pr<sup>b</sup>, add. δὲ after ἄφονον (16r)

APP. CRIT.: 1 τὸ] τὸν MC | ἀπόφ-] ἄφονον Pr<sup>b</sup> | ἐγκαλοῦσι C | 2 ἔνιοι] ἕτεροι Pr<sup>a</sup> | δε repeated after ἀπόφ. Pr<sup>a</sup> | ἐδέξατο H | 3 τὸ ἀπό δὲ πρὸς Pr<sup>a</sup>Pr<sup>b</sup> | ἀπέλακεν om. Pr<sup>a</sup>Pr<sup>b</sup> |

PREVIOUS EDITIONS: Schw. I.114,14–16; Dind. II.74,5–8

COMMENT: The interpretation in the third sentence turns the pejorative ἀπόφονον into a second φόνον and seems designed to reduce the the criticism of Apollo, assisting the claim that the criticism contained in ἄδικος ἄδικα is diminished by the partiality of Electra’s perspective (sch. 160.11).

COLLATION NOTES: Daitz reported H as omitting τοῦ (3), but for the ἀντί τοῦ abbreviation compare the one in sch. 194.02 on the next page in H.

KEYWORDS: theological amelioration

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**Or. 162.25** (rec gloss) <first ἔλακεν>: ἤχησεν —V<sup>1</sup>AbCrMnPrRRfSSaOx

POSITION: s.l.

APP. CRIT.: **καί** prep. CrOx

COLLATION NOTES: V with dot before in different ink. |

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**Or. 162.26** (vetThom gloss) <first ἔλακεν>: εἶπεν —HZZbZIZmTGu

POSITION: s.l.

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**Or. 162.27** (rec gloss) <first ἔλακεν>: ἐβόησεν —Pr

POSITION: s.l.

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**Or. 162.28** (pllgn gloss) <first ἔλακεν>: ἐφώνησε —FYF<sup>2</sup>

POSITION: s.l.

APP. CRIT. 2: -εν F

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**Or. 162.29** (pllgn gloss) <first ἔλακεν>: ἔκρινεν —G

POSITION: s.l.

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**Or. 162.30** (pllgn gloss) <first ἔλακεν>: ἐχρησιμοδότησε —YF<sup>2</sup>

POSITION: s.l.

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**Or. 162.31** (pllgn gloss) <first ἔλακεν>: ἐφθέγγαστο —V<sup>3</sup>

POSITION: s.l.

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**Or. 162.32** (rec gloss) <second ἔλακεν>: ἐφώνησεν —V<sup>1</sup>

POSITION: s.l.

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**Or. 162.33** (pllgn gloss) <second ἔλακεν>: εἶπεν —Zb<sup>2</sup>

POSITION: s.l.

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**Or. 162.34** (pllgn gloss) <second ἔλακεν>: ἐδίκασεν —G

POSITION: s.l.

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**Or. 162.35** (pllgn gloss) <second ἔλακεν>: ὁ Λοξίας —YF<sup>2</sup>

POSITION: s.l.

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**Or. 162.36** (pllgn gloss) <second ἔλακεν>: ᾗχησεν(?) —F<sup>2</sup>

POSITION: s.l.

**Or. 162.37** (tri exeg) **ἡμέτερον**: τὸ ἔλακεν οὐ παρακείμενός ἐστιν ὡς οἴονταί τινες ἀλλ' ἀόριστος β'. διὸ καὶ βραχὺ ἔχει τὸ  $\bar{\lambda}\alpha$ . λέληκα γάρ ἐστιν ὁ παρακείμενος, ὡς καὶ Ἡσίοδος [Hes. Op. 207] 'δαιμονίη, τί λέληκας'. —T

TRANSLATION: The word 'elaken' is not perfect tense, as some believe, but second aorist. Therefore in fact it has the syllable 'la' as short. For the perfect is 'leleka', as Hesiod (says): 'foolish one, what are you saying?'

LEMMA: ἡμέτερον in marg.

PREVIOUS EDITIONS: Dind. II.74,17–19; de Fav. 47

COMMENT: The view criticized is not extant in our scholia, and indeed all the glosses and paraphrases correctly use aorist forms to render ἔλακεν.

KEYWORDS: citation of literature other than Homer (with direct quotation) | Hesiod

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**Or. 163.01** (vet gloss) **〈ἀπόφρονον〉**: ἄτοπον φόνον —H

POSITION: s.l.

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**Or. 163.02** (rec gloss) **〈ἀπόφρονον〉**: τὸν ἄτοπον —Pr

POSITION: s.l.

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**Or. 163.03** (rec gloss) **〈ἀπόφρονον〉**: ἄδικον φόνον —O

POSITION: s.l.

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**Or. 163.04** (rec gloss) **〈ἀπόφρονον〉**: φονικὸν —V<sup>1</sup>

POSITION: s.l.

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**Or. 163.05** (rec gloss) **〈ἀπόφρονον〉**: μισητὸν —AbFGMnPrSSaZcGuB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ τὸν prep. S, τὸν prep. GGuZc

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**Or. 163.06** (rec gloss) **〈ἀπόφρονον〉**: νεμεσητὸν —Pr

POSITION: s.l.

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**Or. 163.07** (pllgn gloss) **〈ἀπόφρονον〉**: μὴ ἄξιον ὄντα γενέσθαι —YGGu

POSITION: s.l. (cont. from 163.05 with καὶ Gu)

APP. CRIT.: ὄντως G

COMMENT: The phrase is extracted from the Mosch. paraphrase 162.17.

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**Or. 163.08** (thom exeg) (ἀπόφονου): κακόφονον ὡς αἴτιον ἡμῖν συμφορῶν —ZZaZb-ZIZmTGu

TRANSLATION: ('Aphophonon' means) 'involving evil murder', (evil) in that (it is) for us cause of misfortunes.

POSITION: s.l.

APP. CRIT.: πολλῶν add. before συμφορῶν Z, add. after συμφ. Za | συμφορᾶς Zl

APP. CRIT. 2: κακόφωνον ZZa |

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**Or. 163.09** (rec paraphr) (ἀπόφονου): κακόφονον φόνον τῆς ἐμῆς μητρὸς —Aa

POSITION: s.l.

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**Or. 163.10** (pllgn paraphr) (ἀπόφονου): τὸν κακόφονον τὸν μισητὸν φόνον —YF<sup>2</sup>

POSITION: s.l.

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**Or. 163.11** (pllgn gloss) (ἀπόφονου): τὸν κακόφονον καὶ τὸν ἄτοπον φόνον —Zu

POSITION: s.l.

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**Or. 163.12** (pllgn gloss) (ἀπόφονου): κακόφονον —B<sup>3a</sup>Ox<sup>2</sup>

POSITION: s.l. Ox; marg. B<sup>3a</sup>

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**Or. 163.13** (pllgn exeg) (ἀπόφονου): ἵως λέγομεν γάμος ἄγαμος, ὅταν τις οὐκ ἀγάγηται γυναῖκα ξένην, ἀλλὰ συγγένειαν ἔχουσιν μετ' αὐτοῦ, οὕτω καὶ φόνος ἀπόφονος, ἦγουν μισητός. <sup>2</sup>οὐ γὰρ ἦν ὁ φόνος εἰς ἕτερον ἀλλότριον, ἀλλὰ εἰς τὴν αὐτοῦ μητέρα. <sup>3</sup>καὶ ἄλλο δέ· ὅτι ὁ φόνος τῆς μητρὸς αὐτοῦ ἐπὶ κακῷ ἐγένετο αὐτῷ. <sup>4</sup>παράφρων γὰρ ἐγένετο ὁ Ὀρέστης καὶ εἰς ψῆφον ἦσαν θανάτου, καὶ κατὰ τοῦτο ἀπόφονος, ἦγουν μισητός. —YF<sup>2</sup>

TRANSLATION: Just as we say 'marriage that is no true marriage' ('gamos agamos') when someone marries not a woman from outside the family but one having kinship with him, in the same way too a killing is 'apophonos', that is, loathsome. For the murder was not directed at some other outside person, but at his mother. And another point: (it is) because the killing of his mother turned out to cause harm to him. For Orestes went mad and they (Orestes and Electra) were going to face a vote of death, and in this regard (the killing was) 'apophonos' or loathsome.

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.74,20–27

COMMENT: YF<sup>2</sup> has no iota subscript on ἦσαν (and normally omits it), so he could also have intended the imperfect of εἶμι, perhaps 'they were liable to a vote of death'.

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**Or. 163.14** (rec artGloss) (ἀπόφονου): τὸν —S

POSITION: s.l.

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**Or. 163.15** (rec gloss) <ἐπὶ τρίποδι>: καθήμενος —GMnS

POSITION: s.l.

APP. CRIT.: ὑπῆρχε prep. S, καὶ ταῦτα prep. Mn

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**Or. 163.16** (vet gloss) <ἐπι>: ἀντὶ τῆς περὶ —M

TRANSLATION: (The preposition ‘epi’ is used) in the sense of ‘peri’ (‘around, nearby’).

POSITION: s.l. (above ἀπόφρονου)

PREVIOUS EDITIONS: Schw. I.114,17

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**Or. 163.17** (rec gloss) <ἐπὶ τρίποδι>: ἐν τῷ —Mn

POSITION: s.l.

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**Or. 163.18** (thom exeg) <τρίποδι>: <sup>1</sup>τὸ τρίποδι τῆς Θέμιδος οὕτω νοητέον, <sup>2</sup>ἢ ἐν τῷ τρίποδι τῆς Θέμιδος τουτέστι τῆς δικαιοσύνης ἐν ᾧ καθημένη ἡ Πυθία καὶ ὑπὸ τοῦ Ἀπόλλωνος κατεχομένη τὰ δίκαια πᾶσιν ἐθέσπιζεν, <sup>3</sup>ἢ ὡς φασὶ τινὲς ὅτι ὁ τρίπους πρότερον ἦν τῆς Γῆς, εἶτα τῆς Θέμιδος. <sup>4</sup>ἢ δὲ Θέμις θεὰ παρ’ Ἑλλησιν, ἔφορος δικαιοσύνης. <sup>5</sup>εἶτα τοῦ Ἀπόλλωνος ἐγένετο, παρὰ Θέμιδος λαβόντος. —ZZaZb-ZIZmTGu

TRANSLATION: The phrase ‘tripod of Themis’ is to be understood as follows: either on the tripod of Themis, that is to say, of justice, sitting on which the Pythia, possessed by Apollo, used to give just oracles to all; or, as some say, because the tripod previously belonged to Earth, and thereafter to Themis. And Themis is a goddess among the Hellenes, one watching over justice. Next (the tripod) became Apollo’s, when he received it from Themis.

REF. SYMBOL: ZZaZIm

APP. CRIT.: 1 τὸ| ἐπὶ τῆς Τ, τῷ ZbGu | τῆς| καὶ ZaZbGu, om. T | 2 τουτέστι| ἦγουν Gu |

APP. CRIT.: 2: 3 τρίπους Zb |

PREVIOUS EDITIONS: Dind. II.74,28–75,5

COMMENT: τινὲς here refers to the old scholion 164.01.

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**Or. 163.19** (rec exeg) <τρίποδι>: ἡ εὐθεῖα ὁ τρίπους. —Ab

POSITION: s.l.

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**Or. 163.20** (rec artGloss) <τρίποδι>: τῷ —S

POSITION: s.l.

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**Or. 163.21** (pllgn artGloss) <τρίποδι>: τῆ —Yf<sup>2</sup>

POSITION: s.l.

COMMENT: The tripod cauldron is normally ὁ τρίπους, whereas ἡ τρίπους is usually a line (γραμμὴ) measuring three feet. But the feminine here may have been influenced by some rare instances like Olympiodorus, Prolegomena, CAG 12:1.3,35–36 τοῦτων καὶ ἡ τρίπους ἡ καλουμένη Ἀπόλλωνος ἦν (scil. ἀπόκρισις?); Eust. in Od. 1.111 (I.30,12) (describing a τράπεζα).

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**Or. 164.01** (vet exeg) <Θέμιδος>: πρῶτον γὰρ εἶχεν ἡ Γῆ τὸν τρίποδα, εἶτα δεύτερον ἡ Θέμις, εἶτα Ἀπόλλων παρὰ Θέμιδος λαβών. —MBCRw

TRANSLATION: At first Earth had the tripod, then secondly Themis, then Apollo, having received it from Themis.

POSITION: marg. B; after sch. 160.01 C, cont. from sch. 160.01 M, cont. from sch. 162.12 BRw

APP. CRIT.: γὰρ] δὲ BRw | ἡ γῆ εἶχε transp. BRw | εἶτα δὲ Rw | δεύτερον ἡ θ.] ἡ θ. δευτέρα Rw | Θέμις printed by Schw. as if in M (cf. sch. 163.18), θεός all (nomen sacrum θσ in MB)

PREVIOUS EDITIONS: Schw. I.114,18–19; Dind. II.73,10–12

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**Or. 164.02** (recThom gloss) <Θέμιδος>: τῆς δικαιοσύνης —VAbMnPrRSSaZb<sup>2</sup>ZmTYf<sup>2</sup>

POSITION: s.l. except marg. R

APP. CRIT.: καὶ prep. PrS | τῆς om. PrZb<sup>2</sup>Zm [V]

COLLATION NOTES: There may be a faint trace of a washed out F<sup>2</sup> gloss here, but too damaged to guess what it may have been.

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**Or. 164.03** (pllgn gloss) <Θέμιδος>: μαντείας —B<sup>3b</sup>

POSITION: s.l.

APP. CRIT.: μαντ(ο)ʹ B<sup>3b</sup>

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**Or. 164.04** (pllgn gloss) <Θέμιδος>: ἦ ἔνεκα —Zu

POSITION: s.l.

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**Or. 164.05** (rec artGloss) <Θέμιδος>: τῆς —SZuYf<sup>2</sup>

POSITION: s.l.

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**Or. 164.06** (rec gloss) <ἔδικασεν>: ἀπεφθέγγεατο —O

POSITION: marg.

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**Or. 164.07** (rec gloss) <ἔδικασεν>: σε ἄδικα ἔκριεν —S

POSITION: s.l.

COMMENT: Apparently 'made unjust judgment about you, judged you unjustly' unless σε is a mistake for σοί.

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**Or. 164.08** (recThom gloss) <ἔδικασε>: ἔκριεν —V<sup>3</sup>AbCrMnSaOxYYf<sup>2</sup>ZZaZb<sup>1</sup>ZITGuB<sup>3a</sup>, perhaps F<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | -ε SaYV<sup>3</sup>B<sup>3a</sup>

COLLATION NOTES: F washed out except suspended εν sign. | V with dot in front, same ink. |

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**Or. 164.09** (pllgn gloss) <ἐδικάσεν>: δικαίως ἔκρινεν —GuZu

POSITION: s.l.

APP. CRIT.: ἦ prep. Zu

**Or. 164.10** (thom gloss) <ἐδικάσεν>: ἐθέσπισεν —ZZaZb<sup>1</sup>ZITGu

POSITION: s.l.

**Or. 164.11** (pllgn gloss) <ἐδικάσεν>: τῷ Ὀρέστη —B<sup>3a</sup>

POSITION: marg.

**Or. 165.01** (rec exeg) <Λοξίας>: <sup>1</sup>τὸ μὲν παλαιὸν βοσκὸς τις ἔβοσκε πρόβατα εἰς ὄρος καὶ ἀναμεταξὺ τοῦ ὄρους ἐκείνου ἦν χάσος, ὃ εὐρέθη πρῶτον ἀπὸ ἐνὸς τῶν προβάτων. <sup>2</sup>ἰδὼν δὲ τοῦτο ὁ βοσκὸς ὅτι παρὰ φύσιν λαλεῖ τὸ πρόβατον, καὶ παρακύψας καὶ αὐτὸς ἐκέισε ἤρξατο λαλεῖν στίχων πλοκάς καὶ ἕτερα ἐξαΐσια. <sup>3</sup>ἰδόντες δὲ τοῦτόν τινες τῶν ἀνθρώπων στίχων πλοκάς λέγοντα ἠρώτων αὐτὸν πῶς ἄρα τοιαῦτα λαλεῖ. <sup>4</sup>ὁ δὲ εἶπεν ὅτι εἰς τὸ ὄρος, ἐν ᾧ ἔβοσκον τὰ πρόβατα, ἐκέισε μεμάθηκα ἀπὸ χάους τινός. <sup>5</sup>ἀκούσαντες δὲ οἱ ἐγγχώριοι ἔκτισαν ἐκεῖσε ναὸν τῷ Ἀπόλλωνι. <sup>6</sup>ἐν ᾧ καὶ τρίποδα χαλκοῦν ἔστησαν, διὰ τὸ χρᾶσθαι αὐτοῦ τῇ μαντεῖᾳ στήσαντες ἄνωθεν τοῦ χαλκοῦ γυναικᾶ παρθένον, ἵνα ἀνακρούῃ αὐτὸν καὶ ἐξ αὐτοῦ τοὺς χρησμούς δέχωνται. <sup>7</sup>Λοξίαν δὲ λέγουσι τὸν Ἀπόλλωνα διὰ τὸ ποιεῖσθαι ἐξεστραμμένους τοὺς χρησμούς. —MnR<sup>a</sup>R<sup>b</sup>SSaPb

TRANSLATION: In ancient times a herdsman was pasturing his sheep on a mountain and in the midst of that mountain there was a chasm, which was discovered first by one of the sheep. The herdsman, having noticed this fact, that contrary to nature the sheep was speaking, and having himself too bent down there (over the chasm), began to speak chains of verses and other extraordinary things. Some people noticed him speaking chains of verse and asked him how in the world he was speaking such things. He replied that on the mountain, on which I was pasturing my sheep, there I learned it from a certain chasm. Having heard this, the locals established there a shrine for Apollo in which they also set up a bronze tripod, in order to make use of his prophecy, placing an unmarried woman on top of the bronze vessel, so that she could strike it (to make it ring) and they would receive oracles from it. And they call Apollo Loxias because he makes his oracles twisted/ convoluted.

LEMMA: ἱστορία in marg. MnSaPb REF. SYMBOL: R<sup>b</sup> POSITION: follows sch. 162.11 MnSSa, foll. sch. 157.05 R<sup>b</sup>

APP. CRIT.: 1 ὄρος om. S | ἀπὸ ἐνός] ὑπὸ ἐνός Schw. | 2 λαλεῖ] λαλῶν Mn | second καὶ om. R<sup>a</sup>Pb | 3 στίχων] ὅτι στίχων R<sup>b</sup> | λέγοντα] λέγει R<sup>b</sup> | 5 after δὲ add. τὸν τοιοῦτον λόγον R<sup>b</sup> | τοῦ ἀπόλλωνος R<sup>b</sup> | 6 τρίποδον Mn | χαλκὸν MnR<sup>a</sup>SPb | first αὐτοῦ] αὐτῷ MnR<sup>a</sup>SSa | ἀνακρούῃ] ἀκούῃ R<sup>a</sup> | αὐτὸν] αὐτὸ R<sup>b</sup> |

APP. CRIT.: 2 παρὰ φύσιν] παραφάτη Mn | στίχων] στίσιων R<sup>a</sup> | 3 ἰδόντες a.c. Mn | 5 ἐγγχώριοι S | ἔκτισαν Mn | 6 χρᾶσθαι R<sup>a</sup> | ἀνακρούει Mn | χρυσμούς Mn | 7 ἐξεστραμμένους Sa, ἐξεστραμμένους Pb | χρυσμούς Mn |

PREVIOUS EDITIONS: Schw. I.114,20–115,7; Dind. II.75,16–28

COMMENT: I have not found elsewhere an aetiological story with these details.

KEYWORDS: etymology, of proper name

**Or. 165.02** (thom exeg) (Λοξίας): <sup>1</sup>Λοξίας ὁ Ἀπόλλων καλεῖται ὅτι λοξὰ καὶ διπλῶς νοούμενα ἔμαντεύετο. <sup>2</sup>καὶ γὰρ τῷ Κροίσῳ, ὅτε στρατεύσειν κατὰ Κύρου ἔμελλεν, ἐρωτήσαντι εἰ τοῦ ἐχθροῦ περιέσται, εἶπε· <sup>3</sup>[53 Parke–Wormell, Q100 Fontenrose] Κροῖσος βασιλεὺς Ἄλυν ποταμὸν διαβάς μεγάλην ἀρχὴν καταλύσει. <sup>4</sup>τοῦτο δὲ ἦν παντάπασιν ἄγνωστον, εἴτε τὴν οἰκείαν εἴτε τὴν τοῦ Κύρου. <sup>5</sup>ὄθεν ἀπατηθεὶς ὁ Κροῖσος καὶ μεγάλην ἀρχὴν τὴν τοῦ ἀντιδίκου ὑπολαβὼν, ἐλθὼν καταλέλυκε τὴν οἰκείαν τοσοῦτον ὡς καὶ ὑπὸ τοῦ ἐχθροῦ ἐαλωκῶς εἰς πῦρ ἐμβεβλήσθαι, <sup>6</sup>ὄν εἰ μὴ Ζεὺς οἰκτείρας ἀφῆκεν ὕδωρ ἐπὶ τὴν φλόγα, τάχ' ἂν ἀπωλώλει, ἔργον πυρὸς γενόμενος. <sup>7</sup>ἦν δὲ ὁ Κροῖσος Λυδῶν βασιλεὺς. —ZZaZbZIZmTGu

TRANSLATION: Apollo is called *Loxias* because he gave oracles that were ambiguously oblique and had a double meaning. For when Croesus was intending to campaign against Cyrus and asked if he would get the better of his enemy, he said: King Croesus will undo a great empire if he crosses the Halys river. But this detail was entirely unknown, whether (the empire was) his own or that of Cyrus. Deceived because of this and having assumed the great empire was that of his rival, Croesus proceeded and destroyed his own to such a degree that he was even taken captive by his enemy and cast into fire. And if Zeus had not felt pity for him and sent water against the flame, he would quickly have perished, a victim of the fire. Croesus was king of the Lydians.

REF. SYMBOL: ZZaZbZIZm

APP. CRIT.: 2 στρατεύειν Za | κατὰ τοῦ κύρου Zl | εἰ om. Zm | 3 βασιλεὺς om. T, βασιλέων (or -έως?) app. Zl | ποταμὸν om. T | 4 δὲ ἦν| εἶπε Gu | 5 first τὴν om. Zb | ἀντιδίκου| ἄδικου ZmGu | κατέλυμε Zb, κατέλυσε Zl | ὑπὸ| ἀπὸ Zl | ἐαλωκέναι καὶ εἰς T | 6 ὁ ζεὺς Gu |

APP. CRIT. 2: 2 εἶπεν Ta (not T) | 3 ἄλυν ZZaZb, ἄλυν Zl | ποταμὸν Zb | 6 ἀπωλώλει ZbT(ἀπωλ- Ta), app. Zl |

PREVIOUS EDITIONS: Dind. II.75,6–15

COMMENT: Triclinius' omissions in sentence 3 restore the dactylic hexameter frequently cited from Aristotle to Byzantine authors. For the expanded unmetrical version cf. Theodorus Scutariota, *Chron.* (CFHB Berl. 46) I.60,28 and Georg. Cedrenus, *Compend. hist.* (CSHB) I.241,5–6; there are also several late citations with only ποταμὸν added, e.g. Euseb. praep. evang. 5.20.10.

**Or. 165.03** (recThom gloss) (ὁ Λοξίας): ὁ Ἀπόλλων —VAbCrMnPrRSSaOxZZaZITB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: ἦγουν prep. Ox, καὶ prep. Cr | ὁ om. Z | ὅδε add. R

**Or. 165.04** (pllgn exeg) (Λοξίας): Λοξίας διὰ τὸ ἐκφωνεῖν λοξὰς τὰς μαντείας καὶ ἀμφοτέρωθεν δηλοῦν ἀμφοτεριζούσας —G

POSITION: marg.

KEYWORDS: etymology, of proper name

**Or. 165.05** (rec exeg) (Λοξίας): ὁ Λοξίας λέγεται διὰ τὸ τὰ ἄδικα κρίνειν. —Ab

POSITION: marg.

APP. CRIT.: κρίνειν uncertain (damage) |

**Or. 165.06** (rec gloss) (ἐμᾶς ματέρος): ἔνεκεν, περὶ τῆς ἐμῆς μητρὸς —AbMnSSa

POSITION: s.l.

APP. CRIT.: μητρὸς om. Sa

**Or. 165.07** (pllgn artGloss) (ἐμᾶς ματέρος): τῆς —Gu

POSITION: s.l.

**Or. 165.08** (recTri etaGloss) (ἐμᾶς): ἐμῆς —RYf<sup>2</sup>TGu

POSITION: s.l.

**Or. 165.09** (pllgnTri gloss) (ματέρος): μητρὸς —AaCrOxTGuzI

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOxZI

**Or. 165.10** (pllgnTri etaGloss) (ματέρος): μητέρος —AaTGuz

POSITION: s.l.

**Or. 165.11** (tri metr) paragraphos —T

PREVIOUS EDITIONS: de Fav. 47

**Or. 166.01 (166–173)** (tri metr) ἡμέτερον: ὄρᾳς:

<sup>0</sup>σύστημα κατὰ περικοπὴν ἀνομοιομερές μὲν πρὸς τὰς στροφάς, ὁμοιομερές δὲ τῶ μετὰ τὴν ἐξῆς κειμένην στροφὴν συστήματι, οὗ ἡ ἀρχὴ ἄθροει τίς κακῶν'. ἔστι δὲ κῶλων ἧ'. <sup>1</sup>τὸ α' ἀντισπαστικὸν τρίμετρον βραχυκατάληκτον ἐξ ἀντισπάστου ἐπιτρίτου β' καὶ ἰαμβίου. <sup>2</sup>τὸ β' ἰαμβικὸν ἐφθημιμερές. <sup>3</sup>τὸ γ' ἀντισπαστικὸν δίμετρον καταληκτικὸν Φερεκράτειον ἐξ ἀντισπάστου καὶ κρητικοῦ. ἐνταῦθα δὲ τὸν κρητικὸν ἔχει τετρασύλλαβον. <sup>4</sup>τὸ δ' ἰαμβικὸν ὅμοιον τῶ β'. <sup>5</sup>τὸ ε' τροχαϊκὸν δίμετρον ἀκατάληκτον. <sup>6</sup>τὸ ζ' ὅμοιον ἐκ χορείων τῶν α' ποδῶν. <sup>7</sup>τὸ ζ' παιωνικὸν δίμετρον ἀκατάληκτον ἐκ παίωνος δ' καὶ κρητικοῦ. <sup>8</sup>τὸ η' τροχαϊκὸν ἰθυφαλλικόν. εἰ δὲ βούλει, ἀντισπαστικὸν ἡμιόλιον. ἐπὶ τῶ τέλει παράγραφος. —T

<sup>1</sup>166=187 — —, — — — —

ὄρᾳς: ἐν πέπλοισι κινεῖ δέμας.

θρόει τίς κακῶν τελευτὰ μένει.

<sup>2</sup>167=188 — —, — — — —

σύ γὰρ νιν, ὦ τάλαινα,

θανεῖν, τί δ' ἄλλο γ'; οὐδὲ

<sup>3</sup>168=189 — —, — — — —

θεύξασ' ἔβαλες ὕπνου. [koine short mark over ω]

γὰρ ἴσχει πόθον βορᾶς.

<sup>4</sup>169=190 — —, — — — —

εὐδιν μὲν οὖν ἔδοξα.

πρόδηλος ἄρ' ὁ πότμος. [koine long mark over πότιμ]

<sup>5</sup>170=191 — —, — — — —

οὐκ ἀφ' ἡμῶν, οὐκ ἀπ' οἴκου

ἐξέθυσεν Φοῖβος ἡμᾶς

<sup>6</sup>171=192 — —, — — — —

πάλιν ἀνὰ πόδα σόν γ' ἐλίξει

μέλεον ἀπόφονον δούς αἶμα

<sup>7</sup>172=193 — —, — — — —

μεθεμένα τοῦ κτύπου:

πατροφόνου ματέρος.

<sup>8</sup>173=194 — — — — / — — — —

ὑπνώσσει. λέγεις εὔ.  
δίκαι μὲν. καλῶς δ' οὔ.

TRANSLATION: A metrical system divided into sections, consisting of unlike parts with respect to the strophes (scil. the preceding and following strophes, 140–152 = 153–165 and 174–186 = 195–207), but with the same parts as the system [187–194] that comes after the strophe positioned next [174–186], the opening of which is [187] ‘Speak what (end) of evils’. It is of eight cola. The first is a brachycatalectic antispastic trimeter composed of an antispast, a second epitrite, and iamb. The second is an iambic heptemimeres. The third is a Pherecratean catalectic antispastic dimeter composed of an antispast and a cretic. Here (scil. as opposed to in the corresponding stanza) it has its cretic of four syllables (scil. from resolution of one long). The fourth is an iambic similar to the second (scil. heptemimeres). The fifth is an acatalectic trochaic dimeter. The sixth is similar (scil. a trochaic dimeter) with the first feet consisting of chorei. The seventh is an acatalectic paeonic dimeter composed of a fourth paeon and a cretic. The eighth is a trochaic ithyphallic; or if you prefer, a one-and-a-half-measure antispast. At the end a paragraphos.

LEMMA: ἡμέτερον in marg.

APP. CRIT. 2: 4 ἄρ' a.c. T | 8 -φαλικὸν T |

PREVIOUS EDITIONS: Dind. II.11,8–18; de Fav. 47

COMMENT: In colon 4 Triclinius treats ἄρ' as having a long alpha despite the accent, which he changed from circumflex (as he himself initially wrote here) to acute to make clear that the particle is inferential in sense here; he explains this in his sch. 189.09 below. | The description of colon 8 as ‘trochaic ithyphallic’ fits with Triclinius’ capacious use of this term. It mostly applies to the expected –υ–x–. But other shapes also get this designation (Sophoclean examples checked in Tessier’s edition): Hec. 706, Soph. Aj. 409 = 427 –υ–υ–υ–υ– (choreus in second foot); Hec. 944 –υ–υ–υ–υ–; Or. 834 –υ–υ–υ–υ– (the third foot anapaest); Or. 1466, Phoen. 655, 1039 –υ–υ–υ–υ–; Or. 1488, Phoen. 1513 –υ–υ–υ–υ–υ–υ– (second and third feet chorei); Phoen. 320 –υ–υ–υ–υ–; Phoen. 1288 –υ–υ–υ–υ–υ–υ–υ– (three chorei); Phoen. 1732 –υ–υ–υ–υ–υ–υ– (first and second feet chorei); Phoen. 1746 –υ–υ–υ–υ–υ– (first foot anapaest); Phoen. 657 = 675 –υ–υ–υ–υ–υ– (this last seems to be an unconscious error on his part for lecythion). | In his scholia on the Euripidean triad Triclinius writes ἰθυφαλικὸν rather than -φαλλικὸν very frequently, but not everywhere.

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**Or. 166.02** (tri metr) σύστημα κώλων η' —T

POSITION: marg.

PREVIOUS EDITIONS: de Fav. 47

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**Or. 166.03** (pllgn gloss) ἄρ᾽: καὶ βλέπεις —CrOx

POSITION: s.l.

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**Or. 166.04** (pllgnTri gloss) ἔν πέπλοισι: τοῖς στρώμασιν —TZI

POSITION: s.l.

APP. CRIT.: τοῖς om. ZI | -σι TaZI

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**Or. 166.05** (rec gloss) ἄρ᾽: ἰματίοις —V<sup>1</sup>F<sup>2</sup>

POSITION: s.l.

**Or. 166.06** (pllgn exeg) <πέπλοισι>: πέπλους λέγει τὰ ρούχα, ἃ ἔκειτο τὰ στρώματα καὶ τὰ ἕτερα. —Yf<sup>2</sup>

TRANSLATION: By ‘robes’ (‘peplois’) she (or he, the poet) means the garments, which were laid down as the bedding and the rest.

POSITION: s.l.

COMMENT: For the medieval vernacular word (to which I was guided by Ilias Nesseris) see Kriaras s.v. ρούχον; LBG s.v. ρούχον. The chi written by Yf<sup>2</sup> here is abnormal in form, but it must be a chi.

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 166.07** (rec etaGloss) <πέπλοισι>: τοῖς —Mn

POSITION: s.l.

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**Or. 166.08** (rec exeg) <κινεῖτο>: τὸ παθητικὸν ἀντὶ τοῦ ἐνεργητικοῦ. —S

TRANSLATION: The passive verb form is used in the sense of the active.

LEMMA: κινεῖτο in text S POSITION: s.l.

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**Or. 166.09** (rec exeg) <κινεῖται>: γρ. κινεῖ —RSSa

LEMMA: κινεῖται in text RSa, κινεῖτο S POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 166.10** (rec exeg) <κινεῖ>: γρ(άφετ)αι κινεῖται. —AbMn

POSITION: s.l. Mn, marg. Ab

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 166.11** (pllgn gloss) <κινεῖ>: σαλεύει —Zl

POSITION: s.l.

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**Or. 166.12** (rec exeg) <κινεῖ>: Ὀρέστης, ἐπὶ τρίτου προσώπου —K

POSITION: bottom marg. (166 + 167 are last lines of 61r)

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**Or. 166.13** (tri metr) <κινεῖ>: long mark over iota —T

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**Or. 166.14** (rec gloss) <δέμας>: σῶμα —V<sup>1</sup>CrOx

POSITION: s.l.

APP. CRIT.: καὶ τὸ prep. CrOx

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**Or. 166.15** (recThom artGloss) <δέμας>: τὸ —F<sup>2</sup>MnZZaZlZmTG<sup>u</sup>

POSITION: s.l.

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**Or. 166.16** (p[ll]gn gram) ἀντιστροφή —V<sup>3</sup>

POSITION: marg.

COMMENT: Perhaps the designation antistrophe indicates that the sense intended is equivalent to τὰ πέπλα κινεῖ τῷ σώματι.

KEYWORDS: antistrophe (of construction)

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**Or. 166.17** (rec paraphr) [undeciphered words + πέ]πλοις —R

POSITION: marg. (running from level of 166 to that of 168)

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**Or. 167.01 (167–168)** (vet exeg) (σὺ γάρ νιν): ἀπὸ τοῦ ‘σὺ γάρ νιν’ ἕως τοῦ ‘θωύξασα’ τὸ κῶλον. —MBC

TRANSLATION: The colon runs from ‘because you him ...’ up to ‘having cried out loudly’.

POSITION: marg. MB, intermarg. C

APP. CRIT.: second τοῦ] τὸ M |

PREVIOUS EDITIONS: Schw. I.115,17; Dind. II.76,12–13

COMMENT: This note could be offering advice about where to pause in reading the sentence or reminding the reader to take θωύξασα with σὺ despite the intervening ὦ τάλαινα, which, later at least, some took as parenthetic self-address (sch. 167.10–12). Alternatively, it could be a very rare comment on the division of lyric cola. If the latter, this division produces a colon of two iambs and spondee or molossus, followed by a dochmiac ἔβαλες ἐξ ὕπνου. In all three mss carrying this note, however, the division in the text is / σὺ ... ἔβαλες / ἐξ ὕπνου / . |

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**Or. 167.02 (167–168)** (p[ll]gn paraphr) ἤγουν ἐξύπνισας αὐτὸν εἰποῦσα τὸ [161] ‘ὦ τάλας’. —Y<sup>2</sup>

TRANSLATION: That is, you woke him from sleep when you said ‘o wretched man’.

POSITION: marg.

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**Or. 167.03** (p[ll]gn exeg) (σὺ γάρ νιν): ναὶ κινεῖ τὸ δέμας. —Zu

POSITION: s.l.

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**Or. 167.04** (p[ll]gn gloss) (σὺ γάρ νιν): ἀληθῶς λέγεις διότι —Zu

POSITION: s.l.

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**Or. 167.05** (tri exeg) (σὺ γάρ): τοῦτο πρὸς τὸ θωύξασα —T

TRANSLATION: This phrase (‘because you’) is connected to (the participle) ‘having cried out loudly’.

POSITION: s.l.

COMMENT: The comment is motivated by the fact that Triclinius accepts that ὦ τάλαινα is a parenthetic self-address (cf. 167.11).

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**Or. 167.06** (rec gloss) (νιν): ἤγουν τὸν Ὀρέστην —V<sup>1</sup>

POSITION: s.l.

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**Or. 167.07** (recThom gloss) <νι>: αὐτὸν —V<sup>1</sup>AbCrF<sup>2</sup>MnRfSaOxYfZZa

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 167.08** (rec exeg) <ῶ τάλαινα>: πρὸς τὸν χορὸν ταῦτα λέγει. —AbMnSSa

TRANSLATION: She addresses this to the chorus.

POSITION: s.l.

APP. CRIT.: λέγει ταῦτα transp. Ab

KEYWORDS: addressee identified

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**Or. 167.09** (tri gloss) <ῶ>: φεῦ —T

POSITION: s.l.

COMMENT: Triclinius marked this with a cross as Moschopulean, but the gloss is not found in the standard witnesses and the mark is likely to be one of the few that Triclinius places incorrectly.

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**Or. 167.10** (pllgn gloss) <τάλαινα>: ἐγὼ δηλονότι —Y

POSITION: s.l.

KEYWORDS: addressee identified

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**Or. 167.11** (tri exeg) <τάλαινα>: ὑπάρχω ἐγὼ, διὰ μέσου —TZc'

TRANSLATION: (With 'unhappy woman' supply) 'I am', (taking it) parenthetically.

POSITION: s.l.

APP. CRIT.: διὰ μέσου om. Zc

COMMENT: There is a period between 167.09 and this gloss, but the cross before 167.09 might be intended to cover this remark as well.

KEYWORDS: addressee identified | διὰ μέσου

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**Or. 167.12** (rec gloss) <τάλαινα>: πρὸς ἑαυτὴν —K

POSITION: s.l.

KEYWORDS: addressee identified

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**Or. 168.01** (mosch paraphr) ἀγρίως βοήσασα ἐξέβαλες τοῦ ὕπνου. —X

POSITION: s.l.

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**Or. 168.02** (rec paraphr) <θωύξασ' ἔβαλες>: φωνήσασα ἐξέβαλες —AbMnPrRSSa

REF. SYMBOL: AbR POSITION: marg. AbR, s.l. MnPrSSa

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**Or. 168.03** (rec paraphr) (θωύξασ' ἔβαλες): βοήσασα ἐξήγειρας —Sa

POSITION: s.l.

**Or. 168.04** (vet exeg) θωύξασ': ἄγρίως βοήσασα. <sup>2</sup>τὸ γὰρ [161] ὦ τάλας' γεγωνότερον εἶπεν ὁ χορός. —MBVCPrR<sup>b</sup>Rw

TRANSLATION: Having cried out wildly. For the chorus spoke the exclamation 'o wretched man' more loudly.

LEMMA: θωύξασα BVPrR<sup>b</sup>Rw, θωύξας ἔβαλες MC REF. SYMBOL: BV

APP. CRIT.: 2 τὸν γὰρ M |

PREVIOUS EDITIONS: Schw. I.115,8–9; Dind. II.76,13

**Or. 168.05** (vet exeg) (θωύξασ'): ἠθριώδει βοῆ χρησαμένη. <sup>2</sup>καὶ ἴσως εἴρηται παρὰ τοὺς θῶας. <sup>3</sup>τινὲς δὲ φασιν ὅτι φωνῆ ἐχρήσατο θρηνώδει ὁ χορός γραφῆναι μὴ δυναμένη, ἰυγμῶ ἢ καὶ ἰυγμοῦ τραχυτέρᾳ, <sup>4</sup>ὅπερ εἰώθασι ποιεῖν αἱ γυναικες ἐπὶ τοῖς ὑπερβάλλουσι κακοῖς. <sup>5</sup>ἄ γὰρ μὴ δύναται γράφεσθαι, ταῦτα δι' ἑτέρων προσώπων δηλοῦνται, <sup>6</sup>οἷόν τι καὶ παρὰ τῶ κωμικῶ οἰκέτου στενάξαντος ἕτερός φησιν [Com. adespota 743a Kock = Arist. fr. dub. 967 K–A]: ἄκούεις, ὡς στένει'. —MBCPrRw

TRANSLATION: Having used a wild (animal-like) cry. And perhaps the word ('thōussein') has been formed by derivation from the word 'jackals' ('thōes'). And some say that the chorus used a mournful sound that cannot be written, a cry of grief or a sound even harsher than that, which is just what women tend to do in extreme distress. Whatever (sounds on stage) cannot be written, these are made clear through (the statements of) other characters. For example, also in the comic poet when a slave uttered a groan, another says 'do you hear how he groans?'

POSITION: cont. from all, prep. θωύξασα δὲ M(θωύξας)BCRw

APP. CRIT.: 1 φωνῆ, with βοῆ s.l. Rw | χρησάμενος Pr | 2 παρὰ τοὺς θῶας Dind., παρὰ θῶας Rw, π. τ. θῶας BCPr, app. M; perhaps read παρὰ τὸ θῶες (see comment) | 3 θρηνώδει| θηριώδει C | ἢ om. Rw | ἰυγμοῦ| ὕγμου M, ἰυγμῶ C | τραχυτέρῳ C, ταχύτεροι app. Pr | 5 ὁ γὰρ Pr | δύναται CRw | γραφῆναι Pr | δηλοῦνται C, δηλοῦσι Pr, om. Rw | 6 τι| ὅτι Pr | τῶν κωμικῶν PrRw | ἕτερος om. MC | ἀκούεις φησιν transp. MC | ὦ στένει C, ὡς στενάζει Pr |

PREVIOUS EDITIONS: Schw. I.115,10–15; Dind. II.76,3–9

COMMENT: Cf. Et. Magn. 461,3–4 θωύσσειν: τὸ θηριώδει φωνῆ χρῆσθαι ἢ ἀπὸ τοῦ θῶες ἢ θρηνώδει, which suggests this note may once have had παρὰ τὸ θῶες.

KEYWORDS: etymology | citation of literature other than Homer | Com. adespota | Aristophanes

**Or. 168.06** (vet exeg) (θωύξασ'): ἄγρίως βοήσασα ἀπὸ τοῦ ζωοῦ. —H

TRANSLATION: Having cried out wildly. (The verb is derived) from the animal (i.e., the word for 'jackal').

POSITION: marg.

KEYWORDS: etymology



**Or. 168.07** (rec paraphr) <θωύξασ’>: θηριώδει φωνῆ και ἀσήμω χρησαμένη και ἀγρίως βοήσασα —OVR<sup>b</sup>

POSITION: marg. O, cont. from sch. 168.04 VR<sup>b</sup>

APP. CRIT.: και ἀσήμω om. O | και άγρ. βοήσασα| έξ ὕπνου R<sup>b</sup>, om. V |

PREVIOUS EDITIONS: Schw. I.115, 9 app.

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**Or. 168.08** (pllgn gloss) <θωύξασ’>: θηριωδῶς —F

POSITION: s.l.

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**Or. 168.09** (pllgn exeg) <θωύξασ’>: και βοήσασα δίκην θωῶς —Zu

POSITION: s.l.

KEYWORDS: etymology

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**Or. 168.10** (rec gloss) <θωύξασ’>: βοήσασα ἀγρίως —V<sup>1</sup>

POSITION: s.l.

APP. CRIT.: βοήσας V<sup>1</sup>

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**Or. 168.11** (mosch gloss) <θωύξασ’>: ἀγρίως βοήσασα —XaXbXoT<sup>+</sup>YYfGGrZcL<sup>2</sup>

POSITION: s.l.

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**Or. 168.12** (thom gloss) <θωύξασ’>: μεγάλης βοήσασα —ZZaZb<sup>1</sup>ZlZmTGuaAa

POSITION: s.l.

COLLATION NOTES: Gu reuses Gr’s βοήσασα. |

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**Or. 168.13** (pllgn gloss) <θωύξασ’>: και βοήσασα —CrOx

POSITION: s.l.

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**Or. 168.14** (rec gloss) <θωύξασ’>: κραυγῆ —Ab

POSITION: s.l.

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**Or. 168.15** (rec gloss) <θωύξασ’>: τγράφεται και ἐλάσασα —MC

LEMMA: θωύξας in text M POSITION: s.l.

APP. CRIT.: ἐγείρασσα conj. Schw.

PREVIOUS EDITIONS: Schw. I.115,16

COMMENT: Two possible explanations: (1) γράφεται και has been added in error to a gloss, reflecting an interpretation of θωύσσειν as transitive (on the ready analogy of θοάζω, perhaps even alleged derivation from it), as also attested in the next gloss and in one of the glosses offered for θωύσσειν in Hesych. θ 1365, θηριωδῶς ὀρμαῖν; (2) γράφεται και is genuine, but it was originally followed by ἐλασας, and the note applied to the next word, ἐβαλες (see Willink’s commentary and Diggle’s acceptance of ἐλασας in his text).

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 168.16** (rec gloss) <θωύξασ>: ταράξασα —H<sup>4</sup>

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**Or. 168.17** (tri metr) <θωύξασ>: koine short over omega, long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 47–48

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**Or. 168.18** (vet exeg) <ἐβαλες ἐξ ὕπνου>: ἡ ἐξ πρόθεσις πρὸς τὸ ἐβαλες, ἡ ἐξέβαλες δὲ ἀντὶ τοῦ ἐξηγείρας. —MCR<sup>b</sup>, partial B

TRANSLATION: The preposition ‘out of’ (‘ex’) is to be attached to ‘you cast’ (‘ebales’), and (the compound) ‘you cast out of’ (‘exebales’) is equivalent to ‘you stirred up out of (rest)’ (‘exēgeiras’).

POSITION: intermarg. MC, marg. B; cont. from sch. 168.07 R<sup>b</sup>

APP. CRIT.: 1 ἡ ἐξ ... ἐβαλες om. B | πρόθεσις om. R<sup>b</sup> | 2 ἐξέβαλες δὲ om. R<sup>b</sup> | δὲ om. B | τοῦ om. M |

APP. CRIT. 2: 1 ἐβαλλες R<sup>b</sup> |

PREVIOUS EDITIONS: Schw. I.115,18–19; Dind. II.76,14–15

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**Or. 168.19** (rec exeg) <ἐβαλες ἐξ ὕπνου>: ἡ ἐξ πρὸς τὸ ἐβαλες, οἷον ἐξέβαλες ἐχώρισας τοῦ ὕπνου. —V

TRANSLATION: The preposition ‘out of’ (‘ex’) is to be attached to ‘you cast’ (‘ebales’), as if to say ‘you cast out of, separated from, sleep’.

POSITION: s.l.

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**Or. 168.20** (mosch paraphr) <ἐβαλες ἐξ ὕπνου>: ἐξέβαλες τοῦ ὕπνου —XaXbXoT<sup>+</sup>YYf-GrZc

POSITION: s.l.

APP. CRIT.: ἐξέβαλε Zc

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**Or. 168.21** (pllgn paraphr) <ἐβαλες ὕπνου>: ἐξυπνεῖν ἐποίησας Ὀ[ρέστην]. —F

POSITION: s.l.

APP. CRIT.: last word lost to trimmed margin

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**Or. 168.22** (rec gloss) <ἐβαλες>: ἐξηγείρας —OB<sup>3a</sup>

POSITION: s.l.

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**Or. 168.23** (pllgn paraphr) <ἐβαλες>: ἐδίωξας ἤγουν ἀνέστησας αὐτὸν ἀπὸ τοῦ ὕπνου. —Zu

POSITION: s.l.

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**Or. 168.24** (rec gloss) <ἐβαλες>: ἐξέβαλες —AbG

POSITION: s.l.

APP. CRIT.: ἔκβαλες Ab

COMMENT: Cf. F, in which the glossing hand changed ἐβαλλες in the line to ἐξέβαλλες and also indicated the reading in the margin with θωύξασ' ἐξέβαλλες.

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**Or. 168.25** (tri metr) <(ἐβ)αλες>: ἀντί μιᾶς συλλαβῆς —T

POSITION: s.l.

PREVIOUS EDITIONS: de Fav. 48

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**Or. 168.26** (rec gloss) <ἐξ>: ἀπό —AaS

POSITION: s.l.

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**Or. 169.01** (vet exeg) εὐδιν μὲν οὖν ἔδοξα: <sup>1</sup>ἀντί τοῦ δοκῶ. <sup>2</sup>καθησυχάζουσα δὲ τῆν Ἥλεκτραν φησὶν ὅτι καθευδιν αὐτὸν νομίζω. <sup>3</sup>διὸ ἐπιφέρει τὸ [173] ὑπνώσσει, ὀριστικὸν λέγων, ὡς ἀμφίβολον εἰποῦσα οὐκ ἔπεισεν. —BC

TRANSLATION: (Aorist 'I thought') used for (present) 'I think'. Trying to calm Electra, she (the chorus) says that 'I believe he is sleeping'. For this reason (i.e., the use of 'think') she adds later 'he is asleep', speaking in an indicative/definite form, since when she spoke with ambiguous caution she did not persuade (Electra).

LEMMA: C POSITION: marg. B

APP. CRIT.: 2 κατησυχάζουσα C, καθησυχάζουσα Arsenius | ὀριστικὸν ὑπνώσσει transp. C, but corr. with superscript numbers | 3 λέγων Mastr., λέγειν C, λέγει νῦν B (punct. after ὑπνώσσει and νῦν; no punct. C)

PREVIOUS EDITIONS: Schw. I.115,22–24; Dind. II.76,16–18

COMMENT: Compare 169.03. B's νῦν appears to be secondary, and its reference is clumsy in a note on 169, although it would work in a separate note on 173.

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**Or. 169.02** (rec paraphr) εὐδιν μὲν οὖν ἔδοξα: ἐνόμισα αὐτὸν ἐν βάθει κοιμᾶσθαι. —V

TRANSLATION: I thought he was resting in the depths (of sleep).

LEMMA: V REF. SYMBOL: V

PREVIOUS EDITIONS: Schw. I.115,20–21; Dind. II.76,20

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**Or. 169.03** (rec exeg) ἄλλως: <sup>1</sup>τὸ ἔδοξα ἀντί τοῦ δοκῶ. <sup>2</sup>ἐξ οὗ ἐπάγει τὸ [173] ὑπνώσσει ὀριστικόν, ἐπεὶ πρώην ἀμφίβολον εἶπε καὶ οὐκ ἔπεισε. —V

TRANSLATION: The (aorist) form 'I thought' is used for (present) 'I think'. Because of this (use of 'think'), she (the chorus) adds later 'he is asleep' as a definite statement (or in the indicative) since she spoke earlier with ambiguous caution and did not persuade (Electra).

LEMMA: V

PREVIOUS EDITIONS: Schw. I.115,22–24 app.; Dind. II.76,21–22

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**Or. 169.04** (thom exeg) <εὔδειν μὲν οὖν ἔδοξα>: ἐθώυξα μὲν —ZZaZbZm

TRANSLATION: (To understand ‘however, I thought he was sleeping’ supply before it) ‘admittedly, I did cry out’.

POSITION: s.l.

COMMENT: This explanation without *ναί* shares the trait also seen in many annotations beginning with or consisting wholly of *ναί*: it clarifies the sense by making explicit the presupposition behind the statement at issue (here the adversative or corrective force of *μὲν οὖν*). Compare the next as well as 168.11.

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**Or. 169.05** (tri paraphr) <εὔδειν μὲν οὖν ἔδοξα>: ἐθώυξα μὲν, ἔδοξα δὲ κοιμᾶσθαι αὐτὸν. —T

POSITION: s.l.

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**Or. 169.06** (pllgn paraphr) <εὔδειν μὲν οὖν ἔδοξα>: κοιμᾶσθαι αὐτὸν ἐνόμισα. —Zb

POSITION: s.l., cont. from prev.

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**Or. 169.07** (pllgn gloss) <εὔδειν μὲν οὖν>: ὑπνεῖν οὖν —Y<sup>2</sup>

POSITION: s.l.

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**Or. 169.08** (rec gloss) <εὔδειν>: κοιμᾶσθαι —V<sup>1</sup>AbCrMnPrRGuOxZlZm

POSITION: s.l.

APP. CRIT.: καὶ prep. CrMnOx

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**Or. 169.09** (mosch gloss) <εὔδειν>: ὑπνοῦν —XXaXbXoT<sup>+</sup>YYGGrF<sup>2</sup>

POSITION: s.l.

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**Or. 169.10** (pllgn gloss) <εὔδειν>: ὑπνώσσειν —YF<sup>2</sup>

POSITION: s.l.

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**Or. 169.11** (thom gloss) <μὲν οὖν>: δὲ —ZZaZm

POSITION: s.l.

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**Or. 169.12** (pllgn gloss) <ἔδοξα>: αὐτὸν —GZuGuB<sup>3a</sup>

POSITION: s.l. (above εὔδειν Zu, above νιν Gu, whose text has μὲν οὖν νιν)

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**Or. 169.13** (vet exeg) <ἔδοξα>: ἀντὶ τοῦ δοκῶ —HV<sup>3</sup>

TRANSLATION: (The aorist verb ‘edoxa’, ‘I believed’ is used) in the sense of (the present tense) ‘dokō’ (‘I believe’).

POSITION: marg. H, s.l. V

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**Or. 169.14** (rec gloss) <ἔδοξα>: ὑπέλαβα —CrSSaYf<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. SOx | ὑπέλαβον CrOx

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**Or. 169.15** (recMosc gloss) <ἔδοξα>: ἐνόμισα —AbF<sup>2</sup>RPrXXaXbXoT<sup>+</sup>YYfGrZb<sup>2</sup>ZcZlZu

POSITION: s.l.

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**Or. 170.01** (rec gloss) <first οὐκ>: οὐδαμῶς —Ab

POSITION: s.l.

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**Or. 170.02** (rec gloss) <ἄφ' ἡμῶν>: πορευθῆτε —Mn

POSITION: s.l.

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**Or. 170.03** (rec gloss) <ἄφ' ἡμῶν>: ἀπέλθης —Rf

POSITION: s.l.

---

**Or. 170.04** (pllgn gloss) <ἄφ' ἡμῶν>: ἀποστῆς —Gu

POSITION: s.l.

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**Or. 170.05** (pllgn paraphr) <ἄφ' ἡμῶν>: μακρὰν ἄφ' ἡμῶν ἀπέρχεσθε —Zl

POSITION: s.l.

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**Or. 170.06** (pllgn gloss) <ἄφ' ἡμῶν>: μακρὰν ἡμῶν —Yf<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.76,25

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**Or. 170.07** (rec gloss) <ἄφ' ἡμῶν>: πόρρω ἡμῶν —PrZu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu | ἡμῶν om. Pr

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**Or. 170.08** (pllgn gloss) <ἄπ' οἴκων>: γενήση δηλονότι —Zu

POSITION: s.l.

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**Or. 170.09** (pllgn paraphr) <ἄπ' οἴκων>: μακρὰν τῶν ἐμῶν οἴκων —Zl

POSITION: s.l.

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**Or. 171.01** (rec gloss) <πάλι>: εἰς τοῦπίσω —V<sup>!</sup>AaCrMnPrSOxGuZuB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: **καί** prep. CrSOx | εἰς om. Aa

PREVIOUS EDITIONS: Dind. II.76,26

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**Or. 171.02** (pllgn gloss) **<πάλιν>**: ὀπίσω —F

POSITION: s.l.

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**Or. 171.03** (rec paraphr) **<ἀνὰ πόδα σὸν>**: ἦτοι οὐχὶ στρέψεις εἰς τούπισω τὸν σὸν πόδα ἀφ' ἡμῶν καὶ ἀπὸ τῶν ἡμετέρων οἴκων, ἀφείσα καὶ ἀμελοῦσα τοῦ κτύπου τοῦ ποιουμένου μετὰ σῶν ποδῶν [+ 2 short illegible words]. —R<sup>a</sup>

REF. SYMBOL: R<sup>a</sup> (to εἰλίξεις)

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**Or. 171.04** (mosch exeg) **<ἀνὰ πόδα σὸν εἰλίξεις>**: ἀναστρέψεις τὸν σὸν πόδα, ἐκ παραλλήλου τὸ πάλιν καὶ τὸ ἀνά. —XXaXbXoT<sup>+</sup>YYfGGr

TRANSLATION: Will you turn back your step, with 'ana' and 'palin' used in parallel (to express the same idea).

POSITION: s.l. except X; as two sep. sch. in XoTG

APP. CRIT.: τὸν om. Y

PREVIOUS EDITIONS: Dind. II.76,27–28

KEYWORDS: ἐκ παραλλήλου

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**Or. 171.05** (pllgn paraphr) **<ἀνὰ πόδα σὸν εἰλίξεις>**: ἀνελίξεις καὶ εἰς τούπισω στρέψεις —Yf<sup>2</sup>

POSITION: s.l.

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**Or. 171.06** (thom exeg) **<ἀνά>**: σύναπτε τὸ ἀνά πρὸς τὸ ἐλίξεις —ZZaZbZlZmTGuOx<sup>2</sup>

TRANSLATION: Join 'ana' to 'helixeis' (to form the compound verb).

POSITION: s.l.

APP. CRIT.: εἰρίξεις Zb, εἰλίξεις Zl (as in text Zl)

PREVIOUS EDITIONS: Dind. II.76,26–27

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**Or. 171.07** (pllgn artGloss) **<πόδα>**: τὸν —F<sup>2</sup>

POSITION: s.l.

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**Or. 171.08** (pllgn gloss) **<ἐλίξεις>**: ἀνε(λίξεις) —Aa

POSITION: s.l.

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**Or. 171.09** (vet gloss) **<εἰλίξεις>**: ὑποστρέψεις —HMOV<sup>1</sup>CZu

POSITION: s.l. except marg. H, intermarg. M

APP. CRIT.: ἀντί τοῦ prep. V<sup>1</sup>Zu | -ψας Zu

PREVIOUS EDITIONS: Schw. I.115,25

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**Or. 171.10** (rec gloss) <εἰλίξεις>: οὐχὶ ὑποστρέφεις —AbMnRSSa

REF. SYMBOL: R POSITION: s.l. except marg. R

APP. CRIT. 2: οὐχ' SSa |

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**Or. 171.11** (pllgnTri gloss) <εἰλίξεις>: ἀναστρέψεις —AaTL<sup>2</sup>ZcZm

POSITION: s.l.

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**Or. 171.12** (rec gloss) <εἰλίξεις>: οὐχὶ ἀναστρέφεις —Pr

POSITION: s.l.

---

**Or. 171.13** (pllgn paraphr) <έλιξεις>: ἤγουν οὐκ ἀπέλθης αὐθις εἰς τὸν οἶκον. —Z

POSITION: s.l.

APP. CRIT.: last two words faint and uncertain

COLLATION NOTES: Check original Z. |

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**Or. 171.14** (thom gloss) <έλιξεις>: κινήσεις —Zb<sup>2</sup>ZmTG<sup>u</sup>

POSITION: s.l.

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**Or. 171.15** (pllgn gloss) <έλιξεις>: μετακινήσεις —F<sup>2</sup>

POSITION: s.l.

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**Or. 171.16** (pllgn gloss) <έλιξεις>: καὶ μεταφέρεις —CrOx

POSITION: s.l.

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**Or. 172.01** (rec gloss) <ἔα>: ἔασον —Sa

LEMMA: ἔα in text before μεθεμένα Sa (partial gloss intruded, cf. 172.06) POSITION: s.l.

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**Or. 172.02** (pllgn paraphr) <μεθεμένα κτύπου>: παύου τῆς ταραχῆς. —G

POSITION: s.l., cont. from 172.09 ἀποστᾶσα

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**Or. 172.03** (rec gloss) <μεθεμένα>: καταφρονοῦσα —MnPrRSSa

POSITION: s.l.

APP. CRIT.: καὶ prep. S | καταφρονήσαα a.c. S

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**Or. 172.04** (rec gloss) ⟨μεθεμένα⟩: καταλείψαα —V<sup>1</sup>CrFPrOxB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: και prep. CrOx

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**Or. 172.05** (rec gloss) ⟨μεθεμένα⟩: έάσααα —AbMnS

POSITION: s.l.

APP. CRIT.: app. άέσααα S

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**Or. 172.06** (rec gloss) ⟨μεθεμένα⟩: και άφεϊσα —SaYf<sup>2</sup>

POSITION: s.l.

APP. CRIT.: άφεϊσαα Sa

PREVIOUS EDITIONS: Dind. II.77,1

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**Or. 172.07** (rec gloss) ⟨μεθεμένα⟩: άφεμένη —KL<sup>2</sup>Rf

POSITION: s.l.

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**Or. 172.08** (mosch gloss) ⟨μεθεμένα⟩: άποστᾶσα —XXaXbXoT<sup>+</sup>YYfGGrZcAa

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.77,1

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**Or. 172.09** (thom gloss) ⟨μεθεμένα⟩: άπολειφθεϊσα —ZaZbZlZmTG<sup>u</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.77,1

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**Or. 172.10** (pllgn gloss) ⟨μεθεμένα⟩: χωρισθεϊσα —Aa

POSITION: s.l.

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**Or. 172.11** (pllgn gloss) ⟨μεθεμένα⟩: έστερημένη —Zu

POSITION: s.l.

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**Or. 172.12** (tri etaGloss) ⟨μεθεμένα⟩: μεθεμένη —TB<sup>3a</sup>

POSITION: s.l.

---

**Or. 172.13** (rec gram) ⟨κτύπον⟩: μεθίεμαι προίεμαι αίτιατικῆ. —K

LEMMA: κτύπον in text K POSITION: marg.

COMMENT: The doctrine here, as far as μεθίημι/μεθίεμαι is concerned, is the opposite of the usual: Suda μ 789 μετήμι αίτιατικῆ; and several sch. rec. on Arist. Plut. 42 and 75 have τὸ μεθίημι ένεργητικῶς πρὸς αίτακῆν συντάσσεται ... παθητικῶς δὲ πρὸς γενικῆν or the like. For προίεμαι, however, Suda π 2395 (and some derivative lexicons) give προέσθαι προτιμήσασθαι αίτιατικῆ.



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**Or. 172.14** (rec exeg) (κτύπου): κτύπον —AbMnSSa

LEMMA: κτύπον in text p.c. S      POSITION: s.l.

APP. CRIT.: ἦ τὸν prep. S

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**Or. 172.15** (pllgn exeg) (κτύπου): τοῦ κτύπου οὐ ποιεῖτε —Yf<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.77,2

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**Or. 172.16** (rec artGloss) (κτύπου): τοῦ —SZa

LEMMA: κτύπον in text p.c. S      POSITION: s.l.

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**Or. 173.01** (vet exeg) ὑπνώσσει: ἴμη ταρασσου, φησὶν ὁ χορός, κοιμᾶται γάρ. <sup>2</sup>τὰ γὰρ δύο σσ̄ ἐνεστῶτος ποιοῦσι τὸ ῥῆμα. —H<sup>3</sup>MBCPr

TRANSLATION: Do not be distraught, says the chorus, for he is sleeping. For the double sigma makes the verb present tense (scil. as opposed to a future, with one sigma, from transitive ‘hupnoō’).

LEMMA: MC      REF. SYMBOL: H<sup>3</sup>      POSITION: marg. B; between (out-of-order) sch. 147.05 and sch. 162.11 Pr (16r)

APP. CRIT.: 1 ταρασσαί H<sup>3</sup> | 2 γάρ] δὲ Pr | δύο om. C | ἐνεστῶτος Schw., ἐνε() H, ἐνεστῶτ() B, ἐνεστῶτα M(-ῶτα)CPr | ποιοῦσι τὸ ῥῆμα] ῥῆμα ποιοῦσι τὸ ὑπνώσσω B |

PREVIOUS EDITIONS: Schw. I.115,26–27; Dind. II.76,19–20

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**Or. 173.02** (pllgn exeg) ὑπνώσσει: μὴ ἔχε ταραχὴν καὶ θόρυβον ἐπεὶ —V<sup>3</sup>

POSITION: s.l.

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**Or. 173.03** (pllgn exeg) ὑπνώσσει: μέλλων —Aa<sup>2</sup>

POSITION: s.l.

APP. CRIT.: μέλλει Aa<sup>2</sup>

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**Or. 173.04** (rec exeg) ὑπνώσσει: [ ca. 15 ](?)μακρὰ(?) κυρίως τοῦ μέλλοντος / [? ca. 10]. —K

POSITION: in lower marg.

COMMENT: The lower left corner of the page has water damage. The three words that seem most secure suggest this note was related to 173.01 and 173.03.

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**Or. 173.05** (rec gloss) ὑπνώσσει: κοιμηθήσεται —Aa<sup>2</sup>FXo<sup>2</sup>

POSITION: s.l., cont. from 173.03 Aa<sup>2</sup>

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**Or. 173.06** (recThom gloss) ὑπνώσσει: κοιμᾶται —CrMnSSaOxZZaZbZlZmGu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrSOx

APP. CRIT. 2: κοιμᾶται Za |

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**Or. 173.07** (rec gloss) (ὕπνώσσει): ἀναπαύει —Ab

POSITION: s.l.

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**Or. 173.08** (p[ll]gn gloss) (ὕπνώσσει): ἤσυχάζει —Gu

POSITION: s.l.

---

**Or. 173.09** (vet gloss) (ὕπνώσσει): ὑπνώττει —M

POSITION: s.l.

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**Or. 173.10** (rec gram) (ὕπνώσσει): [τὸ σ]ωφρονεῖν πρὸς τὸ μαινέσθαι· τὸ νήφειν πρὸς τὸ μεθύειν· καὶ τὸ γρηγορεῖν πρὸς τὸ ὑπνώττειν. —K

TRANSLATION: To be sound-minded is the opposite of to be insane. To be sober is the opposite of to be drunk. And to be awake is the opposite of to be asleep.

POSITION: in lower marg.

COMMENT: The only example in TLG of γρηγορεῖν and ὑπνώττειν used as opposites is in Manuel Holobolus (13–14th cent.). | There is another partial line, damaged, below this. It seems to end in ]αριστῶ, perhaps ]χαριστῶ (εὐ]χαριστῶ?). Since this is not an infinitive (and there is no obvious antonym of εὐχαριστῶ), this is probably a separate note (or scribal prayer?) and not a continuation of the list of antonyms.

COLLATION NOTES: Check original K 61v lower margin. |

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**Or. 173.11** (vet exeg) λέγεις εὔ: <sup>1</sup>ἀληθῶς καὶ καλῶς λέγεις. <sup>2</sup>ταῦτα δέ φησι σκοπήσασα αὐτὸν κοιμώμενον. —MBOCPr

TRANSLATION: You speak truly and well. And she says this having seen that he is sleeping.

LEMMA: MCPr POSITION: marg. B, s.l. O

APP. CRIT.: 1 καὶ καλῶς λέγεις om. O | 2 δέ om. O | αὐτὸν κοιμώμενον] Schw. (from next), ἀποκοιμώμενον O, ἀπὸ τοῦ κοιμωμένου MBOPr

PREVIOUS EDITIONS: Schw. I.116,1–2; Dind. II.77,3–4

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**Or. 173.12** (rec exeg) λέγεις εὔ: <sup>1</sup>ἀντὶ τοῦ ἀληθῶς λέγεις. <sup>2</sup>ὡς καὶ αὐτὴ θεωρήσασα αὐτὸν κοιμώμενον φησιν. —VMnR<sup>b</sup>SSa, partial V<sup>1</sup>

TRANSLATION: Meaning you speak truly. She says (this) since she has herself too observed him sleeping.

LEMMA: lemma VR<sup>b</sup> REF. SYMBOL: VR<sup>b</sup> POSITION: s.l. except VR

APP. CRIT.: 2 ὡς καὶ κτλ om. V<sup>1</sup> | ὡς om. S | αὐτὸν θεωρ. transp. Mn | αὐτὸν κοιμ. om. S

PREVIOUS EDITIONS: Schw. I.116,3–4; Dind. II.77,4–5

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**Or. 173.13** (pllgn exeg) (λέγεις εὖ): ἐν τῷ εἰπεῖν ‘εὖ λέγεις’ προσήγγισε καὶ ἡ Ἥλέκτρα τῷ Ὀρέστῃ καὶ οὕτως λέγει τὸ εὖ. —F

POSITION: marg.

KEYWORDS: staging, position or gesture of actors

**Or. 173.14** (pllgn gloss) (λέγεις εὖ): καλῶς ἔλεξας —Z1

POSITION: s.l.

**Or. 173.15** (tri gloss) (λέγεις εὖ): καλῶς λέγεις —T

POSITION: s.l.

**Or. 173.16** (pllgn exeg) (λέγεις εὖ): ἐὰν τοῦτο γένηται —Zu

POSITION: s.l.

**Or. 173.17** (pllgn gloss) (εὖ): καλῶς —F<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

**Or. 173.18** (pllgn gloss) (εὖ): ἀληθῶς —G

POSITION: s.l.

**Or. 173.19** (tri metr) paragraphos —T

PREVIOUS EDITIONS: de Fav. 48

**Or. 174.01 (174–186)** (tri metr) ἡμέτερον: πότνια  
πότνια: <sup>0</sup>ἢ β’ αὕτη στροφή κώλων ἐστὶ ιγ’. <sup>1</sup>τὸ α’  
τροχαϊκὸν πενθημιμερὲς ἐκ δύο χορείων. εἰ δὲ  
βούλει, ἰαμβικόν. <sup>2-3</sup>τὸ β’ καὶ γ’ παιωνικὰ ἡμιόλια  
ἐκ παίωνων δ’ καὶ ἰαμβίων. <sup>4</sup>τὸ δ’ ἰαμβικὸν  
δίμετρον βραχυκατάληκτον ἐκ χορείων. εἰ δὲ  
βούλει, ὅμοιον τῷ α’ καὶ τῆς ἐκεῖ μακρᾶς  
διαλελυμένης ἐν τούτῳ. <sup>5</sup>τὸ ε’ ὅμοιον τῷ β’. <sup>6</sup>τὸ  
ζ’ παιωνικὸν τρίμετρον βραχυκατάληκτον ἐκ  
παίωνων πρώτων β’, τοῦ πρώτου  
πενταβράχους, καὶ δύο συλλαβῶν ἀδιαφόρων.  
<sup>7-8</sup>τὸ ζ’ καὶ τὸ η’ ὅμοια τῷ β’. <sup>9</sup>τὸ θ’ παιωνικὸν  
δίμετρον ἀκατάληκτον ἐκ παίωνος β’ καὶ  
πρώτου. <sup>10</sup>τὸ ἰ’ ἀναπαιστικὸν δίμετρον

<sup>1</sup>174=195 ~~~~~ / ~~~~~  
πότνια πότνια Νύξ, [koine short symbol  
twice]  
ἕκανες ἔθανες, ὦ  
<sup>2</sup>175=196 ~~~~~  
ὑπνοδότειρα τῶν  
τεκομένα με μᾶ  
<sup>3</sup>176=197 ~~~~~  
πολυπόνων βροτῶν  
τερ, ἀπὸ δ’ ὠλεσας  
<sup>4</sup>177=198 ~~~~~ / ~~~~~  
Ἐρεβόθεν ἴθι, μόλε  
πατέρα τέκνα τε τάδε  
<sup>5</sup>178=199 ~~~~~  
μόλε κατὰπερος  
σέθεν ἀφ’ αἵματος·  
<sup>6</sup>179=200 ~~~~~  
τὸν Ἀγαμεμόνειον ἐπὶ δόμον.  
ὀλόμειθ’ ἰσονέκυες ὀλόμεθα. (200)  
<sup>7</sup>180=201 ~~~~~  
ὑπὸ γὰρ ἀλγέων

βραχυκατάληκτον ἐκ β' ἀναπαισίων καὶ ἰάμβου.  
 εἰ δὲ βούλει, ἰωνικὸν δίμετρον ἀκατάληκτον ἐκ  
 παίωνος γ' καὶ διιάμβου. <sup>11</sup>τὸ ἰα' δακτυλικὸν  
 ἐφθημιμερές. <sup>12</sup>τὸ ἰβ' τροχαϊκὸν ἢ ἰαμβικὸν  
 ἐφθημιμερές ἐκ τριῶν χορείων καὶ συλλαβῆς. <sup>13</sup>τὸ  
 ἰγ' ἰωνικὸν ἀπὸ μείζονος τρίμετρον ἀκατάληκτον  
 ἐκ παίωνος α' ἀντὶ ἰωνικοῦ, διτροχαίου καὶ  
 ἐπιτρίτου γ' διὰ τὴν ἀδιάφορον, ἢ ἰωνικοῦ. ἐπὶ τῷ  
 τέλει παράγραφος καὶ διπλαῖ ἔσω καὶ ἔξω  
 νενευκῖαι, ἢ μὲν ἐν ἀρχῇ τοῦ κώλου, ἢ δὲ κατὰ τὸ  
 τέλος, δηλοῦσαι ἔχειν ἀνταπόδοσιν. —Τ

σύ τε γὰρ ἐν νεκροῖς  
<sup>8</sup>181=202 ————  
 ὑπὸ τε συμφορᾶς  
 τό τ' ἐμὸν οἴχεται  
<sup>9</sup>182=203 ————  
 διοιχόμεθ' οἰχόμεθα  
 βίου τὸ πλεόν μέρος ἐν  
<sup>10</sup>183=204 ———— / ————  
 κτύπον ἀγάγετ' οὔμενου  
 στοναχαῖσι τε καὶ γόοις  
<sup>11</sup>184=205 ————  
 σῖγα φυλασσομένα στόματος  
 δάκρυσι τ' ἐννυχίοις ἄγαμος  
<sup>12</sup>185=206 ———— / ————  
 ἀνά κέλαδον ἀπο λέχους  
 ἐπὶ δ' ἄτεκος ἄτε βίστον  
<sup>13</sup>186=207 ————  
 ἦσυχον ὕπνου χαρὰν παρέξεις, φίλα:  
 ἄ μέλεος ἐς τὸν αἰὲν ἔλκω χρόνον.

TRANSLATION: This second strophe consists of thirteen cola. The first is a trochaic penthemimer consisting of two chorei; or if you prefer, iambic. The second and third cola are paeonic of one and a half measures, consisting of fourth paeons and iambs (scil. one paeon, one iamb in each). The fourth colon is a brachycatalectic iambic dimeter consisting of chorei; or if you prefer, like the first colon, with the long syllable found there resolved in this one. The fifth is similar to the second. The sixth is a brachycatalectic paeonic dimeter composed of two first paeons, the first being of five syllables, and two indifferent syllables. The seventh and eighth are like the second. The ninth is an acatalectic paeonic dimeter composed of a second paeon and a first paeon. The tenth is a brachycatalectic antispastic dimeter consisting of two anapaests and an iamb; or if you prefer, an acatalectic ionic dimeter composed of a third paeon and a double iamb. The eleventh is a dactylic hepthemimer (scil. three and a half dactyls). The twelfth is a trochaic or iambic hepthemimer composed of three chorei and a syllable. The thirteenth is an acatalectic ionic a maiore trimeter composed of a first paeon in place of an ionic, a double trochee, and a third epitrite because of the (final) indifferent (syllable), or an ionic. At the end a paragraphos and diplo-marks pointing inwards and outwards, one at the beginning of the colon, the other at the end, the marks indicating that (the strophe) has corresponsion.

LEMMA: ἡμέτερον in marg.

PREVIOUS EDITIONS: Dind. II.11,19–12,4; de Fav. 48

COMMENT: The description of colon 6 (179=200) requires that the third syllable of Ἀγαμειμόνειον be treated as short, although Triclinius does not apply his koine short symbol here. Matthiae proposed and Dindorf accepted τοῦ β' πεντασυλλάβου, Dindorf arguing that the five-short sequence was -νόνιον ἐπὶ, but Triclinius wrote -νόνιον ἐπὶ, which indeed gives an ordinary first paeon -νειον ἐπὶ in 179 before the two extra syllables. It is unusual, however, that he does not here note the difference in the corresponding line 200, where the second first paeon is also of five syllables.

## Or. 174.02 (174–186) (tri metr) στροφή ἑτέρα κώλων ἰγ' —Τ

POSITION: marg.

PREVIOUS EDITIONS: de Fav. 48

Or. 174.03 (vet exeg) πόντια πόντια νύξ: ἐπικαλεῖται τὴν Νύκτα πρὸς τὸ κοιμίσει τὸν Ὀρέστην. —HMBVCMnR<sup>b</sup>SSa

TRANSLATION: She invokes Night to ask her to put Orestes to sleep.

LEMMA: V, πόντια MnR<sup>b</sup>S REF. SYMBOL: VR<sup>b</sup> POSITION: intermarg. HMC, s.l. B

APP. CRIT.: πρὸς τὸ| εἰς τὸ MnSSaSSa, εἰς πρὸς τὸ R<sup>b</sup> | κοιμήσῃ CR<sup>b</sup>, προκοιμήσῃ SSa, προσκοιμήσῃ Mn, κοιμηθῆναι M

APP. CRIT. 2: κοιμῖσαι H, corr. H<sup>3</sup> |

PREVIOUS EDITIONS: Schw. I.116,5; Dind. II.77,11–12

**Or. 174.04** (vet exeg) **πόντια πόντια νύξ ὑπνοδότεια**: <sup>1</sup>ὁ κατὰ φύσιν ὕπνος ἐξ ὑγρότητος γίνεται· <sup>2</sup>ὕγρα δὲ ἡ νύξ ἀφισταμένου τοῦ ἡλίου τοῦ ξηραίνοντος καὶ θερμαίνοντος τὸν ἀέρα. <sup>3</sup>ὁ τοῖνον Ὀρέστης ἐξηραμμένος ὑπὸ νόσου τε καὶ ἀσιτίας, ὑγρανθεὶς τῷ νυκτερινῷ καταστήματι μᾶλλον κοιμηθήσεται, ἄλλως τε καὶ τῶν αἰσθήσεων ἡρεμουσῶν ἐν σκότῳ. <sup>4</sup>ἔπεται ὕπνος ἡσυχία αἰσθήσεων καὶ κινήσεων. —MBVCMnPrR<sup>b1</sup>R<sup>b2</sup>SSa, partial HH<sup>3</sup>Rw

TRANSLATION: Sleep that occurs naturally comes from moisture. Night is moist because of the departure of the sun that dries and warms the air. Thus, Orestes, dried out by sickness and lack of food, once moistened by the nighttime weather, will more likely fall asleep, especially because the senses are at rest in the darkness. Sleep follows upon inactivity of senses and movements.

LEMMA: MC, ὑπνοδότεια B, νύξ ὑπνοδότεια Rw, πόντια νύξ Pr REF. SYMBOL: B POSITION: cont. from prev. VMnR<sup>b2</sup>SSa, all with ὁ γάρ; R<sup>b1</sup> version appended to sch. 162.11 (beg. last line of 92r)

APP. CRIT.: 1–2 written by H, 3–4 by H<sup>3</sup> | 2 ὑγρά ... νύξ| ἡ νύξ γὰρ ὑγρά Rw | ὑγρά| ὑγρὸν H | δὲ ἡ| δὲ οὐσα ἡ VMnR<sup>b2</sup>(οὔσαν)SSa | ἀφισταμένη V, ἀμφισταμένη R<sup>b2</sup> | τοῦ ἡλίου| ἡλίου H, τούτου R<sup>b1</sup> | καὶ θερμαίνοντος om. MMnR<sup>b2</sup>SSa | after ἀέρα add. ἐπάγει τὸν ἐξ ὑγρότητος γινόμενον ὕπνον VR<sup>b2</sup>SSa | 3 ἐξηράνθη Rw | τε transp. before ὑπὸ H<sup>3</sup> | αἰτίας Rw | 3–4 ἄλλως τε καὶ κτλ om. Rw; ἄλλως written as beginning a new sch. CR<sup>b2</sup> (with new ref. symbol R<sup>b2</sup>) | 3 ἄλλως τε| om. M, ἀλλ' ὥστε R<sup>b1</sup>, ἄλλως δὲ H<sup>3</sup> | ἡρεμουσῶν| θερμῶν οὐσῶν Pr | σκότει VCMnPrSSa | 4 ὁ ὕπνος VPrR<sup>b1</sup> | ἡσυχ. ...κινήσεων om. VMnR<sup>b2</sup>SSa | ἡσυχίαν H<sup>3</sup>M(ἡσ)-C

APP. CRIT. 2: ἀμφισταμένου R<sup>b1</sup> | 3 ἐξηραμένος H<sup>3</sup>VMnR<sup>b1</sup>S (corr. s.l. H<sup>3</sup>Mn) | ὑπο ὑπο Mn | ἀσιτίας Mn | ἡρεμ. H<sup>3</sup>VS, a.c. or p.c. C | 4 ἔπεται MC |

PREVIOUS EDITIONS: Schw. I.116,6–11; Dind. II.77,12–17

KEYWORDS: scientific explanation

**Or. 174.05** (vet exeg) **πόντια πόντια νύξ**: <sup>1</sup>τοῦτο τὸ μέλος ἐπὶ ταῖς λεγομέναις νήταις ᾄδεται καὶ ἐστὶν ὀξύτατον. <sup>2</sup>ἀπίθανον οὖν τὴν Ἠλέκτραν ὀξεῖα φωνῇ κεκρηῆσθαι, καὶ ταῦτα ἐπιπλήσουσιν τῷ χορῷ. <sup>3</sup>ἀλλὰ κέχρηται μὲν τῷ ὀξεῖ ἀναγκαίως, οἰκεῖον γὰρ τῶν θρηνούντων, λεπτότατα δὲ ὡς ἐνὶ μάλιστα. —H<sup>3</sup>BPt

TRANSLATION: This song is sung on the so-called lowermost strings and is very high-pitched. So it is unconvincing (scil. as part of the poet's duty of dramatic representation) that Electra use a high-pitched voice, especially when she is rebuking the chorus (for being too loud). But she does use the high pitch, necessarily—for this is proper to those lamenting—, but in as softly as she possibly can.

LEMMA: H<sup>3</sup>, ἄλλως in marg. B, ἄλλως Pr REF. SYMBOL: H<sup>3</sup> POSITION: between sch. 177.01 and 183.11 in BPt

APP. CRIT.: 1 τοῦτο ... ἐστὶν om. H<sup>3</sup> | λεγόμεναι B | 2 τῇ Ἠλέκτρ(Ο)Pr | καὶ ταῦτα| καίτοι H<sup>3</sup> | 3 λεπτότατα Schw., λεπτότερον all | δὲ ὡς κτλ om. Pr |

**Or. 174.06** (pllgn exeg) <πότηνια πότηνια νύξ>: ὡς θεὸν εἶχον τὴν νύκτα τὴν ἡμέραν καὶ τὰ πάντα. —Yf<sup>2</sup>

POSITION: s.l.

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**Or. 174.07** (tri metr) <πότηνια πότηνια>: koine short over each omicron —T

PREVIOUS EDITIONS: de Fav. 48

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**Or. 174.08** (recTri gloss) <πότηνια>: σεβασμία —V<sup>1</sup>AbCrPrSaOxXo<sup>2</sup>Yf<sup>2</sup>Zb<sup>2</sup>ZIZuT

POSITION: s.l.

APP. CRIT.: καὶ ῶ prep. CrOx

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**Or. 174.09** (pllgn gloss) <πότηνια>: ῶ τιμία —F<sup>2</sup>

POSITION: s.l.

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**Or. 174.10** (recTri artGloss) <νύξ>: ῶ —AbST

POSITION: s.l.

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**Or. 175.01** (rec gloss) <ὑπνοδότειρα>: ἀνάπαισις —AbMnSSa

POSITION: s.l.

APP. CRIT.: καὶ prep. S

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**Or. 175.02** (rec gloss) <ὑπνοδότειρα>: ἡ τὸν ὕπνον διδοῦσα —V<sup>1</sup>

POSITION: s.l.

APP. CRIT.: τοῦ ὕπνου a.c. V<sup>1</sup>

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**Or. 175.03** (rec gloss) <ὑπνοδότειρα>: ἡ δωρουμένη τὸν ὕπνον —SaZc

POSITION: s.l.

APP. CRIT.: τὸν ὕπνον δωρ. transp. Zc

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**Or. 175.04** (mosch exeg) ὑπνοδότειρα: <sup>1</sup>ἡ τοὺς ὕπνους δωρουμένη τοῖς πολυπόνοις βροτοῖς. <sup>2</sup>διδῶσι δὲ τοὺς ὕπνους ἡ νύξ ἐξαιρέτως διὰ τὸ ὑγρὰ εἶναι τῇ ἀποστάσει τοῦ ἡλίου τοῦ ξηραίνοντος τὸν ἀέρα. —XXaXbXoT<sup>+</sup>YYfGGr

TRANSLATION: She who gives sleep to mortals who have many toils. Night in particular gives sleep because she is moist because of the withdrawal of the sun that dries the air.

LEMMA: TG REF. SYMBOL: Xo POSITION: s.l. XaXbYGr

APP. CRIT.: 2 τὸν ἄερα om. Y

PREVIOUS EDITIONS: Dind. II.77,24–78,2

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**Or. 175.05** (pllgn paraphr) <ὑπνοδότεια>: τὸν ὕπνον τοῖς βροτοῖς δωρουμένη —G

POSITION: s.l.

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**Or. 175.06** (pllgn paraphr) <ὑπνοδότεια>: διδοῦσα τὸν ὕπνον τοῦ πολυπόνου βροτοῦ —Yf<sup>2</sup>

POSITION: s.l.

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**Or. 175.07** (thom gloss) <ὑπνοδότεια>: παρεκτική ὕπνου —ZZaZbZlZmZuTGu

POSITION: s.l.

APP. CRIT.: παρεκτητική Zb | τοῦ add. s.l. Zu

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**Or. 175.08** (pllgn exeg) <ὑπνοδότεια>: ὡς ὄνομα τὸ δώτεια λαβέ. —Yf<sup>2</sup>

POSITION: marg.

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**Or. 175.09** (pllgn gloss) <ὑπνοδότεια>: ὕπνου χαριστική —F<sup>2</sup>

POSITION: s.l.

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**Or. 176.01** (rec exeg) <τῶν πολυπόνων βροτῶν>: λείπει τὸ <τῶ> πλήθει. —R

TRANSLATION: Supply 'to the multitude' (i.e., to govern 'of mortals who have many toils').

POSITION: marg.

KEYWORDS: λείπει

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**Or. 176.02** (thom gloss) <πολυπόνων>: πολυμόχθων —ZZaZlZmTGu

POSITION: s.l.

APP. CRIT. 2: πομόχθων Za

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**Or. 176.03** (pllgn gloss) <πολυπόνων>: καὶ πολυμόχθων πόνων —Zu

POSITION: s.l.

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**Or. 176.04** (pllgn gloss) <βροτῶν>: ἀνθρώπων —CrOxZa

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

**Or. 176.05** (pllgn artGloss) ⟨βροτῶν⟩: τῶν —Zu

POSITION: s.l.

**Or. 177.01** (vet exeg) Ἐρεβόθεν ἴθι: ἕξει ἐκ Χάους εἰπεῖν, ὡς Ἡσίοδος· <sup>2</sup>[Hes. Theog. 123] ἕκ Χάεος Ἐρεβός τε μέλαινά τε Νύξ ἐγένοντο'. —MBVCMnPr<sup>a</sup>Pr<sup>b</sup>R<sup>b</sup>SSa

TRANSLATION: He (the poet) should have said 'from Chaos', as Hesiod: 'from Chaos Erebus and black Night were born'.

LEMMA: MVCmR<sup>b</sup>SSa(om. ἐρεβόθεν, leaving blank space), cont. from sch. 174.04, add. δέ, BPr<sup>a</sup>: labels χάος and ἡσίοδος add. in marg. late hand in B REF. SYMBOL: MVR<sup>b</sup> POSITION: s.l. Pr<sup>b</sup>

APP. CRIT.: 1 ἕξει ... ὡς] καὶ Pr<sup>b</sup> | ἕξει] ἦδη Pr<sup>a</sup> | ἐκ] εἰς MC, καὶ ἐκ Pr<sup>a</sup> | 1–2 εἰπεῖν ... χάεος om. Pr<sup>a</sup>Pr<sup>b</sup> | 2 ἐκ] εἰς M | χάεος] χάους VR<sup>b</sup>SSa | ἔρεβή app. Mn, ἐν ἐρέβους Pr<sup>b</sup> | μέλαινα C, μελαίνη Pr<sup>a</sup> | ἐγένοντο] om. M, ἐγίνετο MnR<sup>b</sup>SSa, a.c. Pr<sup>a</sup>, ἐγένετο BPr<sup>b</sup>, p.c. Pr<sup>a</sup>

PREVIOUS EDITIONS: Schw. I.116,12–13; Dind. II.77,18–19

KEYWORDS: citation of literature other than Homer (with direct quotation) | Hesiod

**Or. 177.02** (rec gloss) ⟨Ἐρεβόθεν⟩: ἦτοι ἐκ χάους —V<sup>1</sup>F<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἦτοι om. F<sup>2</sup> | ἐκ τοῦ χ. F<sup>2</sup> |

PREVIOUS EDITIONS: Schw. I.116,12–13; Dind. II.

**Or. 177.03** (pllgn gloss) ⟨Ἐρεβόθεν⟩: ἀπὸ τοῦ χάους —L<sup>2</sup>

POSITION: s.l.

**Or. 177.04** (pllgn gloss) ⟨Ἐρεβόθεν⟩: ἀντὶ τοῦ χάους —Zu

POSITION: s.l.

**Or. 177.05** (rec gloss) ⟨Ἐρεβόθεν⟩: ἀπὸ τοῦ σκότους —Aa<sup>3</sup>AbCrMnPr<sup>2</sup>RSSaOx

POSITION: s.l. except marg. R

APP. CRIT.: καὶ prep. CrSOx, ἦγουν prep. Pr<sup>2</sup> | ἀπὸ τοῦ lost to damage R |

**Or. 177.06** (rec gloss) ⟨Ἐρεβόθεν⟩: ἐξ ἐρέβους —Rf

POSITION: s.l.

**Or. 177.07** (mosch gloss) ⟨Ἐρεβόθεν⟩: ἀπὸ τοῦ ἐρέβους —XXaXbXoYfT<sup>a</sup>GGrPr<sup>2</sup>

POSITION: s.l. except X

APP. CRIT.: ἐρέβου Pr | ἴθι add. X |

**Or. 177.08** (thom gloss) ⟨Ἐρεβόθεν⟩: ἀπὸ τοῦ βάθους —ZZaZbZlZmTG<sup>u</sup>

POSITION: s.l.



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**Or. 177.09** (thom exeg) (Ἐρεβόθεν): <sup>1</sup>Ἐρεβόθεν ἐλθεῖν τὴν νύκτα καλεῖ, τουτέστιν ἀπὸ τοῦ χάους. <sup>2</sup>κατερχομένου γὰρ τοῦ ἡλίου εἰς τὸ ὑπὸ γῆν ἡμισφαίριον, σκότος ἐπάνω τῆς γῆς γίνεται, ὥσπερ ἐκ τῶν κάτωθεν ἀνιέναι δοκοῦν, <sup>3</sup>οὐχ ὡς ὃν ἐν τοῖς κάτω καὶ ἀνερχόμενον, ἀλλὰ τῇ ἀπουσίᾳ τοῦ φωτὸς τοῦτο ὑφίσταται, οὐκ ἔχον αὐτὸ καθ' ἑαυτὸ οἰκειὰν ὑπόστασιν. <sup>4</sup>ἐλθεῖν δὲ λέγει τὴν νύκτα οὐχ ἵνα γένηται νύξ <sup>5</sup>(πῶς γὰρ οἶόν τε ἡμέρας οὐσης;), <sup>6</sup>ἀλλ' ἐπειδὴ ἐν νυκτὶ ὑπνώττουσιν ἄνθρωποι, διὰ τοῦτο τοῦτο φησίν, <sup>7</sup>ἄλλως τε καὶ οἱ κοιμώμενοι ὥσπερ νύκτα ἔχουσι διὰ τὸ μὴ ὄραν. —ZZaZbZIZmTGu

TRANSLATION: She calls on Night to come from Erebus, that is, from the dark abyss. For when the sun goes down into the hemisphere beneath the earth, darkness occurs above the earth, seeming as it were to rise up from regions below, not because it really is in the regions below and comes up, but by the absense of light this (darkness) exists, not having in and of itself an existence of its own. And she tells night to come not in order than night may fall—for how would that be possible when it is daytime?—, but because in the night humans sleep, for this reason she says this. Above all, those who sleep have a sort of night because they do not see.

REF. SYMBOL: ZZaZIZm

APP. CRIT.: Zl damaged and mostly lost to trimming after 2 ἐπάνω τῆς | 1 τὴν νύκτα ἐλθεῖν app. transp. Zl | 2 ὑπὸ γῆς Gu | 3 καὶ om. Zb | 6 οἱ ἄνθρ. Zb

PREVIOUS EDITIONS: Dind. II.78,3–11

KEYWORDS: scientific explanation

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**Or. 177.10** (p[ll]gn gram) (Ἐρεβόθεν): <sup>1</sup>ἡ ἀπουσία τοῦ φωτὸς ἐστὶν ἡ νύξ· <sup>2</sup>ὡσαύτως ἡ ἀπουσία τῆς νυκτὸς τὸ φῶς. —Yf<sup>2</sup>

POSITION: marg.

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**Or. 177.11** (recTri gloss) (ἴθι): ἐλθέ —AbFRSZb<sup>2</sup>ZIT

POSITION: s.l., except marg. R

APP. CRIT.: καὶ prep. S

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**Or. 177.12** (p[ll]gn paraphr) (ἴθι): πρό(ι)θι καὶ εἰς ἡμᾶς ἐλθέ. —Zu

POSITION: s.l.

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**Or. 178.01** (rec gloss) (μόλε μόλε): ἐλθέ ἐλθέ —M<sup>2</sup>

POSITION: s.l.

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**Or. 178.02** (recTri gloss) (μόλε): ἐλθέ —SaXo<sup>2</sup>T

POSITION: s.l.

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**Or. 178.03** (rec gloss) (μόλε μόλε): παραγίνου —V<sup>1</sup>

POSITION: s.l.

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**Or. 178.04** (pllgn gloss) (μόλε μόλε): παραγενοῦ —Aa<sup>3</sup>CrOx

POSITION: s.l.

APP. CRIT.: και prep. CrOx

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**Or. 178.05** (vetThom gloss) (κατάπτερος): ταχεῖα —HMOVFF<sup>2</sup>GPrRSaZZaZbZlZmZc

POSITION: s.l. except intermarg. M and marg. F

PREVIOUS EDITIONS: Schw. I.116,18; Dind. II.78,11

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**Or. 178.06** (rec gloss) (κατάπτερος): και ταχύπτερος —S

POSITION: s.l.

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**Or. 178.07** (mosch exeg) κατάπτερος: ταχεῖα ἀντί τοῦ ταχέως —XXaXbXoT<sup>+</sup>Yf<sup>2</sup>Gr

TRANSLATION: (Meaning) ‘swift’, (the adjective) used instead of (the adverb) ‘swiftly’.

LEMMA: X POSITION: s.l. except X

APP. CRIT.: ἦγουν prep. X

APP. CRIT. 2: ταχέα X |

PREVIOUS EDITIONS: Dind. II.78,11–12

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**Or. 178.08** (pllgn gloss) (κατάπτερος): λίαν ταχυτάτη —Aa<sup>3</sup>Zu

POSITION: s.l.

APP. CRIT.: λίαν om. Aa<sup>3</sup>

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**Or. 179.01** (rec paraphr) (τὸν Ἀγαμεμόνειον): και τὸν τοῦ υἱοῦ τοῦ Ἀγαμέμνονος, ἦτοι τοῦ Ὀρέστου —V<sup>1</sup>

POSITION: s.l.

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**Or. 179.02** (pllgnTri gloss) (Ἀγαμεμόνειον): τὸν τοῦ Ἀγαμέμνονος —F<sup>2</sup>TXo<sup>2</sup>Yf<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: και prep. Zu | τὸν om. Xo<sup>2</sup>Yf<sup>2</sup>

COLLATION NOTES: Indistinct traces of washed out gloss in top margin of Zl, perhaps something longer than this. |

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**Or. 179.03** (rec exeg) (ἐπὶ δόμον): γράφεται και ἐπὶ δόμων. —M

POSITION: intermarg.

PREVIOUS EDITIONS: Schw. I.116,19

COMMENT: Schw. emended to δόμον, assuming the note comes from a ms that (unlike M itself) had ἐπὶ γόνου in the text.

KEYWORDS: variant reading: γράφεται/γράφει

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**Or. 179.04** (rec exeg) <δόμον>: γρ. γόνον —V<sup>3</sup>AbCrMnPrRSSaOx

POSITION: s.l. except marg. AbR

KEYWORDS: variant reading: γράφεται/γράφει

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**Or. 179.05** (pllgn gloss) <δόμον>: οἶκον —Xo<sup>2</sup>Yf<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τὸν prep. Yf<sup>2</sup>

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**Or. 179.06** (rec artGloss) <δόμον>: τὸν —MnS, perhaps F<sup>2</sup>

POSITION: s.l.

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**Or. 180.01** (pllgn gloss) <ὑπὸ γὰρ ἀλγέων>: ὑπὸ τῶν λυπῶν —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 180.02** (rec gloss) <ὑπὸ>: τε —S

POSITION: s.l.

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**Or. 180.03** (recTri gloss) <ἀλγέων>: θλίψεων —V<sup>1</sup>Zb<sup>2</sup>ZITCrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. V<sup>1</sup>, καὶ τῶν prep. CrOx | θλίβεων a.c. Ox

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**Or. 180.04** (pllgn gloss) <ἀλγέων>: ὀδυνῶν —Gu

POSITION: s.l.

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**Or. 180.05** (pllgn gloss) <ἀλγέων>: παθημάτων —F<sup>2</sup>

POSITION: s.l.

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**Or. 180.06** (rec artGloss) <ἀλγέων>: τῶν —SYf<sup>2</sup>

POSITION: s.l.

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**Or. 181.01** (pllgn gloss) <ὑπὸ τε συμφορᾶς>: καὶ ὑπὸ τῶν —Yf<sup>2</sup>

POSITION: s.l.

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**Or. 181.02** (pllgn gloss) <συμφορᾶς> δυστυχίας —Zl

POSITION: s.l.

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**Or. 181.03** (pllgn artGloss) <συμφορᾶς> τῆς —Aa<sup>2</sup>F<sup>2</sup>

POSITION: s.l.

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**Or. 182.01** (pllgn rhet) <διοιχόμεσθ' οἰχόμεσθα> παρένθεσις —B<sup>3a</sup>

POSITION: marg.

KEYWORDS: παρένθεσις

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**Or. 182.02** (rec gloss) <διοιχόμεθ'> ἀπολλύμεθα —F<sup>2</sup>MnSSa

POSITION: s.l.

APP. CRIT.: καὶ prep. S |

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**Or. 182.03** (rec gloss) <διοιχόμεθ'> ἀπωλόμεθα —R

REF. SYMBOL: R POSITION: marg.

APP. CRIT.: ἀπολώμεθα R

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**Or. 182.04** (mosch gloss) <διοιχόμεθ'> ἐφθάρμεθα —XXaXbXoYYfGGzC

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.78,13

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**Or. 182.05** (rec gloss) <διοιχόμεσθ'> διεφθάρημεν —K

POSITION: s.l.

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**Or. 182.06** (thom gloss) <διοιχόμεσθ> ἐφθάρημεν —ZZaZlCrOx

POSITION: s.l.

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**Or. 182.07** (recTri gloss) <διοιχόμεσθ'> φθειρόμεθα —Pr<sup>2</sup>SaT

POSITION: s.l.

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**Or. 182.08** (rec gloss) <διοιχόμεσθ'> δαμαζόμεθα —Ab

POSITION: s.l.

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**Or. 182.09** (pllgn gloss) <διοιχόμεσθ'> καὶ τελείως ἠφανίσθημεν —Zu

POSITION: s.l.

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**Or. 183.01** (vet exeg) (κτύπον ἡγάγετ'): καὶ τοῦτο κατὰ ἀναφώνησιν λέγει ἡ Ἥλέκτρα. —MB

TRANSLATION: This too Electra speaks as a (suddenly louder) exclamation.

POSITION: intermarg. M, marg. B

PREVIOUS EDITIONS: Schw. I.116,20; Dind. II.78,14–15

COLLATION NOTES: B probably by first hand, but rewritten later. |

KEYWORDS: staging, delivery of lines | ἀναφώνησις

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**Or. 183.02** (pllgn gloss) (κτύπον): ὄχλησιν —F

POSITION: s.l.

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**Or. 183.03** (rec paraphr) (183 κτύπον): ... μ(ην) / ...υν / ...ες (or ...ους) —R

REF. SYMBOL: R POSITION: marg.

APP. CRIT.: remnant of damaged note or notes

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**Or. 183.04** (pllgnTri gloss) (ἡγάγετ'): ἐκομίσατε —OxT

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

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**Or. 183.05** (pllgn gloss) (ἡγάγετ'): ἐποιήσατε —ZI

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.78,14

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**Or. 183.06** (pllgn gloss) (ἡγάγετ'): ἠνέγκετε(?) —Zb<sup>2</sup>

POSITION: s.l.

APP. CRIT.: app. erased, faint and uncertain

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**Or. 183.07** (pllgn gloss) (ἡγάγετ'): ἐφέρετε —Zu

POSITION: s.l.

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**Or. 183.08** (183–186) (vet paraphr) οὐχὶ σῖγα σῖγα: <sup>1</sup>οὐ σιωπήσεις, φησὶν, ἀπὸ τοῦ στόματος φυλασσομένη τὸ ἀνακελαδεῖν καὶ τὴν ἀπὸ τῆς κοίτης ὕπνου χάριν ἦσυχον αὐτῷ παρέξεις; <sup>2</sup>ἢ τὸν κέλαδον ἄπωθεν τοῦ λέχους ποιουμένη. <sup>3</sup>οἶον· οὐ σιγήσεις καὶ μετὰ ἦσυχίας αὐτὸν ἕασεις κοιμηθῆναι; —MBVCMnPrR<sup>a</sup>R<sup>b</sup>SSa, partial HO

TRANSLATION: Will you not be silent, she says, warding off from your mouth the raising of a loud cry, and will you not let him enjoy in peace the delight of sleep that derives from the bed? Or, making the loud cry far off from the bed. As if to say, will you not be silent and let him sleep in peace?

LEMMA: οὐχί σίγα σίγα B, σίγα σίγα φυλασσομένα M(-όμενα)C, σίγα σίγα VMnPrR<sup>b</sup>Sa, ἴγα σίγα S  
(σίγα σίγα in text all) REF. SYMBOL: MBVR<sup>b</sup>

APP. CRIT.: 1 οὐ σιωπήσεις ... παρέξεις om. O | φυλασσομένος R<sup>b</sup>, -μενον Mn | τοῦ ὕπνου  
HVMnR<sup>a</sup>R<sup>b</sup>SSa | αὐτῶ] αὐτόν M, αὐτῆ Pr | 2 ἢ τὸν ... ποιουμένη om. H | ἄπωθεν OC |  
ποιουμένην Mn | 3 οἶον] om. O, ἦγουν MnSSa | οὐ] οὐχί O, om. Pr | αὐτόν] εαυτόν M,  
αὐτόν with both breathings O | μετὰ τῆς ἥσυχ. R<sup>b</sup> |

APP. CRIT. 2: 1 σιωπήσει Sa | κοτῆς R<sup>b</sup> | 2 ἄποθεν MBVMnPrR<sup>a</sup>R<sup>b</sup>SSa | λέχεος MOC | 3  
οἶον M

PREVIOUS EDITIONS: Schw. I.116,21–25; Dind. II.78,19–23

**Or. 183.09** (tri exeg) **ἡμέτερον**: ‘οὔμενον’ γράφειν χρῆ ἐνταῦθα, ἢ ‘οὐδαμῶς’.  
ἀρμόζει γὰρ ἀμφοτέρα τῶ μέτρῳ. τὸ δὲ οὐχί ἐλλιπές ἐστιν. —T

TRANSLATION: One should write here (in place of transmitted ‘ouchi’, ‘not’) ‘oumenoun’  
(‘no indeed’), or ‘oudamōs’ (‘in no way’). For both fit the meter, but ‘ouchi’ is deficient (in  
number of syllables).

LEMMA: ἡμέτερον in marg.

PREVIOUS EDITIONS: Dind. II.12,5–6; de Fav. 48

COMMENT: Triclinius accepts the speaker-division found in some mss that assigns the negative to the chorus  
and has Electra resume with σίγα/σίγα.

KEYWORDS: Triclinius, emendation by

**Or. 183.10** (pllgnTri gloss) **οὐχί**: οὐδαμῶς —TZI

LEMMA: οὔμενον in text T POSITION: s.l.

**Or. 184.01 (184–186)** (pllgn paraphr) **σίγα σίγα φυλασσομένα**: <sup>1</sup>εἰ φυλάξεις, φησί, τὸν  
κέλαδον καὶ τὸν ἦχον καὶ τὴν φῶνῃ σου ἄπο καὶ μακρὰν τῆς στρωμνῆς αὐτοῦ,  
<sup>2</sup>ἦγουν σιωπήσεις καὶ οὐ λαλεῖς πλησίον αὐτοῦ, <sup>3</sup>δώσεις τούτῳ ἥσυχον χαρὰν  
ὑπνου. —Y<sup>2</sup>Y<sup>2</sup>

TRANSLATION: If you will keep the loud cry and the tumult and your voice away from and  
far from his bed, that is, will be silent and not speak near him, you will give this man peaceful  
enjoyment of sleep.

APP. CRIT.: 1 σου om. Y<sup>2</sup> | ἀπομακρὰν (καὶ om.) Y<sup>2</sup> |

APP. CRIT. 2: 3 χαρᾶς Y<sup>2</sup> |

**Or. 184.02** (rec gloss) **σίγα σίγα**: σιγήσεις —O

POSITION: s.l.

**Or. 184.03** (mosch paraphr) **σίγα σίγα**: μετὰ σιγῆς, διαλέγου δηλονότι  
—XXaXbXoT+YYfGGrZc

POSITION: s.l. except X

APP. CRIT.: δηλονότι om. GZc

PREVIOUS EDITIONS: Dind. II.78,16

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**Or. 184.04** (pllgn gloss) <σίγα σίγα>: ἐν σιγῇ ἐν σιγῇ —B<sup>3a</sup>

POSITION: s.l.

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**Or. 184.05** (tri gloss) <σίγα>: σιωπηλῶς —T

LEMMA: σίγα only once in T    POSITION: s.l.

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**Or. 184.06** (pllgn exeg) <φυλασσομένα>: τὸ ἀνά ἀπὸ τοῦ + damaged word —B<sup>3a</sup>

POSITION: s.l.

COMMENT: The note apparently is trying to convey that ἀνα in the next line should be joined to this participle to make ἀναφυλασσομένα. In fact a hypodiastole has been added by a later hand to divide ἀνα from κέλαδον, along with a grave on the second alpha of ἀνα (one might have expected an acute to be added on the first alpha instead). The damaged word ought perhaps to be κέλαδον, but although the first trace of the damaged word does look like κ, the next trace looks more like α or εϋ than ε, and the suspended remainder of the word does not look like any part of λαδον. |

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**Or. 184.07** (thom paraphr) φυλασσομένα: ἤγουν ἀφείσα μεγάλα βοᾶν πλησίον τῆς αὐτοῦ κοίτης καὶ πόρρω γενομένη ὀνήσεις αὐτὸν ὡς ὑπνώσσουντα. —ZZaZb-ZlZmTGu

TRANSLATION: That is, ceasing to cry out loudly near his bed and removing yourself to a distance you will benefit him, since he is sleeping.

LEMMA: T    POSITION: s.l. except T

APP. CRIT.: ἤγουν om. Gu | ὡς ὑπν. om. Zl (margin lost to trimming, but probably not enough space)

APP. CRIT. 2: ἀφῆσα Z | ὑπνώσσουντα Za |

PREVIOUS EDITIONS: Dind. II.78,23–25

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**Or. 184.08** (pllgn gloss) <φυλασσομένα>: σιωπῶσα —F<sup>2</sup>

POSITION: s.l.

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**Or. 184.09** (pllgn gloss) <φυλασσομένα>: φυλάσσοουσα —Yf<sup>2</sup>

POSITION: s.l.

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**Or. 184.10** (recTri etaGloss) <φυλασσομένα>: φυλασσομένη —AaAbSTYf<sup>2</sup>ZcB<sup>3a</sup>

POSITION: s.l.

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**Or. 184.11** (rec metr) <φυλασσομένα>: long mark over alpha —O

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**Or. 184.12** (rec gloss) <στόματος>: ἤγουν τοῦ λαλεῖν μεγάλως —AbMnSSa

POSITION: s.l. except marg. Ab

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**Or. 184.13** (rec gloss) <στόματος>: διὰ τοῦ —Sa

POSITION: s.l.

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**Or. 184.14** (rec gloss) <στόματος>: ἀπό —OZuYf<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τοῦ add. Yf<sup>2</sup>

---

**Or. 184.15** (pllgn gloss) <στόματος>: ἀνά τοῦ —Yf<sup>2</sup>

POSITION: s.l.

---

**Or. 184.16** (pllgn artGloss) <στόματος>: τοῦ —Aa<sup>2</sup>

POSITION: s.l.

---

**Or. 185.01** (rec gloss) <ἀνακέλαδον>: θόρυβον —O

POSITION: s.l.

---

**Or. 185.02** (pllgn gloss) <ἀνακέλαδον>: τὸ ἀναβοᾶν καὶ θορυβεῖν —B<sup>4</sup>

POSITION: s.l.

COLLATION NOTES: Vowel ligature in ending of θορυβ- very faint, could perhaps be ου, not ει. |

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**Or. 185.03** (rec gloss) <ἀνακέλαδον>: ἤγουν τὸ κελαδεῖν —Pr

POSITION: s.l.

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**Or. 185.04** (rec gloss) <ἀνακέλαδον>: ἤχον —V<sup>1</sup>AbCrFMnRSSaYf<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx, καὶ τὸν prep. MnS, τὸν prep. Yf<sup>2</sup>

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**Or. 185.05** (mosch gloss) <ἀνακέλαδον>: τὴν εἰς ὕψος φωνήν —XXaXbXoYYfGGr

POSITION: s.l.

APP. CRIT.: εἰς τὸ ὕψος G

PREVIOUS EDITIONS: Dind. II.78,26

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**Or. 185.06** (thom gloss) <ἀνακέλαδον>: μέγαν ἤχον —ZZaZbZlZmTGuaAa

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.78,26

---

**Or. 185.07** (rec artGloss) <ἀνακέλαδον>: τὸν —FKSSa



POSITION: s.l.

---

**Or. 185.08** (vet paraphr) (ἀπό λέχεος): τὴν ἀπὸ τοῦ λέχους χαράν —MC

TRANSLATION: The delight (that derives) from the bed.

POSITION: intermarg. M, marg. C

APP. CRIT.: τὴν] τιῶν M

PREVIOUS EDITIONS: Schw. I.26

---

**Or. 185.09** (rec exeg) (ἀπο λέχεος): ἔξωθεν τοῦ λέχους ἄπτε· δεῖ λαμβάνειν ἔξωθεν σύνδεσμον ἴνα. —Pr

TRANSLATION: Link 'of the bed' from outside (scil. it does not go with the preposition just before it). It is necessary to supply from outside a conjunction 'in order that' (scil. to relate the imperatives 'siga siga' in 184 to the next finite verb 'parexeis' in 186).

POSITION: s.l.

APP. CRIT.: ἄπτε] απτ() Pr

COMMENT: The first sentence perhaps means that the genitive 'the bed' does not go with the preposition that directly precedes it but with something else (χαράν?). As to the second sentence, an alternative would be to consider the note incomplete and treat ἴνα as introducing ἴνα ἢ ... In either case, the suggestion of supplying a conjunction seems to assume the imperative reading σίγα σίγα (but Pr itself has σιγᾶ σιγᾶ in its text here).

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**Or. 185.10** (mosch gloss) (ἀπό λέχεος): ἀπὸ τῆς κοίτης —XXaXbXoYGr

POSITION: s.l.

---

**Or. 185.11** (pllgn gloss) (ἀπό λέχεος): ἰσταμένη —G

POSITION: s.l.

---

**Or. 185.12** (rec gloss) (ἀπό λέχεος): καὶ τὴν —O

LEMMA: ἄπο λέχεος in text O POSITION: s.l.

COMMENT: This indicates that the following words form a single noun-phrase with χαράν. |

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**Or. 185.13** (recThom gloss) (ἄπο): μακράν —AaRYf<sup>2</sup>ZZaZl

POSITION: s.l.

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**Or. 185.14** (rec gloss) (ἄπο): πόρρωθεν —AbMnS

POSITION: s.l.

APP. CRIT.: καὶ prep. S

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**Or. 185.15** (rec gloss) (ἄπο): πόρρω —SaZb<sup>2</sup>

POSITION: s.l.

---

**Or. 185.16** (recThom gloss) <λέχεος>: κοίτης —OV<sup>1</sup>RYf<sup>2</sup>ZZaZb<sup>2</sup>Zm<sup>rec</sup>

POSITION: s.l.

APP. CRIT.: τῆς prep. RZb<sup>2</sup>, ἀπό τῆς prep. Yf<sup>2</sup>

---

**Or. 185.17** (pllgn gloss) <λέχεος>: τῆς κλίνης τοῦ Ὀρέστου —F

POSITION: s.l.

---

**Or. 185.18** (rec gloss) <λέχεος>: κραβάττου(?) —Ab

POSITION: s.l.

COMMENT: The word is faint, perhaps from the water damage across the top of the page. I interpret the scribe as having written a truncated form κρα(τ)τ(τ) (the ττ is suspended above alpha). |

COLLATION NOTES: Recheck original Ab 44v top. |

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**Or. 185.19** (pllgn gloss) <λέχεος>: στρωμνῆς —B<sup>3a</sup>

POSITION: s.l.

---

**Or. 185.20** (rec artGloss) <λέχεος>: τοῦ —Sa

POSITION: s.l.

---

**Or. 186.01** (rec exeg) ἦσυχον ὕπνου χαρὰν: τὴν ἀπὸ τῆς κοίτης —R<sup>b</sup>

LEMMA: ἦσυχον R<sup>b</sup> REF. SYMBOL: R<sup>b</sup>

APP. CRIT.: κοί\*τῆς R<sup>b</sup>, perhaps κοιττ a.c. |

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**Or. 186.02** (rec gloss) <ἦσυχον>: πραεῖαν —F<sup>2</sup>R

POSITION: s.l.

APP. CRIT.: πραεῖς R, only faint traces of πρα F<sup>2</sup>

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**Or. 186.03** (pllgn gloss) <ἦσυχον>: ἡδὺ —Zl

POSITION: s.l.

---

**Or. 186.04** (tri gloss) <ἦσυχον>: ἀτάραχον —T

POSITION: s.l.

---

**Or. 186.05** (rec gloss) <ἦσυχον>: εὐδιεινὸν —Aa

POSITION: s.l.

---

**Or. 186.06** (pllgn exeg) <ἦσυχον>: γρ. ἡσύχως —Zu

POSITION: s.l.

**Or. 186.07** (rec gloss) <ὑπνου χαράν>: τὴν ἀπὸ τοῦ —Pr

POSITION: s.l.

APP. CRIT.: τὴν] τὸν Pr

---

**Or. 186.08** (rec artGloss) <ὑπνου>: τοῦ —Aa<sup>2</sup>S

POSITION: s.l.

---

**Or. 186.09** (rec exeg) <χαράν>: τὴν ἀπὸ τῆς κοίτης ἡδονῆν —V<sup>1</sup>

POSITION: s.l.

---

**Or. 186.10** (mosch gloss) <χαράν>: ἡδονῆν —XXaXbXoT+YYfGGr

POSITION: s.l.

COLLATION NOTES: Ta omits cross. |

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**Or. 186.11** (recThom gloss) <παρέξεις>: αὐτῶ —OGZZaZbZIZmTGu

POSITION: s.l.

---

**Or. 186.12** (rec gloss) <παρέξεις>: ὥστε —Pr

POSITION: s.l.

---

**Or. 186.13** (rec exeg) <παρέξεις>: εἰ τοῦτο ποιήσεις —MnB<sup>3a</sup>

POSITION: s.l., B over φίλα (displaced by earlier glosses), Mn over ἦσυχον ὑπνου

APP. CRIT.: εἰς Mn

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**Or. 186.14** (rec exeg) <παρέξεις>: εἰ ποιήσεις οὕτως —Sa

POSITION: s.l.

APP. CRIT.: εἰ] καὶ Sa

---

**Or. 186.15** (pllgn gloss) <παρέξεις>: δώσεις —AaCrYf<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 186.16** (pllgn gloss) <παρέξεις>: φέρεις app. —F<sup>2</sup>

POSITION: s.l.

---

**Or. 186.17** (tri artGloss) <φίλα>: ῶ —T $\chi$ O<sup>2</sup>

POSITION: s.l.

**Or. 186.18** (rec metr) <φίλα>: long mark over alpha —O

**Or. 186.19** (recTri etaGloss) <φίλα>: φίλη —Aa<sup>2</sup>F<sup>2</sup>PrRTZcZuB<sup>3a</sup>

POSITION: s.l.

**Or. 186.20** (tri metr) dipole pointing outwards at left, paragraphos and dipole pointing inwards at right —T

PREVIOUS EDITIONS: de Fav. 48

**Or. 187.01 (187–194)** (tri metr) ἡμέτερον: θρόει τίς κακῶν: <sup>1</sup>τὸ παρὸν σύστημα ὁμοίον ἐστὶ τῷ πρὸ τῆς εἰρημένης στροφῆς συστήματι, οὗ ἡ ἀρχὴ [166] ‘ὄραξ ἐν πέπλοις’. <sup>2</sup>καὶ τοῦτο γὰρ κῶλων ἐστὶν ὁμοίων ἡ’. <sup>3</sup>ἐπὶ τῷ τέλει παράγραφος. —T

TRANSLATION: ‘The present metrical system is similar to the system [166–173] that precedes the strophe just discussed [174–186], of which the first words are [166] ‘do you see in his robes’. For this one too is of eight similar cola. At the end a paragraphos.

LEMMA: ἡμέτερον in marg.

APP. CRIT. 2: 2 app. κῶλων a.c. T |

PREVIOUS EDITIONS: Dind. II.12,7–9; de Fav. 48

**Or. 187.02** (vet exeg) θρόει τίς κακῶν: <sup>1</sup>λέγε ποῖον τέλος αὐτὸν ἐκδέχεται, <sup>2</sup>πότερον δύναται ράϊσαι ἢ οὐ. —HMBCPr<sup>a</sup>Pr<sup>b</sup>R, partial OG

TRANSLATION: Say what sort of end awaits him, whether he can find relief (from his sickness) or not.

LEMMA: BPr<sup>a</sup>, θρόει MC REF. SYMBOL: B POSITION: s.l. OP<sup>a</sup>G, marg. H, intermarg. M; λέγε spaced as if sep. gloss on θρόει O; cont. from sch. 186.01 R<sup>b</sup>, prep. ἢ θρόει (sic)

APP. CRIT.: 1 λέγε om. H, add. H<sup>3</sup>, εἰπέ Pr<sup>b</sup> | ποῖον] ἀντὶ τοῦ τί R<sup>b</sup> | εἰσδέχεται MPr<sup>a</sup>, διαδέχεται Pr<sup>b</sup>G | 2 πότερον κτλ om. OG | πότερον] ἄρα B(ἄρα)Pr<sup>a</sup>Pr<sup>b</sup> | δύναται R<sup>b</sup>

APP. CRIT. 2: 2 ράϊσαι R<sup>b</sup> |

PREVIOUS EDITIONS: Schw. I.117,1–2; Dind. II.78,27–28

**Or. 187.03** (vet exeg) <sup>1</sup>εἰπέ ποῖον ἔσται τὸ πέρασ, ποῖον τέλος αὐτὸν μένει. <sup>2</sup>ἄρα γε ράϊσαι τῆς νόσου ἢ οὐ; —MC, partial BPr

TRANSLATION: Say of what sort the final conclusion will be, what sort of end awaits him. Will he indeed get relief from his sickness or not?

POSITION: cont. from prev. all (intermarg. M)

APP. CRIT.: 1 τὸ πέρασ ποῖον τέλος] τὸ τέλος ποῖον τὸ πέρασ B, τέλος ποῖον πέρασ Pr | ἑαυτὸν M(ἐ-)C | 2 ἄρα γε κτλ. om. BPr

**Or. 187.04** (pllgn paraphr) λέγε ποῖον τέλος αὐτὸν εἰσδέχεται τῶν κακῶν —Yf<sup>2</sup>

POSITION: s.l.

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**Or. 187.05** (vet gloss) <θρόοι>: εἰπέ —MMnSSa

POSITION: s.l.

PREVIOUS EDITIONS: Schw. I.116,27

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**Or. 187.06** (vetMoschiThom gloss) <θρόοι>: λέγε —H<sup>3</sup>V<sup>1</sup>Aa<sup>3</sup>CrF<sup>2</sup>KMn-  
RR<sup>6</sup>SSaOxXXaXbXoYYfGrZcZZaZbZlZmZuTB<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx, δέ prep. S | λέγει SZu

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**Or. 187.07** (rec gloss) <τίς>: ἀπώλεσεν —Ab

POSITION: s.l.

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**Or. 187.08** (rec gloss) <τίς>: ποία —Mn

POSITION: s.l.

---

**Or. 187.09** (pllgn gloss) <κακῶν>: συμφορῶν —F

POSITION: s.l.

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**Or. 187.10** (rec paraphr) <τελευτὰ μένει>: ποῦ τὸ τοῦ κακοῦ τέλος; —Rf

POSITION: s.l.

---

**Or. 187.11** (rec paraphr) <τελευτὰ μένει>: τί τέλος καὶ ποῦ μέλλει καταντῆσαι τὰ κατὰ τὸν Ὀρέστην; —MnSSa

POSITION: s.l.

APP. CRIT.: μέλλει om. Mn | τὰ om. S | κατὰ om. Mn

---

**Or. 187.12** (pllgn paraphr) <τελευτὰ μένει>: ἀντὶ τοῦ τί τέλος ἀναμένει τῷ Ὀρέστη δηλονότι. —Zu

POSITION: s.l.

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**Or. 187.13** (recThom gloss) <τελευτὰ>: τέλος —KZZaZbZlZmTGUXo<sup>2</sup>

POSITION: s.l.

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**Or. 187.14** (rec gloss) <τελευτά>: τελείωσις —V<sup>3</sup>αGu

POSITION: s.l., linked to prev. with ἦ Gu

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**Or. 187.15** (rec gloss) <τελευτά>: κατάπαυσις —B<sup>3a</sup>, perhaps B<sup>1/2</sup>

POSITION: s.l. B<sup>1/2</sup>, marg. B<sup>3</sup>

APP. CRIT.: B<sup>1/2</sup> gloss erased, traces app. match this

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**Or. 187.16** (rec metr) <τελευτά>: long mark over alpha —O

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**Or. 187.17** (recTri etaGloss) <τελευτά>: τελευτή —AbFRfTB<sup>3</sup>

LEMMA: τελευτᾶ in text Ab POSITION: s.l.

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**Or. 187.18** (rec exeg) <μελετᾶ>: τελευτά —Rw<sup>rec</sup>

LEMMA: μελετᾶ in text Rw POSITION: s.l.

---

**Or. 187.19** (rec gloss) <μένει>: τὸν Ὀρέστην —R

POSITION: s.l.

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**Or. 187.20** (pllgn exeg) <μένει>: ἄρα δύναται ραισθῆναι τῆς νόσου ἢ οὐ; —V<sup>3</sup>

POSITION: marg.

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**Or. 187.21** (pllgn exeg) <μένει>: πότερον ράϊσαι ἢ οὐ; —G

POSITION: s.l.

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**Or. 187.22** (pllgn gloss) <μένει>: διαδέχεται —V<sup>3</sup>F

POSITION: s.l.

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**Or. 187.23** (rec gloss) <μένει>: παραμένει —Sa

POSITION: s.l.

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**Or. 187.24** (rec gloss) <μένει>: ἀναμένει —K

POSITION: s.l.

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**Or. 187.25** (mosch gloss) <μένει>: ἀντὶ τοῦ προσδοκᾶται —XXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἀντί τοῦ om. Aa<sup>2</sup>GZc

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**Or. 187.26** (thom gloss) <μένει>: ἀπόκειται —ZZaZbZlZmTGuOx

POSITION: s.l.

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**Or. 188.01** (rec gloss) <θανεῖν>: ἦ —S

POSITION: s.l.

---

**Or. 188.02** (pllgn gloss) <θανεῖν>: καὶ ἀποθανεῖν —Ox

POSITION: s.l.

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**Or. 188.03** (pllgn artGloss) <θανεῖν>: τὸ —GF<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: εἰς prep. Zu

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**Or. 188.04** (pllgn exeg) <τί δ' ἄλλο>: γρ(άφετ)αι τί δ' ἄλλο γ'. —B<sup>2</sup>

POSITION: marg.

APP. CRIT. 2: γ (no apostrophe) B<sup>2</sup> |

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 188.05** (pllgn exeg) <τί δ' ἄλλο>: τέλος μένει αὐτὸν —V<sup>3</sup>

POSITION: s.l.

COLLATION NOTES: Dot in front. |

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**Or. 188.06** (mosch gloss) <ἄλλο>: εἶπας —XXaXbXoYGGrZc, a.c. Yf

POSITION: s.l.; G above γ'εἶπω, which it has in text after ἄλλο

APP. CRIT. 2: εἶπες G

PREVIOUS EDITIONS: Dind. II.79,1

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**Or. 188.07** (pllgnTri gloss) <ἄλλο>: εἶπω —T<sup>+</sup>, p.c. Yf

POSITION: s.l.

COMMENT: Note that Triclinius retains the marking as Moschopulean even though he implicitly corrects from the second person to the (superior) first person (if we assume that the second person found in all the usual witnesses was the Moschopulean choice).

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**Or. 188.08** (pllgn gloss) <ἄλλο>: ἕτερον —F<sup>2</sup>

POSITION: s.l.

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**Or. 188.09** (rec gloss) <εἶπας>: εἶπης —Ab

POSITION: s.l.

---

**Or. 188.10** (rec gloss) <εἶπας>: ἠρώτησας —Sa

POSITION: s.l.

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**Or. 189.01** (vet exeg) <οὔτε>: περισσός ὁ τε̄. —MC

TRANSLATION: (In the compound negative 'oute') the 'te' is redundant (and should be ignored).

LEMMA: οὔτε in text MC POSITION: marg. MC (both beside 188)

KEYWORDS: περισσός/περιττός

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**Or. 189.02** (pllgn gloss) <πόθον ἔχει>: οὐ ποθεῖ —G

POSITION: s.l.

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**Or. 189.03** (pllgn gloss) <πόθον>: καὶ ὄρεξι —Υf<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.79,8

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**Or. 189.04** (pllgn gloss) <πόθον>: ἐπιθυμίαν —Xo

POSITION: s.l.

---

**Or. 189.05** (pllgn gloss) <πόθον>: ἴμερον —F<sup>2</sup>

POSITION: s.l.

---

**Or. 189.06** (pllgn gloss) <πόθον>: ἀγάπην —Zl

POSITION: s.l.

---

**Or. 189.07** (pllgn gloss) <πόθον>: ἠδονήν —Zb<sup>2</sup>

POSITION: s.l.

---

**Or. 189.08** (rec exeg) <ἔχει>: γρ. ζητεῖ —Pr

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφει

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**Or. 189.09** (tri exeg) ἡμέτερον: <sup>1</sup>ἴσχει πόθον' χρὴ γράφειν, οὐ 'πόθον ἔχει'. <sup>2</sup>οὔτω γὰρ ἔχει πρὸς τὸ τοῦ πρώτου συστήματος κῶλον οικειῶς. <sup>3</sup>καὶ τὸ ἄρα δὲ



ἐνταῦθα, εἰ καὶ συμπερασματικὸν ἔστιν, ἀλλ' οὖν ἀντὶ μακροῦ λαμβάνεται παρὰ τοῖς ποιηταῖς ὡς καὶ τὸ ἀπορηματικὸν ἐνίοτε ἀντὶ βραχέος. <sup>4</sup>διὰ τοῦτο μὲν περισπᾶται ἀντιστρόφως, ἐκεῖνο δὲ ὀξύνεται. —T

TRANSLATION: One must write 'ischei pothon', not 'echei pothon' ('has any longing'). For thus it is suitably matched to the colon of the (corresponding) first metrical system. And the word 'ara' (with acute on first syllable) here (in the next line, 190), even though it is inferential (expressing a conclusion), even so it is treated as having a long (first alpha) in the poets, just as also the dubitative use (scil. 'ara' with circumflex on first syllable) is sometimes treated as having a short (first alpha). For this reason it (the inferential use) is circumflexed in inverse fashion (scil. compared to its normal accent), and that other one (the dubitative use) is given an acute accent.

LEMMA: ἡμέτερον in marg. T

PREVIOUS EDITIONS: Dind. II.12,11–15; II.79,2–7; de Fav. 49

COMMENT: The meaning of 'for this reason' in the final sentence seems to be 'because of the poetic license just described'. | As Diggle's apparatus indicates, it looks as if the acute on ἀρ' in the text here is written in an erasure, so that Triclinius himself seems to have first written ἀρ' in copying this page.

KEYWORDS: ἀντιστροφή/ἀντιστρόφως | Triclinius, emendation by

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**Or. 189.10** (tri gloss) ⟨ἴσχει⟩: ἔχει —T

LEMMA: ἴσχει in text T POSITION: s.l.

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**Or. 189.11** (recMoschThom gloss) ⟨βορᾶς⟩: τροφῆς

—V<sup>1</sup>AaAbCrF<sup>2</sup>MnRSSaOxXXaXbXoT<sup>+</sup>YYfGGrZcZZaZbZlZm

POSITION: s.l.

APP. CRIT.: καὶ prep. CrSOx, τῆς prep. Aa<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.79,8

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**Or. 190.01** (mosch paraphr) ⟨πρόδηλος ἄρ' ὁ πότιμος⟩: προφανῆς ἄρα ἢ τύχη τοῦ θανάτου δηλονότι —XLa<sup>2</sup>

POSITION: marg.

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**Or. 190.02** (thom diagr) ⟨πρόδηλος ἄρ' ὁ πότιμος⟩: diagram of one large arc, two smaller arcs above forming three horns: on left Ὅρεστης, in middle οὐκ ἔχει πόθον βορᾶς, on right θανεῖται —ZZlZmZuT, also Zx

LEMMA: label συλλογισμός Z POSITION: marg., except in lower margin Z

APP. CRIT.: θανεῖται| ἐγγύς ἐστι θανάτου T

COMMENT: The lines of diagram are labeled in ZT with tau on left half arc and tau on full arc, pi on right half arc. What these letters stand for is unclear to me.

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**Or. 190.03** (thom paraphr) ⟨πρόδηλος ἄρ'⟩: φανερός εἰ ταῦθ' οὕτως ἔχει. —ZZaZb-ZlZmTGu

POSITION: s.l.

**Or. 190.04** (rec gloss) <πρόδηλος ἄρ'>: †κὰτ —Mn

POSITION: marg.

COMMENT: Since after ἄρ' in his text Mn has a blank instead of ὁ πτόμως, it is possible that he has misrepresented a marginal κὰτω in the exemplar, which might refer to a correction in the lower margin (that is, a version of the whole line 190), a correction that Mn did not copy or pay attention to. Alternatively, the origin could be κατὰ indicating that πρόδηλος is equivalent to κατάδηλος; both words are found in scholastic language, with πρόδηλος being more common than κατάδηλος; but the next glosses show that there was an interest in glossing πρόδηλος here. |

**Or. 190.05** (rec gloss) <πρόδηλος>: δῆλος app. —Ab

POSITION: s.l.

**Or. 190.06** (mosch gloss) <πρόδηλος>: προφανής —XaXbXoT+YYfGGrZcF<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.79,10

**Or. 190.07** (rec gloss) <πρόδηλος>: φανερός —R

POSITION: s.l.

**Or. 190.08** (rec paraphr) <πρόδηλος>: καὶ φανερός ὑπάρχει —CrOx

POSITION: s.l.

**Or. 190.09** (rec gram) <πρόδηλος>: ἐπίσημος καὶ κλεινός —Mn

POSITION: upper right corner of 14r (190 is on 13v)

COMMENT: Mn occasionally has teacher's notes in the margins, some not relevant to the text of the play. If this note is relevant, the only word on the facing folios 13v and 14r to which it might apply is πρόδηλος, and if so, presumably as a vocabulary lesson and not as an explanation of its sense in the passage.

**Or. 190.10** (rec gloss) <ἄρ'>: ἀληθῶς —Sa

POSITION: s.l.

**Or. 190.11** (vet exeg) <πτόμως>: εἰ μὴ γὰρ ἐσθίει, τεθνήξεται. —MVCGPrSZuB<sup>3a</sup>

TRANSLATION: For if he does not eat, he will die.

REF. SYMBOL: M POSITION: marg. MCB<sup>3a</sup>, s.l. others

APP. CRIT.: μὴ γὰρ οὐκ Pr | γὰρ om. G

APP. CRIT. 2: ἐσθίη M |

PREVIOUS EDITIONS: Schw. I.117,5; Dind. II.79,10

**Or. 190.12** (rec gloss) <πτόμως>: ὁ θάνατος —V<sup>1</sup>AbCrF<sup>2</sup>RSSaZb<sup>2</sup>ZIOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrSOx | ó om. Zl

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**Or. 190.13** (mosch paraphr) <πότμος>: ἡ τύχη τοῦ θανάτου δηλονότι  
—XaXbXoT+YYfGGrZc

POSITION: s.l.

APP. CRIT.: δηλονότι om. GZc

PREVIOUS EDITIONS: Dind. II.79,12

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**Or. 190.14** (thom gloss) <πότμος>: ἡ δυστυχία —ZZa

POSITION: s.l.

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**Or. 190.15** (pllgn exeg) <πότμος>: ἀπὸ τοῦ θεοῦ —Yf<sup>2</sup>

POSITION: marg.

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**Or. 190.16** (tri metr) πότμος: koine long over first omicron —T

PREVIOUS EDITIONS: de Fav. 49

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**Or. 191.01 (191–193)** (vet paraphr) ἐξέθυσ' ὁ Φοῖβος ἡμᾶς: <sup>1</sup>ἀντὶ τοῦ ἀπώλεσεν ἡμᾶς ὁ Ἀπόλλων πατροφόνου μητρὸς αἵμα δούς, <sup>2</sup>οἶον ἐνδούς ἡμῖν καὶ κελεύσας τὸν τῆς μητρὸς φόνον ἐργάσασθαι. <sup>3</sup>τὸ δὲ ἐξῆς μέλεον ἀποδοῦς αἵμα φόνον πατροκτόνου μητρὸς. —MBVCMnPr<sup>a</sup>R<sup>b</sup>SSa, partial HPr<sup>b</sup>

TRANSLATION: Equivalent to: Apollo destroyed us by granting the bloodshed of a mother who killed our father. As it were, having granted to us and enjoined (us) to accomplish the murder of our mother. The run of the sense is: having given back (as our right) wretched bloodshed, the killing of a mother who killed our father.

LEMMA: MB(ἐξέφυσ')CMnS, ἐξέθυσ' ὁ Φοῖβος VP<sup>a</sup>R<sup>b</sup>, ἐξέθυσεν Rw (as if first word of sch.) REF. SYM-  
BOL: BVR<sup>b</sup> POSITION: marg. H, s.l. Pr<sup>b</sup>

APP. CRIT.: 1–2 ἀντὶ τοῦ ... ἐργάσασθαι om. Pr<sup>b</sup> | 1 ἀντὶ τοῦ om. H | αἷμα] ἅμα M | 2–3 οἶον κτλ om. H | 2 ἐκδούς Pr<sup>a</sup>R<sup>b</sup> | ἐργάσασθαι Mn | 3 δὲ om. Pr<sup>b</sup> | μέλει Pr<sup>a</sup> | αἷμα φόνον] φόν. αἷμα transp. V | φόνου MnPr<sup>b</sup>R<sup>b</sup>SSa, a.c. V [Rw, water damage] | πατροκτόνου] πατροφόνου MnR<sup>b</sup>S |

APP. CRIT. 2: 1 πρὸ φονου R<sup>b</sup> | αἷμα] αἷμα p.c. S (αι\*\* a.c.) | 3 ἐξῆς Mn |

PREVIOUS EDITIONS: Schw. I.117,6–9; Dind. II.79,14–17

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**Or. 191.02 (191–193)** (vet exeg) ἄλλως: <sup>1</sup>ἡ ἐξ πρὸς τὸ πατροφόνου. <sup>2</sup>τουτέστι δούς ἡμῖν τὸ αἷμα καὶ τὸν φόνον τῆς πατροφόνου μητρὸς. <sup>3</sup>οἶον ἐγχειρίας ἡμῖν καὶ κελεύσας ἀπὸ τοῦ φόνου καὶ τοῦ αἵματος τῆς μητρὸς τιμωρῆσαι τῷ πατρὶ. <sup>4</sup>δύναται δὲ καὶ ἀποδοῦς. —MBCRw, partial VPr

TRANSLATION: The preposition 'ex' ('out of') is to be taken (or understood) with 'patrophonou' ('killer of a father'). That is, having granted us the bloodshed and killing of the mother

who killed our father. As it were, entrusting to us and enjoining the avenging of our father from the murder and bloodshed of our mother. It can also mean ‘having given back (as due)’.

LEMMA: M(in marg.)BCPr, και ἄλλως Rw, μέλειον ἀπόφονον V REF. SYMBOL: V

APP. CRIT.: 1 ἡ ἐξ ... πατροφόνου om. V | ἡ ἐξ om. Rw | 2 και τὸν φόνον ... μητρὸς om. Pr | 3 ἀπὸ τοῦ ... μητρὸς om. Pr | after τιμωρήσαι add. και V | 4 δὲ] γὰρ V |

APP. CRIT. 2: 3 αἵματος M |

PREVIOUS EDITIONS: Schw. I.117,10–13; Dind. II.79,17–20

COMMENT: The combination of different views is particularly striking here. The first and third sentence seem to reflect an (eccentric) interpretation of the genitive μητρὸς as expressing source, while the second takes the genitive as a normal objective one. One could transpose sentence 3 to follow sentence 1; but if they were once joined, one might expect to see ἐξ and not ἀπὸ used in the paraphrase. Note that the separation in sense of ἐξ from ἐξέθυσ’ is also adopted in 192.23, whereas such an interpretation is implicitly rejected in the glosses 191.08, 191.09.

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**Or. 191.03 (191–193)** (pllgn paraphr) ἦτοι ἀπώλεσε κεύσας τῆς πατροφόνου μητρὸς τὸν φόνον —V<sup>3</sup>

POSITION: s.l.

APP. CRIT.: ἦτοι ἀπώλεσε reused from V<sup>1</sup> gloss 191.04

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**Or. 191.04** (rec gloss) <ἐξέθυσ’> ἀπώλεσεν —OV<sup>1</sup>AaAbCrFGKMnPrRRrSSaOxGuB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: ἦτοι prep. V<sup>1</sup>, λίαν prep. Rf, και prep. CrSOx

APP. CRIT. 2: ἀπόλ- Ab | -σε V<sup>1</sup>KRf |

PREVIOUS EDITIONS: Dind. II.79,21–22

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**Or. 191.05** (rec gloss) <ἐξέθυσ’> κατέσφαξε —K

POSITION: s.l.

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**Or. 191.06** (rec gloss) <ἐξέθυσ’> ἐξέπραξε και ἐφόνευσεν —Pr

POSITION: s.l.

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**Or. 191.07** (moschThom gloss) <ἐξέθυσ’> ἐφόνευσεν —XXaXbXoT<sup>+</sup>YYfGGrZcZZaZbZl

POSITION: s.l.

APP. CRIT.: -σε ZZaZbZl, -σα Zc |

PREVIOUS EDITIONS: Dind. II.79,21

COLLATION NOTES: Ta omits cross, and the position of the cross before the word in T is surprising since the gloss appears in so many representatives of the Z-family. |

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**Or. 191.08** (pllgn gloss) <ἐξέθυσ’> τελείως ἐφόνευσεν —Zm

POSITION: s.l.

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**Or. 191.09** (pllgn gloss) <ἐξέθυσ’> και παντελῶς ἐφόνευσε —Zu

POSITION: s.l.

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**Or. 191.10** (tri metr) (ἔξεθυσεν): long mark over upsilon —T

PREVIOUS EDITIONS: de Fav. 49

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**Or. 191.11** (rec gloss) (Φοῖβος): ὁ Ἀπόλλων —V<sup>1</sup>AbF<sup>2</sup>MnSSaZIOx

POSITION: s.l.

APP. CRIT.: ὁ om. V<sup>1</sup>Mn

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**Or. 191.12** (tri artGloss) (Φοῖβος): ὁ —T

POSITION: s.l.

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**Or. 192.01 (192–193)** (pllgn paraphr) (μέλεον ἀπόφονον αἷμα δούς): <sup>1</sup>δούς ἀντί τοῦ συγχωρήσας καί κελεύσας τὸν τῆς μητρὸς φόνον ἐργάσασθαι, <sup>2</sup>τὸν φόνον τῆς μητρὸς τὸν μέλεον τὸν ἀπόφονον καὶ τὸν μισητὸν τὸν ἐπὶ κακῶ γεγονότα. —Y<sup>2</sup>Yf<sup>2</sup>

APP. CRIT. 2: 2 μέλεον Yf<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.79,24–26

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**Or. 192.02 (192–193)** (pllgn paraphr) δούς καὶ κελεύσας τὸν τῆς μητρὸς φόνον ἐργάσασθαι —Gu

POSITION: marg.

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**Or. 192.03** (pllgn exeg) (μέλεον): τὸ αἷμα πρὸς τὸ μέλεον —V<sup>3</sup>

POSITION: marg.

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**Or. 192.04** (rec gloss) (μέλεον): δυστυχές —AbMnRSSa

POSITION: s.l.

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**Or. 192.05** (recMosch gloss) (μέλεον): ἄθλιον —Aa<sup>2</sup>AbF<sup>2</sup>MnSSaXXaXbXoT<sup>+</sup>YYfZcG-GrZb<sup>2</sup>ZIZu

POSITION: s.l.

APP. CRIT.: καὶ prep. SZu, τὸ prep. G

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**Or. 192.06** (rec gloss) (μέλεον): μισητὸν —Ab

POSITION: s.l.

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**Or. 192.07** (rec artGloss) (μέλεον): τὸ —**K**

POSITION: s.l.

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**Or. 192.08** (pllgn wdord) word order α (ἀπόφονον), β (αἶμα) —**F**

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**Or. 192.09** (mosch exeg) (ἀπόφονον): οὐκ ἄξιον ὄντα γενέσθαι, ἀποφυγῆς ἄξιον φόνον —**XXaXbXoT+YYfG\*G<sup>b</sup>Gr**

TRANSLATION: ('Arophonon' means) 'murder that ought not to occur, that merits avoidance'.

LEMMA: TG REF. SYMBOL: Xo POSITION: s.l. except XG<sup>a</sup>T and Xo(οὐκ ... γενέσθαι in marg., ἀποφυγῆς κτλ s.l.)

APP. CRIT.: φόνου Y

PREVIOUS EDITIONS: Dind. II.79,23–24

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**Or. 192.10** (pllgn gloss) (ἀπόφονον): ἀποφυγῆς ἄξιον —**Aa<sup>2</sup>Zc**

POSITION: s.l.

APP. CRIT.: ἀπὸ φυγῆς Aa<sup>2</sup>

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**Or. 192.11** (rec gloss) (ἀπόφονον): ἄδικον —**OZuOx<sup>2</sup>**

POSITION: s.l.

APP. CRIT.: ἤγουν τὸν prep. Zu

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**Or. 192.12** (rec gloss) (ἀπόφονον): μισητὸν —**V<sup>3</sup>FMnRSSa**

POSITION: s.l.

APP. CRIT.: καὶ prep. S καὶ τὸ prep. FMn

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**Or. 192.13** (rec gloss) (ἀπόφονον): φοικὸν —**V<sup>1</sup>**

POSITION: s.l.

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**Or. 192.14** (rec gloss) (ἀπόφονον): κακόφονον —**AaZb<sup>2</sup>**

POSITION: s.l.

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**Or. 192.15** (tri gloss) (ἀπόφονον): ἤγουν κακὸν —**T**

POSITION: s.l.

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**Or. 192.16** (pllgn exeg) (ἀπόφονον): ἄπω φόνου ἤγουν ἄδικον —**ZmGu**

POSITION: s.l.

APP. CRIT.: ἄπου Zm

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COMMENT: Although the root ἄπω assumed by ancient grammarians as the base of ἄπωθεν was described as μη εἰρημένον (Gram.Gr. 3:1.500,25) and is thus not present in dictionaries, it is treated as a legitimate form in Sch. Tzetz. Lycophr. 796, 804, and here ZmGu reflect that belief.

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**Or. 192.17** (rec artGloss) ⟨ἀπόφονον⟩: τὸ —KMn

POSITION: s.l.

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**Or. 192.18** (pllgn exeg) ⟨αἶμα δούς⟩: διότι χρέος εἶχε θανεῖν ἢ Κλυταιμνήστρα διὰ τὸν φόνον τοῦ Ἀγαμέμνονος —V<sup>3</sup>

POSITION: s.l.

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**Or. 192.19** (rec gloss) ⟨αἶμα⟩: ὁ φόνος —K

POSITION: s.l.

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**Or. 192.20** (thom gloss) ⟨αἶμα⟩: φόνον —ZZaZbZlZmZuTGufOX<sup>2</sup>Yf<sup>2</sup>B<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: τὸν prep. FYI<sup>2</sup>

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**Or. 192.21** (rec artGloss) ⟨αἶμα⟩: τὸ —V<sup>3</sup>KMn

POSITION: s.l.

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**Or. 192.22** (rec gloss) ⟨δούς⟩: κελεύσας —OB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. B<sup>3a</sup>

COLLATION NOTES: Possibly rewritten in B over the same gloss by an earlier hand (but not the first). |

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**Or. 192.23** (pllgn exeg) ⟨δούς⟩: ἡ ἐξ εἰς τὸ δούς· ἐκδούς. —B<sup>3a</sup>

POSITION: marg.

PREVIOUS EDITIONS: Dind. II.79,21

COMMENT: For the transfer in sense of ἐξ to another word compare 191.02.

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**Or. 192.24** (mosch gloss) ⟨δούς⟩: ἐνδούς, ἦγουν συγχωρήσας —XXaXbXoT<sup>+</sup>YYf, partial GZcZu

POSITION: s.l. except T(cont. from 192.09)

APP. CRIT.: ἐνδούς ἦγουν om. Zc | ἦγουν συγχ. om. GZu | ἦγουν| ἀντὶ τοῦ Xo, om. Y

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**Or. 192.25** (pllgn paraphr) ⟨δούς⟩: καὶ παραχωρήσας ἡμῖν δηλονότι ὥστε κατεργάσθαι —Zu

POSITION: s.l.

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**Or. 192.26** (rec gloss) <δοῦς>: ὁ Φοῖβος ἡμῖν —MnRSSa

POSITION: s.l.

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**Or. 192.27** (thom gloss) <δοῦς>: ἡμῖν —Z<sup>c</sup>ZaZmGuV<sup>3</sup>Aa

POSITION: s.l. except intermarg. V<sup>3</sup>

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**Or. 192.28** (pllgn artGloss) <δοῦς>: ὁ —F

POSITION: s.l.

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**Or. 193.01** (mosch paraphr) <πατροφόνου>: τῆς τὸν ἐμὸν πατέρα φονευσάσης  
—XXaXbXoT<sup>+</sup>YYfGGrZb<sup>2</sup>

POSITION: s.l. except marg. X

APP. CRIT.: ἐμὸν om. Zb<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.79,28

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**Or. 193.02** (pllgn paraphr) <πατροφόνου>: τῆς φονευσάσης τὸν πατέρα —CrF<sup>2</sup>ZuOx

POSITION: s.l.

APP. CRIT.: τῆς om. F<sup>2</sup> | ἡμῶν add. Zu

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**Or. 193.03** (pllgn paraphr) <πατροφόνου>: τῆς φονευτρίας τοῦ πατρός —Za

POSITION: s.l.

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**Or. 193.04** (rec gloss) <πατροφόνου>: ἔνεκα —Mn

POSITION: s.l.

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**Or. 193.05** (rec artGloss) <πατροφόνου>: τῆς —AaFMnS

POSITION: s.l.

---

**Or. 193.06** (rec artGloss) <ματέρος>: τῆς —S

POSITION: s.l.

---

**Or. 193.07** (rec metr) <ματέρος>: long mark over alpha —O

---

**Or. 193.08** (rec gloss) <ματέρος>: μητρὸς —Mn

POSITION: s.l.

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**Or. 193.09** (tri etaGloss) <ματέρος> μητέρος —TZcOx

POSITION: s.l.

**Or. 194.01** (vet exeg) <δίκαια μὲν, καλῶς δ' οὐ>: ὠφείλετο μὲν γὰρ αὐτὴν ἀναιρεθῆναι, οὐ μόντοι ὑπὸ τοῦ παιδός. —MBOVCPrRw

TRANSLATION: For it was owed (necessary, fated) that she be killed, but not by her son.

POSITION: s.l. O; follows sch. 191.02 Rw, cont. from sch. 191.02 others, ἀλλ' (from ἄλλως) prep. Pr

APP. CRIT.: εἶλετο Pr | μὲν om. O | γὰρ] καὶ V, om. app. Rw (damage) | αὐτὴν MBPr, αὐτῇ V, αὐτῇ OC, αὐτῇ Rw | ὑπὸ] Dindorf, ἀπὸ MOVCRw, παρὰ BPr | τοῦ om. Pr

PREVIOUS EDITIONS: Schw. I.117,14–15; Dind. II.80,1–2

COMMENT: In Byzantine Greek, as in classical, ὀφείλεται/ὠφείλετο is used as a passive with words like χάρις, μισθός, and τιμωρία as its subject and the person in the dative, or sometimes as an impersonal verb with accusative and infinitive. Thus both the acc. αὐτὴν of MBPr and the dative αὐτῇ of V are possible here. Schw. and Dindorf printed nominative αὐτῇ. There are a very few late passages with the person in the nominative and the thing owed to the person in the acc., as Suda θ 78,24–25 (from Damascius, Vita Isidori) τιμὰς ἀπονέμων, οἷσας ὠφείλετο πρωτεύων ἀνὴρ ἐν τῇ πόλει; sch. in Basilicorum libros I–XI, book 60, 29.7.5 ὅτι ἐκεῖνος ὠφειλετό τινα ἐκ τῆς κιβωτοῦ. That construction seems less likely with an infinitive and presumably the nominative variants of OCRw are secondary.

**Or. 194.02** (vet exeg) <δίκαια μὲν, καλῶς δ' οὐ>: ἵαντι τοῦ δίκαιον μὲν αὐτὴν ἀναιρεθῆναι ἀνελοῦσαν τὸν ἄνδρα, ὁ μόντοι εὐκλεῆς οὐδὲ πρέπον ἦν ὑπὸ τοῦ παιδός αὐτὴν εὐθύνας δοῦναι τοῦ φόνου. —MBVCMnPrR<sup>b</sup>RwSSa, partial H

TRANSLATION: Equivalent to: it was just that she be killed because she killed her husband, but not, however, a source of glory or fitting that it be at the hands of her son that she paid the penalty for the killing.

LEMMA: MC, δίκαια μὲν BVmPrR<sup>b</sup> REF. SYMBOL: BVR<sup>b</sup> POSITION: marg. H; cont. from prev. Rw

APP. CRIT.: ἵαντι τοῦ om. VMnSSa | δίκαιον om. Mn | μὲν] μὲν οὖν VR<sup>b</sup>SSa, οὖν Mn, μὲν ἦν Rw | ἀναιρεθῆναι αὐτὴν transp. VMnSSa, αὐτὴν om. R<sup>b</sup> | 2 οὐ μόντοι ... ἦν] ἀλλ' οὐκ ἔδει MnSSa | οὐδὲ πρέπον om. H | αὐτὴν εὐθύνας κτλ om. H | αὐτὴν om. Mn<sup>b</sup>RwSSa | εὐθύνην Pr

APP. CRIT. 2: ἵ ἀνελοῦσα SSa | εὐκλεῆς R<sup>b</sup> |

PREVIOUS EDITIONS: Schw. I.117,16–18; Dind. II.80,2–4

**Or. 194.03** (vet exeg) <δίκαια μὲν, καλῶς δ' οὐ>: ἐν δὲ τῷ ὑπομνήματι καὶ ταῦτα τῆς Ἡλέκτρας. —MCRw

TRANSLATION: In the commentary, these words too are assigned to Electra (instead of to the chorus).

POSITION: cont. from prev. MCRw

APP. CRIT.: ταῦτα Schw., τὰ M, τὸν CRw

PREVIOUS EDITIONS: Schw. I.117,18–19; Dind. II.80,5

COMMENT: Perhaps 'the commentary' refers to the commentary of Didymus that was being excerpted by a later commentator. But if so, we cannot say whether the assignment of the words to Electra was advocated by Didymus or only reported by him.

KEYWORDS: assignment of speaker | Didymus

**Or. 194.04** (rec exeg) <δίκαια μὲν, καλῶς δ' οὐ>: δικ[ ca. 10–16 letters ]ξεν ὁ Λοξίας τῶ ἀδελφῶ μου εἰς τὸ σφάξαι τὸν ἐμὸν πατέρα· οὐ καλῶς δὲ ὅτι οὐκ εἴασεν σ(οr ε)[ ca. 10–14 letters ] —Pr

POSITION: next page Pr (top 16v), before sch. 206.00

APP. CRIT.: e.g. δικ[αίως μὲν προσέτα]ξεν (there is a high trace that would suit the top of the ωs sign)

COMMENT: The writing surface is abraded in a diagonal strip at the top left of 16v. The beginning of the second line of the page contains the end of the note, where one sees only the top portion of the arc of lunate sigma or of a tall epsilon (often used before ρι), with room for two words. There is no sign of a breathing, so sigma seems more likely. One may consider σ[ὠξεσθαι ...] or σ[ωθῆναι ...], but the result does not seem quite right. With epsilon one may think of ἐ[κφυγ(εῖν) τ(ῆν) μανίαν], but this seems unlikely, since ἐκ would normally be a ligature with single small epsilon arc attached to the upright of kappa. |

**Or. 194.05** (pllgn exeg) <δίκαια μὲν, καλῶς δ' οὐ>: δικαίως μὲν ἀντεφονεύθη· οὐ καλῶς δὲ ὅτι ὑπὸ τῶν τέκνων. —F

REF. SYMBOL: F POSITION: marg.

**Or. 194.06** (rec rhet) <δίκαια μὲν, καλῶς δ' οὐ>: σχῆμα μετάστασις —AaRRf

POSITION: s.l. (R over first word, Rf over whole phrase, Aa above καλῶς δ' οὐ)

APP. CRIT.: σχῆμα om. Aa

COMMENT: Metastasis is the rhetorical schema of admitting a wrong has been done, but shifting the blame to someone else. This would fit better if the term referred to Electra's strategy in 191–194 as a whole.

KEYWORDS: μετάστασις

**Or. 194.07** (pllgn gloss) <δίκαια μὲν, καλῶς δ' οὐ>: πρὸς(?) μέμψιν(?) —A<sup>rec</sup>

POSITION: marg.

COLLATION NOTES: Check original A fol. 21. |

**Or. 194.08** (rec exeg) <δίκαια μὲν>: δικαίως ἀνηρέθη —AbMnSSa

POSITION: s.l.

APP. CRIT.: δικαίως] καλῶς Sa

**Or. 194.09** (pllgn gloss) <δίκαια μὲν>: ἐμητροκτονήσετο —Aa

POSITION: s.l.

**Or. 194.10** (thom exeg) <δίκαια μὲν>: δικαίως δούς τὸ αἶμα —ZZaZbZlZmTG<sub>u</sub>

TRANSLATION: ('Just things' implies Apollo) having justly granted the bloodshed.

POSITION: s.l.

APP. CRIT.: ἔδωκεν T | τὸ αἶμα om. T, τὸν φόνον τὸ αἶμα Gu

**Or. 194.11** (rec exeg) <δίκαια μὲν>: καὶ δικαίως ἐφονεύθη ἡ μήτηρ ἡμῶν —Zu

**Or. 194.12** (tri exeg) **ἡμέτερον: δικά κἀνταῦθα γράφε, μὴ δίκαια. οὕτω γὰρ ἔχει πρὸς τὸ μέτρον ὀρθῶς. —T**

TRANSLATION: Here too write ‘dika’ (i.e., dative(?) of noun) not (adjective) ‘dikaia’. For thus it is correct with respect to the meter.

LEMMA: ἡμέτερον in marg.

PREVIOUS EDITIONS: Dind. II.12,16–17; de Fav. 49

COMMENT: Triclinius writes δικά without subscript both in the line and in this note. The gloss 194.13 presents ἐν over the delta of δικά and an eta over the alpha, which I interpret together, with δικ being supplied from the lemma, as ἐν δίκη here. That implies that he did intend the dative δικα here, even though he is generally (but not universally) careful about using iota subscript on dative singular endings. It is not clear, moreover, why he says ‘here too’ (κἀνταῦθα). Mostly likely, the καὶ refers to the fact that he has already suggested two changes of reading on this same folio (53v) in 183.09 and 189.09.

KEYWORDS: Triclinius, emendation by

**Or. 194.13** (rec gloss) **⟨δικά μὲν⟩: ἐν δίκη —T**

LEMMA: δικά μὲν in text T POSITION: s.l.

COMMENT: See comment on prev.

**Or. 194.14** (pllgn gloss) **⟨δίκαια⟩: δικαίως —CrF<sup>2</sup>Ox**

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

**Or. 194.15** (mosch exeg) **⟨δίκαια⟩: τὰ κατὰ τὸν φόνον —XXaXbXoT<sup>+</sup>YYfGGrZc**

TRANSLATION: (‘Just things’ refers to) the circumstances related to the murder.

POSITION: s.l.

APP. CRIT.: prep. ἐστὶ T | εἶπε add. G

**Or. 194.16** (rec exeg) **⟨καλῶς δ’ οὖ⟩: διὰ τὸ εἶναι μητέρα —MnSSa**

POSITION: s.l.

APP. CRIT.: κούδαμῶς prep. Sa

**Or. 194.17** (rec exeg) **⟨καλῶς δ’ οὖ⟩: ἀλλ’ οὐχὶ ⟨ὕπ’⟩ αὐτοῦ —Ab**

POSITION: s.l.

**Or. 194.18** (mosch exeg) **⟨καλῶς δ’ οὖ⟩: διότι ὑπὸ τοῦ υἱοῦ —XXaXbXoT<sup>+</sup>YYfGGr**

TRANSLATION: (‘But not well’) because (it occurred) at her son’s hands.

POSITION: s.l.

APP. CRIT.: τοῦ om. T

**Or. 194.19** (thom exeg) (καλῶς δ' οὐ): οὐδὲ γὰρ ὑπὸ παιδὸς αὐτὴν ἔδει θανεῖν.

—ZZaZbZIZmTGu

TRANSLATION: ('But not well') because in addition she should not have died at her child's hands.

POSITION: s.l.

APP. CRIT.: οὐ γὰρ ZaZIT | αὐτὴν transp. after θανεῖν Gu

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**Or. 194.20** (pllgn exeg) (καλῶς δ' οὐ): ὅτι ἀνηρέθη ἀπὸ τοῦ υἱοῦ —F

POSITION: s.l.

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**Or. 194.21** (pllgn gloss) (καλῶς δ' οὐ): ὅτι πάσχεις σὺ —Zu

POSITION: s.l.

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**Or. 194.22** (mosch gloss) (καλῶς): εὐπρεπῶς —XXaXbXoYYfGGrZc

POSITION: s.l.

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**Or. 194.23** (rec gloss) (δ' οὐ): οὐκ ἐγένοντο —R

POSITION: marg.

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**Or. 194.24** (tri metr) paragraphos —T

PREVIOUS EDITIONS: de Fav. 49

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**Or. 195.01 (195–207)** (tri metr) ἡμέτερον: ἔκανες ἔθανες: <sup>1</sup>ἡ ἀντιστροφή αὕτη τῆς β' ἐστὶ στροφῆς, ἧς ἡ ἀρχὴ 'πότνια πότνια νύξ'. <sup>2</sup>καὶ αὕτη γὰρ κώλων ἐστὶν ὁμοίων ἐκείνη καὶ ἰσομέτρων ἰγ'. <sup>3</sup>ἐν μέντοι τῷ ζ' κώλω πεντασυλλάβους ἔχει καὶ τοὺς δύο παίωνας. <sup>4</sup>ἐπὶ τῷ τέλει δύο διπλαῖ, ἡ μὲν ἐν ἀρχῇ τοῦ τελευταίου κώλου, ἡ δὲ κατὰ τὸ τέλος, ἀμφοτέροι μέντοι ἔξω νενεκυῖται, δηλοῦσαι ὅτι τέλος ἔσχε τὰ ἀνταποδιδόμενα. <sup>5</sup>ἐν τῇ ἰβ' δὲ κώλω τὸ ἄτε ἀντὶ τοῦ καθὰ ὀφείλει νοεῖσθαι, ἴν' εἴη βραχὺ τὸ ἄ. οὕτω γὰρ ἔχει πρὸς τὸ τῆς στροφῆς κώλον ὀρθῶς. <sup>6</sup>τὸ γὰρ ἀντὶ τοῦ ἦτις οὐκ ἔχει καλῶς. —T

TRANSLATION: This is the antistrophe of the second strophe [174–186], of which the beginning was 'lady, lady Night'. For this too consists of thirteen cola similar to and in correspondence with that one. In the sixth colon, however, it has the two paeons in five-syllable form. At the end two diplo signs, one at the beginning of the last colon, the other at its end, both, however, being pointed outwards, indicating that the responsive elements have come to an end. And in the twelfth colon the word 'hate' should be understood in the sense of 'katha' ('just as'), so that the alpha is short. For in this way it is correct with respect to the colon of the strophe. The reading (of 'hate') as equivalent to 'hētis' ('who', nominative feminine relative pronoun) does not work (metrically).

LEMMA: ἡμέτερον in marg.

APP. CRIT.: 2 ἐκείνη| ἐκείν(ο) Τ, ἐκείνω Τα

PREVIOUS EDITIONS: Dind. II.12,18–24; II.82,1–3; de Fav. 49

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**Or. 195.02** (tri metr) ἀντιστροφή κώλων ιγ' —Τ

POSITION: marg.

PREVIOUS EDITIONS: de Fav. 49

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**Or. 195.03 (195–199)** (pllgn paraphr) ἔκτανες καὶ ἐφόνευσας τὸν πατέρα, ἔθανες σὺ ὑπὸ τοῦ Ὁρέστου, ὧ τεκομένη καὶ ὧ γεννήσασα ἐμέ μητέρ. ἀπώλεσας δὲ καὶ ἐφόνευσας τὸν πατέρα. ἀπὸ τοῦ αἵματος καὶ ἀπὸ τοῦ φόνου τοῦ πατρὸς ἀπώλεσας κατὰ κοινὸν τὰ τέκνα τάδε σέθεν καὶ σοῦ, ἤγουν ἐφόνευσας μὲν καὶ τὸν πατέρα, ἀπώλεσας δὲ καὶ ἡμᾶς. —ΥΓ<sup>2</sup>

POSITION: s.l.

COLLATION NOTES: ΥΓ with cross. |

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**Or. 195.04** (vet exeg) ἔκανες ἔθανες: <sup>1</sup>φονεύσασα ἀνηρέθης. <sup>2</sup>τουτέστιν ὁ κατὰ σοῦπραχθεὶς φόνος ἄμυνα ἐγένετο καὶ οὐκ ἀδικία· <sup>3</sup>σὺ γὰρ πρώτη ἐφόνευσας τὸν πατέρα, καὶ ἀνηρέθης. —MBVCPrRw

TRANSLATION: Having slain, you were killed. That is, the murder carried out against you occurred as vengeance, not injustice. For you acted first in killing our father, and you were killed.

LEMMA: V, ἄλλως MBCPrRw REF. SYMBOL: V POSITION: follows next except in V

APP. CRIT.: 1 φονεύσασα| ἐφόνευσας καὶ V | 2 πραχθεὶς| προσταγείς M, προσταχθεὶς C, γεγυνώς Pr | 3 πρώτου Pr | τὸν πατέρα om. Rw | καὶ ἀνηρέθης om. V

PREVIOUS EDITIONS: Schw. I.117,22–24; Dind. II.80,11–13

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**Or. 195.05** (vet exeg) ἔκανες: <sup>1</sup>ἐφόνευσας. <sup>2</sup>ἔθεν τὸ κανοῦν λέγεται, εἰς ὃ φέρεται ἡ ἱερουργικὴ μάχαιρα. —MBVCPrRw

TRANSLATION: You murdered. From this source (the root of 'ekanes') is formed the word 'kanoun' ('basket'), that into which the knife for ritual slaughter is borne.

LEMMA: BPr(ἔκτανες)Rw, ἔκανες ἔθανες MC REF. SYMBOL: B POSITION: cont. from prev. V, prep. ἔκανες

APP. CRIT.: 1–1 ἐφόνευσας om. V | 2 τὸ| τοῦ M, καὶ V | ἡ om. Rw |

APP. CRIT. 2: μάχαιρα| γέγαιρα Pr |

PREVIOUS EDITIONS: Schw. I.117,20–21; Dind. II.80,10–11

COMMENT: Cf. Hesych. κ 650 κανεῖν· κτείνειν, ἀνελεῖν. ἔθεν τὸ κανοῦν, ἀπὸ τῶν καινομένων ἱερείων κανεῖν· κτείνειν, ἀνελεῖν. ἔθεν τὸ κανοῦν, ἀπὸ τῶν καινομένων ἱερείων; Sch. Arist. Pac. 948b alpha Holw-erda ὅτι ἐκέκρυπτο ἐν τῷ κανῶ ἡ μάχαιρα ταῖς ὀλαῖς καὶ τοῖς στέμμασιν. καὶ ἐντεῦθεν κανοῦν, ἀπὸ τοῦ κανεῖν; Suda κ 318 s.v. κανοῦν, etc.

KEYWORDS: etymology

**Or. 195.06** (rec exeg) ἦτοι ὁ κατὰ σοῦ φόνος οὐκ ἀδικία ὅτι πρώτη φονεύουσα τὸν πατέρα ἀνηρέθης. —O

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**Or. 195.07** (rec gloss) <ἔκανες> φονεύουσα —O

POSITION: s.l.

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**Or. 195.08** (rec paraphr) <ἔκανες> ἦγουν τὸν πατέρα ἔκοψας μετὰ πελέκεως. —Pr

POSITION: s.l.

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**Or. 195.09** (recMosch gloss) <ἔκανες> ἐφόνευσας —V<sup>1</sup>Aa<sup>2</sup>AbCrF<sup>2</sup>MnRSOxXXaXbXoYYf-GrZb<sup>2</sup>

LEMMA: X POSITION: s.l. except X

APP. CRIT.: ἦγουν prep. XXaXb, καὶ prep. CrOx

PREVIOUS EDITIONS: Dind. II.80,14

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**Or. 195.10** (mosch gloss) <ἔκανες> ἀντὶ τοῦ ἐθανάτωσας —XXaXbXoTYyfGGr

LEMMA: ἔθανες X POSITION: s.l. except X; above ἔκανες T, in others appears to be over ἔθανες, because it follows the prev. gloss, usually with high dot after ἐφόνευσας, indicating this is separate

APP. CRIT.: ἀντὶ τοῦ om. G

PREVIOUS EDITIONS: Dind. II.80,14–15, IV.257

COMMENT: Despite X's lemma and the appearances of position, it is not at all likely that Moschopolus believed θανάτω could be intransitive 'died' rather than a causative verb. So either he meant this as an alternative to the other gloss taken over from the tradition and its position misled copyists, or it does belong to ἔθανες (cf. 195.19) and is a very early corruption of ἐθανατώθης (or slip of the pen by Moschopolus himself), as Dindorf proposed in his Addenda. |

COLLATION NOTES: In T this gloss is written above the next, and it is possible that the cross present there by implication applies to this gloss too. |

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**Or. 195.11** (thom gloss) <ἔκανες> ἐφόνευσας τὸν πατέρα. —ZZaZmZuT<sup>+</sup>GuV<sup>3</sup>

POSITION: s.l.

APP. CRIT.: ἡμῶν add. Zu |

PREVIOUS EDITIONS: Dind. II.80,14

COLLATION NOTES: T should have placed the cross above ἐφόνευσας. | V<sup>3</sup>Gu add τὸν πατέρα to the ἐφόνευσας written by V<sup>1</sup>Gr. |

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**Or. 195.12** (pllgn gloss) <ἔκανες> ἔσφαξας τὸν πατέρα μου. —B<sup>2/3a</sup>

POSITION: s.l.

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**Or. 195.13** (pllgn gloss) <ἔκανες> τὸν πατέρα —F

POSITION: s.l.

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**Or. 195.14** (rec gloss) <ἔθανες>: τέθνηκας —R

POSITION: s.l.

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**Or. 195.15** (rec gloss) <ἔθανες>: ἀνηρέθης —OAbMnS

POSITION: s.l.

APP. CRIT.: καὶ prep. S

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**Or. 195.16** (rec gloss) <ἔθανες>: ὑπὸ τοῦ Ὀρέστου —Pr

POSITION: marg.

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**Or. 195.17** (thom gloss) <ἔθανες>: ὑπὸ τῶν τέκνων —ZZaZbZlZmTGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.80,15

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**Or. 195.18** (pllgn gloss) <ἔθανες>: ἐφονεύθης —F<sup>2</sup>Zu

POSITION: s.l.

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**Or. 195.19** (pllgn gloss) <ἔθανες>: ἐθανατώθης —Gu

POSITION: s.l., cont. from 195.17

PREVIOUS EDITIONS: Dind. II.80,15–16

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**Or. 196.01** (rec gloss) <τεκομένα>: τέξασα —V<sup>1</sup>

POSITION: s.l.

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**Or. 196.02** (rec gloss) <τεκομένα>: ἡ γεννήσασα —AbF<sup>2</sup>G<sup>2</sup>MnRSSaOxXo<sup>2</sup>Yf<sup>2</sup>Zb<sup>2</sup>ZlGu

POSITION: s.l.

APP. CRIT.: καὶ prep. SOx | ἦ] om. G<sup>2</sup>Xo<sup>2</sup> | γεννήσασά με Zl, perhaps G<sup>2</sup>(damage or erasure)

APP. CRIT. 2: γενήσασα Yf<sup>2</sup>, a.c. Xo<sup>2</sup> |

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**Or. 196.03** (tri gloss) <τεκομένα με>: τεκοῦσα με —T

POSITION: s.l.

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**Or. 196.04** (rec metr) <τεκομένα>: long mark over alpha —O

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**Or. 196.05** (recMosch etaGloss) <τεκομένα>: τεκομένη —Aa<sup>2</sup>PrXXaXbTZc

POSITION: s.l.

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**Or. 196.06** (pllgn artGloss) (τεκομένα): ἦ —Aa<sup>2</sup>

POSITION: s.l.

**Or. 196.07** (pllgn artGloss) (μάτερ): ῶ —Ox

POSITION: s.l.

**Or. 196.08** (rec metr) (μάτηρ): long mark over alpha —O

**Or. 196.09** (recMosch etaGloss) (μάτερ): μητερ —AbXXaXbXoTZcOx

POSITION: s.l.

**Or. 197.01** (vet exeg) (ἀπό δ' ὤλεσας): ἰό δέ ἀντί τοῦ γάρ, ἴν' ἦ ὁ νοῦς ἐπέξηγησις (τοῦ) 'ἔκανες ἔθανες'. <sup>2</sup>ἀπώλεσας γάρ τὸν πατέρα ζῶσα καὶ θανοῦσα τὰ τέκνα διὰ τοῦ αἵματος. —MBVCP<sub>r</sub>R<sup>b</sup>R<sub>w</sub>, partial O

TRANSLATION: The conjunction 'de' here is equivalent to 'gar' ('for'), so that the meaning is an explication of 'you killed, you died'. (That is,) for alive you killed our father and in death you have killed your children through the bloodguilt.

LEMMA: all except O (ἄλλως prep. Pr; app. οὐ δὲ ὠλεσας M) REF. SYMBOL: VR<sup>b</sup>

APP. CRIT.: 1 ὁ ... ἔθανες om. O | ἀντί ... νοῦς om. Pr, leaving blank space | ἐξηγησις V, ὑπέξηγησιν Pr | τοῦ suppl. Schw. | ἔκανες] V, om. others | ἔθανες] om. V, ἔθανές πω MCR<sup>b</sup> | 2 γάρ om. OVPr | τὸν om. OR<sup>b</sup>R<sub>w</sub> | ζῶσαν MR<sup>b</sup> | τὰ] BCPr, om. others | τοῦ] τοῦ σοῦ OV, σοῦ R<sup>b</sup>

APP. CRIT. 2: ἐπέξηγησις C |

PREVIOUS EDITIONS: Schw. I.117,25–27; Dind. II.80,17–19

**Or. 197.02** (rec exeg) (ἀπό δ' ὤλεσας): ἀπώλεσας καὶ ζῶσα καὶ θανοῦσα —MnSSa

POSITION: s.l. MnS; below line (last of page) Sa

APP. CRIT.: damage to first words Sa | ὅτι prep. Mn | ζήσας Mn

**Or. 197.03** (rec exeg) (ἀπό δ' ὤλεσας): διάστασιν δηλοῖ ἢ ἀπό. —Pr

TRANSLATION: The preposition 'apo' connotes separation/distance.

POSITION: s.l.

COMMENT: Cf. Et. Gud. (dī Stefani) s.v. ἀπόνοια καὶ ἀπονοεῖσθαι: ἢ ἀπό πρόθεσις χωρισμὸν δηλοῖ· ἀπονοεῖσθαι οὖν οἷον ἀπόστασιν ἔχειν τοῦ νοῦ, ἀπόνοια δὲ ἢ χωρίζουσα τοῦ δέοντος· |

**Or. 197.04** (pllgn exeg) (ἀπό δ' ὤλεσας): <ῶρα> τὴν διαχώρισιν. —B<sup>3a</sup>

TRANSLATION: Observe the separation (of the prefix from the verb).

POSITION: s.l.

APP. CRIT. 2: διὰ χωρισιν B<sup>3a</sup> |



COMMENT: Like τμήσις and διάλυσις and διαίρεισις, διαχώρισις can refer to the separation of two elements of a word.

KEYWORDS: διαχώρισις

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**Or. 197.05** (recMoscH gloss) <ἀπό δ' ὤλεσας>: ἀπώλεσας δὲ —AbXXaXbT<sup>+</sup>YYfGGrZc

POSITION: s.l. except marg. XAb

APP. CRIT.: δὲ om. AbGZc

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**Or. 197.06** (pllgn paraphr) <ἀπό δ' ὤλεσας>: ἀντὶ τοῦ τελείως ἔφθειρας ἐθανάτωσας —Zl

POSITION: s.l.

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**Or. 197.07** (pllgn gloss) <ἀπό δ' ὤλεσας>: καὶ ἐφόνευσας —F

POSITION: s.l.

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**Or. 197.08** (rec gloss) <ἀπό δ' ὤλεσας>: ὅτι —AbR

POSITION: s.l.

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**Or. 197.09** (rec gloss) <δ'>: ὁ δὲ ἀντὶ τοῦ γὰρ —CB<sup>2/3a</sup>

POSITION: intermarg. C, s.l. B<sup>2/3a</sup>

APP. CRIT.: ὁ δὲ om. B<sup>2/3a</sup>

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**Or. 197.10** (pllgn gloss) <δ'>: γὰρ —V<sup>3</sup>GZu

POSITION: s.l.

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**Or. 197.11** (thom exeg) <ὤλεσας>: <sup>1</sup>εἶποῦσα ἢ Ἥλέκτρα πρὸς τὴν μητέρα ἐφόνευσας τὸν οἰκεῖον ἄνδρα, ἐφονεύθης δὲ ὑπὸ τῶν τέκνων, πάλιν φησίν, ὅμοιον μὲν τῇ προτέρᾳ ἐννοίᾳ, ἔχει δὲ τι καὶ πλεόν. <sup>2</sup>τὸ γὰρ ἀπώλεσας πατέρα καὶ πρόσθεν εἰρήκει, τὸ δὲ καὶ τὰ τέκνα τάδε ἀπώλεσας, νῦν φησιν. <sup>3</sup>πῶς δὲ ἀπώλεσας καὶ τὰ τέκνα; <sup>4</sup>ἀπὸ τοῦ αἵματος καὶ τοῦ φόνου σέθεν καὶ σοῦ. <sup>5</sup>ὁ γὰρ σὸς παῖς Ὀρέστης ἀποκτείνεις σε δίκην ἔδωκε τῆς μητροκτονίας μακροί, <sup>6</sup>ἦς καὶ αὐτὴ μετέχειν φησὶν ἐν στοναχαῖσι καὶ γόοις διάγουσα ἀνθ' ὧν ὄρα τὸν ἀδελφὸν μεμνηνότεν καὶ μηκέτ' ὄντα καθεκτόν. —ZZaZbZlZmTGu

TRANSLATION: After Electra has said to her mother 'you killed your own husband and you were killed by your children', she says it again, in terms similar to the previous thought, but it also involves something more. For previously too she said 'you killed father', but now she says 'you have also killed these children'. And how did you also kill the children? From the blood, that is, murder, of you ('sethen'), that is, of you ('sou'). For your son Orestes, having killed you, has paid the penalty for the matricide by going mad, and she says she herself also shares

in this punishment, spending her time in groans and mourning cries because she observes her brother insane and no longer under control.

REF. SYMBOL: ZZaZbZIZm

APP. CRIT.: much of ZI lost to trimming of margin | 1 τὸ ἐφόνευσας ZaGu | first δὲ om. Gu | καὶ πάλιν Zb | ὁμοιον μὲν] ὁ + space of 2–3 letters Zb | τι] τοι T (τι Ta) | 2 second καὶ om. ZI | νῦν φησιν] φησί καὶ νῦν ZI | 6 μετέχει Zm | στοναχαῖς T | ὄντα] εἶναι Gu | καθεκτόν] καθ' ἑαυτὸν Arsenius

APP. CRIT. 2: 2 φησί Za |

PREVIOUS EDITIONS: Dind. II.80,22–81,6

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**Or. 198.01** (mosch gloss) <πατέρα>: ζῶσα —XXaXoT<sup>+</sup>YYfGGr

POSITION: s.l.; over 197 ὠλεσας Xo

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**Or. 198.02** (pllgn gloss) <πατέρα>: ἡμῶν δηλονότι —Zu

POSITION: s.l.

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**Or. 198.03** (pllgn gloss) <πατέρα>: ἤγουν τὸν Ἀγαμέμνονα —Aa

POSITION: s.l.

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**Or. 198.04** (pllgn artGloss) <πατέρα>: τὸν —AbF<sup>2</sup>G

POSITION: s.l.

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**Or. 198.05** (rec gloss) <τέκνα>: οὐς(?) ἀπώλεσας —R

POSITION: s.l.

APP. CRIT.: damage to first letters |

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**Or. 198.06** (pllgn gloss) <τέκνα>: ἤγουν ἡμᾶς —Zu, perhaps Aa

POSITION: s.l.

APP. CRIT.: ἤγουν[ ... ] (damage) Aa |

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**Or. 198.07** (rec artGloss) <τέκνα>: τὰ —F<sup>2</sup>S

POSITION: s.l.

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**Or. 198.08** (pllgn gloss) <τε>: καὶ —Zu

POSITION: s.l.

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**Or. 199.01** (vet exeg) <τάδε>: δεικτικῶς φησιν ἑαυτὴν καὶ Ὀρέστην. —HBC

TRANSLATION: In deictic fashion she speaks of herself and Orestes.

POSITION: marg. H, intermarg. BC

**Or. 199.02** (rec exeg) <τάδε>: δεικτικῶς ἡμᾶς —O

POSITION: s.l.

KEYWORDS: δεικτικόν/δεικτικῶς

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**Or. 199.03** (pllgn exeg) <τάδε>: ἤγουν ἐμέ καί τὸν Ὀρέστην —ZI

POSITION: s.l.

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**Or. 199.04** (rec gloss) <τάδε>: ταῦτα —CrF<sup>2</sup>ROx

POSITION: s.l.

APP. CRIT.: καί prep. CrOx

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**Or. 199.05** (vet exeg) <σέθεν ἀφ' αἵματος>: ἀντὶ τοῦ διὰ τὸν σὸν φόνον καὶ ἡμεῖς ἀπολώλαμεν. —HBOVCG

TRANSLATION: Equivalent to: because of your murder we too have perished.

LEMMA: ἄλλως V (as if for 197) POSITION: marg. H (beside 199–200), intermarg. B (cont. from 199.01)C (beside 200), s.l. OG (divided into three διὰ τὸν σὸν, φόνον, καὶ ἡμ. ἀπ. O)

APP. CRIT.: ἰσονέκυες δὲ prep. B | ἀντὶ τοῦ| om. OCG | φόβον C | ἀπολ. καὶ ἡμεῖς transp. G | καὶ om. B

PREVIOUS EDITIONS: Schw. I.118,2; Dind. II.81,13–14

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**Or. 199.06** (rec exeg) <σέθεν ἀφ' αἵματος>: ἤγουν διὰ τοῦ σοῦ φόνου —V<sup>1</sup>

POSITION: s.l.

APP. CRIT.: καὶ ἡμεῖς ἀπολώλαμεν add. V<sup>3</sup>

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**Or. 199.07** (rec exeg) <σέθεν ἀφ' αἵματος>: διὰ τὸν σὸν φόνον —MnSa

POSITION: s.l. Mn; below line (last of page) Sa, cont. from sch. 197.02

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**Or. 199.08** (pllgn gloss) <σέθεν ἀφ' αἵματος>: τὰ(?) ὄντα —Aa

POSITION: s.l.

APP. CRIT.: damage Aa |

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**Or. 199.09** (pllgn gloss) <σέθεν>: σοῦ —CrF<sup>2</sup>GOxXo<sup>2</sup>ZIGu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | τοῦ prep. Gu

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**Or. 199.10** (rec exeg) <ἀφ' αἵματος>: διὰ τὸν φόνον τοῦ αἵματος —AbS

REF. SYMBOL: Ab POSITION: s.l. (above end of previous line Ab)

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**Or. 199.11** (mosch paraphr) <ἀφ' αἵματος>: ἀπὸ αἰτίας τοῦ φόνου τοῦ σοῦ  
—XXaXbXoT+YYfGGrZc

POSITION: s.l.

APP. CRIT.: τῆς αἰτίας Zc, αἰτίας om. G |

PREVIOUS EDITIONS: Dind. II.80,19–20

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**Or. 199.12** (recThom gloss) <αἵματος>: φόνου —PrZZaZbZlZmTGub<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: τοῦ prep. Za, διὰ τοῦ prep. Gu

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**Or. 199.13** (pllgn artGloss) <αἵματος>: τοῦ —F<sup>2</sup>

POSITION: s.l.

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**Or. 200.01** (thom gloss) <ὀλόμεθ'>: φθειρομεθα —ZZaZbZlZmT

POSITION: s.l.

---

**Or. 200.02** (pllgn gloss) <ὀλόμεθ'>: ἐφθάρμεθα —Xo<sup>2</sup>

POSITION: s.l.

---

**Or. 200.03** (pllgn gloss) <ὀλόμεθ'>: ἠφανίσμεθα —F<sup>2</sup>

POSITION: s.l.

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**Or. 200.04** (pllgn gloss) <ὀλόμεθ'>: καὶ ὀλέθριοι ἐγενόμεθα —Zu

POSITION: s.l.

APP. CRIT.: ὀλέθριον Zu

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**Or. 200.05** (rec exeg) **ισονέκυες**: <sup>1</sup>ἐπειδὴ εἶπεν ἰσονέκυες, κατασκευάζει πῶς εἰσιν ἰσονέκυες, λέγουσα πρὸς τὸν Ὀρέστην· <sup>2</sup>σὺ γὰρ, Ὀρέστα, ἐν νεκροῖς τὸ τε πλεῖον μέρος τῆς ἐμῆς ζωῆς οἴχεται ἐν δάκρυσι συνεχέσι καὶ στεναγμοῖς. <sup>3</sup>τὸ δὲ ἄγαμος ἐπὶ δ' ἄτεκνος οὕτως συντακτέον· <sup>4</sup>τὸ ἐπί εἰς τὸ ἔλκω καταβιβαστέον, ἴν' ἢ οὕτως· <sup>5</sup>ἐπιέλκω δὲ, ἦτοι ἐφέλκω, εἰς τὸν αἰὲν χρόνον ἢ μέλεος τὸν βίσιον καὶ τὴν ζωὴν μου ἄτεκνος ἄγαμος, ἅτε, ἀντὶ τοῦ κατὰ, ἄγαμος. —VPr(R<sup>+</sup>)Rw

TRANSLATION: Since she has said 'as good as dead', she elaborates on how they are like the dead, saying to Orestes: 'for you, Orestes, are among the dead, and the greater part of my life is gone in continual tears and lamentations'. And one must construe the phrase 'agamos ἐπὶ δε

ateknos' as follows. The 'epi' has to be transferred forward to go with 'helkō', so that the sense is like this: 'epihelkō', that is, 'ephelkō', 'I drag out', for all time, wretched me, my life ('biotos'), that is, life ('zōē'), being without child, without marriage, (that is,) 'hate', 'since', used for 'katha', 'inasmuch as', unmarried.

LEMMA: VRw REF. SYMBOL: V POSITION: between sch. 216.11 and 216.13 Rw, between sch. 231.08 and 216.13 Pr

APP. CRIT.: R<sup>a</sup> mostly washed out, but πλέον μέρος τῆς ζωῆς can be read | 1 καὶ add. before ἐπειδὴ Pr | 2 πλεῖον ... ζωῆς om. Pr, leaving blank space | συνεχέσι transp. after στεναγμοῖς Pr | 4 καταβιβαστέου] κατασκευαστέου Rw | 4–5 ἴν' ... ἐφέλω om. Pr, leaving blank space | 5 τὴν βίον Rw | καὶ om. Rw | ἄτεκνος ἄγαμος] ἄγαμος· ἄτεκνος· ἄγαμος Rw | ἀντὶ τοῦ] καὶ Pr |

PREVIOUS EDITIONS: Schw. I.118,3–9; Dind. II.81,7–13

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### Or. 200.06 (rec exeg) (ἴσονέκυες): γρ. ἴσοι νέκυες —S

LEMMA: ἴσονέκυες in text S POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφει

---

### Or. 200.07 (rec exeg) (ἴσον νέκυες): γρ. ἴσονέκυες —Sa

LEMMA: ἴσον νέκυες in text Sa POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφει

---

### Or. 200.08 (pllgn gloss) (ἴσοι νέκυες): ἴσοι νεκροί —F<sup>2</sup>ZI

LEMMA: thus in text F<sup>2</sup>, a.c. ZI (p.c. ἴσονέκυες) POSITION: s.l.

APP. CRIT.: ἴσα app. F<sup>2</sup>

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### Or. 200.09 (rec paraphr) (ἴσοι νέκυες): ἴσοι νέκυες ἐσμὲν σύ τε καὶ ἡμεῖς. —MnRSSa

POSITION: s.l. except marg. R

APP. CRIT.: ἴσον νέκυες Sa(as in text), om. S | καὶ om. Mn | σύ τε] om. R

---

### Or. 200.10 (rec gloss) (ἴσοι νέκυες): ἐξ ἴσου ἐσμὲν —Mn

POSITION: s.l. cont. from prev.

---

### Or. 200.11 (rec gloss) (ἴσοι νέκυες): νεκρῶν ἐσμὲν —Ab

POSITION: s.l.

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### Or. 200.12 (rec gloss) (ἴσον νέκυες): ἐσμὲν —V<sup>rec</sup>

LEMMA: ἴσον νέκυες in text V POSITION: s.l.

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### Or. 200.13 (mosch paraphr) ἴσονέκυες: ἴσοι νεκροῖς ἐσμεν. ἀντὶ τοῦ ὅμοιοι νεκροῖς, τουτέστιν νεκροῖς εἰοικαμεν. —XXaXbXoT<sup>+</sup>YYfGGr

LEMMA: T, ὀλόμεθα ἴσονέκυες G POSITION: s.l. except XXoTG

**Or. 200.14** (rec paraphr) **(ἰσονέκυες)**: ἴσοι νεκροῖς ἐσμὲν. —AaGKXo

POSITION: s.l.

APP. CRIT.: ἴσοι| ἴσον τοῖς Aa, ἴσοι τοῖς K | ἐσμὲν om. KXo, add. Xo<sup>2</sup>

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**Or. 200.15** (pllgn paraphr) **(ἰσονέκυες)**: ἴσοι νεκροῖς εἰοίκαμεν. —Zc

POSITION: s.l.

---

**Or. 200.16** (thom paraphr) **(ἰσονέκυες)**: ποταποὶ ἴσοι νεκροῖς —ZZaZbZmT

POSITION: s.l.

APP. CRIT.: ποταποὶ om. Ta

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**Or. 200.17** (pllgn paraphr) **(ἰσονέκυες)**: καὶ ἴσως καὶ ὁμοίως τοῖς νεκροῖς —Zu

POSITION: s.l.

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**Or. 200.18** (pllgn paraphr) **(ἰσονέκυες)**: καὶ ὅμοιοι νεκροῖς ἐσμὲν. —CrOx

POSITION: s.l.

APP. CRIT.: νεκροῦς OX

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**Or. 200.19** (tri metr) **<(ἰσο)νέκυ(ες)>**: ἀντὶ μιᾶς μακρᾶς —T

POSITION: s.l.

PREVIOUS EDITIONS: de Fav. 49

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**Or. 200.20** (rec gloss) **(ἴσοι)**: νεκροῖς —R

POSITION: s.l. (over νέκυες)

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**Or. 200.21** (rec gloss) **<νέκυες>**: ὥσπερ —S

POSITION: s.l.

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**Or. 200.22** (pllgn gloss) **<ὀλόμεθα>**: καὶ ἐφθάρημεν —Ox

POSITION: s.l.

---

## 4. Scholia on Orestes 201–300

**Or. 201.01** (vet exeg) (σύ): τοῦτο πρὸς Ὀρέστην λέγει. —H

TRANSLATION: She directs this utterance to Orestes.

REF. SYMBOL: H POSITION: marg.

KEYWORDS: addressee identified

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**Or. 201.02** (pllgn exeg) (σύ): πρὸς τὸν Ὀρέστην ὁ λόγος. —Zu

POSITION: s.l.

KEYWORDS: addressee identified

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**Or. 201.03** (rec exeg) (σύ): Ὀρέστα —OV<sup>3</sup>AaF

POSITION: s.l.

APP. CRIT.: ὦ prep. AaF | δηλονότι add. Aa

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**Or. 201.04** (pllgn exeg) (σύ): ὦ μητέρα —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 201.05** (thom exeg) (σύ): ὦ μητέρα ἢ ὦ Ὀρέστα —ZZaZbZIZmTGu

TRANSLATION: ('You' implies the address) 'o mother' or 'o Orestes'.

POSITION: s.l.

APP. CRIT.: ἢ Za

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**Or. 201.06** (recMosch gloss) (ἐν νεκροῖς): ὑπάρχεις  
—AbCrFMnSSaOxXXaXbXoT<sup>+</sup>YGGrZb<sup>2</sup>ZcZu

POSITION: s.l. (above σύ CrFOx)

APP. CRIT.: καὶ prep. CrOx | ὑπάρχουσα Ab, perhaps -χει S | add. ὡς Zb

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**Or. 201.07** (pllgn gloss) (ἐν νεκροῖς): πρὸς —Yf<sup>2</sup>

POSITION: s.l.

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**Or. 201.08** (rec gloss) (νεκροῖς): ἐν τοῖς —S

LEMMA: ἐν om. in text S POSITION: s.l.

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**Or. 202.01 (202–203)** (rec paraphr) τοῦ ἐμοῦ τε βίου φθείρεται τὸ πλέον μέρος καὶ οἴχεται. —Mn

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**Or. 202.02 (202–203)** (mosch paraphr) **πλέον μέρος**: ἀντὶ τοῦ καὶ τὸ πλέον μέρος τοῦ ἔμοῦ βίου ἤγουν τῆς ἐμῆς ζωῆς ἔφθαρται. —XXaXbXoT<sup>+</sup>YYfGGr

LEMMA: T, οὐ τε γάρ ἐν νεκροῖς G REF. SYMBOL: Xo POSITION: s.l. except XXoTG

APP. CRIT.: (first τοῦ om. Ta)

PREVIOUS EDITIONS: Dind. II.81,18–19

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**Or. 202.03 (202–203)** (pllgn paraphr) καὶ μέρος τοῦ ἔμοῦ βίου ἔφθαρται. —G

POSITION: s.l.

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**Or. 202.04 (202–203)** (pllgn paraphr) ἤγουν τὸ πλέον τῆς ἐμῆς ζωῆς ἔφθαρται. —Zc

POSITION: s.l.

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**Or. 202.05** (rec gloss) **ἄτὸ τ' ἐμόν**: τοῦ ἔμοῦ —K

POSITION: s.l.

---

**Or. 202.06** (rec exeg) **ἄτὸ τ' ἐμόν**: ἡ κτητικὴ ἀντωνυμία ἀντὶ γενικῆς. —K

TRANSLATION: The possessive adjective is used in place of the genitive (pronoun).

POSITION: marg.

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**Or. 202.07** (pllgn gloss) **ἄτ'**: καὶ —Zu

POSITION: s.l.

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**Or. 202.08** (rec gloss) **οἷχεται**: φθείρεται —CrSSaOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrSOx

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**Or. 202.09** (pllgn gloss) **οἷχεται**: ἔφθαρται —Xo<sup>2</sup>Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.81,17

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**Or. 202.10** (thom gloss) **οἷχεται**: ἐφθάρη —ZZaZbZIZmTGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.81,17

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**Or. 202.11** (pllgn gloss) **οἷχεται**: ᾤχετο —F<sup>2</sup>

POSITION: s.l.

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**Or. 203.01** (pllgn exeg) (βίου τὸ πλεόν μέρος): ἤγουν περιφραστικῶς ἢ ἐμὴ ζωή —Zu

POSITION: s.l.

KEYWORDS: περιφραστικῶς/κατὰ περίφρασιν

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**Or. 203.02** (rec gloss) (βίου): τῆς ζωῆς —V<sup>3</sup>SaXo<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. Xo<sup>2</sup> | τῆς om. V<sup>3</sup> |

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**Or. 203.03** (pllgn artGloss) (βίου): τοῦ —F<sup>2</sup>

POSITION: s.l.

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**Or. 203.04** (pllgn artGloss) (πλεόν): τὸ —F<sup>2</sup>

LEMMA: βίου τε πλεόν in text F POSITION: s.l.

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**Or. 204.01** (recMosch gloss) (στοναχαῖσι): στεναγμοῖς —AaMnSSaXXaXbT<sup>+</sup>YYfG-GrZb<sup>2</sup>ZcZu

POSITION: s.l.

APP. CRIT.: καὶ ἐν prep. S, καὶ prep. MnZu

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**Or. 204.02** (pllgn gloss) (στοναχαῖσι): ἐν στεναγμῶ —Xo<sup>2</sup>

POSITION: s.l.

---

**Or. 204.03** (pllgn gloss) (στοναχαῖσι): ἐν θρήνοις —F<sup>2</sup>CrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 204.04** (thom exeg) (στοναχαῖσι): λάμβανε τὸ ‘ἐν στοναχαῖσι τε καὶ γόοις’ ἢ πρὸς τὸ οἶχεται ἢ πρὸς τὸ ἔλκω. —ZbZIZmTG<sup>u</sup>

TRANSLATION: Construe ‘in groans and lamentations’ either with ‘is gone’ or with ‘drag out’.

REF. SYMBOL: ZbZIZm

PREVIOUS EDITIONS: Dind. II.81, 20–21

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**Or. 204.05** (pllgn exeg) (στοναχαῖσι): στοναχῆσι —Aa

POSITION: s.l.

COMMENT: The spelling with -ῆσι/-ῆσι is present in the text of AbMnRSa.

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**Or. 204.06** (pllgn gloss) (τε): καὶ —Zu

POSITION: s.l.

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**Or. 204.07** (pllgn gloss) <γόις>: καὶ λύπαις —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 204.08** (recTri gloss) <γόις>: θρήνοις —MnST

POSITION: s.l.

APP. CRIT.: καὶ prep. S

COLLATION NOTES: Tα wrongly adds a cross. |

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**Or. 205.01 (205–207)** (pllgn wdord) word order α (ἄτε), β (ἄ μέλεος), γ (τὸν αἶι), δ (χρόνον), ε (ἔλκω), ς (βίοτον), ζ (ἄτεκνος), η (ἐπὶ δ'?), θ (ἄγαμος) —V<sup>3</sup>

APP. CRIT.: Some numbers obscured by repair. Further uncertainty arises from duplicate numbers: α(?) (ἐπὶ), β (ἄ μέλεος), δ (βίοτον), ε (μέλεος), ς (ἄτεκνος), ζ (ἄτε). | η is actually above ἄτ of ἄτεκνος, presumably because of pre-existing glosses and the ref. symbol over ἐπὶ δ'. |

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**Or. 205.02 (205–207)** (pllgn wdord) word order α (app. ἄ [of ἄ μέλεος]), β (ἐπὶ δ' ἄτεκνος), γ (μέλεος), δ (ἄτε), ε (ἔλκω), ς (βίοτον), ζ (δάκρυσι) —Aa

---

**Or. 205.03** (pllgn gloss) <δάκρυσι>: ἐν —F<sup>2</sup>Xo<sup>2</sup>

POSITION: s.l.

---

**Or. 205.04** (pllgn gloss) <δάκρυσι>: δακρύοις —Aa

POSITION: s.l.

---

**Or. 205.05** (pllgn gloss) <τ'>: καὶ —Zu

POSITION: s.l.

---

**Or. 205.06** (recMosch gloss) <ἐννουχίους>: νυκτερινοῖς —AaCrPrOxXXaXbXoT<sup>+</sup>YYfG-GrZb<sup>2</sup>ZcZl

POSITION: s.l.

APP. CRIT.: καὶ prep. CrPrOx

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**Or. 205.07** (rec gloss) <ἐννουχίους>: ὀλονυκτίοις —V<sup>1</sup>F<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu

---

**Or. 206.01** (mosch exeg) <ἄγαμος ἐπὶ δ' ἄτεκνος>: ἀντὶ τοῦ ἄτεκνος, ἐπὶ τούτῳ δὲ ἄγαμος —XXaXbXoYYfGGrZc

TRANSLATION: Equivalent to ‘childless, and in addition to this unmarried’ (that is, with the adjectives in the opposite order).

POSITION: s.l. (ἀ μέλειος κτλ Υf) except X and marg. Xo

APP. CRIT.: ἀντὶ τοῦ ἄτεκνος om. Zc | ἀντὶ τοῦ om. G | δὲ καὶ Zc

PREVIOUS EDITIONS: Dind. II.81,22

COMMENT: See comment on 206.10.

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**Or. 206.02** (tri exeg) (ἄγαμος ἐπὶ δ' ἄτεκνος): ἀντὶ τοῦ ἀγαμος, ἐπὶ τούτῳ δὲ ἄτεκνος —T<sup>+</sup>

TRANSLATION: Equivalent to ‘unmarried, and in addition to this childless’.

POSITION: s.l.

COMMENT: Unless the difference from the other Moschopulean witnesses (206.01) is due to an accidental substitution influenced by the words in the verse below this annotation, Triclinius has rejected the scholastic expedient of assuming a poetic swapping of positions (antistrophe, ἀναστρέφεται in the old sch. 206.10: see comment there).

COLLATION NOTES: Ta omits cross. |

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**Or. 206.03** (thom exeg) (ἄγαμος): δέον ἀγάμῳ καὶ ἀτέκνῳ εἰπεῖν, ὁ δὲ πρὸς τὸ ἦτις εὐθεῖαν ἐξήνεγκεν. —ZbZmZlGu

TRANSLATION: When he should have said (with adverbs) ‘in a manner without marriage or children’, he pronounced (the adjectives) in agreement with the nominative ‘who’ (‘hētis’).

REF. SYMBOL: ZbZm POSITION: s.l. Zl

APP. CRIT.: ἦτις] εἴπησ Zl

PREVIOUS EDITIONS: Dind. II.81,23–24

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**Or. 206.04** (thom gloss) (ἄγαμος): ποταπὴ —ZZaZbZlZmT

POSITION: s.l.

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**Or. 206.05** (thom gloss) (ἄγαμος): ἀνανδρος —ZZa

POSITION: s.l., cont. from prev.

---

**Or. 206.06** (pllgn gloss) (ἄγαμος): χωρὶς γάμου —Ox

POSITION: s.l.

---

**Or. 206.07** (rec gloss) (ἄγαμος): εἰμὶ —Mn

POSITION: s.l.

---

**Or. 206.08** (pllgn gloss) (ἄγαμος): ὑπάρξω —Zu

POSITION: s.l.

---

**Or. 206.09** (pllgn wdord) word order [α] (?), β (δ'), γ (ἀ μέλεος), δ (ἄτε), ε (ἔλκω), ζ (βίωτον) Aa —Aa

APP. CRIT.: α is not visible now; it was either omitted or erased above ἐπί when 206.20 was added.

**Or. 206.10** (vet exeg) ἐπί δ' ἄτεκνος: ἵπερισσὸν τὸ ἄτεκνος· ἡ γὰρ ἄγαμος καὶ ἄτεκνος. ἵἀναστρεπτέον οὖν τὴν σύνταξιν· ἄτεκνος, τέπειδῆτ ἄγαμος· ἵδυνατὸν γὰρ τὴν γήμασαν εἶναι ἄτεκνον. —HMBC

TRANSLATION: The term 'childless' is superfluous. For the unmarried woman is also childless. Therefore one should reverse the arrangement: 'childless, and also unmarried'. For it is possible for the woman who has married to be childless.

LEMMA: B, ἐπί δ' ἄτεκνος ἄτε βίωτον M(ἐπέ)C REF. SYMBOL: B POSITION: marg. H

APP. CRIT.: 1 τὸ ἄτεκνος περισσὸν transp. B | 2 ἡ γὰρ ἄγαμος καὶ ἄτεκνος] ἡ γὰρ ἄτεκνος καὶ ἄγαμος transp. H, om. MC | 3 ἀναστρεπτέον C | corrupt for ἐπί δ' | 4 δυνατὸν] δύναται MC | μὴ γήμασαν B

PREVIOUS EDITIONS: Schw. I.118,10–12; Dind. II.81,25–27

COMMENT: There was probably a twofold concern among commentators and teachers over this phrase. First, one could accuse Euripides of adding ἄτεκνος in a situation where it did not add anything to what ἄγαμος already implies (according to normative notions of female behavior assumed and promoted by commentators). Second, the phrase could be viewed as morally unsuitable for students to read, as Electra could be taken to acknowledge the possibility of premarital sex (see sch. 108.04, 108.05). The second half of the note attempts to allay those concerns, and it must originally have been written for a text with ἐπί δ', which was sometimes corrupted to ἐπέ δ', with the corruption than spreading to M's lemma and the text of several recensions (or the corruption occurred first in a version of the scholion and spread to the lemma and text). When the exchanged word order is assumed, then the second epithet (now ἄγαμος) is no longer redundant. |

KEYWORDS: περισσός/περιττός | antistrophe (of word order)

**Or. 206.11** (rec exeg) ἐπί δ' ἄτεκνος: ἵπερισσὸν τὸ ἄτεκνος. ἡ γὰρ ἄγαμος, καὶ ἄτεκνος. ἵἡ ἀναστρεπτέον τὴν σύνταξιν· ἄτεκνος, τέπειδῆτ ἄγαμος· ἵδυνατὸν γὰρ τὴν γήμασαν εἶναι ἄτεκνον, διὸ προσέθηκεν ἄγαμος. —VMnR<sup>a</sup>R<sup>b</sup>SSa

TRANSLATION: The term 'childless' is superfluous. For if a woman is unmarried, she is also childless. Or else one should reverse the arrangement: 'childless, and also unmarried'. For it is possible for the woman who has married to be childless, and therefore he added 'unmarried'.

LEMMA: V, p.c. Mn, ἐπέ δ' ἄτεκνος R<sup>b</sup>S, prob. Sa(faded), a.c. Mn, REF. SYMBOL: VR<sup>a</sup>

APP. CRIT.: 3 ἡ ... ἄτεκνος om. S | ἀναστρεπτέον MnR<sup>a</sup> | corrupt for ἐπί δ' | 4 δυνατὸν] ἐνδέχετο V | γαμῆσαν MnR<sup>b</sup>, γημήσασαν V, γαμηθεῖσαν R<sup>a</sup>SSa | εἶναι om. V

PREVIOUS EDITIONS: Schw. I.118,10–12; Dind. II.81,25–27 app.

**Or. 206.12** (pllgn paraphr) (ἐπί δ' ἄτεκνος): ἡγουν ἐπί τούτω δὲ καὶ ἄτεκνος —Yf

POSITION: s.l.

**Or. 206.13** (rec paraphr) (ἐπέ δ' ἄτεκνος): ἐπέ δὲ ἄτεκνος, εἰμὶ ἄγαμος. —Mn

LEMMA: ἐπέ in text Mn POSITION: s.l.

**Or. 206.14** (rec gloss) (ἐπέ δ'): ἐπειδῆ —Pr

**Or. 206.15** (rec gloss) <ἐπὶ δ'>: σὺν τούτοις —CrKXoOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 206.16** (pllgn gloss) <ἐπὶ δ'>: σὺν τούτῳ —Zm

POSITION: s.l.

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**Or. 206.17** (pllgn gloss) <ἐπὶ δ'>: ἐπὶ τούτοις δὲ —Zu

POSITION: s.l.

---

**Or. 206.18** (pllgn gloss) <ἐπὶ δ'>: τούτοις —B<sup>3a</sup>

POSITION: s.l.

---

**Or. 206.19** (pllgn exeg) <ἐπὶ δ'>: σὺν δὲ, ἐπειδὴ —V<sup>3</sup>

POSITION: s.l.

---

**Or. 206.20** (pllgn exeg) <ἐπὶ δ'>: διὰ τὸ εἶναι ἐμὲ —Aa

POSITION: s.l.

---

**Or. 206.21** (rec exeg) <ἄτεκνος>: περισσὸν —Pr

POSITION: s.l.

KEYWORDS: περισσός/περιττός

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**Or. 206.22** (rec gloss) <ἄτεκνος>: μὴ ἔχουσα —Pr

POSITION: s.l. (above βίωτον since space above ἄτεκνος is taken)

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**Or. 206.23** (rec gloss) <ἄτεκνος>: ἐγὼ εἰμί —Ab

POSITION: s.l.

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**Or. 206.24** (pllgn paraphr) <ἄτεκνος>: εἰμί ἄνευ τέκνων. —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 206.25 (206–207)** (rec paraphr) <ἄτε βίωτον ἄ μέλεος>: ἐπειδὴ ἐγὼ ἢ ἀθλία ἄγω χρόνον εἰς τὴν διηνεκῆ μου ζωὴν ἀτεκνία —MnSSa

POSITION: cont. from sch. 206.11 MnSSa

**Or. 206.26 (206–207)** (mosch exeg) <ἄτε βίοτον ἄ μέλεος>: <sup>1</sup>ἦτις ἡ μελέα εἰς τὸν αἰὲν χρόνον ἔλκω τὸν βίοτον, ἦγουν τὴν ζωὴν. <sup>2</sup>τουτέστιν ἀκούσιον ζωὴν ἔχω. <sup>3</sup>διὰ γὰρ τοῦ ἔλκω τὸ ἀκούσιον παριστᾷ. <sup>4</sup>ὥσπερ φαμὲν ὅτι ἔλκουσιν οἱ βόες τὴν ἄμαξαν καὶ τὸ ἄροτρον. <sup>5</sup>οὐ γὰρ ἐκουσία γνώμη ταῦτα σύρουσιν ἀλλ' ὑπ' ἀνάγκης. <sup>6</sup>τοῦτό φησιν ἡ Ἥλέκτρα τὸν θάνατον αἰρετώτερον ἡγουμένη τῆς ζωῆς. —XXaXbXoT<sup>+</sup>YYfGGr

TRANSLATION: (I), who, wretched woman, drag out my life ('biosos'), that is, life ('zōē'), for all time. That is, I have a form of life contrary to my will. For by using the verb 'drag out' ('helkō') she suggests the aspect of unwillingness. Just as we say (with this verb) that the oxen drag the wagon or the plow, for they do not pull these things along by their willing intention, but under compulsion. Electra says this because she believes death is to be preferred to her (current) life.

LEMMA: ἄ μέλεος εἰς τὸ αἰὲν G

APP. CRIT.: 1 ἄτε ἡ μελέα T | 6 τοῦτο δὲ φησιν ἡλέκτρα T | τὸν add. before αἰρ. Y | ἦγουμ. αἰρετ. transp. G

APP. CRIT. 2: 4 ἄμαξαν X |

PREVIOUS EDITIONS: Dind. II.82,4–9

COLLATION NOTES: Yf with cross. |

**Or. 206.27** (recThom gloss) <ἄτε>: ἦτις —V<sup>1</sup>AaCGKMnSZZaZbZlZmZuGuZcB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: τις (= (ἄ)τις) Mn

**Or. 206.28** (rec gloss) <ἄτε>: ἐγὼ —S

POSITION: s.l.

**Or. 206.29** (mosch gloss) <ἄ τε>: ἦ (τε) —XXaXb

POSITION: s.l.

**Or. 206.30** (recTri gloss) <ἄτε>: καθὰ —AbCrFMnSaOxT, perhaps R

POSITION: s.l.

APP. CRIT.: καὶ prep. CrMnOx; perhaps both words later deleted in Mn

**Or. 206.31** (rec gloss) <βίοτον>: περιώδυνον —Sa

POSITION: s.l.

**Or. 206.32** (rec gloss) <βίοτον>: ὀδυνηρὸν δηλονότι —Mn

POSITION: s.l.

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**Or. 206.33** (pllgn exeg) (βίοντον): λείπει τὸ ἀβίωτον. —ZuB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: τὸ om. B<sup>3a</sup>

KEYWORDS: λείπει

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**Or. 206.34** (rec gloss) (βίοντον): ζῶντων —AaAbGMnRSaZc

POSITION: s.l.

APP. CRIT.: τῆν prep. AaSaZc

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**Or. 206.35** (rec artGloss) (βίοντον): τὸν —S

POSITION: s.l.

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**Or. 207.01** (recThom gloss) (ἄ μέλεος): ἡ ἀθλία —AbCrF<sup>2</sup>GMnSSaOxZZaZbZlZuT-GuZcB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | ἡ ἢ Zc, om. ZZbZl

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**Or. 207.02** (rec gloss) (ἄ μέλεος): οὔσα —AbMnSSa

POSITION: s.l.

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**Or. 207.03** (mosch artGloss) (ἄ): ἡ —XXaXbYfTZcAa

POSITION: s.l.

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**Or. 207.04** (rec gloss) (μέλεος): ἐγὼ —R

POSITION: s.l.

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**Or. 207.05** (rec gram) (μέλεος): μέλεος γίνεταί ἀπὸ τοῦ μὴ ἐλεεῖσθαι. —V

POSITION: s.l.

COMMENT: For this etymology see Theognostus, Canones [Cramer, Anecdota Gr. Oxon. II] §270,7–9 τὸ μέλεος, προπαροξύτονου, σύνθετον ὄν παρὰ τὸ μὴ ἐλεεῖν ἢ παρὰ τὸ μὴ λῶ, ὃ δηλοῖ τὸ θέλω; sch. Sa Hec. 154 μελέα ἐτυμολογεῖται ἀπὸ τοῦ μὴ ἐλεεῖσθαι, sch. Pr Hec. 149 μελέας· ἀθλίας μὴ δὲ ἐλέους ἀξιουμένης; sch. V Hec. 186 μέλεος ὁ ἀθλιος ἀπὸ τοῦ μὴ λῶ τὸ θέλω. μέλεος δὲ καὶ ὁ κλέπτῃς καὶ παῖς ἄδικος, παρὰ τὸ μὴ ἐλέους ἀξίος εἶναι.

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**Or. 207.06** (recThom gloss) (αἰέν): διηνεκῆ —AaCrMnSaOxZZaZbZlZmZuTG

POSITION: s.l.

APP. CRIT.: τὸν prep. AaMnSa, καὶ τὸν prep. CrOx, καὶ εἰς τὸν prep. S, καὶ prep. Zu | χρόνον add. Aa

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**Or. 207.07** (pllgn gloss) <αἰέν>: διὰ παντός —G

POSITION: s.l.

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**Or. 207.08** (rec gloss) <αἰέν>: ἀεὶ —AbF<sup>2</sup>Zc

POSITION: s.l.

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**Or. 207.09** (vet gloss) <ἔλκω>: διάγω —MCAbMnRSaG, perhaps Zb

POSITION: s.l. except marg. M

APP. CRIT.: ἔλκω (or τὸ ἔλκω?) ἀντὶ τοῦ prep. M [damaged or erased] | καὶ prep. S

COLLATION NOTES: Zb's gloss partly erased and overwritten by Zb<sup>2</sup> gloss; original uncertain. |

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**Or. 207.10** (pllgn gloss) <ἔλκω>: ἔχω —G

POSITION: s.l.

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**Or. 207.11** (pllgn gloss) <ἔλκω>: φέρω —F<sup>2</sup>

POSITION: s.l.

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**Or. 207.12** (rec exeg) <ἔλκω>: τὸ ἐπί καταβιβαστέον εἰς τὸ ἔλκω —Pr

TRANSLATION: The preposition 'epi' is to be applied later in the sentence to the verb 'helkō'.

POSITION: s.l.

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**Or. 207.13** (pllgn wdord) word order (or juncture) α (ἐπί), β (ἔλκω) —F

POSITION: s.l.

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**Or. 207.14** (recThom gloss) <ἔλκω>: διαβιβάζω —SaZZaZb<sup>2</sup>ZmT

POSITION: s.l.

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**Or. 207.15** (pllgn gloss) <ἔλκω>: διαβιβάζω μετ' ὀδύνης —Gu

POSITION: s.l.

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**Or. 207.16** (pllgn gloss) <ἔλκω>: βαδίζω —Zl

POSITION: s.l.

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**Or. 207.17** (tri metr) dipole pointing outward at beginning and end of verse —T

PREVIOUS EDITIONS: de Fav. 49

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**Or. 208.01** (tri metr) **ἡμέτερον: ὄρα παροῦσα:** <sup>1</sup>αἰ ἐξῆς αὐται ἀμοιβαῖαι περίοδοι στίχων εἰσὶν ἰαμβικῶν τριμέτρων ἀκαταλήκτων ρη΄, ὧν τελευταῖος [315] ‘κάματος βροτοῖσιν ἀπορία τε γίνεται’. <sup>2</sup>μετὰ μέντοι τὸν ξζ΄ στίχον καὶ τὸν ξθ΄ κῶλα β΄ μονόμετρα βραχυκατάληκτα. <sup>3</sup>ἐπὶ ταῖς ἀποθέσει παραγράφος, ἐπὶ δὲ τῷ τέλει κορωνίς. —T

TRANSLATION: The following alternating groups of dialogue lines [208–315] consist of 108 acatalectic iambic trimeters, of which the last [315] is ‘this turns out to be toil and helplessness for mortals’. But after the sixty-seventh verse [274] and the sixty-ninth [276] there are two brachycatalectic monometric cola. At the sense-divisions a paragraphos, and at the end a coronis.

LEMMA: ἡμέτερον in marg.

PREVIOUS EDITIONS: Dind. II.12,25–29

**Or. 208.02 (208–209)** (rec wdord) word order α (παρθέν’), β (παροῦσα), γ (πέλας), δ (ὄρα), ε (μὴ καταθ.) —Mn

PREVIOUS EDITIONS: de Fav. 49

**Or. 208.03 (208–209)** (mosch paraphr) **ὄρα παροῦσα:** σκόπει παραγενομένη, ἴνα μὴ ἀποθανῶν ὁ ἀδελφός σου. —X

**Or. 208.04** (mosch gloss) **ὄρα:** σκόπει —XaXbXoT+YYfGGrZcAa<sup>2</sup>

POSITION: s.l.

**Or. 208.05** (pllgn gloss) **ὄρα:** καὶ βλέπε —CrOx

POSITION: s.l.

**Or. 208.06** (tri metr) **ὄρα:** long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 49

**Or. 208.07** (rec gloss) **παροῦσα ... πέλας:** πλησιάσασα —AbMnRSSaZb<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. S | πλησιάσασαι S

APP. CRIT. 2: πληάσασα R |

**Or. 208.08** (recMosch gloss) **παροῦσα:** παραγενομένη —KXaXbXoT+YYfGGrZc

POSITION: s.l.

**Or. 208.09** (recThom gloss) **παροῦσα:** ἐλθοῦσα —CrSaOxZZa

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 208.10** (pllgn gloss) <παροῦσα> παρελθοῦσα —Zu

POSITION: s.l.

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**Or. 208.11** (pllgn gloss) <παροῦσα> παρυπάρχουσα —Zl

POSITION: s.l.

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**Or. 208.12** (rec artGloss) <παρθέν’> ᾧ —F<sup>2</sup>PrXo<sup>2</sup>

POSITION: s.l.

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**Or. 208.13** (pllgn paraphr) <πέλας> γενομένη τοῦ σοῦ ἀδελφοῦ —Xo<sup>2</sup>

POSITION: marg.

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**Or. 208.14** (rec gloss) <πέλας> τοῦ Ὀρέστου —K

POSITION: s.l.

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**Or. 208.15** (pllgn gloss) <πέλας> αὐτοῦ —Zm

POSITION: s.l.

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**Or. 208.16** (thom gloss) <πέλας> πλησίον —ZZaZuCrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 208.17** (pllgn gloss) <πέλας> ἐγγύς —F<sup>2</sup>

POSITION: s.l.

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**Or. 209.01** (mosch gloss) <μῆ> ἵνα —XXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l.

APP. CRIT.: μῆ add. G

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**Or. 209.02** (rec gloss) <μῆ> πῶς —Ab

POSITION: s.l.

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**Or. 209.03** (mosch gloss) <κατθανών> ἀποθανών —XaXbXoT<sup>+</sup>YYfGGrZcF<sup>2</sup>Zl

POSITION: s.l.

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**Or. 209.04** (rec gloss) <σύγγονος>: ὁ ἀδελφὸς ἽΟρέστης —Sa

POSITION: s.l.

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**Or. 209.05** (moschThom gloss) <σύγγονος>: ὁ ἀδελφὸς σου —XaXbXoYYfGGrZZaZb-ZlT\*CrOx

POSITION: s.l.

APP. CRIT.: ἦγουν prep. T, καὶ prep. Ox | ὁ om. ZZaZbG | σου om. TZZaZbZlGCrOx

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**Or. 209.06** (rec gloss) <λέληθ>: ἡμᾶς —AbMnPrSSa

POSITION: s.l.

APP. CRIT.: καὶ prep. Pr

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**Or. 209.07** (rec gloss) <λέληθ>: λαυθάνει —SaZl

POSITION: s.l.

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**Or. 209.08** (rec gloss) <λέληθ>: λάθη —Mn

POSITION: s.l.

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**Or. 209.09** (recThom gloss) <λέληθ>: ἔλαθε —F<sup>2</sup>RSZb<sup>2</sup>ZmZuGu

POSITION: s.l.

APP. CRIT.: καὶ ἔλεσθε S

APP. CRIT. 2: -εν F<sup>2</sup> |

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**Or. 209.10** (rec gloss) <λέληθ>: παραφ(θ)ῆ(?) —Ab

POSITION: s.l.

COMMENT: The η is very small, crowded in above phi and under the letter in the line above. The unusual (or unique) sense of παραφθάνω, 'get by, escape (the notice of)', does not seem impossible. But perhaps the traces have not been correctly deciphered.

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**Or. 209.11** (rec gloss) <ῥδε>: οὔτος —CrF<sup>2</sup>MnOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 210.01** (rec paraphr) ὅτι οὐχί μοι ἀρέσκει ἀγνώστως παρακαθέζεσθαι ἐπὶ τῷ λίαν παρειμένῳ καὶ διαλελυμένῳ Ὀρέστη καὶ μὴ εἰδέναι εἴτε ζῆ εἴτε οὐ. —MnSSa

APP. CRIT.: παρακειμένῳ Mn

PREVIOUS EDITIONS: Dind. II.82,16–18

COLLATION NOTES: In Sa only the last words καὶ μὴ εἰδέναι κτλ are written in dark ink by the main hand; it

appears that the first words were written by the rubricator (as sometimes occurred in Sa), although they have almost entirely faded out. |

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**Or. 210.02** (rec exeg) <οὐ γάρ μ' ἀρέσκει>: Ἄττικὸν τὸ σχῆμα· Ἀριστοφάνης [Arist. Ran. 103]· 'σὲ δὲ ταῦτ' ἀρέσκει' —VR<sup>b</sup>, partial PrGu

LEMMA: VR<sup>b</sup> REF. SYMBOL: R<sup>b</sup> POSITION: s.l. PrGu; follows sch. 210.06 in R<sup>b</sup>

APP. CRIT.: ἀριστοφ. κτλ om. PrGu

PREVIOUS EDITIONS: Schw. I.118,13–4; Dind. II.82,15–16

KEYWORDS: Ἀττικόν/Ἀττικῶς | citation of literature other than Homer (with direct quotation) | Aristophanes

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**Or. 210.03** (pllgn exeg) <μ' ἀρέσκει>: Ἄττικὸν ἀντιπτωτικῶς —V<sup>3</sup>

POSITION: s.l.

KEYWORDS: Ἀττικόν/Ἀττικῶς | ἀντίπτωσις

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**Or. 210.04** (recMosch gloss) <μ'>: μοι —V<sup>1</sup>AbFMnRSaXXaXbXoTYYYfGGrZc

POSITION: s.l.

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**Or. 210.05** (thom gloss) <ἀρέσκει>: ὁ Ὀρέστης —ZZaZbZIZmTGU

POSITION: s.l.

APP. CRIT.: ὁ om. ZmT

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**Or. 210.06** (vet exeg) τῷ λίαν παρειμένω: τῷ πάνυ ἐκλελυμένω τοῦ σώματος —HMBOV<sup>3</sup>CR<sup>b</sup>

TRANSLATION: By the extremely relaxed state of his body.

LEMMA: R<sup>b</sup> REF. SYMBOL: R<sup>b</sup> POSITION: marg. HM, intermarg. B, s.l. OV<sup>3</sup>C

APP. CRIT.: ἐν prep. H<sup>3</sup> | τῷ πάνυ om. O, πάνυ transp. after ἐκλ. V<sup>3</sup> (adding to V<sup>1</sup>'s shorter gloss) | τοῦ σώματος HO(om. τοῦ)R<sup>b</sup>V<sup>3</sup>, app. σώματος O, τῷ σώματι MBC

PREVIOUS EDITIONS: Schw. I.118,15; Dind. II.82,18–19

COLLATION NOTES: O has a tiny mark suspended above final tau of σώματ, very like the omicron = ος on ἐλαφρός in the gloss below it; it is less likely to be iota, despite lack of opening, because iota is usually longer, more perpendicular than this stroke, and usually has a trema in the scholiast's hand. |

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**Or. 210.07** (rec gloss) <τῷ λίαν παρειμένω>: ἐκλελυμένω —V<sup>1</sup>AbPrSaZuCrOx

POSITION: s.l. (misplaced above 212 δέονται PrZu)

APP. CRIT.: τῷ prep. Sa, ἦ prep. Zu, καὶ prep. CrOx

APP. CRIT. 2: ἐκλελειμένω V<sup>1</sup>, ἐκλελειμένο Ox |

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**Or. 210.08** (rec exeg) <τῷ λίαν παρειμένω>: τῷ ἐκλελυμένω τούτῳ φίλῳ —MnS

POSITION: s.l.

APP. CRIT.: φόβω Mn

**Or. 210.09** (rec exeg) <τῷ λίαν παρειμένω>: καὶ τούτῳ τῷ Ὀρέστῃ —Mn

POSITION: s.l.

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**Or. 210.10** (rec exeg) <τῷ λίαν παρειμένω>: ἐν τῇ λίαν παρέσει —K

POSITION: s.l.

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**Or. 210.11** (mosch exeg) <τῷ λίαν παρειμένω>: ἤγουν κατὰ τὸ λίαν παραλελυμένον —XXaXbXoT+YYfGr

TRANSLATION: That is, in respect to the excessively relaxed (condition).

REF. SYMBOL: Xo POSITION: s.l. except XXo

APP. CRIT.: παραλελυμένω prep. Xo (in addition to sep. gloss s.l. 210.17) | παραλελειμένον (υ above εἰ) X (λίαν παρειμένον Ta) |

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**Or. 210.12** (recThom gloss) <τῷ>: ἐν —OZZaZbZlZmTGub<sup>3a</sup>F<sup>2</sup>Ox<sup>2</sup>

POSITION: s.l.

COMMENT: Cf. H<sup>3</sup> addition to sch. 210.06

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**Or. 210.13** (pllgn gloss) <τῷ>: κατὰ τὸ —Xo

POSITION: s.l.

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**Or. 210.14** (rec gloss) <λίαν>: πάνυ —Mn

POSITION: s.l.

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**Or. 210.15** (rec gloss) <παρειμένω>: λελυμένω —Pr

POSITION: s.l.

APP. CRIT.: possibly intended to mean (παρα)λελ. |

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**Or. 210.16** (rec gloss) <παρειμένω>: διαλελυμένω —Rf

POSITION: s.l.

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**Or. 210.17** (mosch gloss) <παρειμένω>: παραλελυμένω —XXaXbXoYYfGGrZcAaZu

POSITION: s.l. (precedes 210.12 YYfGr, but punct. as sep.)

APP. CRIT.: καὶ prep. Zu, τῷ prep. Zc

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**Or. 210.18** (thom exeg) <παρειμένω>: παραλελυμένω αὐτοῦ —ZZaZbZlT

POSITION: s.l.

APP. CRIT.: διαλελ- Za

COLLATION NOTES: Zl water damage: of αὐτοῦ only a possible trace of the breathing remains. |

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**Or. 210.19** (thom exeg) <παρειμένω>: παραλελυμένω αὐτοῦ· ὕπτιος γὰρ καὶ ὡς νεκρὸς ἔκειτο· ἢ τῇ παραλύσει. —ZmGuOx<sup>2</sup>

TRANSLATION: By (the) loosened state of him. For he (Orestes) was lying face-up and like a corpse. Or by his paralysis (immobility).

POSITION: s.l.

APP. CRIT.: ἢ om. Zm, with τῇ παρ. as sep. gloss

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**Or. 210.20** (pllgn gloss) <παρειμένω>: τῷ ἀκινήτῳ —B<sup>3a</sup>

POSITION: s.l.

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**Or. 210.21** (tri metr) paragraphos —T

PREVIOUS EDITIONS: de Fav. 50

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**Or. 211.01** (vet exeg) νῦν οὐ τραγωδεῖ, ἀλλ' ἐν τῇ μανίᾳ. —HBC

TRANSLATION: Now he does not declaim in an impassioned way, but rather (he does so) during his madness.

REF. SYMBOL: H POSITION: intermarg. BC

PREVIOUS EDITIONS: Schw. I.118,16

COMMENT: On the senses of τραγωδεῖν see Prelim. Stud. 32 with note 115.

KEYWORDS: staging, delivery of lines | τραγωδεῖν

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**Or. 211.02** (mosch paraphr) <ὦ φίλον ὕπνου θέλητρον>: ὦ προσφιλῆς τοῦ ὕπνου θελεκτικῆ δύναμις —XXaXbXoT<sup>+</sup>YYfGGrZc

REF. SYMBOL: Xo POSITION: s.l. except XXoT

APP. CRIT.: ὦ om. G | προσφιλῆς] φίλ() Zc

PREVIOUS EDITIONS: Dind. II.83,3

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**Or. 211.03** (rec wdord) word order α (θέλητρον), β (φίλον) —Mn

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**Or. 211.04** (pllgn gloss) <φίλον>: καὶ προσφιλῆς —CrOx

POSITION: s.l.

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**Or. 211.05** (vet exeg) ὕπνου θέλητρον: <sup>1</sup>τὸ βαθύτατον τοῦ ὕπνου, τὸ μάλιστα θέλγειν δυνάμενον τοὺς ἀσθενοῦντας· <sup>2</sup>ὁ γὰρ ἐλαφρὸς φαντασίαις ἀναμείκται. —HMBVCMnPrR<sup>b</sup>RwSSa

TRANSLATION: The deepest form of sleep, the one that can most enchant those who are ill. For light sleep is mixed with visions.

LEMMA: MBCPr, ὦ φίλον VR<sup>b</sup>, θέλητρον Rw REF. SYMBOL: HMBVR<sup>b</sup>

APP. CRIT.: 1 τοῦ ὕπνου om. Pr | μάλιστα om. H | δυνάμενον θέλγειν transp. H | ἀσθενούντας] ἀρρώστους H | 2 after ἐλαφρὸς add. ὕπνος VMnSSa [Pr (damaged, app. no space for this added word)] | ἀναμέμνηται Sa

APP. CRIT. 2: 1 μάλιστα] μάλ्लιστα Mn | δυνάμενοι S |

PREVIOUS EDITIONS: Schw. I.118,17–19; Dind. II.82,27–29

COMMENT: Compare sch. 159.18.

COLLATION NOTES: Sa has τὸ, μάλιστα, cf. this comma elsewhere, e.g. τὸ, κακῶν at start of sch. 234.12. |

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**Or. 211.06** (rec exeg) (ὕπνου θέλητρον): ἴτον βαθύτατον· ὁ γὰρ ἐλαφρὸς φαντασίαις ἀναμέμικται. —O

POSITION: s.l.

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**Or. 211.07** (pllgn exeg) ἦγουν τὸ δυνάμενον θέλγειν τοὺς ἀσθ[ενοῦντας· τὸ] θέλγον(?) γὰρ τοῦ κακοχομένου γίνεται παρηγορία [καί] λήθη τῶν κακῶν. —F

POSITION: marg.

COLLATION NOTES: Recheck original F, 159v.

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**Or. 211.08** (pllgn exeg) (ὕπνου θέλητρον): τὴν βαθύτητα τοῦ ὕπνου φησίν. —B<sup>3a</sup>

POSITION: s.l.

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**Or. 211.09** (rec artGloss) (ὕπνου): τοῦ —MnS

POSITION: s.l.

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**Or. 211.10** (rec paraphr) (ἄλλως· θέλητρον): τὸ θέλγον, ἡδύνον, τὸ προσφιλέστατον καὶ βαθύτατον καὶ κάλλιστον τοῦ ὕπνου —V

LEMMA: V

PREVIOUS EDITIONS: Schw. I.118,20–21; Dind. II.82,29–30

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**Or. 211.11** (pllgn exeg) (θέλητρον): τὸ βαθύτατον τοῦ ὕπνου ὀνομάζει θέλητρον. —Zu

POSITION: s.l.

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**Or. 211.12** (pllgn gloss) (θέλητρον): τὸ βαθύτατον —F

POSITION: s.l.

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**Or. 211.13** (pllgn gloss) (θέλητρον): καὶ ἦδυσμα —Aa

POSITION: s.l.

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**Or. 211.14** (thom gloss) <θέλγητρον>: ἡδονή —ZZaZbZmTGuOx<sup>2</sup>

POSITION: s.l.

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**Or. 211.15** (rec gloss) <θέλγητρον>: θεραπευτικόν —MnRS

POSITION: s.l.

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**Or. 211.16** (pllgn gloss) <θέλγητρον>: ἡδονικόν —Zl

POSITION: s.l.

COMMENT: In magical and medical texts ἡδονικόν is a term for an aphrodisiac drug, one that heightens sexual pleasure so much that the prospect of intercourse is irresistible. (This meaning is not recognized in LSJ or BDAG.) The use here for a more general enchantment is odd.

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**Or. 211.17** (rec exeg) <ἐπίκουρον νόσου>: φυσικῶς τὸν ὕπνον οἶδεν ἐπίκουρον τῶν κακῶν —HMBCGPr

TRANSLATION: In terms of what is natural, he knows that sleep is a helper against troubles.

LEMMA: s.l. C, marg. G; REF. SYMBOL: H POSITION: cont. from 211.05 (add. δὲ) BPr; marg. MG, s.l. C

APP. CRIT. 2: τὸν οἶπνον M

PREVIOUS EDITIONS: Schw. I.118,22; Dind. II.82,30–83,1

COMMENT: The position of the adverb seems to favor taking it with the main verb, as translated above, and whoever wrote the next sch. understood the remark in this way. Such a use could be considered an obverse of the use of φυσικῶς (contrasted with ἀλληγορικῶς and μυθικῶς) in categorizing commonly-applied Byzantine modes of interpretation. The alternative translation ‘He knows that sleep is naturally a helper against troubles’ is a point somewhat less likely to be made by a commentator.

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**Or. 211.18** (rec exeg) <ἐπίκουρον νόσου>: φυσικῶς αὐτὸ εἶπεν· παραμύθιον γὰρ τῶν κακῶν οἶδε τὸν ὕπνον. —VR<sup>b</sup>

TRANSLATION: He said this in terms of what is natural, for he knows that sleep is a comfort against troubles.

LEMMA: VR<sup>b</sup>(νόσον) REF. SYMBOL: VR<sup>b</sup>

APP. CRIT.: π(ερ)ιμύθιον R<sup>b</sup>

PREVIOUS EDITIONS: Schw. I.118,23–24

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**Or. 211.19** (rec gloss) <ἐπίκουρον νόσου>: βοηθὸν κατὰ τῆς νόσου —X<sup>a</sup>X<sup>b</sup>XaXbXoT<sup>a+</sup>T<sup>b+</sup>YGGr

POSITION: s.l. except Xo and (cont. from 211.02) X<sup>a</sup>T<sup>a</sup>

APP. CRIT.: βοηθὲ τῆς νόσου T<sup>a</sup> | κατὰ σοῦ a.c. Y, p.c. κατὰ νόσου

PREVIOUS EDITIONS: Dind. II.83,3

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**Or. 211.20** (recThom gloss) <ἐπίκουρον>: βοηθόν —AbF<sup>2</sup> MnRSZZaZbZmZc

POSITION: s.l.

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**Or. 211.21** (pllgn gloss) <ἐπίκουρον>: καὶ βοήθημα —CrOx

POSITION: s.I.

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**Or. 211.22** (pllgn gloss) <ἐπίκουρον>: παραμύθιον —V<sup>3</sup>

POSITION: s.I.

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**Or. 211.23** (rec gloss) <ἐπίκουρον>: θεραπευτικὸν —Ab

POSITION: s.I.

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**Or. 211.24** (pllgn artGloss) <ἐπίκουρον>: τὸ —Zu

POSITION: s.I.

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**Or. 211.25** (thom exeg) ἐπίκουρον: τοῖς γὰρ νοσοῦσιν οὐδὲν ἄλλο πλὴν ὕπνος ἐστὶ τῆς νόσου φάρμακον. —ZZaZbZlZmTG<sub>u</sub>

TRANSLATION: For to those who are sick, nothing other than sleep is a medicine for the disease.

LEMMA: T REF. SYMBOL: ZbZl at ὕπνου, Gu at νόσου POSITION: s.I. ZZa, cont. from 211.20

APP. CRIT.: Many words lost to trimming Zl | ἐστὶ transp. before ἄλλο ZZa | φάρμ. τ. νόσου transp. ZZa |

APP. CRIT. 2: τῆς| τοῖς Zb |

PREVIOUS EDITIONS: Dind. II.83,1–2

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**Or. 211.26** (rec gloss) <νόσου>: τοῦ νοσοῦντος —KRf

POSITION: s.I.

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**Or. 211.27** (pllgn artGloss) <νόσου>: τῆς —AaF<sup>2</sup>Ox

POSITION: s.I.

---

**Or. 212.01** (recMoschThom gloss) <ὡς>: λίαν —AaAbKXXaXoYYfGGrZcZZaZb-ZlZmTB<sup>3a</sup>

POSITION: s.I.

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**Or. 212.02** (pllgn gloss) <ὡς>: ἢ λίαν ἢ ὄντως —Zu

POSITION: s.I.

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**Or. 212.03** (rec gloss) <ἠδὺ>: ἠδέως —Pr

POSITION: s.I.

---

**Or. 212.04** (pllgn gloss) <ήδύ>: γλυκύ —F<sup>2</sup>

POSITION: s.l.

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**Or. 212.05** (pllgn gloss) <ήδύ>: καὶ εὐφραντόν —CrOx

POSITION: s.l.

APP. CRIT.: εὐφραντήν CrOx

COMMENT: εὐφραντόν appears in scholia elsewhere along with, or as gloss on, ήδύ. |

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**Or. 212.06** (rec exeg) <με>: γρ. μοι —MnSa

LEMMA: μέ in text MnSa POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 212.07** (rec gloss) <προσήλθε>: ἐπήλθε —R

POSITION: s.l.

APP. CRIT.: ὑπήλθε R

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**Or. 212.08** (rec exeg) <ἐν δέοντί γε>: λείπει τῷ καιρῷ. —MnRS

POSITION: s.l.

APP. CRIT.: τῷ om. MnS

COLLATION NOTES: Ab partially lost in margin, with damaged kappa. |

KEYWORDS: λείπει

---

**Or. 212.09** (thom exeg) <ἐν δέοντί γε>: στερισκομένῳ ἢ πρέποντι καιρῷ —ZZaZb-ZlZmTG<sub>u</sub>

TRANSLATION: (Meaning) ‘being in need’ (with ‘endeonti’ as one word, modifying dative ‘me’, that is, Orestes) or ‘suitable occasion’ (with ‘en deonti’ as two words, with dative ‘occasion’ understood).

POSITION: s.l.

APP. CRIT.: ἐν add. before πρέπ. T, s.l. Zm | καιρῷ lost to trimming Zl

COMMENT: If I have correctly inferred what Thomas meant by στερισκομένῳ, then it may be noted how the addition (Triclinius’s) of ἐν makes the explanation clearer.

COLLATION NOTES: Gu reuses Gr’s καιρῷ. |

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**Or. 212.10** (rec paraphr) <ἐν δέοντί γε>: ἐν πρέποντι καιρῷ —Aa<sup>3</sup>CrSOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | καιρῷ om. S

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**Or. 212.11** (rec gloss) <ἐν δέοντί γε>: ἐν χρήζοντι —AbMnS

POSITION: s.l.

APP. CRIT.: καιρῷ add. Ab

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**Or. 212.12** (rec gloss) <έν δέοντί γε>: έν καιρῶ —PrZb<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: ἦ prep. PrZu (with misplaced gloss 210.07 before)

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**Or. 212.13** (pllgn paraphr) <έν δέοντί γε>: ἦ έν δέοντι άντι τοῦ δέοντως και εύκαιρως Ἄττικῶς —Zu

POSITION: s.l., cont. from prev.

KEYWORDS: Ἄττικόν/Ἄττικῶς

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**Or. 212.14** (rec gloss) <ένδέοντι>: έλλείποντι —V<sup>1</sup>

POSITION: s.l.

COMMENT: This and the next three glosses perhaps assume reading ένδέοντι as one word.

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**Or. 212.15** (rec gloss) <ένδέοντι>: λειποθυμήσαντι θνήσκοντι —Rf

POSITION: s.l.

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**Or. 212.16** (rec exeg) <ένδέοντι>: άσθενούντι, ἦ έν δέοντι καιρῶ —B<sup>3a</sup>

POSITION: s.l.

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**Or. 212.17** (rec gloss) <ένδέοντι>: τῶ άψυχοῦντι —V<sup>3</sup>V<sup>rec</sup>

POSITION: s.l. (V<sup>3</sup> above μοι)

APP. CRIT.: τῶ om. V<sup>rec</sup>

---

**Or. 212.18** (pllgn gloss) <ένδέοντι>: τῆς ζωῆς —F

POSITION: s.l.

COMMENT: This gloss and the next two perhaps assume reading ένδέοντι as one word.

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**Or. 212.19** (pllgn gloss) <ένδέοντι>: φίλου —Yf

POSITION: marg.

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**Or. 212.20** (rec gloss) <ένδέοντι>: φύσεως —MnS

POSITION: s.l.

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**Or. 212.21** (recMosch gloss) <δέοντι>: καιρῶ —V<sup>3</sup>KXXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l.

APP. CRIT.: add. δηλονότι Xo

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**Or. 212.22** (pllgn gloss) <δέονται>: χρειώσεται —Zb<sup>2</sup>

POSITION: s.l.

**Or. 212.23** (pllgn exeg) <τε>: γε —Xo

POSITION: s.l.

**Or. 213.01** (vet exeg) ὧ πότνια λήθη τῶν κακῶν: <sup>1</sup>πότνια εἶπεν αὐτήν, ἐπεὶ πάντας τιμῶμεν τοὺς παραμυθουμένους. <sup>2</sup>τὸ δὲ ὡς εἴ σοφῆ ἄντι τοῦ λίαν σοφῶς ἐπενοήθης ὑπὸ τῆς φύσεως. <sup>3</sup>τὸ δὲ ἄτῶν κακῶν οἰκείως προσέθηκεν, ἐπειδὴ καλὴ τῶν κακῶν ἐστὶν ἡ λήθη. —HMBVCMnPrR<sup>b</sup>RwSSa<sup>3</sup>

TRANSLATION: He called her 'lady mistress' because we honor all those who comfort us. The phrase 'how wise you are' is equivalent to 'you have been devised very wisely by nature'. He added the words 'of ills' suitably, since the forgetting of ills is good.

LEMMA: MC, ὧ πότνια λήθη V, ὧ πότνια MnR<sup>b</sup>RwSSa REF. SYMBOL: HMVR<sup>b</sup> POSITION: cont. from 211.17 B, add. δε

APP. CRIT.: πότνια δὲ BPr | αὐτήν εἶπεν transp. VMnR<sup>b</sup>Sa, αὐτήν om. S | 1 αὐτήν] τὴν λήθη τῶν κακῶν B, [τὴν τῶν κακῶν or τῶν κακῶν τὴν] λήθη Pr (damage) | ἐπεὶ] ἐπειδὴ VPrR<sup>b</sup> | πάντες VR<sup>b</sup>S | 2 λίαν σοφῶς] λίαν· καὶ φῶς Rw | ἐπενοήθης σοφῶς transp. H | ὑπενοήθης MC, ὑπενοήθη Rw | ὑπὸ om. Rw | 3 τὸ δὲ] ἡ λήθη δὲ Sa, ἡ λήθη τὸ δὲ MnR<sup>b</sup>S, τὸ δὲ διὰ Rw | first τῶν om. R<sup>b</sup> | καλὴ] καλὸν τι χρῆμα VMn(χρήμα)R<sup>b</sup>SSa | ἐστὶν om. VMnR<sup>b</sup>SSa | at end add. ἡ ἐπειδὴ καλὴ τῶν κακῶν ἡ λήθη V |

PREVIOUS EDITIONS: Schw. I.118,25–28; Dind. II.83,10–11, 15–17

**Or. 213.02** (pllgn exeg) λίαν σοφῶς ἐπενοήθης ὑπὸ τῆς φύσεως· καλὴ γὰρ τῶν κακῶν ἐστὶν ἡ λήθη. —V<sup>3</sup>

POSITION: s.l.

**Or. 213.03 (213–216)** (pllgn exeg) ὧ πότνια λήθη τῶν κακῶν: <sup>1</sup>λήθη τῶν κακῶν ὁ ὕπνος ὑπάρχει· <sup>2</sup>ὄσας γὰρ ἂν λύπας ἔχη ἄνθρωπος καὶ ὑπνώσῃ, λαμβάνεται αὐτῶν. <sup>3</sup>οὕτως καὶ ὁ Ὀρέστης ὑπνώσας ἐπελάθετο τῶν κακῶν ὧν εἶχεν, ἦγουν τῆς μανίας καὶ τοῦ φόνου τῆς μητρὸς. <sup>4</sup>ὡς ἔοικε δὲ, κατεκλίθη ἐν οἴῳ τόπῳ ἔφθασε δαιμονιζόμενος, εἶτα ἔλθων ἐν φρονήσει καὶ ἐξυπνίσας λέγει· <sup>5</sup>ἀπὸ ποίου τόπου καὶ πότε ἦλθον ἐνταῦθα; <sup>6</sup>ἀμνημονῶ γὰρ ἀπολειφθεὶς τῶν πρὶν φρενῶν, ἦγουν στερηθεὶς τῶν μαινωδῶν καὶ ἐφθαρμένων φρενῶν, καὶ εἰς νοῦν ἔλθων ἀρτίως τῶν ὑγιῶν φρενῶν (οὐκ) ἐγνώρισα ποῦ εἰμί. <sup>7</sup>ἢ ἄλλως· ἀπολειφθεὶς τῶν πρότερον σώων φρενῶν καὶ μαινόμενος γεγωνῶς ἀμνημονῶ ποῦ ἦλθον καὶ ποῦ εἰμί. —YF<sup>2</sup>

TRANSLATION: Sleep is a forgetting of ills. For, however many pains a person has and (then) sleeps, he forgets them. Thus Orestes, too, after sleeping, forgot the troubles he had before, namely his madness and the murder of his mother. And as it seems, he had lain down in the place he had reached when beset by the gods, and then having come to his senses and woken up he says: from what place and when did I come here? For I do not remember, separated from my previous state of mind, that is, freed from insane and corrupted wits, and having

come just now to a rational state of healthy wits I have not recognized where I am. Or an alternative way to take it: separated from my previously sound wits and having become insane, I do not recall where I have come to or where I am.

APP. CRIT.: 2 ἔχη Matt., ἔχει Yf<sup>2</sup> | ὑπνώσει Yf<sup>2</sup> |

PREVIOUS EDITIONS: Dind. II.83,18–27

COMMENT: In 1 Matthiae (or rather Francesco de Furia, who supplied him with the collations of Florentine mss) wrongly read λήθη ἤγγουν. λήθη is written with a suspended θη, and eta is distorted by the overlap of the acute and has a very ornate tail. In 3 Matthiae conjectured ὑπνώσας with punctuation before it, but his collator had missed the tiny καὶ abbreviation and ignored the punctuation after ὑπνώσει. In 4 I interpret Matthiae's τρόπω also as a misreading of τόπω of Yf<sup>2</sup>. |

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**Or. 213.04** (rec paraphr) <πότνια>: παρὰ πάντων τιμωμένη —O

POSITION: s.l.

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**Or. 213.05** (thom gloss) <πότνια>: σεβασμία —ZZaZbZlZuTGUCrOxXoYfZc

POSITION: s.l.

APP. CRIT.: καὶ ᾧ prep. Yf, καὶ prep. CrOx

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**Or. 213.06** (tri metr) <πότνια>: koine short over omicron —T

PREVIOUS EDITIONS: de Fav. 50

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**Or. 213.07** (thom exec) <λήθη>: <sup>1</sup>οἱ γὰρ δυστυχοῦντες εὐχονται τῶν κακῶν οἷς σύνεισι ἀπηλλάχθαι καὶ εἰς λήθην ἐλθεῖν. <sup>2</sup>διὰ τοῦτο καὶ ὁ Ὀρέστης ἐν τῷ καθεστηκότι γερόμενος καὶ τῆς μανίας ἐπ' ὀλίγον ἀπαλλαγεῖς τὴν τῶν κακῶν λήθην πότνιαν καλεῖ καὶ εὐκταίαν τοῖς δυστυχοῦσι θεόν. —ZZaZbZlZmTGU

TRANSLATION: For those suffering misfortune pray to be released from the evils attending them and to reach forgetfulness. For this reason Orestes too, once he gets into his normal state of mind and is freed for a short time from his madness, calls the forgetting of evils 'queen' ('potnia') and a goddess prayed for by those suffering misfortune.

REF. SYMBOL: ZZaZbZlZmGu

APP. CRIT.: many words lost in Zl | 1 οἱ γὰρ νοσοῦντες Zm [Zl] | γὰρ om. T [Zl] | λήθην λύσιw Ta [Zl]

APP. CRIT. 2: 1 ἀπηλλάχθαι ZbZl, ἀπαλλάχθαι Zm | 2 εὐκτέαν T [εὐκτέα in text] |

PREVIOUS EDITIONS: Dind. II.83,5–9

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**Or. 213.08** (rec gloss) <λήθη>: ἦτοι ἢ ἡρεμία —V<sup>1</sup>Gu

POSITION: s.l.

APP. CRIT.: ἦτοι ἢ om. Gu

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**Or. 213.09** (mosch gloss) <τῶν κακῶν>: τῶν ἀλγεινῶν, τῶν δυστυχιῶν —XXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τῶν (both) om. G | τῶν δυστ. om. Aa<sup>2</sup>Zc |

APP. CRIT. 2: ἀλγεινῶν] ἰαλῶν γεινῶν a.c. Y |

PREVIOUS EDITIONS: Dind. II.83,27–28

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**Or. 213.10** (thom gloss) <κακῶν>: ἐμῶν —ZZa

POSITION: s.l.

APP. CRIT.: τῶν prep. Za

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**Or. 213.11** (rec exeg) <ὡς εἴ σοφή>: λῖαν ἐπενοήθης ὑπὸ τῆς φύσεως. —O

POSITION: s.l.

APP. CRIT.: ὑπενοήθης O

COMMENT: Apparently σοφή is to be understood from the text below (cf. 213.13).

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**Or. 213.12** (pllgn exeg) <ὡς εἴ σοφή>: σοφῶς ἐπενοήθης —F

POSITION: s.l.

---

**Or. 213.13** (pllgn exeg) <ὡς εἴ σοφή>: ἤγουν σοφή ἐπινοηθεῖσα ἀπὸ φύσεως. —Zu

POSITION: s.l.

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**Or. 213.14** (recMoschThom gloss) <ὡς>: λῖαν —AbCrKRPr(Sa)OxXXbZZaZbZlZmT-GuZu

POSITION: s.l.

APP. CRIT.: ἦ prep. Zu, καὶ prep. CrOx

COMMENT: In Sa ὡς εἴ σοφή is omitted in the text, but in the margin, written as if a scholion, is ὡς λῖαν εἴ σοφή.

---

**Or. 213.15** (pllgn gloss) <ὡς>: ὄντως —AaZu

POSITION: s.l.

APP. CRIT.: ἦ prep. Zu

---

**Or. 213.16** (pllgn gloss) <σοφή>: καλή —B<sup>3a</sup>

POSITION: marg.

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**Or. 213.17** (rec gloss) <εἶ>: ὑπάρχεις —AbCrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

---

**Or. 214.01** (rec paraphr) <τοῖσι δυστυχοῦσιν εὐκταία> ἀξία εὐχῆς τοῖς κακοπαθοῦσι  
—R

POSITION: marg.

APP. CRIT.: last two words very damaged

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**Or. 214.02** (rec gloss) <τοῖσι> ἐν —S

POSITION: s.l.

---

**Or. 214.03** (pllgn paraphr) <δυστυχοῦσιν> τοῖς ἐν δυστυχίᾳ οὔσι —Zb<sup>2</sup>

POSITION: s.l.

---

**Or. 214.04** (pllgn gloss) <δυστυχοῦσιν> ὡς ἐμοὶ —Zl

POSITION: s.l.

---

**Or. 214.05** (pllgn gloss) <δυστυχοῦσιν> δυστυχῶς ἔχουσιν —Zu

POSITION: s.l.

---

**Or. 214.06** (rec exeg) <ἀπειθοῦσιν> δυστυχοῦσιν —Rw<sup>rec</sup>

LEMMA: ἀπειθοῦσιν in text Rw POSITION: marg.

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**Or. 214.07** (rec gloss) <εὐκταία> ἐπιθυμητή —AbMnSSa

POSITION: s.l.

APP. CRIT.: καὶ prep. S | ἐπιθυμητικὴ S

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**Or. 214.08** (recThom gloss) <εὐκταία> ἀξία εὐχῆς —V<sup>1</sup>AbMnSSaZZaZbZlZm

POSITION: s.l.

APP. CRIT. 2: ἄξια ZbZl

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**Or. 214.09** (recMosch gloss) <εὐκταία> εὐχῆς ἀξία —Aa<sup>3</sup>CrRfOxXXaXbXoT<sup>1</sup>YYfG-GrZcZu

LEMMA: X POSITION: s.l. except X

APP. CRIT.: καὶ prep. CrOx

COMMENT: Note that Triclinus uses a cross above the gloss here, treating the alternative order of 214.08 as equivalent.

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**Or. 214.10** (rec gloss) <εὐκταία> εὐτυχῆς —Pr

POSITION: s.l.

---

**Or. 214.11** (pllgn gloss) <εὐκταία>: ἀγαθὴ —Gu

POSITION: s.l. (cont. from 214.09, prep. καί)

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**Or. 214.12** (pllgn gloss) <εὐκταία>: ποθεινὴ —F<sup>2</sup>

LEMMA: εὐκταῖα in text F    POSITION: s.l.

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**Or. 214.13** (pllgn gram) <εὐκταία>: εὐκταῖον εὐχῆς ἄξιον πολῦτιμον ὑγιές. —B<sup>4</sup>

POSITION: marg.

COMMENT: Derived from a lexicographic source: cf. Photius ε 2235, Suda ε 3549a, or Lex. Segueriana (Anecdota Gr. Bachmann I.240,26).

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**Or. 214.14** (tri metr) <εὐκτέα>: long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 50

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**Or. 214.15** (rec gloss) <θεός>: ὦ Λήθη —AbMnSSa

POSITION: s.l. except marg. Ab

---

**Or. 214.16** (pllgn gloss) <θεός>: θεά —G

POSITION: s.l.

---

**Or. 214.17** (rec exeg) <θεός>: ὡς καὶ Ὀμηρος [Hom. Il. 2.742] ‘κλυτὸς Ἴπποδάμ(εια)’ —K

POSITION: marg.

COMMENT: This citation is scholiastic shorthand for giving a parallel for adjectives with an apparently masculine ending modifying a feminine noun, as seen in sch. MV Hec. 148, sch. MVPtSa Hec. 296 (also sch. Thom. Hec. 296), sch. B Med. 63, sch. MV Andr. 711).

KEYWORDS: citation of Homer (with direct quotation)

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**Or. 214.18** (rec exeg) <θεός>: Ἀττικὸν —Pr

POSITION: s.l.

KEYWORDS: Ἀττικόν/Ἀττικῶς

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**Or. 215.01** (rec rhet) ἐμπερίβολος —Rf

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.84,2

COMMENT: This is a late rhetorical term for ornate or intricate style of discourse, anything expanded beyond a simple and straightforward style of statement. Here it apparently applies to the double question with variation of the interrogative and of the verb of arriving. |

KEYWORDS: ἐμπερίβολος

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**Or. 215.02** (rec exeg) (πόθεν ποτ'): ἐρωτηματικὸν πόθεν ποτε. —K

POSITION: marg. (below column)

---

**Or. 215.03** (mosch gloss) (πόθεν): ἀπὸ ποίου τόπου —XXaXbXoT<sup>+</sup>YYfGGrZcZuV<sup>3</sup>

POSITION: s.l. except X

APP. CRIT.: καὶ prep. Zu | ἀπὸ om. G

PREVIOUS EDITIONS: Dind. II.84,1

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**Or. 215.04** (plgn gloss) (πόθεν): καὶ ποῦ —CrOx

POSITION: s.l.

---

**Or. 215.05** (rec paraphr) (πότ'): κατὰ ποῖον καιρὸν —V<sup>3</sup>AaZu

LEMMA: πότ' in text VZu POSITION: s.l.

APP. CRIT.: κατὰ] καὶ Zu

---

**Or. 215.06** (mosch exeg) (ποτ'): περισσὸν —XXaXbXoT<sup>+</sup>YYfGr

TRANSLATION: (This word is) superfluous (and need not be translated).

POSITION: s.l. except X

APP. CRIT.: τὸ ποτε prep. X | ἢ prep. Gu

PREVIOUS EDITIONS: Dind. II.84,1–2

KEYWORDS: περισσός/περιττός

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**Or. 215.07** (thom gloss) (ποτ'): ἄρα —ZZaZbZiZmTGu

POSITION: s.l.

APP. CRIT.: ἄρα ZZa

PREVIOUS EDITIONS: Dind. II.84,1

---

**Or. 215.08** (rec gloss) (ἦλθον): ἐγὼ Ὀρέστης —Ab

POSITION: s.l.

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**Or. 215.09** (mosch gloss) (δεῦρο): ᾧδε —XXaXbXoT<sup>+</sup>YYfGrZcF<sup>2</sup>

POSITION: s.l.

APP. CRIT. 2: ᾧδε XXo, ᾧδε F<sup>2</sup>

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**Or. 215.10** (thom paraphr) (δεῦρο): ἐν ᾧ νῦν εἰμι. —ZZaZbZiZmTGu

POSITION: s.l.

APP. CRIT.: ἦγουν prep. ZbZm, ἐνταῦθα prep. T

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**Or. 215.11** (pllgnTri gloss) <δεῦρο>: καὶ ἔνταῦθα —CrOxZuT

POSITION: s.l. (preposed to prev. T)

APP. CRIT.: καὶ om. T

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**Or. 215.12** (pllgn gram) <δεῦρο>: κίνησιν —G

POSITION: s.l.

COMMENT: δηλοῖ or σημαίνει is to be understood.

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**Or. 215.13** (rec exeg) <δεῦρο>: εἰς τὴν κατάστασιν τῆς ὑγείας —Pr

POSITION: s.l.

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**Or. 215.14** (thom gloss) <πῶς>: κατὰ τίνα τρόπον —ZZaZbZlZmZuTGu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu

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**Or. 215.15** (pllgn gloss) <πῶς>: ποίῳ τρόπῳ —V<sup>3</sup>

POSITION: s.l.

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**Or. 215.16** (pllgn gloss) <ἀφικόμην>: ἦλθον —Zb<sup>2</sup>

POSITION: s.l.

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**Or. 215.17** (rec gloss) <ἀφικόμην>: παρεγενόμενην —CrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 215.18** (tri metr) <ἀφικόμην>: long mark over iota —T

PREVIOUS EDITIONS: de Fav. 50

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**Or. 216.01** (rec exeg) <ἀμνημονῶ>: τί πέπρακται μοι ἐν τῇ νόσῳ. —OGu

POSITION: s.l.

APP. CRIT.: τῆς μανίας add. Gu

PREVIOUS EDITIONS: Dind. II.84,3–4

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**Or. 216.02** (rec exeg) <ἀμνημονῶ>: εἴ τι καὶ πέπρακταί μοι ἐν τῷ καιρῷ τῆς μανίας.  
—Pr

POSITION: s.l.

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**Or. 216.03** (thom gloss) (ἀμνημονῶ): ἐπιλανθάνομαι —ZZaZbZlZmTGuf<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.84,3

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**Or. 216.04** (rec gloss) (ἀμνημονῶ): οὐ μέμνημαι —Aa<sup>2</sup>Ab

POSITION: s.l.

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**Or. 216.05** (pllgn gram) (ἀμνημονῶ): οὐ μιμνήσκω, ἀχαριστῶ —G

POSITION: s.l.

COMMENT: Note the inclusion of ἀχαριστῶ, a second meaning irrelevant to this passage. |

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**Or. 216.06** (pllgn gloss) (ἀμνημονῶ): καὶ οὐκ ἐνθυμοῦμαι —CrOx

POSITION: s.l.

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**Or. 216.07** (rec exeg) (τῶν πρὶν): ἕως τούτου ὀφείλει στίζειν, εἶτα ἀπολειφθεὶς φρενῶν. —V

TRANSLATION: It is proper to punctuate after ‘the previous (ills)’, and then (treat as a new phrase) ‘deprived of sense’.

LEMMA: V POSITION: between lemma of 216.13 and content of 216.13

APP. CRIT.: ὀφείλεις Schw.

PREVIOUS EDITIONS: Schw. I.119,8–9; Dind. II.84,9–10

COMMENT: Schwartz’s correction is unjustified because impersonal ὀφείλει is medieval vernacular and found in e.g. Sch. Oppian. Hal. 3.29,3–4 φησὶ γάρ· τὸν ἀλιέα μήτε παχὺν ὀφείλει εἶναι, μήτε λεπτόν ἀλλὰ κτλ.

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 216.08** (pllgn gloss) (τῶν πρὶν): κακῶν —V<sup>3</sup>

POSITION: s.l.

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**Or. 216.09** (pllgn gloss) (τῶν πρὶν): ἀλγεινῶν —Yf

POSITION: s.l.

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**Or. 216.10** (pllgn gloss) (πρὶν): πρότερον —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 216.11** (vet exeg) ἀπολειφθεὶς φρενῶν: <sup>1</sup>τῶν πρὶν φρενῶν ἀπολειφθεὶς, ἐν τῇ μανίᾳ. <sup>2</sup>οὐχὶ νῦν ἀπολειφθεὶς τῶν φρενῶν ἀμνημονῶ, ἀλλ’ ἐν τῇ νόσῳ. <sup>3</sup>τὸ γὰρ ὄργανον, δι’ οὗ ἀναφέρομεν τὰ πραττόμενα, συννοσεῖ τῷ σώματι. <sup>4</sup>ἀμνημονῶ τί πέπρακταί μοι ἐν τῇ νόσῳ, τῶν φρενῶν πρότερον ἀπολειφθεὶς καὶ μανεῖς.

—MBVCPPr<sup>b</sup>Rw, partial MnSSa

TRANSLATION: Deprived of my previous wits, during the madness. I am unaware not because now deprived of my wits, but rather during my sickness. For the sense organ through which we take in what is being done shares in the illness of the body. I am unaware of what has been done by me during my sickness, because I was previously deprived of my wits and became mad.

LEMMA: MVCR<sup>b</sup>, τῶν πρὶν φρενῶν B, τῶν πρὶν ἀπολ. φρ. MnS(ὁ prep.)Sa, ἀμνημονῶ γὰρ Rw REF.  
SYMBOL: BVR<sup>b</sup>

APP. CRIT.: 1 τῶν ... ἀπολειφθεῖς om. MnSSa (cf. their lemma) | 1–2 ἐν τῇ ... φρενῶν add. Sa<sup>f</sup> in space left by Sa | 1–2 ἐν τῇ μανίᾳ ... ἀπολειφθεῖς om. M | 2 νῦν] νοῦν B, perhaps Sa<sup>f</sup> | τῶν om. MnSSa | νῦν add. before ἀμνημονῶ BVMnPrR<sup>b</sup>SSa | 2–4 ἀλλ' ἐν ... ἀμνημονῶ om. R<sup>b</sup> | 2 ἀλλ' ἐν] ἢ ἀμνημονῶ & πέπρακτα μοι ἐν V | 3–4 τὸ γὰρ κτλ om. MnSSa | 3 τὸ γὰρ ... σώματι om. app. Pr (damage) | σὺ νοσεῖ M | 4 ἀμνημονῶ τί ... νόσῳ om. V | τῶν φρενῶν πρότερον] τῶν προτέρων φρενῶν BPr

APP. CRIT. 2: 1 μανίᾳ] μαντία Mn |

PREVIOUS EDITIONS: Schw. I.119,1–5; Dind. II.84,4–8

COLLATION NOTES: Recheck Sa for νῦν/νοῦν, 128v line 14. |

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**Or. 216.12** (rec exeg) **ἄλλως**: τί πέπονθα ἀπολειφθεῖς τῶν πρὸ τῆς μανίας φρενῶν. —V

LEMMA: V

PREVIOUS EDITIONS: Schw. I.119,6–7; Dind. II.84,8–9

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**Or. 216.13** (rec exeg) **ἄλλως**: ἀμνημονῶ γὰρ τῶν πρὶν ἀπολειφθεῖς φρενῶν: <sup>1</sup>δεῖ δὲ νοεῖν· οὐχὶ νῦν ἀπολειφθεῖς τῶν φρενῶν, ἀλλὰ τότε· <sup>2</sup>νῦν γὰρ φρονίμως διαλέγεται. —VPrRw

TRANSLATION: One must interpret: not now deprived of his wits, but back then. For now he is conversing intelligently.

LEMMA: V, ἀμνημονῶ ἀπολειφθεῖς φρενῶν Pr POSITION: follows sch. 200.05 PrRw (200.05 itself out of order Pr, bottom block 16v)

APP. CRIT.: 1 between lemma and start of note V inserts sch. 216.07

PREVIOUS EDITIONS: Schw. I.119,10–11; Dind. II.84,10–12

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**Or. 216.14** (pllgn paraphr) **(ἀπολειφθεῖς φρενῶν)**: στερηθεῖς τῶν πρότερον σώων φρενῶν καὶ μαινόμενος γεγωνῶς ἀμνημονῶ ποῦ ἦλθον καὶ ποῦ εἰμί. —Y<sup>2</sup>

POSITION: s.l.

COLLATION NOTES: First word is reused Y gloss. |

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**Or. 216.15** (recMosch gloss) **ἀπολειφθεῖς**: στερηθεῖς —V<sup>1</sup>F<sup>2</sup>MnRfSaXXaXbXoT<sup>+</sup>YYfG-GrZc

LEMMA: X POSITION: s.l. except X

PREVIOUS EDITIONS: Dind. II.84,12

**Or. 216.16** (thom paraphr) <ἀπολειφθεις>: πόρρω γεινόμενος ὑπὸ τῆς μανίας —ZZaZb-ZlZmTGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.84,12

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**Or. 216.17** (rec exeg) <φρενῶν>: τῶν ἐν τῇ μανίᾳ —OB<sup>3a</sup>

POSITION: marg.

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**Or. 216.18** (pllgn gloss) <φρενῶν>: μανικῶν —V<sup>3</sup>

POSITION: s.l.

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**Or. 216.19** (pllgn gloss) <φρενῶν>: καὶ διανοιῶν —CrOx

POSITION: s.l.

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**Or. 216.20** (tri metr) paragraphos —T

PREVIOUS EDITIONS: de Fav. 50

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**Or. 217.01** (recMoschThom gloss) <ὡς>: λίαν —V<sup>1</sup>AaAbCrMnRSaOxXXaXbXoYYfG-GrZcZZaZbZlZmZuTB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 217.02** (pllgn gloss) <ὡς>: ὄντως —F<sup>2</sup>

POSITION: s.l.

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**Or. 217.03** (rec gloss) <μ'>: τίνα —CrOx

POSITION: s.l.

COMMENT: Indicating that μ' is from με and not μοι and/or that it is an acc. object. Cf. sch. 130.04.

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**Or. 217.04** (tri metr) <ἠϋφρανας>: long mark over first alpha —T

PREVIOUS EDITIONS: de Fav. 50

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**Or. 217.05** (rec gloss) <πεσῶν>: τραπείς —Pr

POSITION: s.l.

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**Or. 217.06** (pllgn gloss) <πεσῶν>: ἐλθῶν —F<sup>2</sup>

POSITION: s.l.

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**Or. 218.01** (vet exeg) (βούλει θίγω σου): φιλαδέλφου κόρης ἦθος καὶ λόγους ἐμιμήσατο. —MBCAaPr<sup>a</sup>Pr<sup>b</sup>R<sup>b</sup>

TRANSLATION: He (the poet) has represented the character and utterances of a sister affectionate toward a brother.

LEMMA: MC, 217 ὄ φίλαττ' R<sup>b</sup> REF. SYMBOL: MR<sup>b</sup> POSITION: internarg. B, s.l. AaPr<sup>b</sup>; follows sch. 221.01 Pr<sup>a</sup>

APP. CRIT.: καὶ λόγ. μιμήσατο om. Aa | καὶ om. Pr<sup>a</sup> | ἦθος καὶ λόγον Pr<sup>b</sup>, ἦθος λόγων Pr<sup>a</sup>

PREVIOUS EDITIONS: Schw. I.119,12–13; Dind. II.84,16–17

KEYWORDS: character, analysis of

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**Or. 218.02** (plgn exeg) (βούλει): ὅμοιον ἐστὶ τῶν 'τί σοι θέλεις δῆτ' εἰκάθω' ὃ φησι Σοφοκλῆς [Soph. OT 651]. —ZmGu

TRANSLATION: (This passage) is similar (in its grammatical construction) to the line 'what, then, do you want me to yield to you?' that Sophocles says.

REF. SYMBOL: Zm POSITION: s.l. Gu

PREVIOUS EDITIONS: Dind. II.84,21–22

KEYWORDS: citation of literature other than Homer (with direct quotation) | Sophocles

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**Or. 218.03** (recThom gloss) (βούλει): θέλεις —CrSaOxZZaZbTGGu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 218.04** (thom exeg) (θίγω): <sup>1</sup>διότι μὲν ἤρξατο θίγειν, θίγω ἐνεστῶτα καὶ οὐ θίξω εἶπε. <sup>2</sup>διότι δὲ ἔμελλε κουφιῆν, κουφίσω ἐπὶ μέλλοντος καὶ οὐ κουφίζω εἶπε. <sup>3</sup>διὰ τοῦτο καὶ τὸ βούλει ποσῶς μὲν πρὸς τὸ θίγω νοεῖται, τὸ δὲ ὅλον πρὸς τὸ ἀνακουφίσω. <sup>4</sup>ἢ καὶ τὸ θίγω ὑποτακτικὸν νόει. —ZZaZbZIZmTGGu

TRANSLATION: Because she has (already) begun to touch him, she said 'I touch' in the present tense and not 'I will touch'. But because she was (still) about to raise him, she said 'I will raise' in the future tense and not 'I raise'. For this reason also the verb 'do you want' is understood to apply to 'I touch' to a certain extent, but completely to 'I will raise up'. Or, alternatively, interpret 'I touch' also as subjunctive.

REF. SYMBOL: ZZaZbZIZm

APP. CRIT.: 2 κουφί[ζω] κουφίσω Z [ZI] | 4 προσ[τακτικόν] a.c. ZI

APP. CRIT.: 2 εἶπεν Ta |

PREVIOUS EDITIONS: Dind. II.84,17–21

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**Or. 218.05** (mosch gloss) (θίγω): ἴνα —XXaXbXoT<sup>a</sup>YYfGGrZcAa

POSITION: s.l.

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**Or. 218.06** (rec exeg) (θίγω): ἐλλειπτικῶς —Pr

TRANSLATION: With ellipsis (scil. of 'hina' to introduce the subjunctive).

POSITION: s.l.

APP. CRIT. 2: ἑλλιπτικῶς Pr |

KEYWORDS: ἑλλειπτικῶς

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**Or. 218.07** (pllgn exeg) <θίγω>: τὸ βούλει μετὰ ὑποτακτικοῦ συντάσσεται. —G

POSITION: s.l.

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**Or. 218.08** (rec gloss) <θίγω>: προσεγγίσω —V<sup>1</sup>

POSITION: s.l.

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**Or. 218.09** (pllgn gloss) <θίγω>: προσεγγίζω —B<sup>4</sup>

POSITION: s.l.

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**Or. 218.10** (rec gloss) <θίγω>: προσψάσω —V<sup>1</sup>CrOxZb<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOxZu

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**Or. 218.11** (pllgn gloss) <θίγω>: ψάσω —Zm

POSITION: s.l.

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**Or. 218.12** (pllgn gloss) <θίγω>: ψάω —Zl

POSITION: s.l.

---

**Or. 218.13** (pllgn gloss) <θίγω>: καὶ βαστάσω —CrOx

POSITION: s.l.

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**Or. 218.14** (rec gloss) <σου>: σοι —S

POSITION: s.l.

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**Or. 218.15** (rec gloss) <κἀνακουφίω>: ἀνεγείρω —Sa

POSITION: s.l.

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**Or. 218.16** (pllgn gloss) <κἀνακουφίω>: ἀναψυχήσω —Zl

POSITION: s.l.

APP. CRIT.: ἀνασκήσω Zl

COMMENT: ἀναψυχήσω is late Greek for ἀναψύξω.

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**Or. 218.17** (pllgn gloss) (κάνακουφίσω): καὶ ἐλαφρυνῶ —Zu

POSITION: s.l.

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**Or. 218.18** (tri metr) (κάνακουφίσω): long mark over first alpha —T

PREVIOUS EDITIONS: de Fav. 50

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**Or. 218.19** (pllgnTri gloss) (δέμας): τὸ σῶμα —F<sup>2</sup>OxTZI

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox | τὸ om. ZI

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**Or. 218.20** (rec artGloss) (δέμας): τὸ —S

POSITION: s.l.

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**Or. 219.01** (vet exeg) λαβοῦ λαβοῦ δητ': ἰσφοδρα δεομένου ἢ φωνή· <sup>2</sup>διὸ τῆ ἐπαναλήψει κέχρηται. —MBVCMnPrR<sup>b</sup>RwSSa

TRANSLATION: The expression is that of one earnestly entreating; therefore he uses repetition of the same word (epanalepsis).

LEMMA: MVC, λαβοῦ λαβοῦ MnR<sup>b</sup>RwSSa REF. SYMBOL: MVR<sup>b</sup> POSITION: intermarg. B; between sch. 168.05 and sch. 174.04 Rw, cont. from 218.01 Pr

APP. CRIT.: 1 τοῦ σφοδρα VMnR<sup>b</sup>S(τὸ)Sa, τοῦ σφοδροῦ Rw | δεομένη Pr | φωνή ἐστι VMnR<sup>b</sup>Rw(ἐστιν)SSa | 2 διὸ καὶ BVMnPrSSa, ἐξ οὗ καὶ Rw | τῆ μὲν ἐπ. MnR<sup>b</sup>SSa

PREVIOUS EDITIONS: Schw. I.119,14–15; Dind. II.84,23–24

KEYWORDS: epanalepsis

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**Or. 219.02** (mosch gloss) (λαβοῦ): ἄψαι —XXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

POSITION: s.l.

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**Or. 219.03** (thom exeg) (λαβοῦ): ὥστε ἀνακουφίσαι —ZZaZbZIZmTGUOx<sup>2</sup>

POSITION: s.l.

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**Or. 219.04** (pllgn gloss) (λαβοῦ): κούφισον —F<sup>2</sup>

POSITION: s.l.

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**Or. 219.05** (rec gloss) (ἄμορξον): ἀπόπλυνον —V<sup>1</sup>Pr

POSITION: s.l.

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**Or. 219.06** (recMoschThom gloss) (ἄμορξον): ἀποσπόγγισον —V<sup>3</sup>AaMnCrFPrRRfS-SaOxXXaXbXoYYfGGrZcZZaZbZIZmT<sup>+</sup>ZuB<sup>3a</sup>



POSITION: s.l.

APP. CRIT.: και prep. CrSOxZu | ἀποσπόγγια Cr, a.c. Ox

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**Or. 219.07** (pllgn gloss) <ῥμορξον>: ἦγουν ἐξόμορξον —F

POSITION: marg.

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**Or. 219.08** (pllgn gloss) <ῥμορξον>: ἔκμαξον —A<sup>2</sup>

POSITION: s.l.

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**Or. 219.09** (pllgn gram) <ῥμορξον>: ἀπόμοργμα ὁ σπόγγος καὶ τὸ εἶδωλον —Zu

REF. SYMBOL: Zu POSITION: marg.

APP. CRIT.: a.c. perhaps ἀπογγ\*ωμα, p.c. app. ἀπόργμα Zu

COMMENT: For the gloss εἶδωλον, cf. Photius α 2572 καὶ ἀπόμοργμα τὸ ἐκτύπωμα καὶ ὁμοίωμα, ps.-Zonaras 253,21 ἀπομόργματα· σφραγιδων ἐκτυπώματα.

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**Or. 219.10** (mosch gloss) <ἀθλίου>: ἐκ τοῦ —XXaXbTYyfGr

POSITION: s.l.

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**Or. 219.11** (pllgn gloss) <ἀθλίου>: ἀπὸ τοῦ —Aa<sup>2</sup>FZcZu

POSITION: s.l.

APP. CRIT.: τοῦ om. FZu

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**Or. 219.12** (rec artGloss) <ἀθλίου>: καὶ τοῦ —S

POSITION: s.l.

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**Or. 220.01** (pllgn gloss) <στόματος>: ἀπὸ τοῦ —F<sup>2</sup>

POSITION: s.l.

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**Or. 220.02** (vet exeg) ἀφρώδη πέλανον: τὸν πεπηγότα ρύπον ὑπὸ τοῦ ἀφροῦ  
—MBOV<sup>a</sup>V<sup>b</sup>CAbMn<sup>a</sup>Mn<sup>b</sup>PrR<sup>b</sup>S<sup>a</sup>S<sup>b</sup>Sa<sup>a</sup>Sa<sup>b</sup>

TRANSLATION: The caked crust (formed) from foam.

LEMMA: V<sup>a</sup>, στόματος ἀφρώδη M REF. SYMBOL: MV POSITION: intermarg. B; s.l. V<sup>b</sup>CAbMn<sup>b</sup>S<sup>a</sup>S<sup>b</sup>;  
cont. from 219.01 B, cont. from 220.05 Pr

APP. CRIT.: ἀφρώδη δὲ πέλανον prep. Mn<sup>a</sup>R<sup>b</sup>S<sup>a</sup>S<sup>b</sup>(ἀφθώδη Mn<sup>a</sup>, δὲ om. S<sup>a</sup>), πέλανον δὲ prep. B,  
πέλανον δὲ κυρίως εἶπε prep. Pr | καὶ prep. S<sup>b</sup> | ὑπὸ] ἀπὸ V<sup>a</sup>AbMn<sup>a</sup>Mn<sup>b</sup>S<sup>a</sup>S<sup>b</sup>Sa<sup>a</sup>Sa<sup>b</sup>, p.c. Pr |  
τοῦ om. OV<sup>b</sup>

APP. CRIT. 2: ρύπον CPrS<sup>a</sup>S<sup>b</sup>, a.c. R<sup>b</sup> |

PREVIOUS EDITIONS: Schw. I.119,17–18; Dind. II.84,27

COMMENT: The mss all have the accentuation πέλανον, not πελανόν, as editors print on the basis of Hero-

**Or. 220.03** (rec exeg) **ἀφρώδη πέλανον**: <sup>1</sup>καλῶς εἶπεν ἀφρώδη πέλανον ἐπὶ τοῦ στόματος, ἐπὶ δὲ τῶν ὀμμάτων οὐ δεῖ προσλαμβάνειν τὸ ἀφρώδη πέλανον, ἀλλὰ μόνον πέλανον. <sup>2</sup>ἐπὶ γὰρ τῶν ὀμμάτων ῥύπος μὲν γίνεται, ἀφρῶδες δὲ οὐ.

—VRw(C)

TRANSLATION: He (the poet) well said ‘foamlike crust’ in application to the mouth, but in the case of the eyes one should not apply (the description) ‘foamlike crust’ but only ‘crust’. For in the case of the eyes, a dirty bit of crud does occur, but it is not foamlike.

LEMMA: C (omits content) REF. SYMBOL: V POSITION: follows sch. 227.06 V, cont. from 227.06 Rw; (lemma only) between 225.15 and 234.12 C

APP. CRIT.: 2 γὰρ] μὲν γὰρ Rw | ἀφρῶδες] ἀφροδίτη Rw

PREVIOUS EDITIONS: Schw. I.120,6–8; Dind. II.85,6–9

**Or. 220.04** (rec artGloss) **ἀφρώδη**: τὸν —F<sup>2</sup>R

POSITION: s.l.

**Or. 220.05** (vet exeg) **πέλανον**: <sup>1</sup>κυρίως πέλανος τὸ λεπτὸν πέμμα ᾧ χρῶνται πρὸς τὰς θυσίας, παρὰ τὸ πεπλατύθαι. <sup>2</sup>οἱ δὲ φασὶ καὶ πᾶν ἐξ ὑγροῦ πεπηγός. <sup>3</sup>ἔνιοι δὲ παρὰ τὴν παιπάλην· <sup>4</sup>ἐκ γὰρ ταύτης ὡς ἐπὶ τὸ πλεῖστον γίνεται. <sup>5</sup>ἢ παρὰ τὸ παλῦναι, ὃ ἐστὶ λευκᾶναι· <sup>6</sup>Ὁμηρος [Hom. II. 10.7]: ‘ἐπάλυνεν ἀρούρας’. <sup>7</sup>Λευκὸν γὰρ τὸ πέμμα. <sup>8</sup>οἱ δὲ ἀπὸ τοῦ πελάζειν καὶ ἱκετεύειν τοὺς θεοὺς δι’ αὐτῶν.

—MBVCP<sup>r</sup>Rw

TRANSLATION: In the proper sense, ‘pelanos’ is the light cake that people use for sacrifices, derived from (the fact of) its having been flattened (‘plat-’). Others say it also means anything that has solidified out of something moist. Some derive it from ‘paipale’ (fine meal, flour), because for the most part ‘pelanos’ is made out of this. Alternatively, derived from ‘to besprinkle’ (‘palun-’) meaning ‘to whiten’. Homer (says): ‘(snow) lightly dusted (‘epalunen’) the fields (with white)’. For the cake is white. Others derive it from (the fact that people) ‘draw near’ (‘pelazein’) and supplicate the gods with them (the cakes).

LEMMA: MB, ἄλλως V REF. SYMBOL: MB

APP. CRIT.: 1 κύριος transp. after πέλ. BPrRw | πέλανος] Arsenius, πέλανον MBVCP<sup>r</sup>, μέλανον Rw | λευκόν Pr | ᾧ] ὁ MV | χρῆται Rw | 2 ὁ δὲ φησὶ MBCPrRw | 3 δὲ] MVRw, om. others | παρὰ τὸ πεπάλην VC, παρὰ τὴν πετάλην MP<sup>r</sup> (for this error compare Photius π 538 τὸ ἐκ τῆς πετάλης πέμμα) | 4 εἰς γὰρ ταύτην M | τὸ om. Pr | 5 παλῦναι] πλατύναι B, πλῦναι C | 6 καὶ ὕμνος VCP<sup>r</sup>Rw | ἀρούρας Rw, ἀρούραις Pr | 7 πέμμα] πέλημα M | 8 οἱ δὲ] ἢ Rw | ἀπὸ τοῦ] παρὰ τὸ V, διὰ τὸ Rw |

APP. CRIT. 2: 5 παλῦναι MP<sup>r</sup>Rw | ἐστὶν M | Λευκᾶναι MVCPrRw |

PREVIOUS EDITIONS: Schw. I.119,19–130,5; Dind. II.85,1–6

COMMENT: Similarly, sch. V Rhcs. 430 ὡς πέμμα ξηρανθὲν τὸ αἶμα τοῦ φόνου. ἀκύρας δὲ κέχρηται τῷ πέλανος, ἀμεινον δὲ ἐτέρωθι [220] εἶπεν ‘ἀφρώδη πέλανον’ διὰ τὴν λευκότητα. κύριος γὰρ ἔλεγον πέλανος τὰ πόπανα ἀπὸ τοῦ πεπλατύθαι ἢ ἀπὸ τῆς παιπάλης, ἀπὸ γὰρ τοῦ λεπτοτάτου κατασκευάζονται. καὶ Ὁμηρος τὸ λευκᾶναι παλῦναι φησιν [Hom. II. 10.7]: ‘ὅτε πέρ τε χιών ἐπάλυνεν ἀρούρας’. Cf. Harpocration 44 Keaney πέλανος· Λυκούργος ἐν τῷ Περὶ τῆς ἱερείας. πολλὰκις ἐστὶ τοῖνομα παρὰ πολλοῖς τῶν ἀρχαίων. Ἀπολλώνιος δ’ ὁ Ἀχαρνεὺς ἐν τῷ Περὶ τῶν ἑορτῶν οὕτω

γράφει: 'ὁμοίως δὲ καὶ ὁ προσαγορευόμενος πέλανος. λέγεται δὲ πέμματά τινα τοῖς θεοῖς γινόμενα ἐκ τοῦ ἀφαιρεθέντος σίτου ἐκ τῆς ἄλω'. (Σαννυρίων) δ' ἐν Γέλωτί φησι: 'πέλανον (καλοῦμεν ἡμεῖς οἱ θεοὶ) / ἃ καλεῖτε σεμνῶς ἀφιθ' ἡμεῖς οἱ βροτοί.' Δίδυμος δὲ κυρίως φησὶ τὸ ἐκ τῆς παιπάλης πέμμα, ἐξ ἧς ποιοῦνται πέμματα, ἢ καὶ ἀπὸ τοῦ πεπλατύνθαι, ἢ ὅτι λευκά ἐστιν· "Ὀμηρος: 'ὄτε πέρ τε χιῶν ἐπάλυνεν ἀρούρας'. ἢ διὰ τὸ φανόν εἶναι, ὃ ἐστὶ λευκόν. Εὐριπίδης μέντοι ἐν τῷ Ὀρέστη [219–220] ἰδίως φησὶν· 'ἐκ δ' ὄμορξον ἀθλίου / στόματος ἀφρώδη πέλανον'. ὅπερ τὸν ἐπὶ τοῦ στόματος ἀφρόν δηλοῖ (the latter half also in Photius and Suda s.v. πέλανος); Et. Magn. 659,15–25; Sch. Apoll. Rhod. 1.1075–77b, etc.

KEYWORDS: etymology | citation of Homer (with direct quotation)

**Or. 220.06** (pllgn exeg) (πέλανον): τὸν πεπηγότα ρύπον ὑπὸ τοῦ ἀφροῦ, ἀπὸ τοῦ παλῦναι ὃ ἐστὶ λευκάναι. "Ὀμηρος [Hom. Il. 10.7]· 'ἐπάλυνεν ἀρούρας'. οἱ δὲ ἀπὸ τοῦ πελάζειν καὶ ἰκετεύειν τοὺς θεοὺς. —V<sup>3</sup>

POSITION: marg.

KEYWORDS: etymology | citation of Homer (with direct quotation)

**Or. 220.07** (plan exeg) πέλανον: <sup>1</sup>κυρίως πέλανος τὸ λεπτὸν πέμμα ᾧ χρώνται πρὸς τὰς θυσίας. <sup>2</sup>Ξνιοὶ δὲ φασι καὶ πᾶν ἐξ ὑγροῦ πεπηγμένον. <sup>3</sup>παρὰ τὸ παλῦναι, ὃ ἐστὶ λευκᾶναι. <sup>4</sup>πέλανον ἐνταῦθα τὸν πεπηγότα ρύπον ὑπὸ τοῦ ἀφροῦ.

—XXaXbXoT+YYfGGraA

TRANSLATION: Properly speaking, 'pelanos' is the light cake/batter that people use for sacrifices. And some say it is also everything that is congealed from something liquid. Derived from 'palunai' meaning 'whiten'. Here 'pelanon' is the dirty crust congealed from the foam (scil. of spittle or of tears).

LEMMA: ἀφρώδη πέλανον G; label μαξ in marg. Y POSITION: cont. from sch. 220.12 X

APP. CRIT.: 1 κυρίως transp. after πελ. Xo | πέλανος XoY, πέλανον others | 3 παρὰ τὸ] ἀπὸ τοῦ G |

APP. CRIT. 2: 3 παλῦναι Aa, παλκῦναι Xb | λευκάναι X | 4 ρύπον AaYf (perhaps ρώπον a.c. Yf) |

PREVIOUS EDITIONS: Dind. II.85,10–13

COMMENT: Y labels this as Planudean; Yf has a cross, but there are many of these in Yf and their significance, if any, is unclear. |

KEYWORDS: etymology | Planudes

**Or. 220.08** (rec gram) (πέλανον): πέλανος τὸ πλακούντιον ἀπὸ τοῦ πέλειν ἐν τοῖς ναοῖς. —Pr

COMMENT: For πέλανος glossed with or equated to πλακούντιον or πλακοῦς cf. Hesych. π 1284, Photius α 1675, Eust. in Il. 18.573 (4.263,12–15), Sch. A. Pers. 524.

KEYWORDS: etymology

**Or. 220.09** (pllgn exeg) (πέλανον): πέλανος [καὶ] ὁ π[ερὶ τῷ στόματι] / πεπηγὼς ἀφρός [καὶ τὸ περι]/πεπηγὸς (?) ἐκ τοῦ(?) ἐξηρα[μμένου] / ὁπῶδες δάρκ[ον]. —A<sup>2</sup>

REF. SYMBOL: A<sup>2</sup> POSITION: marg.

APP. CRIT.: obscured by damage and trimmed margin

COMMENT: The note is copied from Suda π 928 (a longer entry).

COLLATION NOTES: Check original A fol. 21. |

**Or. 220.10** (p[ll]gn exeg) (πέλανον): <sup>1</sup>πέλανος προσηγορικὸν ὄνομα, ὁ ἀφρός· <sup>2</sup>κατὰ παντὸς γὰρ ἀφροῦ λέγεται ἢ λέξις ἀπὸ τοῦ πελάζειν ἄνω ὡς κουφότερον· <sup>3</sup>τὰ γὰρ κούφα τὰ ἄνω ζητοῦσιν, ὡς τὸ ἄσκός· <sup>4</sup>ἀποσπύγγισον τὸν ἀφρώδη πέλανον· <sup>5</sup>οἱ γὰρ δαιμονιζόμενοι καὶ ἐκ τῶν στομάτων αὐτῶν ἀφροὺς πέμπουσι, καὶ ἐκ τῶν ὀμμάτων δάκρυα, καὶ ἐκ τῶν ὀφθαλμῶν λήμας· <sup>6</sup>πλεονάζει γὰρ τὸ ὑγρὸν, καὶ μὴ ἔχον ἔξοδον ἐξέρχεται ἀπὸ τοῦ στόματος καὶ ἀπὸ τῶν ὀφθαλμῶν· <sup>7</sup>ἀπὸ γὰρ τῆς πλημμελείας τοῦ στομάχου πλεονάσαν τὸ ὑγρὸν, γίνονται αἱ ἀναθυμιάσεις, <sup>8</sup>καὶ μὴ ἔχον ἔξοδον τὸ πνεῦμα ἀνέρχεται τὰ ἄνω μέρη ζητοῦν ἔξοδον, <sup>9</sup>καὶ μὴ εὐρίσκον ἀθροιζόμενον ἐκείσε σκοτίζει τὸν ἐγκέφαλον, καὶ τὰ μέλη σπαράσσει ζητοῦν ἔξοδον, <sup>10</sup>καὶ οὕτως σκοτισθέντος τοῦ ἐγκεφάλου γίνεται παράφρων ὁ ἄνθρωπος, ἕως οὗ ἐκφορηθῆ τὸ πνεῦμα· <sup>11</sup>οὕτως γὰρ εἰσέρχεται τὸ πνεῦμα καὶ ἐν τῇ γῆ καὶ σειεῖ αὐτήν, μὴ ἔχον τοῦ ἐξελεθεῖν. —ΥΓ<sup>2</sup>

TRANSLATION: ‘Pelanos’ is a common noun, (meaning) froth/foam. For the word is applied to every kind of froth, by derivation from ‘approaching upward’ (‘pelazein anō’) as being lighter. For light things seek the upper positions, like a leather-pouch (filled with air). Wipe off the foamy froth. For those afflicted by demons emit foam from their mouths and tears from their eyes and rheum from their eyes. For the wet element is in excess (in them), and not having a way out it emerges from the mouth and from the eyes. For when because of an imbalance of the stomach the wet element has become excessive, exhalations occur, and since the breath does not have a way out it rises up to the upper parts seeking an exit, and failing to find (one) it accumulates there and darkens the brain, and it causes convulsions of the limbs as it seeks an exit. And thus when the brain is darkened in this way the person becomes delirious, until the breath is borne outside. For in this way breath (‘pneuma’) enters also inside the earth and causes the earth to quake, since it is not able to get out.

APP. CRIT.: 2 κουφότερως (or -τερως) ΥΓ<sup>2</sup> | 11 ἔχον ποῦ ἐξελεθεῖν tentatively Dind. |

PREVIOUS EDITIONS: Dind. II.85,15–27

COMMENT: No parallel for this discussion is found in TLG. But among the as yet unpublished scholia on Euripides there are similarities in sch. Ssa Hec. 68 (ἀναθυμιάσεις rising and entering the brain to cause dreams), sch. Sbs Hec. 324 (ἀναθυμιάσεις beneath the earth; see Prelim. Stud. 146–147). The latter is from a pre-Palaeologan source, and the same is probably true of what ΥΓ<sup>2</sup> has added here. | In 2 one could perhaps also consider κουφότερου (agreeing with ἀφροῦ), but in scripts like that of ΥΓ and ΥΓ<sup>2</sup> the ον sign is often curved and similar to the sign for ως, so ον is the more likely origin of the error ως.

COLLATION NOTES: In the sloppy and crowded script of ΥΓ<sup>2</sup>, ἀναθυμιάσεις was easily misread as ἀναθυμῆσεις by Matthiae’s collator and thus corrected to -ιάσεις by Dindorf, but in fact the scribe wrote the correct form himself. |

**Or. 220.11** (rec gloss) (πέλανον): ῥύπον —OCrFRRfOxZb<sup>2</sup>ZuB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOxZu |

APP. CRIT. 2: ῥύπον CrFRfZuB<sup>3a</sup>Ox [accent obscured Zb: app. either omitted or acute] |

**Or. 220.12** (mosch exeg) πέλανον: τὸν πεπηγότα ῥύπον —XXaXbXoT<sup>+</sup>YYfGGrZc

TRANSLATION: The caked crust.

LEMMA: X POSITION: s.l. except X

APP. CRIT.: τὸν om. XaXoYYfGr | ῥύπον om. G

**Or. 220.13** (thom exeg) <πέλανον>: ἤγουν τὸν πεπηγότα σίελον —ZZaZbZlZmTGuaAa

TRANSLATION: The caked spittle.

POSITION: s.l.

APP. CRIT.: ἤγουν| λέγ(ει) Aa | τὸν ῥύπον add. Zb, ῥύπον add. Aa

COLLATION NOTES: Gu writes only σίελον, reusing Gr's words. |

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**Or. 220.14** (pllgn gloss) <πέλανον>: ἄφρον —Aa<sup>3</sup>

POSITION: s.l.

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**Or. 220.15** (rec gram) <πέλανον>: ὁ ἀφρός, ἀπὸ τῶν πελάζειν ἄνω. —MnPr

POSITION: s.l.

APP. CRIT.: ὁ ἀφρός| om. Mn

KEYWORDS: etymology

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**Or. 220.16** (pllgn paraphr) <πέλανον>: τὸν λεπτὸν ῥύπον τὸν πεπηγότα —Zu

REF. SYMBOL: Zu POSITION: marg.

APP. CRIT. 2: ῥῦπον Zu |

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**Or. 220.17** (pllgn exeg) <πέλανον>: τὸν ἐξ ἄφρου γενόμενον μολυσμὸν —G

POSITION: s.l.

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**Or. 220.18** (rec gloss) <πέλανον>: μολυσμὸν —K

POSITION: s.l.

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**Or. 220.19** (thom exeg) <πέλανον>: <sup>1</sup>πέλανος σημαίνει δύο, τὸν σίελον ὡς ἐναυῦθα, καὶ εἶδος θύματος ἦτοι τὸν πλακοῦντα, <sup>2</sup>ὡς Αἰσχύλος ἐν τῷ τρίτῳ [Aesch. Pers. 204, 524] φησίν. —ZbZlZmGuOx<sup>2</sup>

TRANSLATION: ‘Pelanos’ has two meanings, spittle as here, and a type of sacrificial offering, that is, the flat cake, as Aeschylus uses it in the third play (of the Byzantine Aeschylean triad, i.e., Persians).

REF. SYMBOL: ZbZlZm

APP. CRIT.: 2 ὡς καὶ Zb, but καὶ partly erased | φησίν om. Zl |

APP. CRIT. 2: 2 αἰσχύλος ZbZm | φησί Zb

PREVIOUS EDITIONS: Dind. II.85,13–14

KEYWORDS: citation of literature other than Homer (with direct quotation) | Aeschylus

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**Or. 220.20** (rec gloss) <ὀμμάτων τ' ἔμῶν>: ἀπό —GMnSSaZuB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. MnZu | τῶν add. MnS

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**Or. 220.21** (rec exeg) <ὀμμάτων τ' ἔμῶν>: λείπει τὴν λήμην. —Pr

TRANSLATION: (With 'of my eyes') 'the rheum' is to be supplied.

POSITION: s.l.

KEYWORDS: λείπει

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**Or. 220.22** (thom exeg) <ὀμμάτων τ' ἔμῶν>: τὰς λήμας δηλονότι —ZZaZbZIZmTGu

TRANSLATION: Obviously, (referring to) the flows of rheum (from the eyes).

POSITION: s.l.

APP. CRIT.: τῆς λήμης Za

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**Or. 220.23** (pllgn artGloss) <ὀμμάτων>: τῶν —F<sup>2</sup>

POSITION: s.l.

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**Or. 221.01** (vet exeg) <ἰδοῦ τὸ δούλεμ' ἡδύ>: τὴν ἀπὸ τοῦ γένους ἀνάγκην  
προβάλλεται πρὸς τὸ μὴ δυσωπῆσαι τῇ θεραπείᾳ τὸν ἀδελφόν  
—MBVCP<sup>a</sup>Pr<sup>b</sup>R<sup>b</sup>R<sup>w</sup>

TRANSLATION: She puts forward the compulsion deriving from kinship in order not to cause embarrassment to her brother by her attending to him.

LEMMA: MVCR<sup>b</sup>; τὸ δούλεμ' ἡδύ R<sup>w</sup>, κ' οὐκ ἀνάινομαι ἀδελφ' B, κούκ ἀνάινομαι Pr<sup>a</sup> REF. SYM-  
BOL: MBVR<sup>b</sup> POSITION: s.l. Pr<sup>b</sup>

APP. CRIT.: τὴν] τὸν M; διὰ add. above τὴν V<sup>3</sup> | ἀπό om. V | μὴ om. BPr<sup>a</sup>Pr<sup>b</sup>

PREVIOUS EDITIONS: Schw. I.120,9–10; Dind. II.86,8–10

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**Or. 221.02** (mosch exeg) ἰδοῦ: ποιῶ δηλονότι ὃ λέγεις. —XXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

TRANSLATION: ('Idou', 'there', indicates,) clearly, 'I am doing what you say'.

LEMMA: X POSITION: s.l. except X

APP. CRIT.: δηλ. om. GZc | ὃ λέγεις om. Aa<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.86,1

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**Or. 221.03** (pllgn exeg) <ἰδοῦ>: ἤδη ποιῶ τοῦτο. —B<sup>3a</sup>

POSITION: s.l.

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**Or. 221.04** (rec gloss) <δούλεμα>: ἡ δουλεία —F<sup>2</sup>Pr

POSITION: s.l.

APP. CRIT.: καὶ prep. Pr

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**Or. 221.05** (recThom exeg) <δούλευμα>: γρ. βούλευμα. —MnZZa

TRANSLATION: (For ‘douleuma’, ‘service’,) the reading ‘bouleuma’ (‘plan’) is found.

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 221.06** (rec gloss) <βούλευμα>: κέλευμα —Rw

LEMMA: βούλευμα in text Rw POSITION: s.l.

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**Or. 221.07** (rec exeg) <βούλευμα>: δούλευμα —Aa<sup>2</sup>AbYf

LEMMA: βούλευμα in text all REF. SYMBOL: Yf POSITION: s.l. Aa<sup>2</sup>Ab, marg. Yf

APP. CRIT.: ἀλλαχού γρ(άφεται) τὸ prep. Yf

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 221.08** (pllgn gloss) βούλευμα: καὶ τὸ θέλημα —Yf

LEMMA: βούλευμα in text Yf POSITION: s.l.

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**Or. 221.09** (thom exeg) <δούλευμα>: ὁ συμβουλευεῖς μοι, ἢ τὸ ὑπούργημα —ZZaZb-ZIZmTGu

TRANSLATION: (If the reading is ‘bouleuma’, it means) that which you advise me to do, or (if the reading is ‘douleuma’, the meaning is) the helpful service.

LEMMA: βούλευμα in text ZbZIZm POSITION: s.l.

APP. CRIT.: ὁ ... ἢ om. T | βουλευεῖς Zl | ἢ τὸ om. Zl

PREVIOUS EDITIONS: Dind. II.86,1–2

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**Or. 221.10** (rec gloss) <ἡδύ>: γλυκὺ —CrF<sup>2</sup>MnOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 221.11** (pllgn gloss) <ἡδύ>: ἐστὶ —Aa

POSITION: s.l.

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**Or. 221.12** (pllgn gloss) <ἡδύ>: ὑπάρχει —Zu

POSITION: s.l.

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**Or. 221.13** (thom exeg) <κοὺκ ἀναίνομαι>: ἀπὸ γὰρ φρονήσεως λέγεις. —ZZaZb-ZIZmGu

TRANSLATION: (I obey you) because you speak rationally.

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.86,7

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**Or. 221.14** (recMosch gloss) <ἀναίνομαι>: ἀπαρνούμαι —AaCrMnSXXaXbXoT+YYfG-GrZcZb<sup>2</sup>Ox, perhaps Zl

POSITION: s.l.

APP. CRIT.: ἦγουν prep. X, καὶ prep. CrSOx | οὐκ add. before ἀπαρν. CrMnSOxZl

PREVIOUS EDITIONS: Dind. II.86,6–7

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**Or. 221.15** (plan gram) ἀναίνομαι: <sup>1</sup>συναινῶ τὸ συμφωνῶ καὶ ἐπινεύω, ᾧ ἐναντίον τὸ ἀναίνομαι. <sup>2</sup>παραίνῶ τὸ συμβουλεύω, ἐπαινῶ τὸ εὖ λέγω.  
—XXaXbXoT+YYfGGr

TRANSLATION: ‘Sunainō’ means ‘I agree’ and ‘I consent’, the opposite of which is ‘anainōmai’. ‘Parainō’ means ‘I advise’, ‘epainō’ means ‘I speak well of’.

LEMMA: lemma ἰδοῦ τὸ βούλευμι ἡδύ, κούκ ἀναίνομαι G POSITION: after sch. 222.03 X; cont. from sch. 220.07 Xa

APP. CRIT.: <sup>1</sup> ἐπινεύω] πιστεύω G | ἀπαναίνομαι G

APP. CRIT. 2: <sup>1</sup> σωμαίνω Y |

PREVIOUS EDITIONS: Dind. II.86,5–6

COMMENT: The label in Y beside sch. 220.07 seems also to apply to this note and to sch. 223.26, which are written closely after it, with a large gap before the next scholion in the side column.

COLLATION NOTES: Yf with cross. |

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**Or. 221.16** (pllgn gloss) <ἀναίνομαι>: ἀπαρνούμαι προίεμαι —B<sup>4</sup>

POSITION: s.l.

COMMENT: From Photius α 1492, Suda α 2201, or Lex. Segueriana (Anecdota Gr. Bachmann, I.82,32).

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**Or. 221.17** (pllgn gloss) <ἀναίνομαι>: ἀνανεύω app. —F<sup>2</sup>

POSITION: s.l.

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**Or. 221.18** (tri gloss) <ἀναίνομαι>: ἀπαρέσκομαι —T

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.86,4

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**Or. 222.01** (rec gloss) <ἀδέλφ’>: ἀδελφικά μέλη —V<sup>1</sup>Pr

POSITION: s.l.

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**Or. 222.02** (recThom gloss) <ἀδέλφ’>: ἀδελφικά —AaAbCrMnSSaOxZZaZbZlZmZuZc

POSITION: s.l.

APP. CRIT.: τὰ prep. Sa, καὶ τὰ prep. CrSZuOx | ἀδελφινὰ app. Zl



**Or. 222.03** (mosch exeg) <ἀδέλφ>: ἀδελφά, ἀντί τοῦ ἀδελφικά. —XXaXbXoT+YYfGr

TRANSLATION: (The spelling without elision is) ‘adelp̄ha’, used in the sense ‘belonging to a brother’ (‘adelp̄hika’).

POSITION: s.l. except X

APP. CRIT.: ἀδελφά om. XoYf | ἀδελφικῶς Xo

COMMENT: ἀδελφικῶς (as in Xo) is also reported by Günther as in Xp = Vat.gr. 1363, which I have not inspected. |

COLLATION NOTES: Check Xp. |

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**Or. 222.04** (pllgn gloss) <ἀδέλφ>: γνήσια —G

POSITION: s.l.

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**Or. 222.05** (pllgn artGloss) <ἀδέλφ>: τὰ —B<sup>3a</sup>

POSITION: s.l.

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**Or. 222.06** (rec gloss) <ἀδελφῆ>: ἀδελφικῆ̄ —V<sup>1</sup>AbMnPrSXoYfZuZc

POSITION: s.l.

APP. CRIT.: καὶ τῆ̄ prep. Zu, καὶ prep. Pr | ἀδελφῆ S | χειρὶ add. Zc

APP. CRIT. 2: ἀδελφοικῆ̄ Ab, ἀδελφικῆ̄ Mn |

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**Or. 222.07** (mosch exeg) <ἀδελφῆ>: ἀντί τοῦ ἀδελφικῆ̄ —XXaXbT+YGr

TRANSLATION: (The simple form ‘sister’ is) used in the sense ‘belonging to a sister’.

POSITION: s.l., except X (cont. from prev.)

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**Or. 222.08** (rec exeg) <ἀδελφῆ>: τὸ ἀπλοῦν ἀντί τοῦ κτητικοῦ —Mn

TRANSLATION: The simple (root-)form is used instead of the (derived) possessive adjective.

POSITION: s.l.

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**Or. 222.09** (thom gloss) <ἀδελφῆ>: ἐν —ZZbZlZmZc

POSITION: s.l.

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**Or. 222.10** (rec gloss) <θεραπεύειν>: ὥστε —MnPrS

POSITION: s.l.

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**Or. 222.11** (tri metri) <θεραπεύειν>: long mark(?) over alpha —T

PREVIOUS EDITIONS: de Fav. 50

COMMENT: The mark is definitely lighter than the other writing on this page. Although shorter than many long marks written by Triclinius, it matches in length and positioning the clear long mark over alpha of 214 εὐκτέα on the same page. This mark is absent from the copy Ta. It may be light because it was added at the latest stage of revision, for some late additions elsewhere are in a very light ink. Or Triclinius meant to erase it but did not do a complete job: erasure would imply a self-correction, from scanning the fourth foot of the trimeter as a split anapaest to scanning it rightly as a tribrach with resolution of the long.

COLLATION NOTES: Check original T 54v third from bottom, is it really ink? |

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**Or. 222.12** (rec gloss) (μέλη): ἐς τὰ —Pr

POSITION: s.l.

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**Or. 222.13** (rec artGloss) (μέλη): τὰ —AbF<sup>2</sup>MnSSa

POSITION: s.l.

---

**Or. 223.01** (vet exeg) (ὑπόβαλε πλευροῖς πλευρά): ἀστείως ταῦτα πεποιήται τοῖς λόγοις καὶ τοῖς ἤθεσι καὶ τῇ κατὰ τὴν σκηνὴν διαθέσει. —MBVCMnR<sup>b</sup>RwSSa

TRANSLATION: This passage has been composed in a charming and refined way in respect to the words, the characters, and the disposition on stage.

LEMMA: C, ὑπόβαλε πλευροῖς Rw, ὑπόβαλε πλευρά M, ὑπόβαλε MnR<sup>b</sup>SSa; ἄλλως V REF. SYMBOL: M POSITION: follows sch. 224.01 V

APP. CRIT.: τὴν] τοῦ M, om. Rw |

APP. CRIT. 2: ἤθεσι C | σκηνήν] σὴν Mn |

PREVIOUS EDITIONS: Schw. I.120,11–12; Dind. II.86,11–12

KEYWORDS: character, analysis of | praise of poet's skill | staging, position or gesture of actors

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**Or. 223.02** (rec paraphr) (ὑπόβαλε πλευροῖς πλευρά): ὑποβαλοῦσα τὰ σὰ πλευρὰ τοῖς ἔμοις ἀνόρθου τοῦμόν δέμας. —C

POSITION: s.l.

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**Or. 223.03** (rec gloss) (ὑπόβαλε): θές —AbMnSa

POSITION: s.l.

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**Or. 223.04** (thom gloss) (ὑπόβαλε): ὑπόθεες —ZZaZbZIZmTGU

POSITION: s.l.

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**Or. 223.05** (rec gloss) (πλευροῖσι πλευρὰν): τοῖς πλευροῖς πλευρὰ —R<sup>a</sup>

LEMMA: thus in text a.c. R

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**Or. 223.06** (rec gloss) (πλευροῖσι): ἐν —Sa

LEMMA: thus in text Sa POSITION: s.l.

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**Or. 223.07** (rec exeg) <πλευροῖσι> πλευρῆσι —MnRSa

LEMMA: πλευροῖσι in text R<sup>Sa</sup>, -ῆσι Mn POSITION: s.l.

---

**Or. 223.08** (rec artGloss) <πλευροῖσι> τοῖς —AbF<sup>2</sup>MnS

LEMMA: πλευροῖσι in text S, -ῆσι AbMn, -οῖς F POSITION: s.l.

APP. CRIT.: app. crossed out in Ab

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**Or. 223.09** (thom gloss) <πλευροῖς> τοῖς ἑμοῖς —ZZaZbZlZmTGuaA<sup>3</sup>

LEMMA: πλευρῆς in text ZZa, πλευραῖς in text Aa<sup>2</sup> in erasure POSITION: s.l.

APP. CRIT.: ταῖς ἑμαῖς Za | τοῖς om. Aa<sup>3</sup>

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**Or. 223.10** (p[ll]gn gloss) <πλευρῆς> ὑποκάτω —Zu

LEMMA: thus in text Zu POSITION: s.l.

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**Or. 223.11** (rec gloss) <πλευρῆσι> μου —AbMn

LEMMA: thus in text AbMn POSITION: s.l.

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**Or. 223.12** (rec gloss) <πλευράν> τὴν σου —Ab

POSITION: s.l.

COMMENT: The article is accented thus with a grave, and there is no significant space between the words, but perhaps the lemma word is to be supplied from below in between them, giving τὴν πλευράν σου.

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**Or. 223.13** (thom gloss) <πλευράν> τὴν σὴν —ZZaZbZlZmGu

POSITION: s.l.

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**Or. 223.14** (rec gloss) <πλευρά> σου —Mn

POSITION: s.l.

---

**Or. 223.15** (tri gloss) <πλευρά> τὰ σὰ —T

POSITION: s.l.

---

**Or. 223.16** (rec artGloss) <πλευρά> τὰ —Aa<sup>2</sup>FMnS

POSITION: s.l.

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**Or. 223.17** (p[ll]gn gloss) <πλευρά> πλευράν —Xo

POSITION: s.l.

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**Or. 223.18 (223–224)** (rec paraphr) <καύχμώδη ... προσώπου>: καὶ αὐχμώδη κόμην ἄφελε προσώπου. —VMnR<sup>4</sup>SSa

POSITION: cont. from sch. 219.01 in all, and in R<sup>4</sup>SSa followed by sch. 220.02 without division

PREVIOUS EDITIONS: Dind. II.84,24–25

COMMENT: The paraphrase is apparently intended to clarify the crasis καύχμώδη and indicate that the second acc. κόμην belongs with ἄφελε and not the verb in its own line. |

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**Or. 223.19** (rec gloss) <καύχμώδη>: ξηράν —V<sup>1</sup>CrFPrXo<sup>2</sup>ZuOx

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu, καὶ τὴν prep. CrOx

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**Or. 223.20** (recThom gloss) <καύχμώδη>: κατὰξηρον —AaAbMnRSZZaZbZlZmTGu

POSITION: s.l.

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**Or. 223.21** (pllgn gloss) <καύχμώδη>: ἄλουτον —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 223.22** (rec gloss) <καύχμώδη>: ῥυπαράν —AbMnS

POSITION: s.l.

APP. CRIT.: τὴν prep. S

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**Or. 223.23** (recThom gloss) <καύχμώδη>: ῥυπώδη —V<sup>3</sup>PrZZaZbZlZmTGu

POSITION: s.l.

APP. CRIT.: only left edge of rho extant in Zl (trimming)

APP. CRIT. 2: -ώδες Za a.c.

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**Or. 223.24** (pllgn gloss) <καύχμώδη>: αἰσχρῶ(δη)(?) —B<sup>4</sup>

POSITION: s.l.

APP. CRIT.: αἰσχρῶ B<sup>4</sup>

COMMENT: There is only one citation of αἰσχρῶδης in TLG (in a medieval poem earlier than the 15th century). I assume that αἰσχρῶ here misrepresents a gloss that consisted of αἰσχρῶ written above αὐχμῶ with the intention that the δη be understood from below. Alternatively, it may be a corruption of αἰσχράν.

KEYWORDS: rare word

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**Or. 223.25** (rec paraphr) <καύχμώδη>: τὴν ξηρότητος μετέχουσαν —G

POSITION: s.l.

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**Or. 223.26** (plan gram) καύχμώδη: <sup>1</sup>ἐπομβρία, ὅταν ἐπάλληλοι ὄμβροι ᾤσιν, ᾤ

έναντίον ἢ ἀνομβρία. <sup>2</sup>αὐχμὸς δὲ ἢ ἀπὸ τῆς ἀνομβρίας ξηρότης, ἀφ' οὗ αὐχμηρὸς καὶ αὐχμώδης, ἀπλῶς ὁ ξηρότητος μετέχων. —XXaXbXoT+YYfGGr

TRANSLATION: A downpour ('epombria') is when rains are continuous; the opposite of this is absence of rain ('anombria'). Drought ('auchmos') is the dryness resulting from absence of rain, and derived from it are (the adjectives) 'auchmēros' and 'auchmōdēs', meaning simply that which partakes of dryness.

LEMMA: G POSITION: after sch. 224.11 X

APP. CRIT.: 2 τῆς om. XoYYfGGr

PREVIOUS EDITIONS: Dind. II.86,15–17

COMMENT: The label in Y beside sch. 220.07 seems still to apply to this note. | ἀνομβρία is the standard definition for αὐχμοί in the lexica. Compare in the Moschopulean περὶ σχεδῶν, p. 183, ὄμβρος ἢ βροχή, ἀφ' οὗ ἐπομβρία, ὅταν συνεχεῖς ὡς βροχαὶ καὶ ἐπάλληλοι, ἔβριμον ὕδωρ, τὸ ἀπὸ τῶν ὄμβρων; also cf. sch. rec. Arist. Nub. 1120f Koster (from two mss of the second half of the 15th cent.): ἐπομβρία λέγεται, ὅταν ἐπάλληλοι ὄμβροι γίνωνται: οὗ/ῆς ἐναντίον ἢ ἀνομβρία.

**Or. 223.27** (rec gram) (καὺχμώδη): <sup>1</sup>αὐχμος τὸ ὄσπριον ἀρσενικῶς, καὶ αὐχμώδους ξηροῦ ῥυπῶντος. <sup>2</sup>ξηρὸς ὁ ῥύπος. —B<sup>4</sup>

POSITION: marg.

APP. CRIT.: 2: 1 αὐχμος B<sup>4</sup> | 2 ξηρὸς B<sup>4</sup> | ῥύπος B<sup>4</sup> |

COMMENT: Cf. Suda σ 4545 αὐχμος· τὸ ὄσπριον ἀρσενικῶς; Photius α 3273, Suda σ 4544 αὐχμώδους, ξηροῦ, ῥυπῶντος.

**Or. 223.28** (rec exeg) (κόμην): τὴν οὔσαν ἔμπροσθεν τῶν ὀφθαλμῶν μου, [ ... —O

POSITION: s.l.

APP. CRIT.: remainder of note, if any, lost to trimmed margin

COMMENT: The comma is oddly large, and if it is a comma, it is hard to guess what may have followed. ἀφελε or τρίχα would not be separated by a comma; τὴν ἐμὴν could be. |

**Or. 223.29** (rec gloss) (κόμην): τρίχα —CrROx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | τρίχ() R (ending omitted or effaced)

**Or. 224.01** (vet exeg) ἄφελε προσώπου: <sup>1</sup>τουτέστιν· ἀποδιάστησον τὴν ἔμπροσθεν οὔσαν τῶν ὀφθαλμῶν μου κόμην. <sup>2</sup>ἀσθενῆ γὰρ λεύσσω ταῖς κόραις διὰ τὸ ἐπικεῖσθαί μοι τὰς τρίχας. —MBV<sup>a</sup>CMnPr<sup>a</sup>R<sup>b</sup>RwSSa, partial V<sup>b</sup>Pr<sup>b</sup>

TRANSLATION: That is, move away the hair that is in front of my eyes. For I see weakly with my eyes because my hair lies over them.

LEMMA: Rw, λεπτά γὰρ λεύσω κόραις MC, λεπτά γὰρ λεύσσω BV<sup>a</sup>, λεπτά γὰρ Pr<sup>a</sup>, λεπτόν γὰρ R<sup>b</sup>(Λευτόν)MnS, λεπτά Sa REF. SYMBOL: at λεπτά MBV, marg. R<sup>b</sup> POSITION: s.l. V<sup>b</sup>Pr<sup>b</sup>(both starting above ἄφελε προσώπου)

APP. CRIT.: 1 τουτέστιν] ἀντι τοῦ V<sup>a</sup>R<sup>b</sup>MnSSa, om. V<sup>b</sup>Pr<sup>b</sup> | διάστησον M, ἀποδιαστήσεις Pr<sup>a</sup> | ἔμπρ. οὖν ὀφθαλμῶν μου οὔσαν κόμην Pr<sup>a</sup> | οὔσαν ἔμπροσθεν transp. V<sup>b</sup>Pr<sup>b</sup> | 2 ἀσθενῆ κτλ om. V<sup>b</sup>Pr<sup>b</sup> | ἀσθενῆς R<sup>b</sup> | κόραις] κόμαις Rw

APP. CRIT.: 2: 1 κόμην M | 2 λεύσσω BPr<sup>a</sup>, s.l. Rw, λεύσω others |

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**Or. 224.02** (rec gloss) <ἄφελε>: ἐκβαλε —AaAbMnRfSSa

POSITION: s.l.

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**Or. 224.03** (thom gloss) <ἄφελε>: ἔξελε —ZZaZbZlZmTGu

POSITION: s.l.

APP. CRIT. 2: ἔξελε a.c. Zm

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**Or. 224.04** (pllgn gloss) <ἄφελε>: καθάρισον —G

POSITION: s.l.

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**Or. 224.05** (pllgn gloss) <ἄφελε>: ἀποδιάστησον —Zu

POSITION: s.l.

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**Or. 224.06** (rec gloss) <προσώπου>: ἀπό —Aa<sup>2</sup>AbF<sup>2</sup>MnPrRSSaB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: τοῦ add. Aa<sup>2</sup>S

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**Or. 224.07** (rec exeg) <λεπτὰ>: διὰ τὸ ἐπικεῖσθαί μοι τὰς τρίχας —OAbMnSSa

REF. SYMBOL: Sa POSITION: s.l. AbMnS, marg. OSa

APP. CRIT.: μοι om. Sa, μου Mn

---

**Or. 224.08** (rec gloss) <λεπτὰ>: ἀσθενῆ —OAaAbCrF<sup>3a</sup>F<sup>b</sup>MnPrRSaOx

POSITION: s.l. except marg. F<sup>b</sup>

APP. CRIT.: καὶ prep. CrOx

APP. CRIT. 2: ασθενῆ Mn |

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**Or. 224.09** (rec exeg) <λεπτὰ>: σκιώδεις τινὰς τύπους —V

POSITION: s.l.

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**Or. 224.10** (rec gloss) <λεπτὰ>: σκιώδη —PrZu

POSITION: s.l. Zu, below word Pr

APP. CRIT.: καὶ prep. Zu

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**Or. 224.11** (mosch paraphr) <λεπτὰ>: ἤγουν ἀμυδρὰ γὰρ βλέπω τοῖς ὀφθαλμοῖς. —X

POSITION: s.l.

**Or. 224.12** (mosch gloss) (λεπτὰ): ἀμυδρά —XaXbXoT<sup>+</sup>YYfGGrZcZuCrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOxZu

**Or. 224.13** (thom exeg) (λεπτὰ): ἀσθενῆ ἐπικειμένων τῶν τριχῶν —ZZaZbZIZmTGu

TRANSLATION: ('Lepta', 'small', here means) 'weak', because the hair is lying over (the eyes).

POSITION: s.l.

**Or. 224.14** (pllgn gloss) (λεπτὰ): ἀμυδρῶς —B<sup>3a</sup>

POSITION: s.l.

**Or. 224.15** (pllgn exeg) (λεπτὰ): γρ. καὶ λευκά. —F

POSITION: marg.

KEYWORDS: variant reading: γράφεται/γράφε

**Or. 224.16** (vet exeg) (λεύσσω κόραις): ἴγράφεται λεύσσω νόσῳ, <sup>2</sup>ἴν' ἦ ἡ νόσος με ποιεῖ λεπτόν λεύσσειν. —MBCPr, partial V<sup>a</sup>V<sup>b</sup>MnR<sup>b</sup>SSa

TRANSLATION: There is also the reading 'I see because of my illness', so that the sense is: the sickness makes me see weakly.

POSITION: cont. from sch. 224.01 all except V<sup>a</sup> (cont. from sch. 223.01)

APP. CRIT.: 1 γρ. ... νόσῳ om. V<sup>a</sup>V<sup>b</sup>MnR<sup>b</sup>SSa | after γρ. add. καὶ λεπτὰ γάρ BPr | 2 ἴν' ἦ| οἶον V<sup>b</sup>MnR<sup>b</sup>SSa | λεπτὰ V<sup>b</sup>PrSSa, λατ() ~ V<sup>a</sup>

APP. CRIT. 2: 1 λεύσω M | 2 ποιεῖ V<sup>a</sup> | λεύσειν V<sup>a</sup>V<sup>b</sup>CMnR<sup>b</sup>SSa |

PREVIOUS EDITIONS: Schw. I.120,16–17; Dind. II.86,20–21

KEYWORDS: variant reading: γράφεται/γράφε

**Or. 224.17** (rec exeg) ἦ ἡ νόσος με ποιεῖ ἀσθενῆ βλέπειν. —AbMnSSa

POSITION: s.l. SMn, marg. AbSa; cont. from sch. 224.07 all

APP. CRIT. 2: ἀσθενεῖ S, ασθενῆ Mn

**Or. 224.18** (recMosch gloss) (λεύσσω): βλέπω —Aa<sup>2</sup>AbMnRSXaXbXoT<sup>+</sup>YYfGGr

POSITION: s.l.

APP. CRIT.: καὶ prep. S |

APP. CRIT. 2: βλέπειν (sic) Mn |

**Or. 224.19** (vet exeg) (κόραις): γρ. νόσῳ —MC

TRANSLATION: (For 'korais', 'eyes') the reading 'nosōi' is found.

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφει

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**Or. 224.20** (mosch gloss) (κόραις): τοῖς ὀφθαλμοῖς —XaXbXoT+YYfGGrZcZuAa<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἐν prep. Zu | τοῖς om. Aa<sup>2</sup>Xo

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**Or. 224.21** (plgn gloss) (κόραις): ἐν —F

POSITION: s.l.

COMMENT: Cf. ἐν preposed to 224.20 in Zu.

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**Or. 224.22** (rec gloss) (κόραις): μου —R

POSITION: s.l.

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**Or. 224.23** (rec artGloss) (κόραις): ταῖς —S

POSITION: s.l.

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**Or. 225.01** (vet exeg) ὦ βοστρύχων πινῶδες ἄθλιον κάρα: <sup>1</sup>κατὰ ἀναστροφὴν εἶπεν·  
<sup>2</sup>οὐ γὰρ ἐστὶ τῶν βοστρύχων τὸ κάρα, ἀλλὰ τοῦ κάρατος οἱ βόστρυχοι. <sup>3</sup>ἢ ὅτι  
οὐδὲν ἄλλο ἐπιλείπεται τῇ κεφαλῇ ἢ μόνον οἱ βόστρυχοι, ἴν' ἢ οὕτως· ὦ τῶν  
βοστρύχων ἄθλιον κάρα. —MBVCMnPrR<sup>b</sup>RwSSa

TRANSLATION: She spoke with an inversion. For the head does not belong to the locks of hair, but the locks belong to the head. Or (interpret it) that nothing else is left for the head except only the locks of hair, so that the meaning will be thus: o wretched head of (only) locks of hair.

LEMMA: MC, ὦ βοστ. πιν. V, ὦ βοστ. R<sup>b</sup>S, τῶν βοστ. MnSa, ἄθλιον κάρα Rw REF. SYM-  
BOL: VR<sup>b</sup> POSITION: cont. from 224.26 B, add. δὲ after ἀναστρ., cont. from sch. 225.15 Pr, add. δὲ after  
ἀναστ.

APP. CRIT.: 1 ἀντιστροφὴν MnSa | 2 after ἐστὶ add. οἱ Mn | τοῦ κάρ. οἱ βόστρυχοι| οἱ  
βόστρυχοι MCRw, οἱ βόστρυχοι τῆς κεφαλῆς BPr | κάρατος| κάρα V | οἱ βοσ.| οἱ δὲ βοσ.  
R<sup>b</sup> | 3 ἔτι| ἔταν Mn | ἄλλο om. S | ἢ om. S | οὕτως Schw., ὅτι MC, om. others | ὦ  
om. VMnR<sup>b</sup>RwSSa |

APP. CRIT. 2: 1 κατ' Pr | 2 ἐστὶν M | ἄλλ' MBCPr | 3 ἐπιλείπετε R<sup>b</sup> |

PREVIOUS EDITIONS: Schw. I.120,21–121,1; Dind. II.87,1–3

KEYWORDS: anastrophe (inversion of construction)

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**Or. 225.02** (vet exeg) παρακαθίσασα δὲ ἐγγύθεν καὶ εἰς πλευρὸν δεξαμένη τὸν  
Ὅρεστην ταῦτα λέγει. —MBCPrZu, partial O

TRANSLATION: Having seated herself beside him nearby and having taken Orestes against her side, she says this.



REF. SYMBOL: Zu POSITION: cont. from prev. MBCPr

APP. CRIT.: παρακαθ. ... καὶ om. O | δὲ om. Zu | ἔγγυθεν Mastr., ἔξωθεν all (after ἔξωθεν add. ἢ ἠλέκτρα Zu) | πλευρὰν Zu | λέγει| φησί Zu

PREVIOUS EDITIONS: Schw. I.121,1–2; Dind. II.87, app. on 3–4

COMMENT: Transmitted ἔξωθεν, ‘on the outside, from the outside’, has no legitimate force here. Elsewhere it is used with verbs of sitting only with an accompanying genitive, ‘outside of some place or group’, or with such a place or group implied by the context. On the other hand, ἔγγυθεν is found several times with verbs of sitting, and is common in all periods of Greek prose.

KEYWORDS: staging, position or gesture of actors

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**Or. 225.03** (rec exeg) παρακαθίσασα δὲ ἐγγύθεν εἰς πλευρὰν καὶ ἀψαμένη τῶν τριχῶν ταῦτα τῷ Ὀρέστῃ λέγει. —VMnR<sup>b</sup>SSa

TRANSLATION: Having seated herself nearby against his side and having laid hold of his hair, she says this to Orestes.

POSITION: cont. from 225.01 all

APP. CRIT.: ἔγγυθεν Mastr., ἔξωθεν all | εἰς πλευρὰν| εἰς πλευρὰν εἰς πλευρὰν ὀρέστης Mn | τριχῶν| βοστρυχῶν Mn (thus accent) | ταῦτα ... λέγει| ταῦτα φησί πρὸς τὸν ὀρέστην V | τῷ ὀρ. om. S | ἔλεγε R<sup>b</sup>

APP. CRIT. 2: παρακαθήσασα MnR<sup>b</sup> |

PREVIOUS EDITIONS: Schw. I.121, app. on 2; Dind. II.87,3–5

KEYWORDS: staging, position or gesture of actors | addressee identified

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**Or. 225.04** (rec exeg) ἀντὶ τοῦ ᾧ βόστυχοι τῆς ἀθλίας κάρας πινῶδεις —K

POSITION: s.l.

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**Or. 225.05** (mosch exeg) (ᾧ βοστρύχων πινῶδες): παρεπιγραφή  
—XXaXbXoT<sup>+</sup>YYfGGr

TRANSLATION: Implicit stage direction.

POSITION: s.l.

APP. CRIT.: τὸ σχῆμα add. Xo

COMMENT: Presumably, this is taken as an implied stage direction within the text because the vocative is taken to imply that Electra touches Orestes’ head/hair (cf. ἀψαμένη in 225.03). |

KEYWORDS: παρεπιγραφή | staging, position or gesture of actors

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**Or. 225.06** (rec exeg) (ᾧ βοστρύχων πινῶδες): κατὰ ἀναστροφὴν συντάσσεται. —Pr

POSITION: s.l.

KEYWORDS: anastrophe (inversion of construction)

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**Or. 225.07** (rec exeg) ἀντίστροφον —Mn

POSITION: s.l. (above other glosses, over κάρα)

KEYWORDS: ἀντίστροφον/ἀντιστρόφως

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**Or. 225.08** (pllgn exeg) <ὠ βοστρύχων πινῶδες>: ἀντίπτωσις —B<sup>3a</sup>

POSITION: s.l.

KEYWORDS: ἀντίπτωσις

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**Or. 225.09** (recMosch exeg) <βοστρύχων>: βόστρυχοι —V<sup>3</sup>A<sup>a</sup>Aa<sup>2</sup>FMnXXaXbXoTYyf-GrZu

POSITION: s.l.

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**Or. 225.10** (rec gloss) <βοστρύχων>: πλοκάμων —AaAbF<sup>2</sup>MnRSZb<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τῶν prep. S | πλόκαμοι F<sup>2</sup>

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**Or. 225.11** (rec gloss) <βοστρύχων>: ἔνεκα —R<sup>f</sup>

POSITION: s.l.

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**Or. 225.12** (vet gloss) πινῶδες: ἀύχηρὸν —MVCAbMnR<sup>b</sup>S

LEMMA: R<sup>b</sup> REF. SYMBOL: R<sup>b</sup> POSITION: s.l. except R<sup>b</sup>

APP. CRIT.: καὶ prep. S | ἀύχηροῦ V | ἀύμηρὸν Mn

PREVIOUS EDITIONS: Schw. I.120,18

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**Or. 225.13** (vet gloss) <πινῶδες>: ῥύπαρὸν —MOVCAbCrMnRR<sup>b</sup>SOx

POSITION: s.l., except R<sup>b</sup>(cont. from prev.)

APP. CRIT.: καὶ prep. CrSOx | ῥύπαροῦ V

PREVIOUS EDITIONS: Schw. I.120,18

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**Or. 225.14** (vet paraphr) πινῶδες: ἀντί τοῦ ἀύχηρὸν καὶ ῥυπῶδες —BPr

LEMMA: ὠ βοστρύχων πινῶδες B REF. SYMBOL: B POSITION: Pr cont. from sch. 216.13

APP. CRIT.: ἀντί τοῦ αὐχμ. om. Pr | ῥυπῶδης with ε s.l. Pr

PREVIOUS EDITIONS: Dind. II.86,25

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**Or. 225.15** (vet exeg) πινῶδες: πίνος ὁ ῥύπος: [Apoll. Rh. 2.200] ‘πίνω δέ οἱ αὐαλέος χρώς ἐσκήκει’. —MBVCP<sup>r</sup>aPr<sup>b</sup>R<sup>b</sup>

TRANSLATION: ‘Pinos’ means ‘filth, dirt’: (as in a phrase in Apollonius) ‘his dry skin was hard with caked dirt’.

LEMMA: ὠ βοστρύχων πινῶδες Pr<sup>b</sup> POSITION: s.l. V; cont. from 224.14 BPr<sup>b</sup>; cont. from 225.13 VR<sup>b</sup>

APP. CRIT.: after πίνος add. γάρ BVP<sup>r</sup>aPr<sup>b</sup>R<sup>b</sup>, add. δέ λέγεται C | πίνω ... ἐσκήκει om. VP<sup>r</sup>b | αὐαλεί Pr<sup>a</sup>

APP. CRIT. 2: πίνος C | ῥύπος CP<sup>r</sup>aPr<sup>b</sup> |

PREVIOUS EDITIONS: Schw. I.120,19–20; Dind. II.86,26

**Or. 225.16** (thom gloss) <πινῶδες>: ῥυπῶδες —ZZaZbZlZmTGufB<sup>4</sup>

POSITION: s.l.

APP. CRIT.: ῥυπῶδεις a.c. F

**Or. 225.17** (mosch exeg) <πινῶδες>: ἔρρυπωμένοι —XXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l.

APP. CRIT.: ῥερυπ- XaYZc, -μένον ἸΥf

COMMENT: The nominative plural used by Moschopulus agrees with the gloss βόστρυχοι, indicating that it is the hair and not the head that is dirty. Cf. the next two glosses.

**Or. 225.18** (recMosch exeg) <πινῶδες>: πινῶδεις —V<sup>3</sup>A<sup>+</sup>Aa<sup>2</sup>MnXXaXbXoTYfGr

POSITION: s.l.

**Or. 225.19** (pllgn gloss) <πινῶδες>: πινῶδους —Zu

POSITION: s.l.

**Or. 225.20** (rec exeg) <ἄθλιον κάρα>: αἱ τρίχες μόνον ἔναπελείφθησαν. —AaPr

POSITION: s.l.

**Or. 225.21** (pllgn exeg) <ἄθλιον>: ἀθλίας —V<sup>3</sup>A<sup>+</sup>FZuB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: τῆς ἀθλίας B<sup>3a</sup> |

**Or. 225.22** (recMosch exeg) <ἄθλιον>: ἀθλίου —MnXXoTYfGr

POSITION: s.l.

**Or. 225.23** (pllgn gloss) <ἄθλιον>: δυστυχές —Ox

POSITION: s.l.

**Or. 225.24** (rec exeg) <κάρα>: κρατὸς —V<sup>3</sup>MnSB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: κάρατος MnS (i.e., τος above κάρα)

**Or. 225.25** (pllgn exeg) <κάρα>: κάρας —A<sup>+</sup>Aa<sup>3</sup>FZu

POSITION: s.l.

**Or. 225.26** (pllgn artGloss) (κάρα): ῶ —F

POSITION: s.l.

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**Or. 225.27** (tri metr) (κάρα): long mark over second alpha —T

PREVIOUS EDITIONS: de Fav. 50

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**Or. 226.01** (pllgn exeg) (ὡς ἡγρίωσαι): πρὸς τὴν κεφαλὴν ὁ λόγος. —Zu

POSITION: s.l.

KEYWORDS: addressee identified

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**Or. 226.02** (mosch paraphr) λίκαν ἡγριωμένοι ἐστὲ ὑπὸ μακροχρονίου. —X

TRANSLATION: You (locks of hair) have become very wild from the longstanding (lack of bathing).

APP. CRIT. 2: ἐσταί X

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**Or. 226.03** (rec gloss) (ὡς ἡγρίωσαι): ἀνεπιμέλητον ἔμεινας —Rf

POSITION: s.l.

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**Or. 226.04** (recMoschThom gloss) (ὡς): λίκαν —V<sup>1</sup>AaAbMnRSSaXaXbXoZZaZbZlZm-TYYfGGrZcZu

POSITION: s.l.

APP. CRIT.: καί prep. SZu

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**Or. 226.05** (pllgn gloss) (ὡς): ὄντως —F<sup>2</sup>

POSITION: s.l.

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**Or. 226.06** (vet gloss) (ἡγρίωσαι): ἐξήρανσαι —MBVCPrgu

POSITION: s.l., except intermarg. B

APP. CRIT.: ὡς prep. C | ἐξήρασαι Pr

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**Or. 226.07** (rec gloss) (ἡγρίωσαι): ἡμόρφωσαι —MnRSSa

POSITION: s.l.

APP. CRIT.: ἡμόρφωσαι Mn, app. corr. to ἡμόρφ- | καὶ S

COMMENT: ἀμορφῶ is attested only seven times in TLG, in middle and late Byzantine texts, except for Sch. bT II. 2.269d.

KEYWORDS: rare word

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**Or. 226.08** (rec gloss) (ἡγρίωσαι): ἡχρίωσαι —AbR

POSITION: s.l.

APP. CRIT.: ἐν μ. om. Ab

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**Or. 226.09** (mosch gloss) <ἡγρίωσαι> ἡγριωμένοι ἐστέ —XaXbYYfGrAa<sup>2</sup>

POSITION: s.l.

APP. CRIT.: -μένον Y

COMMENT: Plural as if βόστρυχοι are addressed. See on 225.17. |

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**Or. 226.10** (pllgnTri gloss) <ἡγρίωσαι> ἡγριωμένος εἶ —XoZcT<sup>+</sup>

POSITION: s.l.

APP. CRIT.: -μένον T | εἶ om. Zc

COMMENT: Perhaps the adjustment of the previous to the singular is due to Triclinius himself.

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**Or. 226.11** (pllgn gloss) <ἡγρίωσαι> ἡγριωμένος ὑπάρχεις —G

POSITION: s.l.

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**Or. 226.12** (pllgn gloss) <ἡγρίωσαι> ἡγριώθητε —B<sup>3a</sup>

POSITION: s.l.

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**Or. 226.13** (pllgn gloss) <ἡγρίωσαι> ἡγριώθης —F<sup>2</sup>

POSITION: s.l.

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**Or. 226.14** (thom gloss) <ἡγρίωσαι> ἐξετράπης —ZZaZmTG<sub>u</sub>

POSITION: s.l.

COMMENT: DGE s.v. ἐκτρέπω II.2 attests a medical use of the verb to mean 'dislocate' a part of the body. That sense seems bizarre here, so perhaps the first meaning given by Kriaras s.v. (μετατρέπω ἀλλάζω) is the relevant one here.

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**Or. 226.15** (rec gloss) <διὰ μακρᾶς> ἀπὸ τῆς —AaMnSSa

POSITION: s.l.

APP. CRIT.: τῆς om. Aa

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**Or. 226.16** (pllgn gloss) <διὰ μακρᾶς> ἔνεκα —Zu

POSITION: s.l.

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**Or. 226.17** (mosch gloss) <μακρᾶς> ἀντὶ τοῦ μακροχρονίου —XaXbXoT<sup>+</sup>YYfGGrAa<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ om. G | ὑπὸ add. before μακρ. TG

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**Or. 226.18** (pllgn gloss) <μακρᾶς>: ὑπὸ μακροῦ χρόνου —Zc

POSITION: s.l.

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**Or. 226.19** (recThom gloss) <μακρᾶς>: πολλῆς —SZZaZbZlZmTGu

POSITION: s.l.

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**Or. 226.20** (pllgn gloss) <μακρᾶς>: καὶ τῆς πολυημέρου —CrOx

POSITION: s.l.

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**Or. 226.21** (rec artGloss) <μακρᾶς>: τῆς —AbF<sup>2</sup>

POSITION: s.l.

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**Or. 227.01** (thom gloss) <κλῖνον>: θές —ZZaZbZlZmTGu

POSITION: s.l.

APP. CRIT.: Zl mostly washed out |

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**Or. 227.02** (pllgn gloss) <κλῖνον>: καὶ ἐπίθες —CrOx

POSITION: s.l.

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**Or. 227.03** (pllgn gloss) <κλῖνον>: [έμβ]άλλε —Aa<sup>3</sup>

POSITION: s.l.

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**Or. 227.04** (thom gloss) <εὐνήν>: κοίτην —ZZaZbZlTGuF<sup>2</sup>

POSITION: s.l.

APP. CRIT.: Zl mostly washed out | εἰς prep. F<sup>2</sup>

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**Or. 227.05** (pllgn gloss) <αὔθις>: καὶ πάλιν —Ox

POSITION: s.l.

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**Or. 227.06** (vet exeg) ὅταν μ' ἀνῆ νόσος: ἵπερι γὰρ τὸν καιρὸν τῆς μανίας εὐτонуοῦσιν οἱ μαινόμενοι ἐντεινομένων τῶν νεύρων καὶ πνεύματος πληρουμένων ἡχαλωμένης δὲ τῆς μανίας καὶ τοῦ πνεύματος ἐπιλείποντος παρίενται.  
—MBVCPrRw

TRANSLATION: For during the period of madness those insane are vigorous, with their sinews taut and filled with breath; but when the madness slackens and the breath fails, they become enfeebled.

LEMMA: MVCPr, ὅταν μ' ἀνῆ νόσος μα() B REF. SYMBOL: BV POSITION: follows sch. 234.12 C; follows 241.05 Rw

APP. CRIT.: 1 παρά R<sub>w</sub> | γὰρ τὸν om. VR<sub>w</sub> | ἐκτεινομ- MVR<sub>τ</sub>, ἐκτεινομ- R<sub>w</sub> | πλεύμ.  
πληρ.] πληρουμένον ὑπὸ πνεύματος VR<sub>w</sub> | 2 χαλουμένης MC

PREVIOUS EDITIONS: Schw. I.121,3–6; Dind. II.87,9–12

COLLATION NOTES: C's lemma is preceded by number α if the preceding sch. 234.12 should have been marked with β to indicate the correct order. |

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**Or. 227.07** (rec gloss) <ῥταν>: ῥτε —Mn

POSITION: s.l.

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**Or. 227.08** (vet exeg) <ἀνῆ>: ἐν ἀνέσει γενόμενος Ὀρέστης λέλυται. —MBVCP<sub>τ</sub>R<sub>w</sub>

TRANSLATION: Having come to be in a state of remission, Orestes is released/loosened.

POSITION: cont. from prev. MBCP<sub>τ</sub>, with lemma ἀνῆ corrupted to ἐν ῆ as part of note; cont. from prev. VR<sub>w</sub>, add. δὲ after ἀνέσει

APP. CRIT.: ἐν ῆ prep. MBCP<sub>τ</sub> | γενόμενος R<sub>w</sub>, γεγενημένος V, διαγεόμενος others | ὁ ὀρέστης R<sub>w</sub>, and P<sub>τ</sub> transp. to beginning

PREVIOUS EDITIONS: Schw. I.121,7; Dind. II.87,12–13

COMMENT: I follow R<sub>w</sub> in reading γενόμενος on the assumption that διὰ γεν- arose as a misreading of δὲ γεν-. But if διαγεόμενος is taken as the transmitted reading, the sense seems to be 'having come through [scil. the period of madness?] (and arrived) in a state of remission'.

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**Or. 227.09** (rec exeg) <ἀνῆ>: <sup>1</sup>τὸ ἀνῆ ἀντὶ τοῦ ἀφήσει καταλείψει. <sup>2</sup>τουτέστιν <ἐὰν> ἐν ἀνέσει γένωμαι. —VV<sup>3</sup>R<sub>w</sub>

TRANSLATION: The verb 'anē' is used in the sense 'release, abandon'. That is, if I come to be in a state of remission.

POSITION: s.l. V<sup>3</sup>; follows sch. 231.01 V

APP. CRIT.: 1 τὸ ... τοῦ om. V<sup>3</sup> | ἀφήση V<sup>3</sup> | καταλ. om. V<sup>3</sup> | 2 ἐὰν suppl. Schw. | γίνωμαι V<sup>3</sup>

APP. CRIT. 2: καταλή[ψ]ει V |

PREVIOUS EDITIONS: Schw. I.121,8–9; Dind. II.87,13–14

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**Or. 227.10** (recMosch gloss) <ἀνῆ>: ἀφήση —AaAbCrMnPrR<sup>τ</sup>SO<sub>x</sub>XXaXbXoT<sup>+</sup>YYfG-GrZc

POSITION: s.l.

APP. CRIT.: καὶ prep. CrSO<sub>x</sub>, ἐμέ prep. Aa (but crossed out) | ἀφήσει AaAbMnS, ἀφήσ() Zc | ἡ νόσος add. Ab

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**Or. 227.11** (recThom gloss) <ἀνῆ>: καταλείψει —FKZZaZbZlZmTG<sub>u</sub>

POSITION: s.l.

APP. CRIT.: καὶ prep. F

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**Or. 227.12 (227–228)** (vet exeg) <νόσος μανίας/μανιάς>: <sup>1</sup>ἢ ἡ διὰ τῆς μανίας νόσος, <sup>2</sup>ἡ ἐπιθετικῶς μανιάς νόσος. —MBC

TRANSLATION: Either the sickness (suffered) through madness (with ‘maniās’, gen. sing. of noun, accented on penultimate syllable), or taken as an adjective: crazed sickness (with ‘maniās’, nom. sing. of adj., accented on last syllable).

LEMMA: ἄλλως C POSITION: intermarg. B

APP. CRIT.: 1 ἦ ἦ | ἦν ἦ M | 2 μανιάς νόσος | μανίας νόσος B (thus without accent), ἡ μανίας νόσου MC

PREVIOUS EDITIONS: Schw. I.121,10; Dind. II.87,8–9

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**Or. 227.13** (rec artGloss) ⟨νόσος⟩: ἦ —SOx

POSITION: s.l.

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**Or. 228.01** (thom exeg) ἦγουν οὐ δύναμαι χρῆσθαι ταῖς χερσὶ καὶ τοῖς ποσὶ πρὸς ὑπουργίαν καταβαλοῦσης τῆς νόσου. —ZZaZbZiZmTGU

TRANSLATION: That is, I am unable to use my arms and feet serviceably because the sickness has overthrown (me).

REF. SYMBOL: T POSITION: s.l.

APP. CRIT.: δυνατόν a.c. Za | χρῆσθαι om. Zb | τὴν νόσον Z

APP. CRIT. 2: χρῆσθαι Z |

PREVIOUS EDITIONS: Dind. II.87,16–18

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**Or. 228.02** (rec gloss) ⟨μανίας⟩: ἀπό —Pr

POSITION: s.l.

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**Or. 228.03** (rec artGloss) ⟨μανίας⟩: τῆς —AaAbFMnSOx

POSITION: s.l.

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**Or. 228.04** (vet exeg) ⟨ἄναρθρος⟩: ἀδύναμος, μὴ δυνάμενος κεχρῆσθαι τοῖς ἄρθροις —MBOVCP<sup>a</sup>Pr<sup>b</sup>Gu

TRANSLATION: Without strength, being unable to make use of my bodily joints.

POSITION: marg. M, intermarg. B, s.l. VCP<sup>a</sup>Gu; cont. from 227.12 B, cont. from 227.08 Pr<sup>a</sup>, both prep. ἄναρθρος δὲ

APP. CRIT.: ἀδύνατος VPr<sup>a</sup>Pr<sup>b</sup>Gu | κεκτῆσθαι C | τὰ ἄρθρα V, τὰ μέλη τοῖς ἄρθροις MC

APP. CRIT. 2: ἀδύναμ(εν)ος app. B (abbrev. stroke on mu, suspended omicron = ος) |

PREVIOUS EDITIONS: Schw. I.121,11; Dind. II.87,15–16

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**Or. 228.05** (rec gloss) ⟨ἄναρθρος⟩: ἄφθογγος —Sa

POSITION: s.l.

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**Or. 228.06** (pllgn gloss) ⟨ἄναρθρος⟩: ἀδύνατος —F

POSITION: s.l.



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**Or. 228.07** (rec exeg) <ἄναρθρος>: <διὰ τὸ χρονίως ἐν τῇ κλίνῃ κεῖσθαι πάρετος. —Pr

TRANSLATION: Paralyzed because of lying in bed for a long time.

POSITION: between sch. 225.15 (Pr<sup>b</sup> version) and sch. 220.08 (in disordered group, bottom 16v) Pr

APP. CRIT.: πάρετος Mastr., πάρετον Pr

COMMENT: Because of the disorder in the scholia on this page of Pr, the reference of the note is uncertain, but this seems the most likely lemma for it. It could be intended for ἀσθενῶ μέλη rather than ἀναρθρος. If πάρετον is not emended, it could be translated 'because of lying inert in bed for a long time' (with accusative because of the infinitive construction, here lacking the usual attraction of such an adjective into the nominative). |

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**Or. 228.08** (rec gloss) <ἄναρθρος>: παραλελυμένος —R

POSITION: s.l.

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**Or. 228.09** (rec gloss) <ἄναρθρος>: ἔκλυτος —Rf<sup>t</sup>

POSITION: s.l.

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**Or. 228.10** (mosch gloss) <ἄναρθρος>: ἐκλελυμένος —XXaXbXoT<sup>+</sup>YYfGGrZcCrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 228.11** (rec gloss) <εἶμι>: ἐγὼ(?) —Ab

POSITION: s.l.

APP. CRIT.: damaged |

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**Or. 228.12** (pllgn gloss) <εἶμι>: ὑπάρχω —Ox

POSITION: s.l.

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**Or. 228.13** (pllgn gloss) <κάσθενῶ μέλη>: οὐδ' ἐ[γ]εῖρω —F

POSITION: marg. (beside 224–225)

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**Or. 228.14** (rec gloss) <κάσθενῶ>: ἀδυνατῶ —Sa

POSITION: s.l.

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**Or. 228.15** (pllgn gloss) <κάσθενῶ>: καὶ ἀσθενῶ —Zc

POSITION: s.l.

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**Or. 228.16** (tri metr) <κάσθενῶ>: long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 50

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**Or. 228.17** (mosch exeg) <δέμας>: κατὰ τὸ σῶμα —XXaXbXoT+YYfGGrZc

TRANSLATION: (The accusative ‘demas’, poetic word for ‘body’, here is equivalent to the preposition phrase) ‘in respect to the body’.

LEMMA: δέμας in text all except TGZc POSITION: s.l.

APP. CRIT.: ἤγουν prep. Xo

COLLATION NOTES: Cross omitted by Ta. |

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**Or. 228.18** (pllgnTri exeg) <μέλη>: γρ. δέμας. —GT

TRANSLATION: (For ‘melē’, ‘limbs’) the reading ‘demas’ (‘body’) is found.

POSITION: s.l. G, marg. T

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 228.19** (rec artGloss) <μέλη>: τὰ —AbMnSaOx

POSITION: s.l.

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**Or. 229.01 (229–230)** (rec paraphr) ἰδοῦ φίλον: τὸ κατακεῖσθαι ἐπαχθές μὲν ἐστὶ καὶ πονηρίας πλέων, ἀναγκαῖον δὲ τῶ νοσοῦντι. —VPrMnR<sup>b</sup>SSa

LEMMA: Mn(φίλων)R<sup>b</sup>SSa REF. SYMBOL: Sa POSITION: s.l. VPr

APP. CRIT.: τὸ ... πλέων om. Sa, leaving blank space; suppl. Sa<sup>a</sup> | κατακεῖσθαι| κατατίκτεσθαι Sa, κατατήκεσθαι τὸ κατατίκτεσθαι S, κατατίκτεσθαι R<sup>b</sup> | καὶ πονηρίας] ἢ μοχθηρᾶς a.c. V, ἢ μοχθηρὸν p.c. V (if not vice versa), καὶ μοχθηρὸν Pr | πλέων Dindorf, πλέον PrR<sup>b</sup>SSa, app. Mn (damage), πνέον V | τῶ νοσοῦντι| τοῖς κάμουσι MnR<sup>b</sup>SSa

APP. CRIT. 2: ἐστὶν Mn |

PREVIOUS EDITIONS: Dind. II.87,19–22

COMMENT: The orthographic variant πλέον is a legitimate form in later Greek and perhaps should not be regularized to πλέων with Dindorf: see Eust. in II. 2.226 (I.320,8–9) καὶ ὅτι προᾶρχει αὐτῶν ἀρσενικὸν ὁ πλέος κοινῶς, ὃ ἔκταθὲν Ἀττικῶς ποιεῖ τὸ ἐμπλεως καὶ ἀνάπλεως καὶ τὰ τοιαῦτα; Eust. in II. 8.162 (II.552,14–16).

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**Or. 229.02** (mosch exeg) ἰδοῦ: κλίνω σε δηλονότι —XXaXbXoT+YYfGGrAa<sup>2</sup>

TRANSLATION: (‘Idou’, ‘there’, here indicates,) clearly, ‘I lay you down’.

LEMMA: X POSITION: s.l. except X

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**Or. 229.03** (thom exeg) <ιδού>: κλίνω —ZZaZbZIZm(T)Ox<sup>2</sup>

TRANSLATION: (‘Idou’, ‘there’, here indicates,) ‘I lay (you) down’.

POSITION: s.l.

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**Or. 229.04** (pllgn gloss) <ιδού>: ποιῶ —B<sup>3a</sup>

POSITION: s.l.

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**Or. 229.05** (pllgn exeg) <ιδού>: [ ... ] Ἡλέκτρα —Aa

POSITION: s.l.

APP. CRIT.: damage, lost margin |

APP. CRIT. 2: ἠλέκτρα Λα

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**Or. 229.06** (rec gloss) <φίλον>: ἀναγκαῖον —AbMnRSa

POSITION: s.l.

APP. CRIT.: ἐστί add. R

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**Or. 229.07** (pllgn gloss) <φίλον>: ἀγαπητόν —F<sup>2</sup>

POSITION: s.l.

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**Or. 229.08** (mosch gloss) <φίλον>: προσφιλές —XXaXbXoT<sup>+</sup>YYfGGrZb<sup>2</sup>ZlAa<sup>2</sup>CrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 229.09** (mosch gloss) <φίλον>: φιλούμενον —XXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

POSITION: s.l.

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**Or. 229.10** (pllgn gloss) <φίλον>: ὑπάρχει —CrZu

POSITION: s.l.

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**Or. 229.11** (rec gloss) <τοι>: σοι —AaAbFMnRSaGu

LEMMA: τι in text Gu, with τοι s.l. POSITION: s.l.

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**Or. 229.12** (pllgn exeg) <πесоῦντι>: νοσοῦντι —Ox<sup>2</sup>

LEMMA: πесоῦντι in text Ox POSITION: s.l.

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**Or. 229.13** (recThom gloss) <δέμνιον>: ἡ κοίτη —RZZaZbZmZuTGuOx<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu | ἡ om. R

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**Or. 229.14** (pllgn gram) <δέμνιον>: ἡ κοίτη ἀπό + damaged traces of 4–6 short words —Zl

POSITION: s.l.

COMMENT: The traces possibly fit ἀπό τοῦ μένεν ἐν αὐτοῖς τὸ δέμας (cf. sch. 44.17), but this is very uncertain.

COLLATION NOTES: Check original Zl 58r. |

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**Or. 229.15** (rec artGloss) <δέμνιον>: τὸ —F<sup>2</sup>MnSa

POSITION: s.l.

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**Or. 230.01** (thom exeg) <ἀνιαρὸν>: ἐφόσον γὰρ νοσῶν ἐν τῇ κλίνῃ κείται φόβον ἑαυτοῦ καὶ τοῖς ὀρωσι παρέχει —ZZaZbZlZmTGu

TRANSLATION: (Painful) because, inasmuch as he lies sick in the bed, he instills fear in himself and the onlookers.

REF. SYMBOL: T POSITION: s.l. except T

APP. CRIT.: νοσῶν] νοῦς Zb, τις Zl | ἐν τῇ] ἐπὶ Zl

APP. CRIT. 2: ἐφ' ὅσον T |

PREVIOUS EDITIONS: Dind. II.87,23–88,1

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**Or. 230.02** (rec gloss) <ἀνιαρὸν>: λυπηρὸν —CrF<sup>2</sup>ROxZb<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 230.03** (rec gloss) <ἀνιαρὸν>: θλιβερὸν ἔμοι —Sa

POSITION: s.l.

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**Or. 230.04** (mosch gloss) <ἀνιαρὸν>: ἀλγεινὸν —XXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.87,23

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**Or. 230.05** (pllgn gloss) <ἀνιαρὸν>: πικρὸν —G

POSITION: s.l.

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**Or. 230.06** (rec gloss) <ἀνιαρὸν>: καίπερ —PrGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.87,23

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**Or. 230.07** (tri metr) <ἀνιαρὸν>: long mark over second alpha —T

PREVIOUS EDITIONS: de Fav. 50

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**Or. 230.08** (rec gloss) <δν>: καὶ ὑπάρχον —CrS

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**Or. 230.09** (pllgn exeg) <τὸ κτῆμα>: γρ. τὸ χρῆμα —Aa<sup>3</sup>

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 230.10** (thom gloss) <τὸ κτῆμα>: τοῦτο —ZZmTGuOx<sup>2</sup>

POSITION: s.l.

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**Or. 230.11** (rec exec) <κτῆμα>: κτῆμα εἶπεν αὐτὸ τὸ κατακεῖσθαι. —VPr

POSITION: s.l.

APP. CRIT.: αὐτὸ κατακεῖσθαι κ(τ)ῆμα εἶπεν transp. Pr (τὸ om.)

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**Or. 230.12** (pllgn gloss) <κτῆμα>: ἦγουν τὸ κατακεῖσθαι —Zu

POSITION: s.l.

---

**Or. 230.13** (rec gloss) <κτῆμα>: κεῖσθαι —Rf

POSITION: s.l.

---

**Or. 230.14** (rec gloss) <κτῆμα>: ἦγουν ἢ εὐνή —AbMnSSa, perhaps R

POSITION: s.l.

APP. CRIT.: ἦγουν| ἦτοι τὸ Mn

COMMENT: The odd τὸ in Mn perhaps results from conflation; as a separate gloss τὸ may have been meant to clarify the element in crasis in τ'ἀναγκαῖον, which Mn has in the line for ἀναγκαῖον.

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**Or. 230.15** (pllgn gloss) <κτῆμα>: τὸ δέμνιον δηλονότι —Lp

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.88,2

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**Or. 230.16** (rec gloss) <κτῆμα>: πράγμα —F<sup>2</sup>R

POSITION: s.l.

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**Or. 230.17** (pllgn gloss) <ἀναγκαῖον>: χρήσιμον —F<sup>2</sup>

POSITION: s.l.

---

**Or. 230.18** (thom gloss) <ἀναγκαῖον>: ἀπαραίτητον —ZZaZmTGu

POSITION: s.l., except Za below word

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**Or. 230.19** (pllgn exec) <ἀναγκαῖον>: διὰ τὸ(?) [κατ]ακεῖ[σθαι ... ]/ traces of 3 letters —V<sup>3</sup>

POSITION: s.l.

APP. CRIT.: perhaps τω changed to τὸ V<sup>3</sup> | first trace of second line perhaps χ |

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**Or. 230.20** (pllgn exeg) **⟨ἀναγκαῖον⟩**: ἡ ἀνάγκη γὰρ τῆς ἀσθενείας φέρει τοῦτο. —Zu

POSITION: s.I.

---

**Or. 230.21** (pllgn gloss) **⟨δμως⟩**: καίτοι —Aa<sup>2</sup>

POSITION: s.I.

---

**Or. 230.22** (rec gloss) **⟨δμως⟩**: τῶ νοσοῦντι —Pr

POSITION: s.I.

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**Or. 231.01** (pllgn gloss) **⟨αὐθίς⟩**: πάλιν —CrOxZI

POSITION: s.I.

APP. CRIT.: καί prep. CrOx

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**Or. 231.02** (rec gloss) **⟨ἐς ὄρθον στήσον⟩**: ἀνόρθου —O

POSITION: s.I.

COMMENT: Perhaps this gloss is misplaced too early in the line: cf. 231.07, 231.11.

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**Or. 231.03** (pllgn gloss) **⟨ὄρθόν⟩**: ὄρθιον —ZI

POSITION: s.I.

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**Or. 231.04** (rec gloss) **⟨στήσον⟩**: περίστρεψον —AbMnRSSa

POSITION: s.I.

COMMENT: The gloss is above στήσον, and it is separated by spacing (or in S, where the interlinear notes are very crowded, by punctuation) from the glosses on ἀνακύκλει. But it is legitimate to wonder whether it was in fact originally a gloss on ἀνακύκλει (cf. 231.13, 231.14), although the aorist tense points rather to the aorist lemma στήσον.

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**Or. 231.05** (pllgn gloss) **⟨στήσον⟩**: στρέφε —G

POSITION: s.I.

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**Or. 231.06** (pllgn gloss) **⟨στήσον⟩**: ὄρμησον —F<sup>2</sup>

POSITION: s.I.

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**Or. 231.07** (vet exeg) **ἀνακύκλει δέμας**: <sup>1</sup>ἀνακίνει ἀνόρθου ἐξέγειρε· <sup>2</sup>συμβαίνει γὰρ τὸν κείμενον κυκλοτερῆ τὴν ἀνάστασιν ποιῆσθαι. —MBVCR<sup>b</sup>RwS, partial OMn-PrSa

TRANSLATION: Move, raise up, rouse up. For it comes about that the person who is lying down makes his rising motion in a circle-like form (that is, ‘circle-like’, ‘kukloterē’, explaining the verb of the lemma ‘anakuklei’).

LEMMA: MBOCPr, ἀνακύκλει R<sup>b</sup>Rw REF. SYMBOL: MBSa POSITION: s.l. VS

APP. CRIT.: 1 ἀνακίνει ... ἐξέγειρε om. OMnSa | ἀνακίνει| ἀντί τοῦ κείνει V, ἀνακίνει Pr, om.  
RwS | 2 συμβαίνει κτλ om. Pr | σημαίνει Rw | τὸν| τὸ Rw | κείμενον| ἀνακείμενον οὐ V  
APP. CRIT.: 2: 1 ἐξέγειραι PrRw | 2 κυκλωτερῆ B | συμ / συμβαίνει S |

PREVIOUS EDITIONS: Schw. I.121,12–13; Dind. II.88,3–5

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**Or. 231.08** (rec exeg) οἱ ἀσθενοῦντες κυκλωτερῆ ποιοῦνται τὴν ἔγερσιν. —Pr

TRANSLATION: Those who are ill make their rousing movement in a circle-like form.

POSITION: marg.

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**Or. 231.09** (rec gloss) (ἀνακύκλει): ἔγειρε —AbMnRS

POSITION: s.l.

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**Or. 231.10** (rec gloss) (ἀνακύκλει): ἐξέγειρε —Mn

POSITION: s.l.

---

**Or. 231.11** (rec gloss) (ἀνακύκλει): ἀνόρθου —CCrFPmMnSaOxZuB<sup>3</sup>

POSITION: s.l.

APP. CRIT.: 2: ἀνόρθου CrMnSaOx

COMMENT: O has the same over ἐξ ὀρθὸν στήσον, 231.02. |

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**Or. 231.12** (plgn gloss) (ἀνακύκλει): καὶ ἀνάστα —Zu

POSITION: s.l.

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**Or. 231.13** (mosch gloss) (ἀνακύκλει): στρέφε —XXaXbXoT<sup>+</sup>YYfGrZcAa<sup>2</sup>

POSITION: s.l.

---

**Or. 231.14** (thom paraphr) (ἀνακύκλει): εἰς τούπίσω στρέψον —ZZaZbZiZmTG<sub>u</sub>

POSITION: s.l.

APP. CRIT.: στρέφε Zm, app. after erasure

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**Or. 231.15** (plgn gloss) (ἀνακύκλει): ἀνακίνει —GuZu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu

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**Or. 232.01** (vet exeg) οἱ γὰρ νοσοῦντες οὐκ ἀρέσκονται τοῖς παροῦσιν, αἰεὶ δὲ πρὸς τὸ μέλλον ὀρῶσιν. —MBOVCP<sub>Pr</sub>Rw

TRANSLATION: For those who are sick are not content with their present circumstances, but always look to the future.

POSITION: cont. from 231.07, except V cont. from sch. 227.08

APP. CRIT.: οἱ οὐ Μ | ὀρῶ B (truncation mark omitted)

APP. CRIT. 2: ὀρῶσι OCP<sup>r</sup> |

PREVIOUS EDITIONS: Schw. I.121,14–15; Dind. II.88,6–7

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**Or. 232.02** (plgn exeg) **κακῶς ἀρέσκει τοὺς νοσοῦντας ἐκ τῆς αὐτῶν ἀγανακτησέως(?) [ἄτι]να αὐτοῖς ἡ νόσος ἐμβά[λλει]. —Zl**

TRANSLATION: Whatever sickness brings upon them displeases those who are sick because of their irritation.

POSITION: s.l.

APP. CRIT.: τῆς] τῶν Zl

COLLATION NOTES: Check original Zl. |

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**Or. 232.03** (rec exeg) **δυσθεράπευτον ἡ νόσος. μεταλαμβάνει τὸ πρόσωπον ὡς πρᾶγμα. —Mn**

TRANSLATION: Illness is hard to treat. He (the poet) uses in substitution the person (i.e., ‘those who are sick’) for the thing (i.e., ‘the sickness’).

POSITION: s.l.

KEYWORDS: μετάληψις/μεταλαμβάνειν

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**Or. 232.04** (rec gloss) **<δυσάρεστον>: δυσχερῶς ἀρεσκόμενοι τινὶ —O**

POSITION: s.l.

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**Or. 232.05** (rec gloss) **<δυσάρεστον>: δυσχερῶς ἀρεσκόμενον —C**

POSITION: s.l.

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**Or. 232.06** (rec gloss) **<δυσάρεστον>: δυσκόλως ἀρεσκόμενον —Rf**

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.88,8

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**Or. 232.07** (rec gloss) **<δυσάρεστον>: δυσκόλως ἀρέσκονται τινὶ —AaPr**

POSITION: s.l.

APP. CRIT.: οἱ νοσοῦντες add. Aa

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**Or. 232.08** (rec gloss) **<δυσάρεστον>: ἀπόκοτον πρᾶγμα —Sa**

POSITION: s.l.

---



**Or. 232.09** (rec gloss) <δυσάρεστον>: ἀπόκοτον —Ab

POSITION: s.l.

APP. CRIT.: ἀδόκητον Ab

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**Or. 232.10** (mosch gloss) <δυσάρεστον>: πράγμα —XXaXbXoTYyfGGrKZc

POSITION: s.l.

---

**Or. 232.11** (pllgn gloss) <δυσάρεστον>: πράγμα ἐστὶν —Zm

POSITION: s.l.

---

**Or. 232.12** (pllgn gloss) <δυσάρεστον>: δυσaréστως ἔχουσι —Zu

POSITION: s.l.

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**Or. 232.13** (pllgn gloss) <δυσάρεστον>: καὶ κακὴν ἀρεσκείαν —CrOx

POSITION: s.l.

APP. CRIT.: -κίαν Cr

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**Or. 232.14** (rec gloss) <οἱ νοσοῦντες>: ὑπάρχουσι —KSa

POSITION: s.l.

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**Or. 232.15** (rec gloss) <οἱ νοσοῦντες>: εἰσὶν —AbGu

POSITION: s.l.

APP. CRIT. 2: -οἱ Ab |

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**Or. 232.16** (rec exeg) <ἀπορίας ὕπο>: ἀντίστροφον —S

POSITION: s.l.

APP. CRIT.: ἀντίστροφοι S

KEYWORDS: antistrophe (of word order) | ἀντίστροφον/ἀντιστρόφως

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**Or. 232.17** (mosch exeg) <ἀπορίας ὕπο>: ἀναστροφή —XXaXbXoT+YYfGGrZc

POSITION: s.l.

KEYWORDS: anastrophe (inversion of word order)

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**Or. 232.18** (rec exeg) <ἀπορίας ὕπο>: ὑπὸ τῆς ἀπορίας —F<sup>2</sup>GPr

POSITION: s.l.

APP. CRIT.: ἀπορίας om. F<sup>2</sup>Pr

---

**Or. 232.19** (rec gloss) <ἀπορίας> τῆς ἀσθενείας —SaYf<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: καὶ prep. Yf<sup>2</sup>Zu | τῆς om. Yf<sup>2</sup> |

PREVIOUS EDITIONS: Dind. II.88,9

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**Or. 232.20** (pllgn gloss) <ἀπορίας> καὶ τῆς ἀναπαύσεως —Zu

POSITION: s.l.

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**Or. 232.21** (pllgn gloss) <ἀπορίας> καὶ τῆς ἀδυναμίας —CrOx

POSITION: s.l.

---

**Or. 232.22** (thom exeg) <ἀπορίας> ἦν αὐτοῖς ἡ νόσος ἐμβάλλει —ZZaZbZmTGu

TRANSLATION: ('Helplessness' refer to) the one that the sickness imposes on them (the sick).

POSITION: s.l.

APP. CRIT.: ἡ νόσ. αὐτοῖς transp. Za |

APP. CRIT. 2: αὐτῆς Zb |

PREVIOUS EDITIONS: Dind. II.88,9–10

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**Or. 232.23** (rec artGloss) <ἀπορίας> τῆς —AbRS

POSITION: s.l.

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**Or. 233.01 (233–234)** (rec exeg) <sup>1</sup>ἦ καὶ ἐπὶ γῆς ἐφίεσαι τοὺς πόδας κινῆσαι, ὃ ἐστὶ περιπατήσαι; <sup>2</sup>τὸ γὰρ τῆ γῆ ἀρμόσαι χρόνιον ἵχνος πάντων γλυκύτατον. <sup>3</sup>ἡ γὰρ μεταβολή, ὃ ἐστὶν ἡ ἐκ τόπου εἰς τόπον ἄμειψις, μεγίστην τὴν ὠφέλειαν παρέχει. <sup>4</sup>τὸ δὲ χρόνιον ἵχνος σημαίνειν <...>, <sup>5</sup>οἱ δὲ τὸ κατακεῖσθαι αὐτὸν ὑπὸ τῆς νόσου· <sup>6</sup>αὕτη γὰρ κώλυμα αὐτῷ τοῦ μὴ περιπατεῖν. —C

TRANSLATION: Do you indeed desire to move your feet upon the earth, that is, walk around? For to fix upon the earth one's footstep after a long time is the sweetest thing of all. For the change, that is, the exchange of position from one place to another, affords a benefit that is very great. (lacuna: e.g., Some say that) 'footstep after a long time' means <lacuna>, others (say that it indicates) his lying down because of the disease. For this (the disease) is what prevented him from walking around.

POSITION: marg.

APP. CRIT.: 2 γλυκύτατον Schw., -τερον C | 3 ὃ Schw., ἦ C | 4 e.g. σημαίνειν <τινές (or ἔνιοι) φασί ...>; σημαίνει <...> Schw.

PREVIOUS EDITIONS: Schw. I.121,16–21

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**Or. 233.02** (rec wdord) word order α (ἦ), β (θέλεις), γ (ἀρμόσαι), δ (πόδας), ε (γαίης) —Mn

POSITION: s.l.

---

**Or. 233.03** (recMoschThom gloss) ⟨ῥ⟩: ἄρα —AaAbCrF<sup>2</sup>MnPrSSaOxXXoZcZ-  
ZaZmZuT\*Gu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrPrSZuOx

APP. CRIT. 2: ἄρα CrOx |

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**Or. 233.04** (pllgn gloss) ⟨ῥ⟩: οὐτως —Zl

POSITION: s.l.

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**Or. 233.05** (pllgn paraphr) ⟨κάπι γαίας ἀρμόσαι πόδας⟩: μόλις πατήσαι τὴν γῆν —Aa

POSITION: s.l.

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**Or. 233.06** (rec gloss) ⟨κάπι γαίας⟩: ἐπὶ τῆς γῆς —AbMnRS

POSITION: s.l.

APP. CRIT.: ἐπὶ om. R

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**Or. 233.07** (pllgn gloss) ⟨κάπι⟩: ἀπὸ —F<sup>2</sup>

POSITION: s.l.

---

**Or. 233.08** (tri metr) ⟨κάπι⟩: long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 50

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**Or. 233.09** (pllgn gloss) ⟨γαίας⟩: τίνος —B<sup>3a</sup>

POSITION: s.l.

---

**Or. 233.10** (rec gloss) ⟨ἀρμόσαι⟩: δῆσαι —Pr

POSITION: s.l.

---

**Or. 233.11** (rec gloss) ⟨ἀρμόσαι⟩: ἄψαι(?) —Aa

POSITION: s.l.

APP. CRIT.: obscured by Aa<sup>2</sup> gloss 233.12 |

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**Or. 233.12** (moschThom gloss) ⟨ἀρμόσαι⟩: θεῖναι —XXaXbXoYYfGGrZcAa<sup>2</sup>ZZaZb-  
ZlZmT\*

POSITION: s.l.

APP. CRIT. 2: θεῖναι Aa<sup>2</sup> |

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**Or. 233.13** (thom gloss) <ἀρμόσαι>: συνάψαι —ZZaZbZlZmTGu

POSITION: s.l., cont. from prev., except before prev. Za

APP. CRIT.: προσάψαι Gu, with συν above προσ

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**Or. 233.14** (pllgn gloss) <ἀρμόσαι>: συμμίξαι ἤγουν συστήσαι —Zu

POSITION: s.l.

APP. CRIT. 2: -μίξαι Zu |

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**Or. 233.15** (pllgn gloss) <ἀρμόσαι>: καὶ στηρίξαι —CrOx

POSITION: s.l.

---

**Or. 233.16** (rec artGloss) <πόδας>: τοὺς —F<sup>2</sup>MnS

POSITION: s.l.

---

**Or. 234.01** (pllgn gloss) <χρόνιον ἴχνος θεῖς>: †πέτομαι —B<sup>3a</sup>

POSITION: s.l.

COMMENT: This gloss (positioned more precisely above ἴχνος) is a mystery. If it is corrupt, the ending could be from misreading of abbreviated -ομ(εν)ος), but πορευόμενος is very far from πέτομαι; or if corrupted from -ομ(εν)ον), κινούμενον would make sense if intended to go with the (separately-placed) gloss μόλις, but this is likewise very different from what is written. |

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**Or. 234.02** (pllgn paraphr) <χρόνιον ἴχνος>: διὰ πολλοῦ καιροῦ μὴ κινούμενον πόδα —Zl

POSITION: s.l.

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**Or. 234.03** (rec paraphr) <χρόνιον ἴχνος>: ὀλίγην βημάτιον —AaAbMnRSSa

POSITION: s.l.

APP. CRIT.: καὶ prep. S | βημ. om. Aa (ὀλίγην erased when Aa<sup>2</sup> gloss added) | βημάτιον Ab

COMMENT: The noun βημάτιον is attested only twice in TLG (in Theodorus Studites). βηματισμός is only slightly more common.

KEYWORDS: rare word

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**Or. 234.04** (mosch paraphr) <χρόνιον ἴχνος>: βραδεῖαν βάσιν —XXaXbXoT<sup>+</sup>YYfGrZ-  
cAa<sup>2</sup>

LEMMA: X POSITION: s.l. except X

APP. CRIT.: βάδιον Y

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**Or. 234.05** (pllgn paraphr) <χρόνιον ἴχνος>: βραδῖονα βάσιν —G

POSITION: s.l.

---

**Or. 234.06** (pllgn gloss) (χρόνιον): καὶ τὸ ἀκίνητον —CrOx

POSITION: s.l.

**Or. 234.07** (pllgn gloss) (χρόνιον): μόλις —B<sup>3a</sup>

POSITION: s.l.

**Or. 234.08** (pllgn gloss) (χρόνιον): ἤγουν διὰ χρόνου —F

POSITION: s.l.

**Or. 234.09** (pllgn gloss) (ἴχνος): βάσιν —F<sup>2</sup>

POSITION: s.l.

**Or. 234.10** (tri metr) (ἴχνος): koine short over iota —T

PREVIOUS EDITIONS: de Fav. 50

**Or. 234.11** (rec gloss) (θείς): ποιήσας —AbMnS

POSITION: s.l.

**Or. 234.12** (vet exeg) μεταβολὴ πάντων γλυκύ: <sup>1</sup>προσπακουστέον τὸ κακῶν.

<sup>2</sup>κεκωμώδηται δὲ ὁ στίχος. <sup>3</sup>τὸ γὰρ ἐξ ὑγείας εἰς νόσον μεταβάλλειν οὐκ ἔστιν ἡδύ. <sup>4</sup>φησὶ γοῦν ὁ κωμικός [Com. adespota 859 K–A, 115 Kock].

<sup>5</sup>ὁ πρῶτος εἰπὼν “μεταβολὴ πάντων γλυκύ”

<sup>6</sup>οὐχ ὑγίαινε, δέσποτ’ · ἐκ μὲν γὰρ κόπου

<sup>7</sup>γλυκεῖ’ ἀνάπαυσις, ἐξ ἀλουσίας δ’ ὕδωρ

<sup>8</sup>καὶ τὰ τοιαῦτα·

<sup>9</sup>ἦν δ’ ἐκ πλουσίου

<sup>10</sup>πτωχὸν γενέσθαι, μεταβολὴ μὲν, ἡδὺ δ’ οὐ.

<sup>11</sup>ᾧστ’ οὐχὶ πάντων ἔστι μεταβολὴ γλυκύ.’

—MVC<sup>a</sup>MnR<sup>a</sup>R<sup>b</sup>RwSS<sup>a</sup>

TRANSLATION: Change of all things is sweet: One must supply in addition the word ‘of evils’. The verse has been ridiculed in comedy. For the change from health to sickness is not pleasant. At any rate, the comic poet says: ‘The first person who said “change of all things is sweet” / was not in his right mind, master. For after heavy toil / cessation is sweet, and water after lack of bathing’ and (the passage continued with) such examples. ‘But if (it comes about) that instead of wealthy / one becomes impoverished, it is, to be sure, a change, but not sweet! / So not of all things is change sweet’.

LEMMA: lemma MVC, μεταβολὴ RwSa, ἡ μεταβολὴ S, μεταβολὴ MnR<sup>b</sup> REF. SYMBOL: MVR<sup>b</sup> POSITION: out of order after sch. 225.02 C

APP. CRIT.: 1–5 προσπακουστέον ... πάντων no longer legible in R<sup>a</sup>, apparently washed from side margin (remainder faintly legible in bottom margin) | 1 τὸ] τῶν MC, δὲ τὸ Rw | κακὸν VS | 2

δέ om. M | 3 μεταβαλεῖν CMnR<sup>b</sup> | 4 φασὶ γοῦν οἱ κωμικοὶ R<sup>w</sup> | γοῦν] γὰρ VMnR<sup>b</sup>SSa, om. S | 5 πρώτον V, πρώτ(ο) MMn | μεταβολῆ MMn, μεταβολήν R<sup>w</sup> | γλυκὺ ἠδὺ V, om. S | 6 ὑγίαινε] Porson, ὑγιαίνει all | δέσποτ'] Porson, δέσποτα MCS, δέποτε MnSa, δέποτ R<sup>a</sup>R<sup>b</sup>, δέ ποσῶς V | ἐκ μὲν εἰς μὲν M | 7 γλυκεῖ'] γλυκίαι Mn, γλυκίτατ' MR<sup>w</sup>, γλυκίτατος C | ἀνάπαισις M | ἐξαλούσας C | τὸ add. before ὕδωρ R<sup>b</sup> [R<sup>a</sup>] | 8 τὰ τοιαῦτα] ἕτερα τοιαῦτα R<sup>w</sup> | 9 ἦν δ'] τὸ δέ σ' Hermann, ἦν δέη δ' Nauck | ἦν] ἄν SSa, ἄν Mn, εἰ R<sup>w</sup> | ἐκ] εἰς M, καὶ ἐκ C | 10 πτωχὸς γένηται MnR<sup>a</sup>R<sup>b</sup>SSa (πτωχῶν app. a.c. S, πτωχ(ὸ) R<sup>b</sup>), accepted by Porson, Meineke; doubtfully πτωχὸς γένη σύ Schw. | ἦδε add. before ἠδὺ R<sup>w</sup> | 11 ὥστε] οὔτως MC | ἐστι] ἡ VMnR<sup>b</sup>SSa [R<sup>a</sup>] | γλυκεῖα SSa, γλυκεῖα Mn

APP. CRIT. 2: 2 στοῖχος a.c. Mn, στιχῶν changed to στίχων S | 3 ὑγείας R<sup>b</sup> | 4 κωμικὸς] κάμξ R<sup>b</sup> | 5 μεταβολὺ S | 7 γλυκεῖα VR<sup>a</sup>R<sup>b</sup>SSa | δ'] δέ all | 9 δ'] δέ all | 10 μεταβολῆ] μεταβολὺ V | 11 δ'] δέ all except M [R<sup>a</sup>] | ὥστε VMnR<sup>b</sup>R<sup>w</sup>SSa [R<sup>a</sup>] | οὐχ] οὐχ' ἡ S |

PREVIOUS EDITIONS: Schw. I.121,22–122,7; Dind. II.88,14–89,2

COMMENT: ὁ κωμικός (4) is elsewhere frequently Aristophanes (see Kassel and Austin on Arist. fr. 967 K–A), but scholars of comedy have concluded that this fragment is post-Aristophanic. For discussion of this and the next scholion see Prelim. Stud. 36–37. | See the app. crit. in Kassel and Austin for conjectures that tried to keep 8 καὶ τὰ τοιαῦτα as part of the quoted trimeters.

KEYWORDS: criticism and defence of poet | citation of literature other than Homer (with direct quotation) | Com. adespotā

**Or. 234.13** (vet exeg) μεταβολῆ πάντων γλυκὺ: <sup>1</sup>προσупακουστέον τὸ κακῶν. <sup>2</sup>κεκωμώδηται δὲ ὁ στίχος. <sup>3</sup>τὸ γὰρ ἐξ ὑγείας εἰς νόσον μεταβαλεῖν οὐκ ἐστὶν ἠδὺ. <sup>4</sup>φήσει γὰρ τις ὡς ἐκ μὲν κόπου γλυκίτατον ἡ ἀνάπαυσις καὶ ἕτερα τοιαῦτα, <sup>5</sup>ἐκ δὲ πλουσίου πτωχὸν γενέσθαι μεταβολῆ μὲν, ἠδὺ δ' οὐ, <sup>6</sup>ὥστε οὐχὶ πάντων ἡ μεταβολῆ γλυκὺ. —BPr

TRANSLATION: Change of all things is sweet: One must supply in addition the word 'of evils'. The verse has been ridiculed in comedy. For the change from health to sickness is not pleasant. For someone will say that cessation from heavy toil is very sweet, and other such examples, but to become impoverished instead of wealthy is, to be sure, a change, but not pleasant! So not of all things is change sweet.

REF. SYMBOL: B

APP. CRIT.: 6 γλυκεῖα Pr

APP. CRIT. 2: 3 οὐκέστιν B | 5 δὲ οὐ Pr |

KEYWORDS: criticism and defence of poet

**Or. 234.14** (plgn exeg) κεκωμώδηται οὗτος ὁ στίχος. —G

POSITION: intermarg. at 236 G, sep. from s.l. gloss 236.19 by punctuation

COMMENT: It is possible that the scribe believed this remark applied to 236 rather than 234, assuming moral disapproval of the devaluation of truth.

**Or. 234.15** (thom exeg) <μεταβολῆ πάντων γλυκὺ>: <sup>1</sup>τὸ μεταβάλλεσθαι, εἴτε ἀπὸ χειρόνος πρὸς τὸ βέλτιον εἴτε ἀπὸ τοῦ βελτίονος πρὸς τὸ χεῖρον, ἠδύτατόν ἐστιν αὐτῷ τῷ μεταβαλλομένῳ. <sup>2</sup>οὐδὲ γὰρ ἂν μετεβάλλετο εἰ μὴ ἦδετο τῇ μεταβολῇ. <sup>3</sup>ὥστε οἱ λέγοντες τὸν Εὐριπίδην οὐκ ὀρθῶς εἰρηκέναι τοῦτο ληροῦσι. —ZZaZb-ZIZmTGu

TRANSLATION: To change, whether it occurs from worse toward the better or from the better

toward the worse, is most pleasant to the very person who experiences it. For he would not be making a change if he did not delight in the change. As a result those who say Euripides did not say this correctly are talking nonsense.

REF. SYMBOL: ZZaZbZl

APP. CRIT.: some words lost to trimming in Zl | 1 first πρὸς] εἰς ZbZl | τοῦ om. ZZaGu | second πρὸς] εἰς Zl | ἦδετο] ἦδεται Z | 3 ληροῦσιν] οὐκ ὀρθῶς αὐτοὶ λέγουσιν T, οὐ καλῶς λέγουσιν Gu |

APP. CRIT. 2: 1 μεταβαλομένω Za | 2 μεταβάλετο Zb, μετεβάλετο Za (λ add. s.l.) | εἶδετο Zb |

PREVIOUS EDITIONS: Dind. II.89,3–7

KEYWORDS: Thomas critical of another view | criticism and defence of poet

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**Or. 234.16** (pllgn exeg) (μεταβολὴ πάντων γλυκύ): λείπει τὸ κακῶν ὅταν μεταβληθῆ τι ἀπὸ τῶν κακῶν εἰς καλόν, γλυκύ. —B<sup>3a</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.89,7–8

KEYWORDS: λείπει

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**Or. 234.17** (pllgn exeg) μεταβολή: ἡ κατὰ τὸν Θεσσαλονικέα ἑλλειπτικῶς εἴρηται κατὰ ποιητικὸν ἔθος· ἡ μεταβολὴ γὰρ πρᾶγμα ἐστὶ γλυκὺ οὐχ ἀπλῶς ἀπάντων ἀλλὰ πάντων τῶν κακῶν δῆλον ὅτι. —G<sup>2</sup>

TRANSLATION: According to the Thessalonican (scil. Eustathius)], this has been expressed elliptically in the poetic manner. For ‘change’ is a sweet thing not absolutely, that is, (alteration) of all things, but clearly (only) of all bad things.

LEMMA: G<sup>2</sup> POSITION: in upper corner of folio, different hand, very light ink

APP. CRIT.: 1 Θεσσαλονικῆς G<sup>2</sup>

COMMENT: I find no instances in TLG where Eustathius is referred to in this way. The passage referred to seems to be Eust. in Il. 17.36 (IV.9,8–13) ὅρα δὲ καὶ ὅτι ἐν τῷ ‘ἐχίρωσας’ λείπει κοινότερον τὸ ἀνδρός, αἰγιθὲν δὲ τὸ πᾶν δῆλον. οὕτω δὲ καὶ ἐν τῷ ‘χίρωσεν ἀγυιάς’ λείπει τὸ ἀνδρῶν ἢ πολιτῶν ἢ τοιοῦτῶν τι. πολλοὶ δὲ καὶ ἄλλοι τοιαῦτα ἐλλείψεις. Σοφοκλῆς οὖν ἐν τῷ ‘πρὸς τὸν ἔχονθ’ ὁ φθόνος ἔρπει’ παρήκε τὸ ἀγαθὸν ὡς φανερόν. πάντως γὰρ ὁ ἔχων ἀγαθὸν τι φθονεῖται. τοιοῦτον καὶ τὸ ‘μεταβολὴ πάντων ἡδύ’. | Note that Eust. knew of another attempt (not attested in scholia) to save Eur. from criticism by an interpretation involving a sophisticated grammatical usage (positive adjective used in place of comparative): in Od. 21.288 (II.261,5–8) τὸ δέ, ἃ δειλὲ ξείνων, ἀπλοῦν δὲ ἀντὶ ὑπερθετικῷ εἰληπται τοῦ δειλαιότατε. ἐρρήθη δὲ οὕτως ἢ ἀπαρτηρήτως διὰ θυμὸν, ἢ καὶ ἄλλως ἀπλοῦστερον κατὰ τὸ ‘νικᾷ γὰρ ἢ ἀρετῇ με τῆς ἔχθρας πολὺ’, ἢ γοῦν πλείον· καὶ τὸ ‘μεταβολὴ πάντων ἡδύ’, ὁ ἐστὶν ἡδύτερον, ὡς τινας φασί.

KEYWORDS: ἑλλειπτικῶς | Eustathius | criticism and defence of poet

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**Or. 234.18** (rec exeg) (μεταβολή): λείπει τῶν δεινῶν —Pr

POSITION: s.l.

KEYWORDS: λείπει

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**Or. 234.19** (rec exeg) (μεταβολή): ἡ ἐναλλαγὴ τῶν κακῶν —Sa

POSITION: s.l.

**Or. 234.20** (mosch exeg) <μεταβολή>: ἡ μεταβολὴ τῶν ἴσων. —XXaXbXoT+YYfGrZc

TRANSLATION: ('Metabolē', 'exchange', here means) 'the exchange of equals' (things of equal value).

POSITION: s.l. except X

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**Or. 234.21** (pllgn gloss) <μεταβολή>: ἡ ἐναλλαγὴ —GuZl, app. F<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἡ om. Gu | F mostly effaced, possibly ἀπ- instead if ἐν-

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**Or. 234.22** (pllgn gloss) <μεταβολή>: μετακίνησις —Zb<sup>2</sup>

POSITION: s.l.

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**Or. 234.23** (rec gloss) <μεταβολή>: ἡ γνώμη —Ab

POSITION: s.l.

COMMENT: This gloss derives from a misunderstanding of the γνωμικόν mark found in the exemplar (it is found in a number of extant manuscripts here).

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**Or. 234.24** (rec artGloss) <μεταβολή>: ἡ —R

POSITION: s.l.

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**Or. 234.25** (rec gloss) <πάντων>: κακῶν —OV<sup>3</sup>AaMnS

POSITION: s.l.

APP. CRIT.: ἤγουν τῶν prep. MnS, τῶν prep. V<sup>3</sup>Aa

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**Or. 234.26** (pllgn gloss) <πάντων>: τῶν σῶν κακῶν —G

POSITION: s.l.

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**Or. 234.27** (pllgn gloss) <πάντων>: πραγμάτων —CrYfOx

POSITION: s.l.

APP. CRIT.: τῶν prep. CrOx

PREVIOUS EDITIONS: Dind. II.89,9–10

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**Or. 234.28** (pllgn exeg) <γλυκύ>: γρ. ἡδύ. —Xo

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 234.29** (pllgn exeg) <ἡδύ>: γλυκύ —Zl

LEMMA: ἡδύ in text Zl POSITION: s.l.

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**Or. 234.30** (pllgñ gloss) <γλυκύ>: ὑπάρχει —CrOx

POSITION: s.l.

**Or. 235.01 (235–236)** (mosch exec) **μάλιστα δόξαν γάρ**: <sup>1</sup>καλὸν δὲ τὸ διεγείρεσθαι τὴν ψυχὴν τῇ δόξῃ τῆς ὑγείας ἢ τοιοῦτου τινὸς <sup>2</sup>καὶ μὴ καταπίπτειν ἐν ταῖς νόσοις ἢ ἑτέροις τοιοῦτοις, κὰν μακρὰν ἢ τῆς ἀληθείας ἡ δόξα. —XXaXbXoT<sup>+</sup>YYfGGr

TRANSLATION: It is a good thing that the soul be stirred by the appearance of health or of something similar and that it not succumb in times of sickness or other such things, even if the appearance is far from the truth.

LEMMA: 234–235 μεταβολὴ πάντων ἤδυσ: μάλιστα δόξαν γάρ G (last 10 letters in dark ink, previous letters by rubr.) POSITION: s.l.

APP. CRIT.: 1 δὲ om. G | τὴν ψυχὴν om. G | 2 μεταπίπτειν Yf

APP. CRIT. 2: 1 ὑγείας XG |

PREVIOUS EDITIONS: Dind. II.89,17–20

**Or. 235.02** (rec gloss) <μάλιστα>: ἡ μεταβολὴ —AaAbMnSSa

POSITION: s.l.

APP. CRIT.: ἦτοι prep. AaMn, ἦγουν prep. SSa

APP. CRIT. 2: μεταβολὴ Mn, no accent Aa |

**Or. 235.03** (rec exec) <μάλιστα>: ναί —F<sup>2</sup>GRf<sup>o</sup>OxXoZu

POSITION: s.l.

**Or. 235.04** (rec gloss) <μάλιστα>: λίαν —Sa

POSITION: s.l.

**Or. 235.05** (thom exec) <μάλιστα>: ναί ἀρμόσαι βούλομαι τὸν πόδα τῇ γῆ. —ZZa-ZIZmTGu

TRANSLATION: ('Very much so' implies) 'yes, I do want to fix my foot upon the earth'.

POSITION: s.l.

APP. CRIT.: τὸν πόδα τῇ γῆ om. Za

**Or. 235.06** (vet exec) **δόξαν γάρ τόδ' ὑγείας ἔχει**: <sup>1</sup>τὸ ἀναστῆναι. <sup>2</sup>ὀπόταν γὰρ εὐθυμῆ ψυχῇ τῇ τῆς ἐλπίδος ὑπολήψει, συνδιασώζεται τὸ σῶμα. <sup>3</sup>καὶ Σιμωνίδης [Simonides PMG 598 = fr. 76 Bergk]: 'τὸ δοκεῖν καὶ τὰν ἀλάθειαν βιάται'. —MBVCPrRw

TRANSLATION: For this thing has the appearance of health: ('This thing' is, namely,) to stand up. For whenever a soul feels cheered up by the assumption of hope, the body is saved along with it. And Simonides (says): 'Seeming/belief overpowers even the truth'.

LEMMA: δόξαν γὰρ τὸδ' ὑγείας ἔχει MV(τὸδε), δόξαν τὸδ' ὑγείας ἔχει C, δόξαν γὰρ τὸδ' ὑγείας BPr(ὑγείας), δόξαν δ' ὑγείας R<sub>w</sub> REF. SYMBOL: MBV

APP. CRIT.: 2 ἐνθύμη C, ἐνθυμηθῆ M | ψυχῆ MCR<sub>w</sub> | τῆ τῆς] τῆς τὴν R<sub>w</sub>, τῆς τῆς Pr a.c. | ὑπολείπει M (from the odd spacing, perhaps R<sub>w</sub> had this a.c., but obscure in water damage) | 3 after σιμων. add. φησι V | τὰν ἀλάθειαν Plat. Rep. 365e (codices except D), τὴν ἀλήθειαν VR<sub>w</sub>, τὰ μάλα θεῖα MB(θεία)CPr

PREVIOUS EDITIONS: Schw. I.122,8–10; Dind. II.89,14–16

KEYWORDS: citation of literature other than Homer (with direct quotation) | Simonides

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**Or. 235.07** (rec gloss) <δόξαν>: ὑπόληψιν —OMnRfSZIZmZu

POSITION: s.l.

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**Or. 235.08** (rec gloss) <δόξαν>: προσδοκίαν —VPr

POSITION: s.l.

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**Or. 235.09** (rec gloss) <δόξαν>: δόκησιν —V<sup>3</sup>KAaAbFGMnRSSaB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. S | δίκησιν Mn

COLLATION NOTES: V<sup>3</sup> has turned –δοκίαν of V into this, not recognizing that the prefix προσ- goes with it because the two halves of V's word are separated by the ref. symbol to the sch. 235.06, written earlier than the gloss. |

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**Or. 235.10** (pllgn gloss) <δόξαν>: ἐλπίδα —Gu

POSITION: s.l.

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**Or. 235.11** (rec gloss) <τὸδ'>: τὸ ἀναστῆναι —OV<sup>3</sup>PrZu

POSITION: s.l.

APP. CRIT.: ἦγουν prep. Zu | τὸ om. V<sup>3</sup> | με add. Pr

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**Or. 235.12** (pllgn exeg) <τὸδ'>: ἦγουν τὸ θεῖναι τὸν πόδα πρὸς γῆν —F

POSITION: s.l.

APP. CRIT.: τὸ] τῶ F |

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**Or. 235.13** (rec exeg) <τὸδ'>: τὸ ἀναστῆναι τὸν ἄνθρωπον ἀπὸ τοῦ καββάτου καὶ ἀπερεῖσαι τοὺς πόδας εἰς τὴν γῆν —Mn

POSITION: s.l.

APP. CRIT.: τὸ] τοῦ Mn | ἀπερεῖσαι (or ἐπερεῖσαι) Mastr., ἐπαρεῖσαι Mn

COMMENT: For the two possible corrections, cf. for the former Lucian, Anacharsis 27 οὕτε βεβαίως ἀπερεῖσαι τὴν βᾶσιν καὶ οὕτε ἐπιστηρίξαι ῥάδιον and two instances with τοὺς πόδας in Michael Ephes., in *librum de animalium inessu commentarium*, CAG 22:2:138,15–17; for the latter Hesych. ε 5712 ἐρεῖσαι: ἐπερεῖσαι ἐπιστηρίξαι.

**Or. 235.14** (pllgn gloss) <τὸ δδ'>: τὸ μεταβληθῆναι —B<sup>3a</sup>

POSITION: s.l.

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**Or. 236.01** (vet gloss) <κρείσσον>: ἀντὶ τοῦ ἰσχυρότερον —MOVCAaAbMnPrSSa

POSITION: s.l.

APP. CRIT.: καὶ prep. S | ἀντὶ τοῦ MVCPr, om. others | ἰσχυρότερον] O, ἰσχυρόν μὲν MC, ἰσχυρόν others

PREVIOUS EDITIONS: Schw. I.122,11; Dind. II.89,17

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**Or. 236.02** (rec gloss) <κρείσσον>: μέγα —VAaAbMnPrSSa

POSITION: s.l.

APP. CRIT.: καὶ prep. V

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**Or. 236.03** (rec gloss) <κρείσσον>: καλὸν —AaAbMnRfSSaGB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: κακὸν Mn, a.c. Aa

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**Or. 236.04** (pllgn gloss) <κρείσσον>: καὶ καλλιώτερον —CrOx

POSITION: s.l.

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**Or. 236.05** (pllgn gloss) <κρείσσον>: κάλλιον —F<sup>2</sup>

POSITION: s.l.

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**Or. 236.06** (thom exeg) <κρείσσον>: τοῦ μὴ δοκεῖν —ZaZbZlZmTGuOx<sup>2</sup>

POSITION: s.l.

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**Or. 236.07** (pllgn gloss) <κρείσσον>: τῷ ἀσθενεῖ —Gu

POSITION: s.l.

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**Or. 236.08** (pllgn gloss) <κρείσσον>: ὑπάρχει —Zu

POSITION: s.l.

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**Or. 236.09** (rec gloss) <τὸ δοκεῖν>: ἡ δόκησις —V<sup>3</sup>AbFMnPrSSa

POSITION: s.l.

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**Or. 236.10** (pllgn exeg) <δοκεῖν>: ἡ τῆς ὑγείας δόκησις —Gu

POSITION: s.l.

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**Or. 236.11** (pllgn gloss) <δοκεῖν>: τι καλόν —ZmGu

POSITION: s.l.

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**Or. 236.12** (rec gloss) <ἄν>: ἔάν —S

LEMMA: ἄν in text S for κἄν    POSITION: s.l., misplaced over 235 ἔχει S

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**Or. 236.13** (tri metr) <κἄν>: long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 50

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**Or. 236.14** (rec gloss) <ἀληθείας>: παραμυθίας —VPr

POSITION: s.l.

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**Or. 236.15** (rec artGloss) <ἀληθείας>: τῆς —S

POSITION: s.l.

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**Or. 236.16** (rec gloss) <ἀπῆ>: καὶ ἀπῆ μακρὰν —S

POSITION: s.l.

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**Or. 236.17** (rec gloss) <ἀπῆ>: καὶ ἀπουσία ὑπάρχει —Mn

POSITION: s.l.

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**Or. 236.18** (pllgn gloss) <ἀπῆ>: μακρὰν ὑπάρχ(ι) —CrOxZl

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 236.19** (pllgn gloss) <ἀπῆ>: μακρὰν ἧ —FG

POSITION: s.l.

APP. CRIT.: καὶ prep. F

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**Or. 236.20** (rec gloss) <ἀπῆ>: ὑπάρχη —S

POSITION: s.l.

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**Or. 236.21** (pllgn gloss) <ἀπῆ>: πόρρω ἧ —Aa<sup>2</sup>

POSITION: s.l.

APP. CRIT. 2: πόρρω Aa<sup>2</sup>

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**Or. 236.22** (pllgn gloss) <ἀπῆ>: πόρρω ὑπάρχηι —Zb<sup>2</sup>

POSITION: s.l.

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**Or. 236.23** (rec gloss) <ἀπῆ>: καὶ ἔξω ὑπάρχει —PrZu

POSITION: s.l.

APP. CRIT.: ὑπάρχ() Zu

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**Or. 237.01** (mosch exeg) <κασίγνητον κάρα>: ὦ ἀδελφὲ κατὰ περιφρασιν —XXaXbXoT+YYfGGrAa<sup>2</sup>

TRANSLATION: ('Brotherly head' means) 'o brother' by periphrasis.

POSITION: s.l.

APP. CRIT.: ἦγουν prep. Xo | ὦ om. G

PREVIOUS EDITIONS: Dind. II.89,22

KEYWORDS: περιφραστικῶς/κατὰ περιφρασιν

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**Or. 237.02** (pllgn exeg) <κασίγνητον κάρα>: περιφραστικῶς ἀντὶ τοῦ ὦ ἀδελφὲ —B<sup>3a</sup>

POSITION: marg.

PREVIOUS EDITIONS: Dind. II.89,21

KEYWORDS: περιφραστικῶς/κατὰ περιφρασιν

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**Or. 237.03** (pllgn gloss) <κασίγνητον κάρα>: ὦ ἀδελφὲ —F<sup>2</sup>Zc

POSITION: s.l.

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**Or. 237.04** (rec gloss) <κασίγνητον>: ἀδελφικὸν —CrMnSSaOxZu

POSITION: s.l. (CrOx mistakenly above 235 τὸδ' ὑγιείας)

APP. CRIT.: καὶ prep. CrSOxZu

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**Or. 237.05** (thom gloss) <κασίγνητον>: αὐτάδελφον —ZZaZbZlZmTGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.89,22

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**Or. 237.06** (pllgn exeg) <κάρα>: ἀπὸ μέρους τὸ πᾶν —Zl

POSITION: s.l.

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**Or. 237.07** (tri metr) <κάρα>: long mark over second alpha —T

PREVIOUS EDITIONS: de Fav. 50

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**Or. 238.01** (rec exeg) <ἔως ἐῶσιν εὐ>: γρ. ἔως ἐῶσ' εὐ. —R<sup>a</sup>

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**Or. 238.02** (mosch gloss) <ἔως>: ἐν ὅσῳ —XXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l. except X

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**Or. 238.03** (thom gloss) <ἔως>: μέχρις ἂν —ZZaZbZlZmZuTGuaAa

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu |

APP. CRIT. 2: μέχρι Za |

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**Or. 238.04** (pllgn gloss) <ἔως>: καὶ μέχρις ὥρας —CrOx

POSITION: s.l.

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**Or. 238.05** (mosch gloss) <ἔωσι>: ἀφῖασι —XXaXbXoT<sup>+</sup>YYfGrZb<sup>2</sup>ZcAa<sup>2</sup>

POSITION: s.l. except X

APP. CRIT.: ἀφῖησι Zb<sup>2</sup>

APP. CRIT. 2: ἀφῖασιν XT |

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**Or. 238.06** (pllgn gloss) <ἔωσι>: καταλιμπάνουσι —Zl

POSITION: s.l.

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**Or. 238.07** (pllgn exeg) εὖ φρονεῖν Ἐρινύες: εἰσὶ τὰ τῶν Ἐρινύων ὀνόματα ταῦτα· Τισιφόνη ἀπὸ τοῦ τίω ὃ δηλοῖ τὸ τιμωροῦμαι· Μέγαιρα ἀπὸ τοῦ μεγαίρω ὃ δηλοῖ τὸ φθονῶ· Ἀλεκτῶ ἀπὸ τοῦ ἄ στερητικοῦ μορίου καὶ τοῦ λήγω ὃ δηλοῖ τὸ παύω, ἢ μὴ παύουσα κακοποιεῖν τοῖς ἀνθρώποις. —G

TRANSLATION: The names of the Erinyes are the following: Tisiphone from 'tío', which signifies 'punish'; Megaera, from 'megairō', which signifies 'begudge'; Alecto from the alpha-privative particle and 'lēgō', which signifies 'cease', the one who does not cease doing harm to humans.

LEMMA: G REF. SYMBOL: G POSITION: after sch. 248.06 as last in block on this page

COMMENT: Cf. sch. 38.07 with comment.

KEYWORDS: etymology, of proper name

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**Or. 238.08** (pllgn gloss) <εὖ φρονεῖν>: σωφρονεῖν —Aa

POSITION: s.l.

---

**Or. 238.09** (rec gloss) <εὖ>: καλῶς —Mn

POSITION: s.l.

---

**Or. 238.10** (pllgn gloss) <φρονεῖν>: νοεῖν —Zl

POSITION: s.l.

---

**Or. 238.11** (pllgn gloss) <φρονεῖν>: ὥστε —Zu

POSITION: s.l.

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**Or. 238.12** (pllgn gloss) <φρονεῖν>: τινὰ —CrOx

POSITION: s.l.

COMMENT: In CrOx the text lacks σ' as subject of the infinitive. |

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**Or. 238.13** (rec gloss) <Ἐρινύες>: αἱ μανίαι —Pr

POSITION: s.l.

---

**Or. 238.14** (pllgn exeg) <Ἐρινύες>: (?)διαφ(θ)αρτικαί(?) τῆς σῆς τ'ανάγκης —Zl

POSITION: s.l.

COLLATION NOTES: Uncertain, check original Zl.

---

**Or. 238.15** (pllgn exeg) <Ἐρινύες>: δαιμόνια μετερχόμενα τοὺς φονεῖς —Zu

POSITION: s.l.

APP. CRIT.: τοὺς] τοῦτο Zu

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**Or. 238.16** (pllgn artGloss) <Ἐρινύες>: αἱ —F<sup>2</sup>

POSITION: s.l.

---

**Or. 239.01** (vet paraphr) <λέξεις τι καινόν>: πάντως καινότερόν τι ἀπαγγελεῖς.  
—MVCP<sub>r</sub>

TRANSLATION: Evidently you are going to report something rather novel.

REF. SYMBOL: M POSITION: s.l., except intermarg. M

APP. CRIT.: ἀγγέλο V

APP. CRIT. 2: ἀπαγγέλεις M |

PREVIOUS EDITIONS: Schw. I.122,12; Dind. II.89,26

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**Or. 239.02** (pllgn gloss) <λέξεις>: ἐρεῖς —F<sup>2</sup>Zl<sup>2</sup>

POSITION: s.l.

---

**Or. 239.03** (pllgn gloss) <λέξεις>: βούλεσαι εἰπεῖν —Zl

POSITION: s.l.

---

**Or. 239.04** (pllgn gloss) (λέξεις): καὶ εἴπης —CrOx

POSITION: s.l.

APP. CRIT. 2: εἰπέις CrOx |

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**Or. 239.05** (rec gloss) (καινόν): νέον —CrF<sup>2</sup>MnRSSaOxZu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrSOxZu

---

**Or. 239.06** (rec exeg) (κεῖ μὲν εὖ): καὶ εἰ μὲν εἴπης καλῶς, φέρεις —R<sup>a</sup>

POSITION: s.l.

---

**Or. 239.07** (pllgn gloss) (κεῖ μὲν εὖ): καὶ καλῶς εἴπης —CrOx

POSITION: s.l.

---

**Or. 239.08** (pllgn gloss) (εὖ): εἴπης δῆλον (ὅτι) —F

POSITION: s.l.

APP. CRIT.: εἴπεις F

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**Or. 239.09** (rec gloss) (εὖ): λέγεις —AbMnRSSa

POSITION: s.l.

---

**Or. 239.10** (pllgn gloss) (εὖ): λέξεις —GuZu

POSITION: s.l.

---

**Or. 239.11** (rec exeg) (εὖ): ἐπὶ καλῶ ἡμῶν —XXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

POSITION: s.l., except X (over καινόν G)

APP. CRIT.: ἡμῶν] τιμῶν X

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**Or. 239.12** (vet exeg) (χάριν φέρεις): οἱ ἐν περιστάσει ὄντες αἰεὶ τὸ ἐπάγγελμα τοῦ μέλλοντος λέγεσθαι δεδοικασιν. —M<sup>a</sup>M<sup>b</sup>VCMnPrR<sup>a</sup>R<sup>b</sup>SSa

TRANSLATION: Those in a critical situation are always afraid of the declaration of what is about to be said.

LEMMA: M<sup>a</sup>V, καὶ εἰ μὲν εὖ χάριν φέρεις C, κεῖ μὲν εὖ R<sup>b</sup> REF. SYMBOL: M<sup>a</sup>VR<sup>b</sup> POSITION: s.l. M<sup>b</sup>Pr

APP. CRIT.: διὰ τοῦτο εἶπεν ὅτι prep. MnR<sup>a</sup>SSa | οἱ om. VPr | παραστάσει R<sup>b</sup> | τὸ ἐπάγγελμα om. S | μέλλοντος om. C | λέγεσθαι om. M<sup>b</sup>, γένεσθαι Pr | δεδοίκαμεν Mn, δεδοίκαμεν Pr

APP. CRIT. 2: ἐπάγγελμα R<sup>a</sup> | δεδοίκασι CSa, δεδοίκα() V |

PREVIOUS EDITIONS: Schw. I.122,13–14; Dind. II.89,23–25

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**Or. 239.13** (mosch paraphr) <χάριν φέρεις>: εὐχαριστίαν ἔξεις. —XXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

POSITION: s.l. except X (cont. from 239.11)

APP. CRIT.: εὐχαριστίας T (-αν Ta)

APP. CRIT. 2: -στείαν app. Yf | ἔξεις Aa<sup>2</sup>

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**Or. 239.14** (thom gloss) <χάριν>: ἡδονήν —ZZaZbZlZmTGub<sup>3a</sup>

POSITION: s.l.

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**Or. 239.15** (thom gloss) <φέρεις>: ἔμοι —ZZaZbZlZmTGub

LEMMA: φέροις in text ZZaZm POSITION: s.l.

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**Or. 240.01** (rec gloss) <εἰ δ' εἰς βλάβην>: λέξεις —MnSa

POSITION: s.l.

---

**Or. 240.02** (rec exeg) <βλάβην τιν'>: ἀπὸ κοινοῦ τὸ φέρεις. —Pr

POSITION: s.l.

---

**Or. 240.03** (mosch gloss) <βλάβην τιν'>: ἀφορῶν —XXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

POSITION: s.l.

---

**Or. 240.04** (pllgn exeg) <βλάβην τιν'>: οὐ φέρεις χάριν. —Zu

POSITION: s.l.

---

**Or. 240.05** (pllgn gloss) <βλάβην>: λύπην —Zl

POSITION: s.l.

---

**Or. 240.06** (rec gloss) <τιν'>: τινὰ —AaR

POSITION: s.l.

---

**Or. 240.07** (mosch paraphr) <ἄλις ἔχω>: ἀρκούντως διάκειμαι ἔνεκα τοῦ δυστυχεῖν. —XXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

POSITION: s.l. except X; as two sep. glosses TYf

APP. CRIT.: δυστυχεῖν om. G

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**Or. 240.08** (recThom gloss) <ἄλις>: αὐτάρκως —CrF<sup>2</sup>MnRSaOxZZaZbZlZmZuTGub

POSITION: s.l.

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**Or. 240.09** (pllgn gloss) <ἄλις>: ἱκανῶς —B<sup>4</sup>

POSITION: s.l.

---

**Or. 240.10** (pllgnTri gloss) <τοῦ>: τὸ —V<sup>2/3</sup>T

LEMMA: τῶ in text V POSITION: s.l.

COMMENT: This gloss is not in Ta.

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**Or. 240.11** (pllgn gloss) <τὸ>: τοῦ —B<sup>2/3</sup>V<sup>3</sup>(or V?)

LEMMA: τὸ in text B, τῶ in text V POSITION: s.l.

---

**Or. 240.12** (pllgn gloss) <δυστυχεῖν>: πάσχειν —Zl

POSITION: s.l.

---

**Or. 240.13** (pllgn gloss) <δυστυχεῖν>: οἴκοθεν —F

POSITION: s.l.

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**Or. 241.01 (241–242)** (rec wdord) word order α (ἦκει), β (μεν.), γ (κασ.), δ (σοῦ), ε (πατρός), ς (ῶρμισται), ζ (σέλμ.), η (νεῶν), θ (ἐν ναυπ.) —Mn

POSITION: s.l.

---

**Or. 241.02** (tri metr) <Μενέλαος>: long mark over alpha —T

---

**Or. 241.03** (mosch gloss) <ἦκει>: ἄρτι παραγέγονεν —XXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

POSITION: s.l. except X

APP. CRIT.: ἄρτι| ἀντί τοῦ Y, om. Zc

APP. CRIT. 2: -γεγόνεν Aa<sup>2</sup>, -γέγονε XbXoYGr |

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**Or. 241.04** (pllgn gloss) <ἦκει>: και ἦλθεν —CrF<sup>2</sup>OxZlZu

POSITION: s.l.

APP. CRIT.: και om. Zl | ἦλθε ZlZu

---

**Or. 241.05** (vet exeg) σοῦ κασίγνητος πατρός: <sup>1</sup>διὰ τοῦ ‘σοῦ κασίγνητος πατρός’ ψυχαγωγεῖ τὸν ἀδελφὸν ὑπομιμνήσκουσα τοῦ πατρός και ἐλπίδας ἀγαθὰς ὑποτίθεται διὰ τοῦ θείου. <sup>2</sup>περιπαθέστερον δὲ ποιεῖ τὸ δρᾶμα και πόρρωθεν

διαβάλλουσα τὸν Μενέλαον, <sup>3</sup>καθὸ ἐλπισθεῖς βοηθῆσαι οὐκ ἐβοήθησεν.

—MBVCMnPrR<sup>b</sup>RwSSa

TRANSLATION: By using the expression ‘brother of your father’ she encourages her brother, reminding him of his father, and through (the mention of) their uncle she sets good hopes before him. She makes the drama more emotionally affecting by criticizing Menelaus even from a far earlier point (than his arrival on stage), since although it was hoped that he would bring aid he did not help.

LEMMA: MBCP<sub>r</sub>, μενέλαος ἦκει VMnRwSSa, lemma ἦκει R<sup>b</sup> REF. SYMBOL: MBVR<sup>b</sup>

APP. CRIT.: 1 τοῦ σοῦ κασ. πατρός] τούτου BPr | τοῦ] τὸ MnSSa, om. R<sup>b</sup> | σοῦ om. Rw | κασιγνήτ(ου) V | ψυχαγωγεῖται V | τοῦ πατρός] τῷ πατρί M | 2 προσπαθέστερον MBCP<sub>r</sub>Rw | ποιεῖται VMnSSa | τὸ om. Mn | καὶ τὸ πόρρ. BPr | διαβάλλεσθαι BPr, διαβάλλουσιν MCRw(-σι CRw), ambig. διαβάλλουσ() V | τὸν πολέμον τὸν μενέλαον Rw | 3 καθὸ] καθὸν M, ἦ V | βοηθήσειν V | ἐβοήθεισαν Mn, ἐβοήθει γάρ Pr |

APP. CRIT.: 2: 2 δρᾶμα MVCMnPrR<sup>b</sup>S | 3 καθ’ ὃ Pr | βοηθείαι Mn | ἐλπισθεῖς] ἐμπισθεῖς V |

PREVIOUS EDITIONS: Schw. I.122,16–20; Dind. II.90,7–11

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**Or. 241.06** (rec artGloss) <σοῦ>: τοῦ —F<sup>2</sup>Mn

POSITION: s.l.

---

**Or. 241.07** (rec gloss) <σοῦ>: σοὶ —S

POSITION: s.l.

---

**Or. 241.08** (pllgn gloss) <κασίγνητος>: ὁ αὐταδελφός —F<sup>2</sup>

POSITION: s.l.

---

**Or. 241.09** (pllgn gloss) <κασίγνητος>: ἀδελφός —OxZI

POSITION: s.l.

APP. CRIT.: καὶ ὃ prep. Ox

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**Or. 241.10** (pllgn artGloss) <πατρός>: τοῦ —Ox

POSITION: s.l.

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**Or. 242.01** (rec gloss) <ἐν Ναυπλίᾳ>: ἐν τῷ Ἀναπλίῳ —K

POSITION: s.l.

APP. CRIT.: ἀνάπλω K

COMMENT: See on sch. 54.02.

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 242.02** (rec gloss) <Ναυπλία>: λιμὲν Ἄργους —OVCPr

POSITION: s.l.

APP. CRIT.: λιμήν VCPr

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**Or. 242.03** (pllgn exeg) <Ναυπλίω>: χώρα από τινος Ναυπλίου —G

POSITION: s.l.

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**Or. 242.04** (recThom gloss) <Ναυπλίω>: λιμῆνι —AaAbMnSSaZZaZbZIZmTGub<sup>2</sup>

LEMMA: thus in text all except B POSITION: s.l.

APP. CRIT.: ἐν prep. MnS

---

**Or. 242.05** (mosch paraphr) <σέλιμαθ' ὄρμισται νεῶν>: ἀντί τοῦ αἰ νῆες ὄρμίσθησαν.

—XXaXbXoT+YYfGr

POSITION: s.l. except X

APP. CRIT.: τοῦ om. Xb

APP. CRIT. 2: ὄρμ- X |

---

**Or. 242.06** (rec exeg) <σέλιμαθ' ... νεῶν>: περιφραστικῶς αἰ νῆες —GKPr

POSITION: s.l.

APP. CRIT.: τὰς ναῦς Pr

KEYWORDS: περιφραστικῶς/κατὰ περίφρασιν

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**Or. 242.07** (rec exeg) <σέλιμαθ' ... νεῶν>: τουτέστιν αἰ νῆες —Rf

POSITION: s.l.

---

**Or. 242.08** (pllgn gloss) <σέλιμαθ' ... νεῶν>: ἤγουν τὰ πλοῖα —Cr a.c.

POSITION: s.l.

APP. CRIT.: overwritten by next gloss

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**Or. 242.09** (pllgn paraphr) <σέλιμαθ' ... νεῶν>: καὶ αἰ καθέδραι τῶν πλοίων —Ox, p.c.

Cr

POSITION: s.l.

---

**Or. 242.10** (rec gloss) <σέλιμαθ'>: αἰ ἀγκύραι —AaAbMnS

POSITION: s.l.

---

**Or. 242.11** (rec gloss) <σέλιμαθ'>: καθίσματα —AbMnPrS

POSITION: s.l.

APP. CRIT.: τὰ prep. Pr

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**Or. 242.12** (rec gloss) <σέλιμαθ'>: τὰ στηρίγματα —Pr

POSITION: s.l.

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**Or. 242.13** (rec gloss) <σέλιμαθ'>: καθέδρας —O

POSITION: s.l.

COMMENT: For the interpretation of σέλιμαθ' = σέλιματα as accusative see also 242.26.

---

**Or. 242.14** (rec.Mosch gloss) <σέλιμαθ'>: αἱ καθέδραι —KSaXXaXbXoT<sup>o</sup>YYfGGrZcB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: αἱ om. YGB<sup>3a</sup>

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**Or. 242.15** (thom exeg) <σέλιμαθ'>: αἱ καθέδραι ἦτοι αἱ νῆες περιφραστικῶς —ZZaZb-ZlZmTOx<sup>2</sup>

TRANSLATION: ('Selmata', 'benches', are) the seats (of the rowers) or the ships by periphrasis.

POSITION: s.l.

APP. CRIT.: αἱ ἄ Zb | ἦτοι ... περιφρ. add. Ox<sup>2</sup> to right of Ox gloss 242.09 | ἦγουν Za

KEYWORDS: περιφραστικῶς/κατὰ περίφρασιν

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**Or. 242.16** (thom exeg) <σέλιμαθ'>: ἀπὸ μέρους τὸ πᾶν μέρος γὰρ τῶν νεῶν τὰ σέλιματα. —ZmGu

TRANSLATION: The whole (expressed) by a part. For the benches are a part of the ships.

LEMMA: cont. from sch. 242.26 Gu REF. SYMBOL: Zm

PREVIOUS EDITIONS: Dind. II.90,13–14

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**Or. 242.17** (pllgn exeg) <σέλιμαθ'>: ἀπὸ μέρους τὸ πᾶν —B<sup>3a</sup>

TRANSLATION: The whole (expressed) by a part.

POSITION: s.l.

---

**Or. 242.18** (rec exeg) <σέλιμαθ'>: παρὰ τῶν ναυτῶν λεγόμενα ταυλία· ἀπὸ τοῦ σελῖς τὸ καταβατόν. —Pr

TRANSLATION: ('Selmata', 'benches', are) what are called 'tavlia' by sailors. (Derived) from the word 'selis' meaning 'page'.

POSITION: in left margin, written vertically

COMMENT: See LSJ s.v. ταβλίον, but ταβλ- words are commonly spelled ταυλ- in late Greek. The word is used in several contexts, most implying stripes or a sequence of rows or columns. The closest meaning offered in LBG s.v. ταβλίον is 'planks of a deck'. For the derivation of σέλιμα from σελῖς, see Sch. A II. 16.1 σέλιμα ἐστὶ τὸ μεταξὺ τῶν σαινιδωμάτων, ὃ σελῖς καλεῖται καὶ καθέδρα ἐστὶ τοῦ ἐρέτου. ἀπὸ δὲ τοῦ σέλιμα εὐσελιμος ὡς σῶμα εὐσωμος. γέγονε δὲ παρὰ τὸ σέλλω τὸ σημαῖνον τὸ ὄρω· ἐξ οὗ καὶ τσελιμοστ' ὁ μεθ' ὄρηης ῥιπτούμενος λίθος; Eust. in II. 16.1 (794, 9–11) ἐστὶ δέ, φασί, σέλιμα, ὡς καὶ ἀλλαχοῦ ἐδηλώθη, τὸ μεταξὺ τῶν τοίχων τῆς νεῶς, ὃ καὶ ζυγὸς καὶ σελῖς καλεῖται, καθέδρα ὄν ἐρέτου, ὅθεν εὐσελιμος ναῦς· γίνεται δὲ τὸ ῥηθὲν σέλιμα παρὰ τὸ σέλλω, τὸ ὄρω, τὸ αἴτιον ὄρηης τῆς νηΐ.

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 242.19** (rec exeg) (σέλιμαθ'): σέλιματα λέγονται οἱ ζυγοὶ τῆς νηός· τὰ παρὰ τῶν ναυτῶν λεγόμενα ταόλια. —Aa

APP. CRIT.: ταυλία to be read?

COMMENT: See comment on previous. Aa's ταόλια is either an error of a scribe who was not familiar with the word, or an otherwise unattested alternative spelling.

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 242.20** (rec exeg) (σέλιμαθ'): ταῖς καθίστραις τῆς νηὸς ἢ τῶ σέλιματι τῆς νηός —V

POSITION: s.l.

COMMENT: The author of this annotation takes σέλιμαθ' as σέλιματι, against the usual view that it is the elided nominative σέλιματα (but see 242.13 and 242.26 for σέλιματα as accusative). | The noun καθίστρα is not currently in TLG, but there is one other instance in an inscription from Pisidia (SEG 2.727, probably to be dated to the period from Nerva to Caracalla) cited by LSJ, where the question mark about the equivalence to καθέδρα can be removed (note καθέδρα in 242.13–16).

KEYWORDS: rare word

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**Or. 242.21** (pllgn gloss) (σέλιμαθ'): καὶ ζυγῶ —F

POSITION: s.l.

COMMENT: erroneously treating the elided form as σέλιματι.

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**Or. 242.22** (rec artGloss) (σέλιμαθ'): τὰ —S

POSITION: s.l.

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**Or. 242.23** (rec gloss) (ῶρμισται): ῶρμισμένοι εἰσὶν —AbMnS

POSITION: s.l.

APP. CRIT.: -μένα εἰσὶν S

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**Or. 242.24** (rec gloss) (ῶρμισται): ῶρμίσθησαν —Sa

POSITION: s.l.

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**Or. 242.25** (rec gloss) (ῶρμισται): ἐλιμενίσθη —Pr

POSITION: s.l.

---

**Or. 242.26** (thom exeg) (ῶρμισται): ἐλλιμένισται, ἢ ἀντὶ τοῦ ἐλιμένισεν, ὅπερ εἰ εἴποις αἰτιατικὴν νοήσεις τὰ σέλιματα. —ZZaZbZIZmTG<sub>u</sub>

TRANSLATION: Has been brought into harbor; or (it is used) instead of 'he brought into harbor', and if you adopt this view you will understand 'the benches' to be in the accusative.

REF. SYMBOL: Za POSITION: s.l. ZZbZm, marg. Za

APP. CRIT.: τὸ ῶρμισται ἢ ἀντὶ τοῦ prep. T | after first word Zl mostly illegible | ἦγουν Zb | ἐλιμένισεν| ἐλλιμένισα Zb, ἐνελιμένισεν Ta | εἴπει, s.l. perhaps -ης Zb | αἰτιατικὴ Zb

APP. CRIT. 2: ἐλλιμένιστα| ἐλιμ- Z, ἐλλ- Zb | ἐλιμένισεν| ἐλλιμένισεν Gu |

PREVIOUS EDITIONS: Dind. II.90,12–13

COMMENT: This is the only perfect middle-passive form of (ἐλ)λιμενίζω attested, and it is found here and in the next scholion (derived from this one). It is apparently a late Greek perfect of the compound verb without reduplication, for which Jannaris §750d gives among his examples ἐμψυχωμένος and ἐγκεντρισμέναις. Note how Triclinius pedantically turned ἐλιμένισεν into ἐνελιμένισεν to make it match the earlier form. For transitive uses of ἐλλιμενίζω see LBG s.v., and for the middle-passive see DGE s.v. 2.

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**Or. 242.27** (pllgn paraphr) <ὥρμισται>: ἐλλιμένισται τὰ σέλιματα δηλονότι. —Zc<sup>2</sup>

POSITION: s.l.

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**Or. 242.28** (pllgn gloss) <ὥρμισται>: ὥρμισεν app. —F<sup>2</sup>

POSITION: s.l.

---

**Or. 242.29** (pllgn gloss) <νεῶν>: ναῦς —F<sup>2</sup>

POSITION: s.l.

---

**Or. 243.01** (pllgn gloss) <ἦκει>: ἦλθε —F<sup>2</sup>GOx

POSITION: s.l.

APP. CRIT.: καὶ ἦλθεν Ox

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**Or. 243.02** (pllgn gloss) <ἦκει>: ἀντὶ τοῦ παραγέγονεν —Xo

POSITION: s.l.

---

**Or. 243.03** (rec gloss) <φῶς>: ἦγουν τι καλὸν —Pr

POSITION: s.l.

---

**Or. 243.04** (mosch gloss) <φῶς>: σωτηρία —XXaXbXoT<sup>+</sup>YYfGGrZcAaF<sup>3</sup>

POSITION: s.l.

---

**Or. 243.05** (pllgn gloss) <φῶς>: καὶ τὸ εὐτύχημα —Zu

POSITION: s.l.

---

**Or. 243.06** (pllgn paraphr) <φῶς>: βοήθεια, ἀπαλλαγὴ τῶν ἐμῶν κακῶν —Zl

POSITION: s.l.

---

**Or. 243.07** (pllgn gloss) <φῶς>: καὶ ἡ ἐλευθερία —CrOx

POSITION: s.l.

---

**Or. 243.08** (rec artGloss) (φῶς): τὸ —S

POSITION: s.l.

---

**Or. 243.09** (rec exeg) (ἔμοις καὶ σοῖς κακοῖς): ἐμῶν καὶ σῶν κακῶν —Rf

POSITION: s.l.

---

**Or. 243.10** (mosch paraphr) (ἔμοις καὶ σοῖς κακοῖ): ἐπὶ ταῖς ἐμαῖς καὶ σαῖς δυστυχίαις  
—XXaXbXoT+YGGr

POSITION: s.l. except X

APP. CRIT.: σωτηρίαῖς YGr, app. a.c. Xa

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**Or. 243.11** (rec gloss) (ἔμοις): ἐν τοῖς —Pr

POSITION: s.l.

---

**Or. 243.12** (rec artGloss) (ἔμοις): τοῖς —S

POSITION: s.l.

---

**Or. 243.13** (rec artGloss) (σοῖς): τοῖς —SOx

POSITION: s.l.

---

**Or. 243.14** (pllgn gloss) (κακοῖς): ἤγουν τοῖς δυστυχίμασι —Zu

POSITION: s.l.

---

**Or. 243.15** (pllgn artGloss) (κακοῖς): τοῖς —Ox

POSITION: s.l.

---

**Or. 244.01** (pllgn artGloss) (ἀνήρ): ὁ —F<sup>2</sup>

POSITION: s.l.

---

**Or. 244.02** (recMoschThom gloss) (ὁμογενής): συγγενής —Aa<sup>3</sup>CrSaOxXXaXbXoYG-  
GrZcZZaZbZlZmZuT\*

POSITION: s.l.

APP. CRIT.: καὶ ὁ prep. CrOxZu

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**Or. 244.03** (rec artGloss) (ὁμογενής): ὁ —F<sup>2</sup>S

POSITION: s.l.

---



**Or. 244.04** (vet exeg) (χάριτας ἔχων πατρός): ἡ παρά και τὸ ἐμοῦ προσληπτέον.

—MC<sup>r</sup>

TRANSLATION: The preposition ‘from’ and the (adjective) ‘my’ are to be supplied (with the genitive ‘father’).

POSITION: intermarg. MC<sup>r</sup> (M beside 241–2)

PREVIOUS EDITIONS: Schw. I.122,15; Dind. II.89,25

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**Or. 244.05** (rec exeg) χάριτας ἔχων πατρός: λείπει τὸ παρά τοῦ ἐμοῦ —AbMnR<sup>a</sup>R<sup>b</sup>SSa

TRANSLATION: ‘From my’ is to be understood (with ‘father’).

LEMMA: R<sup>b</sup> REF. SYMBOL: R<sup>b</sup> POSITION: s.l. except R<sup>a</sup>R<sup>b</sup>

APP. CRIT.: λείπει om. AbR<sup>a</sup> | τὸ om. AbSSa | π(ε)ρι R<sup>a</sup> | ἐμοῦ] R<sup>b</sup>, ἡμῶν R<sup>a</sup>Sa, spaced as sep. gloss Mn, om. AbS

KEYWORDS: λείπει

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**Or. 244.06** (pllgn paraphr) (χάριτας ἔχων πατρός): ἦγουν ὅστις ἔχει πολλές χάριτας τοῦ πατρός —Zu

POSITION: s.l.

---

**Or. 244.07** (mosch exeg) χάριτας: ἃς ὁ πατὴρ ἐχαρίσατο αὐτῷ, ἦγουν ἔργα εὐχαριστίας ἄξια —XXaXbXoT<sup>+</sup>YYfGrZcAa<sup>2</sup>

TRANSLATION: (‘Favors’ means the ones) with which his father obliged him, that is, deeds deserving gratitude.

LEMMA: XXoT POSITION: s.l. except XXoT

APP. CRIT.: ἦγουν κτλ om. ZcAa<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.90,16–17

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**Or. 244.08** (pllgn gloss) (χάριτας): δωρεάς —F<sup>2</sup>

POSITION: s.l.

---

**Or. 244.09** (rec exeg) (πατρός): ἀντὶ τοῦ ἐμοῦ πατρός —V

POSITION: s.l.

---

**Or. 244.10** (rec gloss) (πατρός): πρὸς —O

POSITION: s.l.

APP. CRIT.: πρὸς (or παρά?) Mastr., πατρ(ός) O

---

**Or. 244.11** (pllgn gloss) (πατρός): ἐμοῦ —Zl

POSITION: s.l.

---

**Or. 244.12** (rec gloss) <πατρός>: πατρικὰς —Rf

POSITION: s.l.

---

**Or. 244.13** (pllgn artGloss) <πατρός>: τοῦ —F<sup>2</sup>

POSITION: s.l.

---

**Or. 245.01** (pllgn gloss) <ἦκει>: ἐνδημεῖ —Aa

POSITION: s.l.

---

**Or. 245.02** (pllgn gloss) <ἦκει>: ἦλθε —F<sup>2</sup>Ox

POSITION: s.l.; mistakenly repeated in same position above 247 Ox

APP. CRIT.: καὶ ἦλθεν Ox (καὶ ἦλθε in repeated instance)

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**Or. 245.03** (vet exeg) τὸ πιστὸν τόδε λόγων: <sup>1</sup>ἀντὶ τοῦ πίστευε τοῖς ἐμοῖς λόγοις. <sup>2</sup>πίστιν δέχου ταύτην βεβαίαν καὶ ἀσφαλῆ μαρτυρίαν, τὸ καὶ τὴν Ἑλένην αὐτῷ συνεπιδηῆσαι· <sup>3</sup>ὅπου γὰρ Ἑλένη, πάντως που καὶ Μενέλαος. —MBVCP<sup>r</sup>RwZu, partial O

TRANSLATION: Equivalent to ‘have faith in my words’. As guarantee accept this sure and secure evidence, the fact that Helen too has arrived here with him. For wherever Helen is, by all means, surely, Menelaus is too.

LEMMA: MBCPr, τὸ πιστὸν τόδε Rw REF. SYMBOL: MB POSITION: V cont. from next, without repeating first sentence (= last of 245.04); sep. in O 2 τὸ ... συνεπιδημ. above 246 Ἑλένην, 3 ὅπου γὰρ κτλ in margin at 246

APP. CRIT.: 1–2 ἀντὶ ... μαρτυρίαν om. O (but cf. 245.09 | 1 ἀντὶ τοῦ] ἦγουν Zu, ἀντὶ C | τοὺς ἐμοὺς λόγους M | 2 πίστιν] πίστην C, πιστοῦ Pr | μαρτυρίαν ἀσφαλῆ transp. V | τὸ καὶ] τῷ καὶ BVP<sup>r</sup>, τε καὶ Rw, τὸ O | τὴν om. O | 3 γὰρ] γε Rw | που] ἐκεῖ O

PREVIOUS EDITIONS: Schw. I.123,1–4; Dind. II.90,22–91,2

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**Or. 245.04** (rec exeg) τὸ πιστὸν τόδε λόγων: <sup>1</sup>τὸ ἐξῆς οὕτως· τοῦτο πιστὸν δέχου τῶν ἐμῶν λόγων. <sup>2</sup>οἱ δὲ οὕτως· τὸ πιστὸν τῶν ἐμῶν λόγων δέχου τοῦτο· <sup>3</sup>ἀντὶ τοῦ πίστευε τοῖς ἐμοῖς λόγοις. —VMnR<sup>b</sup>RwSSa, partial R<sup>a</sup>

TRANSLATION: The sequence is as follows: Accept this as a guarantee of my words. Others understand it this way: As the guarantee of my words accept this. Equivalent to ‘have faith in my words’.

LEMMA: Rw, ἦκει τὸ πιστὸν τόδε λόγων V, ἦκει MnR<sup>b</sup>SSa REF. SYMBOL: VR<sup>b</sup>

APP. CRIT.: 1 τὸ ... οὕτως] καὶ R<sup>a</sup> | τοῦτο τὸ R<sup>a</sup> | ἔχου R<sup>a</sup> | 2–3 οἱ δὲ κτλ om. R<sup>a</sup> | 2 οἱ δὲ ... λόγων om. Sa

APP. CRIT. 2: 1 οὕτω Sa | 2 οὕτω Mn |

PREVIOUS EDITIONS: Schw. I.122,21–22; Dind. II.90,20–23

COLLATION NOTES: Sa lemma and first three words by rubric. in empty space. |

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**Or. 245.05** (rec paraphr) ἀντὶ τοῦ πιστεῦε τοῖς ἐμοῖς λόγοις. —AaMnSSaZu

POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ] ἤγουν Zu | πιστευσσον S | τοὺς ἐμοὺς λόγους Zu

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**Or. 245.06** (rec paraphr) τὴν ἀλήθειαν ἐκ τῶν ἐμῶν μάνθανε λόγων. —VPr

POSITION: s.l.

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**Or. 245.07** (pllgn exeg) μετ' αὐτοῦ δὲ καὶ Ἑλένην ἐνδημηῆσαι —V<sup>3</sup>

POSITION: s.l.

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**Or. 245.08** (mosch paraphr) δέχου τὴν πίστωσιν τήνδε τῶν ἐμῶν λόγων. —XXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l., except X

APP. CRIT.: δέχου transp. after λόγων G | τήνδε om. YfGZc

PREVIOUS EDITIONS: Dind. II.90,19

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**Or. 245.09** (rec gloss) <τὸ πιστόν>: πίστιν βεβαίαν —O

POSITION: s.l.

---

**Or. 245.10** (rec gloss) <τὸ πιστόν>: τὴν βεβαίωσιν —KB<sup>3a</sup>

POSITION: s.l.

---

**Or. 245.11** (pllgn gloss) <τὸ πιστόν>: τὸ βέβαιον —CrOxZb<sup>2</sup>Zl

POSITION: s.l.; mistakenly repeated in same position above 247 CrOx

APP. CRIT.: καὶ prep. CrOx (both instances)

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**Or. 245.12** (pllgn gloss) <πιστόν>: ἀληθές —F<sup>2</sup>

POSITION: s.l.

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**Or. 245.13** (pllgn paraphr) <λόγων ἐμῶν δέχου>: καθὼς λέγω σοι δηλονότι —Zl

POSITION: s.l.

---

**Or. 245.14** (pllgn gloss) <λόγων>: ἀπὸ τῶν —Aa<sup>3</sup>Zb<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τῶν om. Aa<sup>3</sup>

---

**Or. 245.15** (pllgn artGloss) <λόγων>: τῶν —F<sup>2</sup>

POSITION: s.l.

---

**Or. 245.16** (pllgn gloss) <δέχου>: λάμβανε —G

POSITION: s.l.

---

**Or. 246.01** (rec exeg) ἔρχεται καὶ τὴν γυναῖκα αὐτοῦ Ἑλένην ἄγει ἀπὸ τῆς Τροίας.  
—R<sup>a</sup>

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**Or. 246.02** (rec exeg) ἔρχεται ἄγων τὴν Ἑλένην· δέχου τὸ πιστὸν τῶν ἐμῶν λόγων.  
—Mn

APP. CRIT. 2: ἄγον Mn |

PREVIOUS EDITIONS: Dind. II.91,4–5

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**Or. 246.03** (rec artGloss) <Ἑλένην>: τὴν —S

POSITION: s.l.

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**Or. 246.04** (pllgn gloss) <ἀγόμενος>: ἄγων —Aa<sup>3</sup>Pr<sup>2</sup>, app. Zl

POSITION: s.l.

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**Or. 246.05** (rec gloss) <ἀγόμενος>: φέρων —FSaZu

POSITION: s.l.

APP. CRIT.: καὶ prep. FZu

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**Or. 246.06** (mosch gloss) ἀγόμενος: ἀντὶ τοῦ ἐπαγόμενος —XXaXbXoT<sup>+</sup>YYfGGrZ-  
cAa<sup>2</sup>

LEMMA: X POSITION: s.l., except X

APP. CRIT.: ἀντὶ τοῦ om. Aa<sup>2</sup>GZc

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**Or. 246.07** (pllgn gloss) <ἀγόμενος>: καὶ κομίσας —CrOx

POSITION: s.l. (repeated above 248 ἄγεται CrOx)

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**Or. 246.08** (rec exeg) <Τρωϊκῶν ἐκ τειχέων>: περίφρασις —V<sup>1</sup>

POSITION: s.l.

KEYWORDS: περίφρασις

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**Or. 246.09** (thom exeg) <Τρωϊκῶν ἐκ τειχέων>: ἀπὸ τῆς Τροίας περιφραστικῶς  
—ZZaZbZlZmZuTGu

TRANSLATION: ('From Trojans walls' means) 'from Troy' by periphrasis.

POSITION: s.l.

APP. CRIT.: ἦγουν prep. ZZaZu | ἀπ' αὐτῆς τῆς Zu | περιφραστικῶς om. ZZaZu

KEYWORDS: περιφραστικῶς/κατὰ περίφρασιν

---

**Or. 246.10** (pllgn exeg) <Τρωϊκῶν ἐκ τειχέων>: περιφραστικῶς ἐκ τῆς Τροίας —B<sup>3a</sup>

POSITION: s.l.

KEYWORDS: περιφραστικῶς/κατὰ περίφρασιν

---

**Or. 246.11** (pllgn gloss) <Τρωϊκῶν>: τῶν τῆς Τροίας —F<sup>2</sup>

POSITION: s.l.

---

**Or. 246.12** (rec artGloss) <Τρωϊκῶν>: τῶν —S

POSITION: s.l.

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**Or. 247.01** (vet exeg) ὡς τοῦ τὴν Ἑλένην ἀχθῆναι ἐπιμολύναντος τὴν εὐπραξίαν Μενελάου —MVCRw

TRANSLATION: (He says this) as if the fact that Helen was brought has befouled the good fortune of Menelaus.

LEMMA: (246) Ἑλένην ἀγόμενος V REF. SYMBOL: V to 246 POSITION: cont. from 245.03 MCRw

APP. CRIT.: ὡς τοῦ] ὥστε V

PREVIOUS EDITIONS: Schw. I.123,5–6; Dind. II.91,2–3

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**Or. 247.02** (rec gloss) <εἰ>: ἐάν —MnSa<sup>f</sup>

POSITION: s.l.

---

**Or. 247.03** (pllgn gloss) <μόνος>: χωρὶς Ἑλένης —Aa<sup>2</sup>

POSITION: s.l.

---

**Or. 247.04** (rec gloss) <μόνος>: ἦγουν ἄνευ τῆς Ἑλένης —Pr

POSITION: s.l.

---

**Or. 247.05** (pllgn gloss) <μόνος>: μεμονωμένος —Zl

POSITION: s.l.

---

**Or. 247.06** (mosch gloss) <ἔσωθη>: διέσωθη —XXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

POSITION: s.l.

---

**Or. 247.07** (pllgn gloss) <ἔσώθη>: καὶ ἦλθε —CrOx

POSITION: s.l.

---

**Or. 247.08** (pllgn gloss) <ἔσώθη>: ἦρχετο —F<sup>2</sup>

POSITION: s.l.

---

**Or. 247.09** (pllgn gloss) <μᾶλλον>: καὶ περισσοτέρως —CrOx

POSITION: s.l. (repeated mistakenly above 249 τυνδάρεως CrOx)

KEYWORDS: περισσός/περιττός

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**Or. 247.10** (rec gloss) <ζηλωτός>: αἰνετός —R

POSITION: s.l.

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**Or. 247.11** (pllgn gloss) <ζηλωτός>: ἐπαινετός —CrF<sup>2</sup>Pr<sup>2</sup>OxZuB<sup>3a</sup>

POSITION: s.l. (misplaced over 249 εἰς τὸν ψόγον CrOx)

APP. CRIT.: καὶ prep. CrOxZu | ἐπαιετός Zu, ἐπαινετῶς CrOx | ἦν add. Pr<sup>2</sup>

---

**Or. 247.12** (recMosch gloss) <ζηλωτός>: μακαριστός —SaOxXXaXbXoT<sup>+</sup>YYfGGrZ-cAa<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

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**Or. 247.13** (thom gloss) <ζηλωτός>: θαυμαστός —ZZaZbZlZmTGu

POSITION: s.l.

---

**Or. 247.14** (pllgn gloss) <ἦν>: καὶ ὑπῆρχεν —OxZu

POSITION: s.l.

APP. CRIT.: καὶ νᾶ ὑπ. Zu

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 248.01** (rec paraphr) ἦγουν <εἰ> τὴν Ἑλένην γυναῖκα φέρει, διαβεβλημένου δύσφημον μέγα κακὸν αὐτῆ γέγονε τῇ Ἑλλάδι —Sa<sup>f</sup>

POSITION: s.l.

APP. CRIT.: διαβεβλημένη Sa<sup>f</sup>

COMMENT: See on 248.14.

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**Or. 248.02** (pllgn gloss) <εἰ>: ἐπειδὴ —F

POSITION: s.l.

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**Or. 248.03** (recThom gloss) <ἄλοχον>: γυναῖκα —V<sup>1</sup>AbCrMnPrSOxZZaZbZIZmZuTGu

POSITION: s.l.

APP. CRIT.: τὴν prep. PrZm, καὶ τὴν prep. CrSOxZu

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**Or. 248.04** (mosch gloss) <ἄλοχον>: σύνευνον —XXaXbXoT<sup>+</sup>YYfGrAa<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τὴν prep. T

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**Or. 248.05** (rec artGloss) <ἄλοχον>: τὴν —S

POSITION: s.l.

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**Or. 248.06** (mosch gram) ἄγεται: <sup>1</sup>ἀγεταὶ τις γυναῖκα ἀντὶ τοῦ λαμβάνει. <sup>2</sup>ἐπάγεται δὲ δοῦλον ἢ ἕτερόν τι ἀντὶ τοῦ μεθ' ἑαυτοῦ ἄγει. <sup>3</sup>καὶ ἐπάγεται τόδε ἐν παθητικῇ σημασίᾳ ἀντὶ τοῦ μεθ' ἕτερον ἢ μεθ' ἕτερα ἄγεται. —XXaXbXoT<sup>+</sup>YYfGGr

TRANSLATION: One leads for oneself ('agetai') a woman/wife in the sense of 'takes'. One brings along ('epagetai') a slave or something else in the sense 'leads with oneself'. And with a passive meaning, this thing is led along ('epagetai') in the sense 'it is led after something else or after some other things'.

LEMMA: εἰ δ' ἄλοχον ἄγεται G POSITION: cont. from 246.06 X; beside 246 Xb

APP. CRIT.: 2 δοῦλον ἢ ἕτερόν τι| ἕτερον ἢ ἕτερόν τις Gr

APP. CRIT. 2: 1 ἀγεταὶ τις| ἀγεταὶ τις XaYf, ἄγεται τίς X | 2 ἄγει Xa | 3 ἄγεται Xa |

PREVIOUS EDITIONS: Dind. II.91,5–8

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**Or. 248.07** (rec gloss) <ἄγεται>: ἀντὶ τοῦ ἄγει —MnPr

POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ om. Mn

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**Or. 248.08** (mosch gloss) <ἄγεται>: ἐπάγεται —XXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l.

APP. CRIT.: ἀπάγεται a.c. Xa

---

**Or. 248.09** (pllgn gloss) <ἄγεται>: κομίζει —Zb<sup>2</sup>

POSITION: s.l.

COMMENT: καὶ κομίσας here in CrOx could be a corruption of κομίζει, but there are several instances of duplicated glosses in CrOx in this passage, so I have interpreted καὶ κομίσας as a repetition of 246.07.

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**Or. 248.10** (pllgn gloss) <ἄγεται>: καὶ φέρει —FZu

POSITION: s.l.

APP. CRIT.: και ἤφερε Ζυ

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 248.11** (rec exeg) **κακὸν ... μέγα: μέγα γὰρ κακὸν αὐτὴ γέγονε τῇ Ἑλλάδι.**  
—VAbMnPrR<sup>b</sup>S

LEMMA: κακὸν ἔχων R<sup>b</sup> REF. SYMBOL: R<sup>b</sup> POSITION: s.l. except R

APP. CRIT.: γὰρ om. AbMnR<sup>b</sup>S | αὐτὴ om. Pr

APP. CRIT. 2: αὐτὴ R<sup>b</sup>, αὐτὴ Mn |

COMMENT: One must wonder whether this is a corrupt version of 249.01, or vice versa. See also 248.01.

---

**Or. 248.12** (rec gram) **⟨κακὸν ... μέγα⟩: τί ἐστι γυνή; μέγα κακόν. —Pr**

POSITION: upper marg.

COMMENT: For the juncture, compare Hipp. 627 τούτῳ δὲ δῆλον ὡς γυνὴ κακὸν μέγα; Philemon fr. 132 Κοκ γυνὴ δὲ νικῶσ' ἄνδρα κακὸν ἐστιν μέγα; Joannes Chrysostom. PG 63.147,36–37 μέγα ἀγαθὸν γυνή, ὡσπεροῦν καὶ κακὸν μέγα; Epigr. exhortatoria et supplicatoria 848 [Epigr. Anthologia III:414 Cougny] (εἰς τοῦ Ἀγαμέμνονος) σφαγῆς Ἀγαμέμνων δὲ συζύγου πάρα / βοᾷ πρὸς ἡμᾶς ὡς κακὸν γυνὴ μέγα.

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**Or. 248.13** (rec gram) **⟨κακὸν ... μέγα⟩: ἐπτὰ· τὸν Θησεά, τὸν Πρωτέα, τὸν Ἀλέξανδρον, Μενέλαον, Ἀχιλλέα) ἐν ὄνειρῳ, καὶ Διήφοβον. —Pr**

POSITION: lower marg.

APP. CRIT.: μὲν Pr, leaving a space of ca. 5 letters

COMMENT: The lists in sch. Andr. 229, Sch. Hom Il. 3.140a, Sch. Lycophr. 143b Leone (τῆς πενταλέκτρον: τῆς Ἑλένης· πέντε γὰρ αὐτὴν ἐγῆμαν· Θησεύς, Μενέλαος, Πάρις, Διήφοβος, Ἀχιλλεύς κατ' ὄναρ) do not include Proteus. Perhaps our scholar is being clever, adding Proteus on his own. But why is the number ἐπτὰ (clear and undamaged)? A careless mistake for ἕξ? There appears to be a dicolon after διήφοβον, indicating nothing followed. Could the original have been μενέλαον δις, another display of cleverness?

---

**Or. 248.14** (rec gloss) **⟨κακόν⟩: διαβεβλημένον δύσφημον —AaMnS**

LEMMA: κακῶν in text Mn, a.c. S POSITION: s.l., perhaps meant to be taken as proposed to 248.11 MnS; above ἄλοχον Aa

APP. CRIT.: -μένην Aa | τὴν add. before δύσφ. Aa

COMMENT: One may speculate that the two words were originally a gloss on 249 ἐπίσημον, displaced here and conflated into 248.01 in Sa. In Aa the words are adjusted to apply to Helen.

---

**Or. 248.15** (rec exeg) **⟨ἔχων ἦκει⟩: ἔχει Ἄττικόν —Mn**

POSITION: s.l.

COMMENT: This and the next scholion apparently reflect a teacher's idea that ἔχων ἦκει is a literary periphrasis for ἔχει. |

KEYWORDS: Ἄττικόν/Ἄττικῶς

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**Or. 248.16** (rec exeg) **⟨ἔχων ἦκει⟩: Ἄττικισμὸς —S**

POSITION: s.l.

KEYWORDS: Ἄττικόν/Ἄττικῶς

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**Or. 248.17** (pllgn gloss) <ἔχων ἦκει>: καὶ φέρει —CrOx

POSITION: s.l.

APP. CRIT.: φέρε Cr

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**Or. 248.18** (pllgn gloss) <ἔχων>: φέρων —GGu

POSITION: s.l.

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**Or. 248.19** (pllgn gloss) <ἔχων>: καὶ βαστάζων καὶ κεκτημένος —Zu

POSITION: s.l.

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**Or. 248.20** (pllgn gloss) <ἦκει>: ἦλθε —F<sup>2</sup>

POSITION: s.l.

COMMENT: I take the καὶ ἦλθε that is above 249 ἐπίσημον in CrOx to be a misplaced repetition of 247.07, but it could also be a misplaced version of this gloss.

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**Or. 249.01** (rec paraphr) <ἐπίσημον ἔτεκε Τυνδάρεως>: μέγα γὰρ αὐτὴν κακὸν τῇ Ἑλλάδι ἔτεκεν —MC

POSITION: s.l. at 248 C; intermarg. M beside 248

APP. CRIT.: αὐτὴν Dind. and Schw. as if in M, αὐτῆ or αὐτὴ M, αὐτὴ C

PREVIOUS EDITIONS: Schw. I.123,7; Dind. II.91,11–12

COMMENT: See on 248.11. If this note really does belong to 248, then αὐτὴ should be printed and ἔτεκεν emended to ἐγένετο.

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**Or. 249.02** (vet exeg) ἐπίσημον ἔτεκε Τυνδάρεως: <sup>1</sup>Στησίχορος φησιν ὡς θύων τοῖς θεοῖς Τυνδάρεως Ἀφροδίτης ἐπελάθετο· <sup>2</sup>διὸ ὀργισθεῖσαν τὴν θεὸν διγάμους τε καὶ τριγάμους καὶ λειψάνδρους αὐτοῦ τὰς θυγατέρας ποιῆσαι. <sup>3</sup>ἔχει δὲ ἡ χρῆσις οὕτως [Stesichorus fr. 85 Davies–Finglass, PMG/PMGF 223]: <sup>4</sup>οὐνεκά ποτε Τυνδάρεως ῥέζων πᾶσι θεοῖς μόνης λάθετ' ἠπιόδωρου Κύπριδος, <sup>5</sup>κείνα δὲ Τυνδάρεω κούραις χολωσαμένη διγάμους τε καὶ τριγάμους τίθησι καὶ λιπεσάνορας'. <sup>6</sup>καὶ Ἡσίοδος δέ [Hes. fr. 176 M–W (93 Rzach)].

<sup>7</sup>τῆσιν δὲ φιλο(μ)μειδῆς Ἀφροδίτη /

<sup>8</sup>ἠγάσθη προσιδούσα, κακῆ δέ σφ' ἔμβαλε φήμη. /

<sup>9</sup>Τιμάνδρη μὲν ἔπειτ' ἔχεμον προλιποῦσ' ἐβεβήκει, /

<sup>10</sup>ἴκετο δ' ἔς Φυλῆα φίλον μακάρεσσι θεοῖσιν. /

<sup>11</sup>ὥς δὲ Κλυταιμνήστρη <προ>λιποῦσ' Ἀγαμέμνονα δῖον /

<sup>12</sup>Ἀιγίσθῳ παρέλεκτο, καὶ εἴλετο χεῖρον' ἀκοίτην. /

<sup>13</sup>ὥς δ' Ἑλένη ἦσχυνε λέχος ξανθοῦ Μενελάου.' —MBVCP<sup>r</sup>Rw

TRANSLATION: Stesichorus says that when sacrificing to the gods Tyndareus forgot Aphrodite. Angered because of this, the goddess (he says) made his daughters triple-married and husband-deserters. The passage is as follows: 'Because Tyndareus once, when doing sacrifice to all the gods, forgot only Cyprus of the gentle gifts, and that goddess becoming wrathful

toward the daughters of Tyndareus makes them double-married and triple-married and husband-deserters'. And also Hesiod: 'Laughter-loving Aphrodite, / looking upon them, grew resentful toward them, and cast evil report upon them. / Timandre then went off, abandoning Echemus, / and she came to Phyleus, a man dear to the immortal gods. / And likewise Clytemnestra, having abandoned godlike Agamemnon, / slept with Aegisthus, and chose a worse husband. / And likewise Helen shamed the bed of blond Menelaus'.

LEMMA: MCP<sub>r</sub>, ἐπίσημον: ἐπίσημον ἔτεκε Τυνδ(ο) Β, τὸ ἐπίσημον ἔτεκε V, ἐπίσημον ἔτεκε R<sub>w</sub> REF. SYM-BOL: MB POSITION: punct. and rubricated in R<sub>w</sub> as three scholia (1–2, 3–4, 5–13)

APP. CRIT.: 1 θύων| θεοῦ M | ἀφροδίταν Pr | ἐλάθετο MVCR<sub>w</sub> | 2 ὀργισθεῖσα MBPr | τὴν θεὸν| ἡ θεὸς B | τε om. V | λειχάνδρας Pr | τὰς θυγατέρας αὐτοῦ transp. V | ποιῆσαι Schw. (after Dindl.), ἐποίησεν all | 3 οὕτως om. MC | 4 οὐνεκα Τυνδάρειος / ῥέζων ποκά Schneidewin (ποτέ already transp. Suchfort) | ἅπασι BVP<sub>r</sub>R<sub>w</sub> | μόνῃς| VR<sub>w</sub> (μόνας Page), μιάς MBC, om. Pr | λήθετο R<sub>w</sub>, λήθ(ο)τ(ο) V, ἐπελάθετο MC | ἠπιόδωρος V | 5 κείνη Pr | τυνδ. κόραις del. Wilam. (as from Stes. fragment) | τυνδαρέου Schneidewin | κούραις| B, κούρου M, κούρας C, κόραις R<sub>w</sub>, κόραισι V, κόρης Pr, κόρας Sitzler | χολωσαμένα Blomfield | τε om. VR<sub>w</sub> | ἐτίθει West | λιπεσάνορας scr. Schneidewin, λιπεσῆνορας BCPr, λειπεσάνορας VR<sub>w</sub>, λιπεσιόρας M | 6 δέ om. BVP<sub>r</sub>R<sub>w</sub> | 7 τοῖσι PrR<sub>w</sub> | φιλομειδῆς Barnes, φιλομηδῆς C | 8 προιδούσα MVR<sub>w</sub> | κακῆ ... φήμη Schw., κακὴν ... φήμην all | σφ' | φη(σι) V, φ' C, σφῆσιν R<sub>w</sub>, φῆν Nauck | ἤμβαλε app. M, ἔβαλλε VPr, ἔβαλε CR<sub>w</sub> | 8–9 B punct. after φήμην, leaves blank space, om. Τιμάνδρη μὲν ἔτι; and on next line εἰτ' ἔρχετον om. or washed out before προλιποῦσ' | 9 τιμάνδρη... ἔρχετον| ἐτύχετον Pr | Τιμάνδρη| Geel (in C. Goettling, Hesiodi carmina, 2nd ed. 1843, prep. lx) from Eust. in Il. 2.616 (I.472,28), πεισάνδρη VR<sub>w</sub>, τις ἀνδρῖ M(τίς)C (om. BPr) | μὲν ἔπειτ' | V(μὲν ἔπει τ')R<sub>w</sub>, μένει εἴτ' MC (B blank space and possible traces of εἰτ) | "Ἐχμεον Geel, ἔχετον MVCR<sub>w</sub> (cf. corrupt ἐτύχετον Pr) (B unclear) | 10 φιλία M, φιλῆα VR<sub>w</sub>, φυλῆς Pr (φυλιέα Eust. in four quotations, in Il. 1.404 [I.193,25 and I.194,11], in Il. 10.192 [III.43,19], in Od. 9.415 [I.353,21]) | θεοῖσιν om. VR<sub>w</sub>, θεοῖς Pr | 11 κλυταμνήστρη Barnes (-μήστρη Rzach, Merkelbach–West), -μνήστρα MPrR<sub>w</sub>, -μνήστρα BVC | <πρ> add. Cobet (Λεῖπυσοῦ Barnes, ἀτίουσα West) | 12 ἀγίστω Pr | παρᾶλεκτρος R<sub>w</sub>, παρέλικτο Pr | χεῖραι app. Pr | ἀκοίταν B | 13 ὥδ' or ὥδ' M, ὡς δὴ Pr

APP. CRIT.: 2 1 στησίχωρος Pr | 3 χρήσις M | οὐνεκά MC | 4 ἠπιόδωρου M | 7 τῆσι MBVC | 10 εἰς MBCPr | μακάρειν V, μακάρεισιν R<sub>w</sub>, μακάρεισι MC | θεοῖσι app. M | 11 ὡς δέ VCR<sub>w</sub> | λιποῦσα R<sub>w</sub> | ἀγααμέμνονα R<sub>w</sub> | 13 ὡς δ' VCR<sub>w</sub> |

PREVIOUS EDITIONS: Schw. I.123,8–21; Dind. II.91,12–92,4

COMMENT: G. Most in the Loeb edition of Hesiod retains (8) κακὴν δέ σφ' ἔμβαλε φήμην. Epic idiom, however, supports Schw.'s correction, since there are no instances of such a metaphorical use of ἐμβάλλω; the usual usage has someone plant an emotion or quality or idea in a person. The juncture κακῆ φήμη is not common in classical poetry, but there is a later parallel in Manetho, Apotelesmatica 3.87–88 (in a context of adulterous persons; with ἀμφιβάλλω instead of ἐμβάλλω) καὶ δ' αὐτοὺς φήμισι κακαῖς νεότητος ἐν ὥραις / ἀμφέβαλεν; compare the comparable metaphor in the proverbial phrase κακά τευ κακκῆχῆται φάμα. Nor is there an exact parallel for φήμην ἐμβάλλειν in φήμας βάλλειν as in Et. Gud. (di Stefani) s.v. βλάσφημος: παρὰ τὸ βλάβη καὶ τὸ φήμη γίνεται βλάσφημος, ὁ βλάβην λέγων: ἢ ὁ τὰς κακὰς φήμας κατὰ τινοὺς βάλλων, ἦγγου ὁ λοιδόρος. |

KEYWORDS: citation of literature other than Homer (with direct quotation) | Stesichorus | Hesiod

### Or. 249.03 (rec paraphr) ὁ Τυνδάρειος ἐγέννησε γένος θυγατέρων πολυθρύλητον εἰς πόγον. —MnSSa

APP. CRIT.: ὁ τυνδ. add. in blank space (as if lemma) Sa' | ὁ om. S |

APP. CRIT. 2: ἐγέννησε S | πολυθθύλλητον MnSSa |

PREVIOUS EDITIONS: Dind. II.92,7–8

### Or. 249.04 (vet gloss) <ἐπίσημον>: ἀντὶ τοῦ πολυθθύλητον —MOVCP<sub>r</sub>

POSITION: s.l.

APP. CRIT.: ἀντί τοῦ] ἐπίσημον ἀντί C, om. OPt

APP. CRIT. 2: -θρύλλητον VPr |

PREVIOUS EDITIONS: Schw. I.124,1; Dind. II.92,5

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**Or. 249.05** (rec gloss) <ἐπίσημον>: ἡ ἀντί τοῦ μέγα καὶ πρῶτον —V

POSITION: s.l.

APP. CRIT.: μεγ(λ)ο καὶ πρῶτα

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**Or. 249.06** (rec gloss) <ἐπίσημον>: περιβόητον —AaAbMnRSSa

POSITION: s.l.

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**Or. 249.07** (pllgn gloss) <ἐπίσημον>: καὶ διαβόητον καὶ μέγα —Zu

POSITION: s.l.

---

**Or. 249.08** (pllgn gloss) <ἐπίσημον>: σύγκριτον —Aa

POSITION: s.l.

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**Or. 249.09** (mosch gloss) <ἐπίσημον>: περιφανές —XXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.92,8

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**Or. 249.10** (thom gloss) <ἐπίσημον>: ἔκδηλον ἐξάκουστον —ZZaZbZlZmTGu

POSITION: s.l.

APP. CRIT.: ἐνδ- ZbZl

PREVIOUS EDITIONS: Dind. II.92,8

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**Or. 249.11** (pllgn gloss) <ἐπίσημον>: τὸ διάσημον —F<sup>2</sup>

POSITION: s.l.

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**Or. 249.12** (pllgn exeg) <ἐπίσημον>: περίφρασις —Y

POSITION: s.l.

COMMENT: Perhaps this comments on ἐπίσημον εἰς τὸν ψόγον as an indirect way to say ἐπίψογον, δῶσφημον, or the like.

KEYWORDS: περίφρασις

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**Or. 249.13** (pllgn gram) <ἔτεκε>: ση(μείωσαι) τὸ ἔτεκεν ὅπως ὡς ἐπὶ τὸ πλεῖστον ἐπὶ γυναικῶν λέγεται. —Ta<sup>2</sup>

POSITION: marg.

---

**Or. 249.14** (pllgn gloss) (ἔτεκε): ἐγέννησε —Zl

POSITION: s.l.

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**Or. 249.15** (rec artGloss) (Ἰυνδάρεως): ὁ —AbF<sup>2</sup>MnSa

POSITION: s.l.

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**Or. 249.16** (pllgn gloss) (εἰς τὸν ψόγον): εἰς τὴν [ —Zl

POSITION: s.l.

APP. CRIT.: trimmed margin; e.g. [μέμψιν, [κατηγορίαν |

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**Or. 249.17** (vet exeg) (τὸν ψόγον): περισσὸν δὲ τὸ ἄρθρον. —MC

TRANSLATION: The article is superfluous.

POSITION: s.l., cont. from 249.04 MC

KEYWORDS: περισσός/περιττός

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**Or. 250.01** (pllgn exeg) (γένος θυγατέρων): τὴν Ἑλένην καὶ τὴν [Κλυτα]μνήστραν —B<sup>3</sup>

POSITION: marg.

PREVIOUS EDITIONS: Dind. II.92,9–10

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**Or. 250.02** (rec exeg) (γένος): Ἄττικον τὸ γένος. —Ab

POSITION: s.l.

KEYWORDS: Ἄττικόν/Ἄττικῶς

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**Or. 250.03** (rec artGloss) (γένος): τὸ —F<sup>2</sup>Pr

POSITION: s.l.

---

**Or. 250.04** (pllgn artGloss) (θυγατέρων): τῶν —F<sup>2</sup>

POSITION: s.l.

---

**Or. 250.05** (rec gloss) (δυσκλεές): ἐπίψογον —VCrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 250.06** (rec gloss) (δυσκλεές): δύσσημον —AbMnRSSa

POSITION: s.l.

---

**Or. 250.07** (mosch paraphr) <δυσκλεές>: κακὴν φήμην ἔχον —XXaXbXoT+YYfGZc

POSITION: s.l. except X

APP. CRIT.: ἔχων Y

COLLATION NOTES: Günther 281 misreports the standard Moschopulean gloss here as having ἔχων. |

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**Or. 250.08** (pllgn gloss) <δυσκλεές>: ἄδοξον —AaF<sup>2</sup>

POSITION: s.l.

APP. CRIT.: add. φήμην ἔχον Aa<sup>2</sup> (from sch. 250.07)

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**Or. 250.09** (recThom gloss) <δυσκλεές>: ἄτιμον —AaMnSSaZZaZbZlZmTGu

POSITION: s.l. (Aa above γένος)

APP. CRIT.: καὶ prep. S

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**Or. 250.10** (rec gloss) <δυσκλεές>: τὸ γένος —MnSSa

POSITION: s.l.

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**Or. 250.11** (rec gloss) <ἀν' Ἑλλάδα>: εἰς τὴν —AbF<sup>2</sup>

POSITION: s.l.

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**Or. 251.01 (251–252)** (thom exeg) <sup>1</sup>τουτέστιν ἐπέιπερ ἐκείνας ὡς φαύλας κακίζεις, σκόκει μὴ καὶ αὐτὴ περιπέσῃ τοῖς ἴσοις. <sup>2</sup>ἀλλ' ἀποχὴν τῶν κακῶν ἔχε καὶ μὴ μόνον τὰ ἄριστα λέγε, ἀλλὰ καὶ κατὰ νοῦν αἰεὶ ἔχουσα πράττε. —ZZaZb-ZlZmTGu

TRANSLATION: That is, since you revile those women as base, be careful that you do not yourself meet with the same fate. Rather, keep distant from evils and do not merely say what is best, but also always bearing it in mind act (accordingly).

REF. SYMBOL: ZZaZlZm

APP. CRIT.: Zl partly lost to trimming, rest very faint | 1 παρ' add. before ἐκείνας ZbZl | 2 τὰ ἄριστα] ἄριστε Zb | second καὶ om. ZZa | αἰεὶ] ἄν Za

APP. CRIT. 2: 2 πράττε ZaZbZmT (πράττε Ta) [Zl illegible] |

PREVIOUS EDITIONS: Dind. II.92,11–14

COLLATION NOTES: Note how Z's manner of writing αἰεὶ features an εἰ that looks a lot like a ν, suggesting the sort of script that Za (or a source of Za) misread to get ἄν. |

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**Or. 251.02** (rec paraphr) <σύ νυν διάφερε τῶν κακῶν>: σπεῦδε διαφέρειν τῶν κακῶν ἐν καλῶ. —K

POSITION: s.l.

---

**Or. 251.03** (rec gloss) <σύ νυν>: ὧ Ἠλέκτρα —AbMnSSa

POSITION: s.l.

---

**Or. 251.04** (thom gloss) <νυν>: δῆ —ZZaZbZlZmTGu

LEMMA: νυν in text ZZaT<sup>1</sup>, νῦν others      POSITION: s.l.

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**Or. 251.05** (rec gloss) <διάφερε>: ἄπεχε —AbMnSSa

POSITION: s.l.

APP. CRIT.: καὶ prep. Sa

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**Or. 251.06** (rec gloss) διάφερε: ἀπέχου —AbR<sup>a</sup>P<sup>2</sup>

LEMMA: R<sup>a</sup>      POSITION: s.l. AbP<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.92,16

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**Or. 251.07** (pllgn gloss) <διάφερε>: καὶ ἀπόσχου —CrOx

POSITION: s.l.

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**Or. 251.08** (pllgn gloss) <διάφερε>: ἀπόστηθι —F<sup>2</sup>

POSITION: s.l.

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**Or. 251.09** (rec gloss) <διάφερε>: δίστασο ἀπό —MnR<sup>a</sup>SSa

POSITION: s.l. except R<sup>a</sup>

APP. CRIT.: δὲ ἴστασο S (cont. from 251.05 | ἀπό om. MnS

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**Or. 251.10** (rec gloss) <διάφερε>: καὶ διαφορὰν ποιοῦ —Rw

POSITION: s.l.

---

**Or. 251.11** (mosch gloss) <διάφερε>: διάφορος ἔσο —XXaXbXoT<sup>+</sup>YYfGrZc

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.92,15

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**Or. 251.12** (thom paraphr) <διάφερε>: διαφορὰν λάμβανε καὶ ἀποχὴν —ZZaZb-ZlZmTGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.92,15–16

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**Or. 251.13** (rec gloss) <διάφερε>: διαφορὰν ἔχε —AaRfZu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu | ἔχε om. Rf

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**Or. 251.14** (rec gloss) <διάφερε>: ἔξω γενοῦ —PrGu

POSITION: s.l.

APP. CRIT.: τῶν κακῶν add. Pr

PREVIOUS EDITIONS: Dind. II.92,16

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**Or. 251.15** (pllgn gloss) <διάφερε>: ὑπερτέρει —V<sup>3</sup>

POSITION: s.l.

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**Or. 251.16** (pllgn gloss) <διάφερε>: νικά —Aa<sup>3</sup>

POSITION: s.l.

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**Or. 251.17** (pllgn gloss) <τῶν κακῶν>: ἀπὸ τῶν —CrOxZu

POSITION: s.l.

APP. CRIT.: τῶν om. Zu

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**Or. 251.18** (mosch gloss) <τῶν κακῶν>: γυναικῶν —XXaXbXoT<sup>+</sup>YYfGZc

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.92,17

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**Or. 251.19** (vet exeg) <ἔξεστι γάρ>: ἰαυτεξούσιος γὰρ ἡ ἀρετὴ· ἴκαὶ Ὅμηρος [Hom. II. 6.444]· ἔπει μάθον ἔμμεναι ἔσθλός· —MVCmN<sup>b</sup>SSa, partial OPrR<sup>a</sup>

TRANSLATION: For virtue is a matter of free choice. And Homer: ‘ever since I learned to be excellent’.

LEMMA: σὺ νῦν διάφερε VR<sup>b</sup> REF. SYMBOL: VR<sup>b</sup> POSITION: s.l. CPr, intermarg. M

APP. CRIT.: 1 αὐτεξούσιον MC [ending illegible Sa] | γάρ om. MCR<sup>b</sup>, app. Sa | 2 καὶ ὄμ. κτλ om. OPrR<sup>a</sup> | ἔπειδὴ Sa | ἔσθλου M

APP. CRIT. 2: 2 ἔθλός R<sup>b</sup> |

PREVIOUS EDITIONS: Schw. I.124,2–3; Dind. II.92,18–19

COMMENT: The association of τὸ αὐτεξούσιον and ἀρετὴ is common in Christian authors, but the only other passage where the adjective form is applied to ἀρετὴ is Procopius, commentarii in Isaiam, PG 87:2:2549, 30–31 ὁς καὶ αὐτεξούσιον δεικνύς τὴν ἀρετὴν, φησὶν ἔσεσθέ μοι δίκαιοι.

KEYWORDS: citation of Homer (with direct quotation)

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**Or. 251.20** (pllgn gloss) <ἔξεστι γάρ>: αὐτεξούσιος —V<sup>3</sup>

POSITION: s.l.

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**Or. 251.21** (rec gloss) <ἔξεστι γάρ>: καλὸν γάρ —AbMnS

POSITION: s.l.

APP. CRIT.: γάρ om. AbMn

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**Or. 251.22** (pllgn paraphr) <ἔξεστι γάρ>: ἐνδεχόμενον γάρ ἐστι. —GZc

POSITION: s.l.

APP. CRIT.: ἐκδ- a.c. Zc | γάρ om. Zc

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**Or. 251.23** (rec paraphr) <ἔξεστι>: καλὸν ὑπάρχει σοι. —Sa

POSITION: s.l.

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**Or. 251.24** (mosch gloss) <ἔξεστι>: ἐκδεδομένον ἐστίν. —XXaXbXoT<sup>+</sup>YYfAa<sup>2</sup>

LEMMA: X POSITION: s.l. except X

PREVIOUS EDITIONS: Dind. II.92,19

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**Or. 251.25** (pllgn paraphr) <ἔξεστι>: δυνατὸν ἔστι σοι τοῦτο. —ZIZuP<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ prep. P<sup>2</sup> | τοῦτο om. P<sup>2</sup>, σοι or σοι τοῦτο lost to trimming ZI

PREVIOUS EDITIONS: Dind. II.92,20

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**Or. 251.26** (pllgn gloss) <ἔξεστι>: ἐξουσία ὑπάρχει. —Zb<sup>2</sup>

POSITION: s.l.

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**Or. 251.27** (pllgn gloss) <ἔξεστι>: καὶ δυνατὸν ὑπάρχει. —CrOx

POSITION: s.l.

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**Or. 252.01** (rec paraphr) τοῦτο τὸ κατηγορηθὲν μήτε λέγε μήτε φρόνει. —Mn

POSITION: s.l.

APP. CRIT.: κατηγορεῖν Mn

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**Or. 252.02** (rec paraphr) <λέγ'>: καὶ λοιδῶρει ἐτέροις —Pr

POSITION: s.l.

---

**Or. 252.03** (pllgn gloss) <λέγ'>: τὰ καλὰ —Xa

POSITION: s.l.

---

**Or. 252.04** (pllgn gloss) <λέγ'>: τὰ ἀγαθὰ —P<sup>2</sup>

POSITION: s.l.

---

**Or. 252.05** (pllgn gloss) <λέγ'>: ἅ λέγεις —ZI

POSITION: s.l.

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**Or. 252.06** (thom exeg) <φρόνει τάδε>: ὅτι ἀπέχεις τῶν κακῶν —ZZaZbZmTGOx<sup>2</sup>

TRANSLATION: ('Keep this mindset', that is,) that you are distancing yourself from the wicked (women).

POSITION: s.l. except marg. Ox<sup>2</sup>

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**Or. 252.07** (pllgn gloss) <φρόνει>: καὶ ποίει —CrYf<sup>2</sup>Ox

POSITION: s.l.

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**Or. 252.08** (pllgn gloss) <φρόνει>: καὶ ἐργάζου —Yf<sup>2</sup>

POSITION: s.l.

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**Or. 252.09** (pllgn gloss) <φρόνει>: πράττε —P<sup>2</sup>

POSITION: s.l.

APP. CRIT. 2: πράττε P<sup>2</sup> |

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**Or. 252.10** (pllgn exeg) <πράττε>: γρ. φρόνει. —Zl

LEMMA: πράττε in text Zl POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφει

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**Or. 252.11** (pllgn gloss) <πράττε>: ἐνέργει —Zl

LEMMA: πράττε in text Zl POSITION: s.l.

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**Or. 252.12** (pllgn paraphr) <τάδε>: καὶ ταῦτα τὰ καλά —Yf<sup>2</sup>

POSITION: s.l.

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**Or. 252.13** (pllgn gloss) <τάδε>: ταῦτα —AaCrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 253.01** (rec paraphr) μέχρις ὧδε (οὐ) παρεφύρου τὰ ῥήματα. —Pr

TRANSLATION: Up to this point you (Orestes) were not confusing your words.

POSITION: between sch. 249.02 and sch. 253.06 ὄμμα Pr

APP. CRIT.: ῥήματα] perhaps read ὄμματα

COMMENT: παραφύρω is in LBG, defined as 'verwirren' (confuse, bewilder). With 'up to this point' one needs to supplement here at least the negative adverb, and if the position of the scholion is correct, then the line ought to refer to 253 and 'up to this point you were not disturbed in your eyes' would make better sense as a paraphrase than 'were not confusing your words, confused in your words'. If the order of the notes is wrong (and Pr often has notes out of order), then this may be a comment on 254 ἄρτι σωφρονῶν, and ῥήματα would be more apt. |

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**Or. 253.02** (pllgn gloss) <οἴμοι>: φεῦ —CrOxZI

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 253.03** (pllgn gloss) <κασίγνητ'>: ὦ αὐτάδελφε —F<sup>2</sup>

POSITION: s.l.

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**Or. 253.04** (rec artGloss) <κασίγνητ'>: ὦ —AbPr

POSITION: s.l.

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**Or. 253.05** (pllgn gloss) <κασίγνητ'>: τίνι —CrOx

POSITION: s.l.

COMMENT: It is difficult to believe that anyone thought κασίγνητ' represented a dative. CrOx have some instances of misplaced repeated glosses in the neighborhood, generally in the same horizontal position above the wrong line as over the the correct one. No dative is nearby except μοι at the end of 255. Another (remote) possibility is that this gloss goes with the word before, that is, with the μοι in οἴμοι. |

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**Or. 253.06** (vet exeg) ὄμμα σὸν ταρασσεταί: <sup>1</sup>φυσικῶς· <sup>2</sup>καθόλου γὰρ τῶν τῆς ψυχῆς παθῶν εἰκόνας οἱ ὀφθαλμοί. <sup>3</sup>αἰφνίδιοι δὲ τῶν λυσσωδῶν νοσημάτων αἱ μεταβολαὶ γίνονται. —MBOVCMnPrR<sup>a</sup>R<sup>b</sup>SSa

TRANSLATION: (This detail can be explained) in terms of what is natural. For in general the eyes are the visible images of the affects of the soul. And the changes induced by diseases of madness occur suddenly.

LEMMA: BCP<sup>r</sup>Rw, ὄμμα σὸν M, οἴμοι κασίγνητ' ὄμμα V, οἴμοι κασίγνητος R<sup>b</sup> REF. SYMBOL: MBVR<sup>b</sup>

APP. CRIT.: <sup>1</sup> φυσικῶς om. OVMnR<sup>a</sup>R<sup>b</sup>SSa | <sup>3</sup> καὶ add. before αἰφνίδιοι VMnR<sup>b</sup>SSa | αἰφνίδιον Rw | δὲ om. OVMnRwSSa, transp. after μεταβολαὶ R<sup>b</sup>

PREVIOUS EDITIONS: Schw. I.124,4–6; Dind. II.92,24–26

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**Or. 253.07** (thom exeg) ὄμμα σὸν ταρασσεταί: ὃ δεῖγμα τοῦ μεταπεσεῖν σε αὐθις εἰς μανίαν. —ZZaZbZlZmTG<sup>u</sup>

TRANSLATION: Which is an indication of your falling back into madness.

POSITION: s.l.

APP. CRIT.: ὃ om. Zl | final words lost to trimming Z

PREVIOUS EDITIONS: Dind. II.92,25–26

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**Or. 253.08** (pllgn gloss) <ὄμμα>: βλέμμα —Zl

POSITION: s.l.

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**Or. 253.09** (rec artGloss) <σὸν>: τὸ —S

POSITION: s.l.

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**Or. 253.10** (rec gloss) <ταράσσεται>: θολοῦται —AbMnR<sup>a</sup>SSa

POSITION: s.l.

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**Or. 253.11** (pllgn gloss) <ταράσσεται>: καὶ ἀγριοῦται —CrOx

POSITION: s.l.

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**Or. 253.12** (pllgn gloss) <ταράσσεται>: ὀχλεῖται —F<sup>2</sup>

POSITION: s.l.

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**Or. 254.01** (vet paraphr) <ταχύς δὲ μετέθου>: ταχέως εἰς μανίαν μετεβλήθης ἄρτι σώας ἔχων τὰς φρένας —MBVCPrR<sup>b</sup>

TRANSLATION: Swiftly you have shifted into madness, though you just now had your wits in a sound state.

LEMMA: all (μετετέθης Pr) except ταχύς δὲ R<sup>b</sup> REF. SYMBOL: BVR<sup>b</sup> POSITION: s.l.; between sch. 256.01 and sch. 257.02 in Pr

APP. CRIT.: ἀντὶ τοῦ prep. B | after μανίαν add. εἰς λύσσαν R<sup>b</sup> | μετεβλήθησαν μετεποιήθ(ο) R<sup>b</sup> | ἄρτι| ἀρτίως V | ἔχων σώας transp. V

PREVIOUS EDITIONS: Schw. I.124,7–8; Dind. II.93,1–2

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**Or. 254.02** (rec exeg) <sup>1</sup>ὁ νοῦς μετεποιήθης καὶ μετεβλήθης εἰς λύσσαν, ἐν δὲ τῷ πρὸ τούτου <\* \* \* > <sup>2</sup>μεταθεῖς, ἀντὶ (τοῦ) μετατρέχεις. —MC

TRANSLATION: The sense is: you have been altered and shifted into madness, but in the (colloquy/time) before this (lacuna: e.g., you were sane. There is also the reading) ‘you pursue at a run’ (‘metatheis’, from ‘metatheō’ rather than from ‘metatithēmi’), meaning ‘you run after’.

POSITION: cont. from prev. MC

APP. CRIT.: after τούτῳ perhaps suppl. λόγῳ or χρόνῳ | 1–2 ἐσωφρόνεις. γράφεται καὶ suppl. e.g. Schw. | 2 μεταθεῖς ἀντὶ C, μετὰ θήσαντ(ο) M | τοῦ suppl. Schw.

PREVIOUS EDITIONS: Schw. I.124,9–10; Dind. II.93,2–3

COMMENT: ἐν τῷ πρὸ τούτου without a noun seems not to be used in a temporal sense (it is found in commentaries with βιβλίῳ or προβλήματι or the like understood). ἐν τῷ πρὸ τούτου λόγῳ is very common, ἐν τῷ πρὸ τούτου χρόνῳ much less common. | See 254.09 for an indication of interpreting (impossibly) the form μετέθου as μετεθεῖ from μεταθέω.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 254.03** (rec paraphr) <ταχύς δὲ μετέθου>: ἀντὶ τοῦ ταχέως εἰς μανίαν μετετρέπης. —Pr

POSITION: s.l.

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**Or. 254.04** (rec paraphr) <ταχύς δὲ μετέθου>: ταχέως μετεβλήθης εἰς λύσσαν. —R<sup>a</sup>

POSITION: s.l.

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**Or. 254.05** (pllgn gloss) **ταχύ:** ταχύς —V<sup>3</sup>

LEMMA: ταχύ in text V POSITION: s.l.

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**Or. 254.06** (recMosch gloss) **⟨ταχύς⟩:** ταχέως —O<sup>Aa</sup>2AbF<sup>2</sup>MnSSaXXaXbXoT<sup>+</sup>YYfG-GrZcZu

POSITION: s.l.

APP. CRIT.: και prep. SZu

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**Or. 254.07** (pllgn exeg) **⟨ταχύς⟩:** Ἀττικισμός —B<sup>3a</sup>

POSITION: s.l.

KEYWORDS: Ἀττικόν/Ἀττικῶς

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**Or. 254.08** (rec exeg) **⟨ταχύς⟩:** μετὰ τὴν σωφροσύνην —K

POSITION: s.l.

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**Or. 254.09** (rec gloss) **⟨μετέθου⟩:** μετῆλθες —AaAbF<sup>2</sup>MnRSSa

POSITION: s.l.

APP. CRIT.: και prep. S |

COMMENT: This reflects the mistaken idea that the verb is from μεταθέω (pursue): see 254.02. But the middle would be accented \*μετεθοῦ, and this verb elsewhere has a middle only in the future (with active meaning). μεταθεόμενος and μεταθεῖσθαι occur only a few times, as passives in relation to hunting and seeking. Note, however, that for the simple verb θέω two middle forms with active meaning (ἔθειντο, θέουντο) are found in late Byzantine historians. |

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**Or. 254.10** (rec gloss) **⟨μετέθου⟩:** μετέλαβες περιέθου —K

POSITION: s.l.

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**Or. 254.11** (recMosch gloss) **⟨μετέθου⟩:** μετεβλήθης —OV<sup>3</sup>AaAbCrMnRfS-SaOxXXaXbXoT<sup>+</sup>YYfGGrZcB<sup>3a</sup>

POSITION: s.l., except X and marg. Ab

APP. CRIT.: και prep. CrSOx | -βλήθη Mn

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**Or. 254.12** (thom gloss) **⟨μετέθου⟩:** εισέπεισες —ZZaZbZlZmTG<sup>u</sup>

POSITION: s.l.

COLLATION NOTES: Gu perhaps has cross before this. |

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**Or. 254.13** (pllgn gloss) **⟨μετέθου⟩:** καὶ μετετράπης —Zu

POSITION: s.l.

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**Or. 254.14** (p[ll]gn gram) <μετέθετο>: ἔστι καὶ τὸ ἐναντίον μετέθετό τις λύσσαν, ἀντὶ τοῦ ἀπέθετο. —ZbZIGu

TRANSLATION: There exists also the opposite sense (with the same verb), ‘someone let go of madness’, equivalent to ‘he put it off from himself’.

REF. SYMBOL: ZbZl POSITION: intermarg. Gu

APP. CRIT.: Zl partially illegible | τὸ] ὅτε Zb

PREVIOUS EDITIONS: Dind. II.93,3–4

COLLATION NOTES: Gu with cross. |

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**Or. 254.15** (recMosch gloss) <λύσσαν>: εἰς —Aa<sup>3</sup>AbMnPrXaXbXoTYyfZuB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: τήν add. Mn, τήν λύσσαν add. Ab

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**Or. 254.16** (recThom gloss) <λύσσαν>: μανίαν —OZZaZbZlZmTGGu

POSITION: s.l.

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**Or. 254.17** (p[ll]gn exeg) <λύσσαν>: καὶ εἰς τήν μανίαν —CrOx

POSITION: s.l.

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**Or. 254.18** (p[ll]gn artGloss) <λύσσαν>: τήν —Ox

POSITION: s.l.

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**Or. 254.19** (p[ll]gn exeg) <ἄρτι σωφρονῶν>: δοκεῖ γὰρ φαντάζεσθαι αὐτάς. —G

POSITION: s.l.

COMMENT: αὐτάς must be the Erinyes (256); if the note is correctly placed here (and G is a rather carefully prepared copy), then its author is anticipating the following lines in an unusual way by using the pronoun. |

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**Or. 254.20** (rec paraphr) <ἄρτι σωφρονῶν>: ἀρτίως ἔχων τὰς φρένας σώας —R

POSITION: s.l.

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**Or. 254.21** (thom gloss) <ἄρτι>: πρὸ ὀλίγου —ZZaZbZlZmGuAa<sup>3</sup>

POSITION: s.l.

APP. CRIT.: προ ὀλίγου Zb

APP. CRIT. 2: προολίγου ZZaZl and p.c. Zm |

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**Or. 254.22** (rec gloss) <ἄρτι>: ἀρτίως —MnSSa

POSITION: s.l.

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**Or. 254.23** (pllgn gloss) <ἄρτι>: καὶ πρόωην —F

POSITION: s.l.

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**Or. 254.24** (pllgn gloss) <ἄρτι>: ἀντὶ τοῦ παράχρημα —B<sup>3a</sup>

POSITION: s.l.

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**Or. 254.25** (tri gloss) <ἄρτι>: νῦν —T

POSITION: s.l.

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**Or. 254.26** (pllgn gloss) ἄρτια: καὶ ὑγιῆ —CrOx

LEMMA: ἄρτια φρονῶν in text Cr, a.c. Ox POSITION: s.l.

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**Or. 254.27** (rec gloss) <σωφρονῶν>: σώας ἔχων τὰς φρένας —OAbF<sup>2</sup>MnPrSSaY<sup>2</sup>Gu

POSITION: s.l.

APP. CRIT.: καὶ prep. Pr | ἔχων σώας transp. Ab

APP. CRIT. 2: σώας O, σώας AbMnSaGu, a.c. S |

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**Or. 254.28** (pllgn gloss) <σωφρονῶν>: καὶ σῶα φρονῶν —Zu

POSITION: s.l.

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**Or. 254.29** (pllgn gloss) <σωφρονῶν>: φρονῶν —B<sup>3a</sup>

POSITION: s.l.

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**Or. 255.01** (rec exeg) ὧ μῆτερ: δοκεῖ τὸ εἶδωλον τῆς μητρὸς παριστάμενον ὄρα̃ν καὶ ἐπισειὸν κατ' αὐτοῦ τὰς Ἐρινύσας. —VPrRw, partial Rf

TRANSLATION: He seems to see the specter of his mother standing near him and violently stirring the Erinyes against him.

LEMMA: V, ὧ μῆτερ ἰκετεύω σε Rw REF. SYMBOL: V POSITION: s.l. PrRf; follows sch. 261.13 in Rw

APP. CRIT.: τὸ| τι Pr | τῆς μητρὸς om. PrRf | ὄρα̃ν παριστ. transp. PrRf | καὶ ἐπισειὸν κτλ om. Rf | ἐπισειέιν VRw | κατ' om. Pr |

PREVIOUS EDITIONS: Schw. I.124,11–12; Dind. II.93,22–94,1, II.94,1–2

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**Or. 255.02** (vet paraphr) ὧ μῆτερ, τὰς αἵματωπούς καὶ δρακοντώδεις κόρας ἐπ' ἐμοὶ μὴ ἐπίσειε, ἦγουν μὴ μετακίνει. —M

TRANSLATION: O mother, do not shake the bloody-eyed and snakelike maidens against me, that is to say, do not impel them.

POSITION: s.l.

APP. CRIT.: αἵματοποιούς M | first μὴ Schw., μαν M | ἐπίσει M, corr. Schw.

**Or. 255.03** (p[ll]gn exeg) ὦ μήτηρ, ἰκετεύω καὶ παρακαλῶ σε μὴ ἐπίσειέ μοι τὰς αἵματωπούς καὶ δρακοντώδεις κόρας. ἐπισείειν λέγεται τις ὅταν μετὰ σεισμοῦ καὶ θορύβου καὶ βίας τι ἔρχεται. —Υ<sup>2</sup>

TRANSLATION: Mother, I beseech and entreat you, do not shake threateningly at me the bloody-eyed and snakelike maidens. One is said to ‘shake at/against’ when something comes with shaking and noise and violence.

APP. CRIT.: δρακοντώδεις κόρας om., add. in outer left margin of scholia block Υ<sup>2</sup>

**Or. 255.04** (p[ll]gn exeg) ἐφαίνετο οὖν τὸ εἶδωλον τῆς μητρὸς ἐφιστάμενον καὶ διερεθίζον τὰς Ἐρινύας κατὰ τὸν Ὀρέστην, καὶ διὰ τοῦτο παρακαλεῖ τὴν μητέρα. —V<sup>3</sup>

TRANSLATION: So then, the image of his mother appeared, standing by and prodding the Erinyes against Orestes, and for this reason he invokes his mother.

POSITION: marg.

APP. CRIT.: διερεθίζων V<sup>3</sup>

**Or. 255.05** (p[ll]gn exeg) ὦ μήτηρ): ἦγουν τὴν Κλυταιμνήστραν φηοὶ —V<sup>3</sup>

POSITION: s.l.

**Or. 255.06** (p[ll]gn gloss) (ἰκετεύω): παρακαλῶ —CrOxZl

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

**Or. 255.07** (rec gloss) (μὴ ἴσειε): μὴ ἐρέθειζε —AaAbMnPrRSa

POSITION: s.l.

APP. CRIT.: μὴ om. AaAb | ἠρέθειζε Mn | μοι add. Ab

**Or. 255.08** (recThom gloss) (μὴ ἴσειε): μὴ ἐπίφερε —V<sup>rec</sup>AaFKMnRSaZZaZbZlZmTGu

POSITION: s.l.

APP. CRIT.: μὴ om. V<sup>rec</sup>AaFRZZaZm

**Or. 255.09** (rec gloss) (μὴ ἴσειε): μὴ ἐπικίνει —V<sup>rec</sup>PrZu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu | μὴ om. V<sup>rec</sup>

**Or. 255.10** (recMosch gloss) <μη ᾽πίσειέ>: μη ἀπειλεί —KXXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l. except X

APP. CRIT.: μη om. K

PREVIOUS EDITIONS: Dind. II.94,3

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**Or. 255.11** (pllgn gloss) <μη ᾽πίσειέ>: ἀπειλητικῶς —Zb<sup>2</sup>

POSITION: s.l.

APP. CRIT. 2: ἀπηλ- Zb<sup>2</sup>

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**Or. 255.12** (rec paraphr) <᾽πίσειέ>: εἰς φόβον πρόφερε —Rf

POSITION: s.l.

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**Or. 255.13** (pllgn gloss) <᾽πίσειέ>: πρόσφερε —B<sup>3a</sup>

POSITION: s.l.

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**Or. 255.14** (pllgn gloss) <᾽πίσειέ>: καὶ μετακίνει —CrOx

POSITION: s.l.

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**Or. 255.15** (rec gloss) <᾽πίσειέ>: ταραξείς —V<sup>1</sup>

POSITION: s.l.

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**Or. 255.16** (pllgn gloss) <᾽πίσειέ>: τάρασσε —V<sup>3</sup>

POSITION: s.l.

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**Or. 255.17** (rec gloss) <᾽πίσειέ>: ἐπιπέμψιε —O

POSITION: s.l.

COMMENT: Possibly an error for ἐπιπέμψεις, but it cannot be excluded that someone mistook -σειε in ᾽πίσειέ as an aorist optative ending.

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**Or. 255.18** (pllgn gloss) <᾽πίσειέ>: ἐπίβαλε —P<sup>2</sup>

POSITION: s.l.

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**Or. 255.19** (pllgn gloss) <μοι>: κατ' ἐμοῦ —Cr

POSITION: s.l.

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**Or. 256.01** (vet exeg) τὰς αἱματώπους: ἵτ'α συμβαίνοντα τοῖς πάσχουσί τι τοῖς προεστῶσι τοῦ πάθους θεοῖς ἀνατιθέασιν οἱ ποιηταί· ῥοῖόν τι καὶ Ὅμηρός φησι περὶ τῶν Λιτῶν [Hom. Il. 9.503] ᾽χωλαί τε ῥυσαί τε παραβλῶπές τ' ὀφθαλμῶ', ἐκ



τῶν ἀποβαινόντων παθῶν εἰδωλοποιήσας. <sup>3</sup>καὶ τὸν Πλοῦτον τυφλὸν λέγουσιν, ὅτι ἀκρίτως ποιεῖ πλουσίους, <sup>4</sup>καὶ τὸν Καιρὸν ὀπισθοφάλακρον, ὅτι τοῦ παρωχημένου ἀδύνατον ἀντιλαβέσθαι· <sup>5</sup>καὶ κωφὸν δὲ αὐτὸν ὁ Δημοσθένης [Dem. fr. incert. orat. 13.12 Baiter–Sauppe] φησὶν, ὅτι μετακαλούμενος οὐχ ὑπακούει. <sup>6</sup>καὶ νῦν αἵματωπούς εἶπε τὰς Ἐρινύας ὁ Εὐριπίδης ἐκ τοῦ τοὺς μαινομένους ὕφαιμον βλέπειν καὶ ταραχῶδες, <sup>7</sup>ὡς Φοῖβος ὁ τοῦ φοιβᾶν τοὺς μάντις, ὃ ἐστὶ μαίνεσθαι, αἴτιος καὶ [Eur. Phoen. 784] ‘πολύμοχθος Ἄρης’. —MBVCP<sup>r</sup>R<sup>b</sup>Rw

TRANSLATION: The poets ascribe what happens to those who have a certain experience to the gods who are in charge of the experience. For instance, Homer says of the Litai ‘lame and wrinkled and with their eyes turned aside’, forming the image from the resulting experiences. And they say that Wealth is blind, because he makes people rich indiscriminately, and that Occasion is bald on the back of his head, because it is impossible to grasp that which (or the one who) has once passed by. And Demosthenes says that he (Occasion) is deaf too, because when summoned he pays no heed. And now Euripides has called the Erinyes bloody-eyed from the fact that those who are insane have bloodshot eyes and a disturbed gaze, just as Phoebus is the one responsible for the fact that prophets (‘manteis’) rave mantically (‘phoiban’), which is to say are out of their mind (‘mainesthai’), and (another example is) ‘Ares of many toils’.

LEMMA: all except ματωπούς Rw (rubr. did not add ai) REF. SYMBOL: MBVR<sup>b</sup> POSITION: follows sch. 257.02 in Rw

APP. CRIT.: some parts illegible in M | 1 τὰ om. Pr | τι Schw., τὰ MC, ταῦτα VR<sup>b</sup>, om. BPrRw | παρεστῶσι M | 2 περί| ἐπί VRw | λιτῶν| αὐτῶν MBCPr | παραβ. τ’ ὄφθ. om. VR<sup>b</sup> | παραβλῶπ’ ἐστοφθαλιῶν C [M obscure] | ὄφθαλιῶν MBCRw | ἐκ| καὶ R<sup>b</sup> | ἀποβαινόντων| συμβαινόντων VR<sup>b</sup> | 3–4 ὅτι φαλακρον ὅτι (ἀκρίτως ... ὀπισθο om.) M | 4 ἀδύνατον om. Pr | ἀντιλαμβάνεσθαι MC, ἐπιλαβέσθαι V | 5 δὲ om. VR<sup>b</sup> | μετὰ καλουμένου M | 6 τὰς ἐρ. εἶπεν transp. BPr | ἐκ τοῦ| ἐκ R<sup>b</sup>, ἐνδεῖ Pr | βλέπου R<sup>b</sup>, βλέπειν transp. after ταραχῶδες BPr | 7 ὡς| καὶ R<sup>b</sup> | ὃ| ἐκ VR<sup>b</sup> | τοὺς μάντις om. Pr | αἴτιον V, αἴτ(ο) R<sup>b</sup> | ὁ ἄρης VR<sup>b</sup>Rw | at end add. καὶ τὰ τοιαῦτα BPr

APP. CRIT. 2: 1 πάσχουσι MBR<sup>b</sup> | app. πόθους a.c. Pr | 2 ὄμηρος φησὶ all (φησὶν Rw, φη(ο) M) | ῥυσαί Pr, p.c. B | ὀφθαλιῶν Pr | εἰδωλοποιήσας R<sup>b</sup> | 3 λέγουσι M | 6 εἶπεν M | ἐρινυῖας VPrRw, p.c. B (later hand) | 7 ἐστὶν M |

PREVIOUS EDITIONS: Schw. I.124,15–25; Dind. II.93,9–19

COMMENT: For Kairos being bald in back, compare Posidippus 142,7–10 Austin–Bastianini (Anth. Plan. 275) on Lysippus’s statue Kairos: —ἢ δὲ κόμη τί κατ’ ὄψιν; —ὑπαντιάσαντι λαβέσθαι, / ἢ Δία. —τάξοπιθεν δ’ εἰς τί φαλακρὰ πέλει; / —τὸν γὰρ ἅπασι πτηνοῖσι παραθρέξαντά με ποσὶν / οὔτις ἐθ’ ἡμεῖρων δράξεται ἐξόπιθεν. | Demosth. fr. 12 in the edition of Baiter–Sauppe is from Tzetzes, who knew it from this scholion: Chil. 10.323, 282–3 [scil. χρόνον] καὶ Δημοσθένης δὲ κωφὸν καὶ φαλακρὸν που λέγει, / ὡς τοῦτον ὄντως ἔγραψεν ὁ Λύσιππος ἐκεῖνος; cf. Chil. 8.200, 424–427 πανσόφως ἡγαλιμάτωσε τοῦ χρόνον τὴν εἰκόνα, / πάντας ἐντεῦθεν νοουθετῶν, χρόνον μὴ παρατρέχειν, / κωφόν, ὀπισθοφάλακρον, πτερόπουλον ἐπὶ σφαίρας, / πρὸς τὸ κατόπιν μάχαιραν τιμὴν δίδόντα πλάσας.

KEYWORDS: citation of Homer (with direct quotation); citation of literature other than Homer; Demosthenes

**Or. 256.02** (thom exeg) (τὰς αἵματωπούς): <sup>1</sup>αἵματωπούς τὰς Ἐρινυῖς λέγει, ὡς τοὺς μαινομένους ὕφαιμον ποιούσας βλέπειν καὶ ταραχῶδες. <sup>2</sup>τὰ συμβαινόντα γὰρ τοῖς πάσχουσι τοῖς προεστῶσι θεοῖς τοῦ πάθους ἀνατιθέασιν οἱ ποιηταί, <sup>3</sup>οἶδόν τι καὶ Ὀμηρος φησὶ [Hom. Il. 9.503] ‘χωλαί τε ῥυσαί τε παραβλῶπες τ’ ὄφθαλιμῶ’, ἐκ τῶν ἀποβαινόντων παθῶν εἰδωλοποιήσας αὐτάς. <sup>4</sup>οὔτω καὶ τὸν Πλοῦτον τυφλὸν λέγουσιν ὅτι ἀκρίτως ποιεῖ πλουσίους. <sup>5</sup>καὶ τὸν Καιρὸν ὀπισθοφάλακρον ὅτι τοῦ παρωχημένου λαβέσθαι ἀμήχανον. —ZZaZbZIZmTGU

TRANSLATION: He says the Erinyes are bloody-eyed because they make those who are insane have bloodshot eyes and a disturbed gaze. For poets ascribe what happens to those who have an experience to the gods who are in charge (of it). For example, Homer says (of the Litai) ‘lame and wrinkled and with their eyes turned aside’, forming the image of them from the resulting experiences. Thus they also say that Wealth is blind, because he makes people rich indiscriminately, and that Occasion is bald on the back of his head, because there is no way to grasp that which (or the one who) has once passed by.

REF. SYMBOL: ZZaZlZm

APP. CRIT.: Zl very faint, partly lost to trimming | 1 ποιούσαι ZZa, ποιήσας Zb<sup>ac</sup> | ὀφθαλμῶ Zb, ὀφθαλμῶν ZZaZmTG<sub>u</sub>, ὀφθαλμοῖς Zl | παθῶν|κακῶν ZZa | 4 οὔτω ... λέγουσιν om. Zm | καὶ οὔτω καὶ Zb | τοὺς add. before πλουσίους Zb | 5 τῶν παρωχημένων Z(παροχ-)Za | τοῦ om. ZbZl | ἐπιλαβέσθαι ZbZm

APP. CRIT. 2: 1 φησὶν Zb | 3 παραβλῶτες Zb | ἐκ ὧν Zb | εἰδολοπ- ZbGu | 5 ὀπισθοφάρακλον ZZa | παρωχημήνεου Zm |

PREVIOUS EDITIONS: Dind. II.93,7–8 and 9–15 app.

COMMENT: For the very tiny ὧν abbrev. used by Za in 3 ὀφθαλμῶν, compare the one s.l. at 252 κακῶν on the same page.

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**Or. 256.03** (pllgn exeg) (τὰς αἱματωπούς): τὰ συμβαίνοντα τοῖς πάσχουσι ἔθος ἐστὶ τοῖς ποιηταῖς ἀνατιθέναι τοῖς προεστῶσι τοῦ πάθους θεοῖς. —F

POSITION: marg.

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**Or. 256.04** (pllgn exeg) (τὰς αἱματωπούς): Τισιφόνῃ Μέγαιρα καὶ Ἄληκτώ —Aa

POSITION: in margin to right of 278–279 on 44r, at the level of 255–256 on the facing 43r

APP. CRIT. 2: μαίγερα Aa

COLLATION NOTES: With cross Aa. |

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**Or. 256.05** (rec exeg) (τὰς αἱματωπούς): καὶ τὰς ποιούσας τὰς κόρας αἱματηρὰς —Pr

POSITION: s.l.

APP. CRIT.: τὰς πλούσας app. Pr |

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**Or. 256.06** (pllgn exeg) (τὰς αἱματωπούς): τὰς αἱματώδεις ἐχούσας προσόψεις καὶ καταπληκτικὰς —G

POSITION: s.l.

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**Or. 256.07** (pllgn paraphr) (τὰς αἱματωπούς): τὰς αἶμα ἐχούσας ἐν τοῖς ὀφθαλμοῖς —CrOx

POSITION: s.l. (second instance above 257 Ox, crossed out)

APP. CRIT.: τὰς ἐμὰς ἐχούσας αὐτὰς/ῶν(?) ὀφθαλμῶν Ox (both instances)

COLLATION NOTES: In both instances in Ox the abbreviated ending on αὐτ looks like a conflation of ας and ῶν. |

**Or. 256.08** (rec exeg) (αίματωπούς): άλλοπαθές —Pr

TRANSLATION: (The adjective is) causative in sense.

POSITION: s.l.

COMMENT: Whereas in grammatical texts from antiquity this term is applied to distinguish non-reflexive pronouns from reflexive (αὐτοπαθές), in medieval sources it also means 'transitive' in reference to verbs (Eust., Tzetzes, other sch.) and also 'causative' in reference to adjectives (not noted in the lexica): Sch. Opp. Hal. 1.150 ἀδηλον· ἀφανῆ, ἀδηλον· καὶ ἀφανείας ἐμποητικὸν θάνατον, ἐστὶ δὲ τοῦτο άλλοπαθές, also Sch. Opp. Hal. 1.559 πικρός· ὁ πικροποιός, καὶ θανατηφόρος, ὁ ἰοβόλος· άλλοπαθές τὸ σχῆμα, ἐπειδὴ ἄλλως πικραίνει ὁ ὄφθις. So here 'causative', that is, 'making eyes bloody' rather than 'having bloody eyes'.

**Or. 256.09** (pllgn gloss) (τὰς αίματωπούς): φονευτριάς —F

POSITION: s.l.

**Or. 256.10** (pllgn gloss) (τὰς αίματωπούς): τὰς αίματώδεις —Zl

POSITION: s.l.

**Or. 256.11** (pllgn gloss) (αίματωπούς): καὶ αίματώδεις κατὰ τὸν ὀφθαλμὸν —Zu

POSITION: s.l.

APP. CRIT.: αίματώσεις Zu

COMMENT: The alternative repair αίματώσεις (ἐχούσας) is less likely, given the presence of αίματώδεις in other glosses here and given that the usual meaning of αίμάτωσις in Galen and others is 'production of blood, changing into blood' (but cf. Cyranides 3.45 ταύτης [scil. τῆς φάσσης] τὸ αίμα θερμὸν ἐνσταζόμενον ὀφθαλμῶν αίμάτωσιν ἰᾶται).

**Or. 256.12** (rec exeg) (αίματώδους): αίματωπούς —Ab

LEMMA: αίματώδους in text Ab POSITION: s.l.

**Or. 256.13** (rec exeg) (δρακοντώδεις κόρας): διὰ τὸ βλοσυρὸν λέγει αὐτὰς δρακοντώδεις. —MnRSa

TRANSLATION: He calls them snakelike because of their terrifying quality.

POSITION: s.l. MnSa, marg. R

APP. CRIT.: αὐτὰς om. R | δρακοντώδεις om. Sa

APP. CRIT. 2: βλοσυρὸν MnSa |

**Or. 256.14** (pllgn gloss) (δρακοντώδεις): θηριώδεις —F<sup>2</sup>

POSITION: s.l.

**Or. 256.15** (thom gloss) (δρακοντώδεις): ἀγρίας —ZZaZbZlZmTGU

POSITION: s.l.

COLLATION NOTES: The last letter is washed out in Z; autopsy did not confirm Günther's report that Z has ἀγριαί.

**Or. 256.16** (pllgn exeg) **⟨δρακοντώδεις⟩**: διὰ τὸ ἄγριον —Zu

POSITION: s.l.

**Or. 256.17** (pllgn exeg) **⟨δρακοντώδεις⟩**: δρακοντώδεις δὲ λέγει τὰς ἔχουσας  
δράκοντος ἤτοι ὄφεως ὀδόντας. —ZbZlGu

TRANSLATION: He calls snakelike those (maidens) who have the teeth of a snake, that is, of a serpent.

POSITION: app. cont. from prev. Zl

PREVIOUS EDITIONS: Dind. II.93,21–22

COMMENT: A particularly poor etymology. |

KEYWORDS: etymology

**Or. 256.18** (rec.Mosch gloss) **⟨κόρας⟩**: ἤγουν τὰς Ἐρινύας —VAa<sup>2</sup>AbCrFMnPrRRf-  
SaOxXXaXbXoYYfGGrZcZaZbZlZmT<sup>3</sup>B<sup>3a</sup>

POSITION: s.l. (above τὰς αἵματωπούς VAbMnSa); follows next in ZaZbZmT, T with punct. between

APP. CRIT.: ἤγουν om. VAbFRYGGrZaZbZlZmB<sup>3a</sup>, ἤγουν τὰς om. RfZc

**Or. 256.19** (thom gloss) **⟨κόρας⟩**: τὰς παρθένους —ZaZbZmTGu

POSITION: s.l. (precedes prev. except in Gu)

APP. CRIT.: τὰς om. Za |

COLLATION NOTES: No trace survives in Z; if it was originally there, it has been completely washed out. |

**Or. 257.01** (vet exeg) **⟨αὐται γὰρ αὐται⟩**: τὰς Ἐρινύας ἐνθουσιαστικῶς φαντάζεται  
ὄρᾶν. —MBOVCPrR<sup>b</sup>

TRANSLATION: In the manner of one possessed he (Orestes) imagines that he sees the Erinyes.

POSITION: intermarg. M (beside 257), s.l. C (above 256 δρακοντώδεις κόρας); cont. from sch. 259.02 BPr, cont. from sch. 256.01 VR<sup>b</sup>; beside 255–256 O

APP. CRIT.: ὄθεν καὶ οὗτος prep. B, αἵματωπούς δὲ prep. VR<sup>b</sup> |

APP. CRIT. 2: ἐνθουσιαστικὸς R<sup>b</sup> | ἐρινύας VPr, ἐρινύς MC |

PREVIOUS EDITIONS: Schw. I.124,26; Dind. II.94,14

**Or. 257.02** (vet exeg) **αὐται γὰρ αὐται**: <sup>1</sup>ἐκ τοῦ ἀφανοῦς ὑπέθετο τὰς Ἐρινύας αὐτὸν  
διωκούσας, ἵνα τὴν δόξαν τοῦ μεμνηνότες ἡμῖν παραστήσῃ <sup>2</sup>ὡς εἶγε παρήγαγεν  
αὐτὰς εἰς μέσον, ἐσωφρόνει ἂν Ὀρέστης τὰ αὐτὰ πᾶσιν ὄρων. <sup>3</sup>ταῦτα δὲ  
νεώτερα <sup>4</sup>Ὀμηρος γὰρ οὐδὲν τοιοῦτον εἶπε περὶ Ὀρέστου. —MBVCPr, partial  
Rw

TRANSLATION: He (the poet) created/assumed the scenario of the Erinyes pursuing him without being visible, so that he could instill in us the impression of one who is insane. Since if he had actually brought them (visibly) on stage, Orestes would be of sound mind, seeing the

same things as everyone. This (treatment of the story) is an innovation (i.e., post-Homeric). For Homer said nothing like this about Orestes.

LEMMA: MBVCRw, αὐται γὰρ Pr REF. SYMBOL: BV

APP. CRIT.: 1 ἔθετο MBCPr | αὐτὰς Rw | διακούσας B, διοικούσας MCRw | τοῦ μεμ.] αὐτοῦ μεν. Pr | 2 ὡς ... αὐτὰς om. V, leaving blank space; suppl. V<sup>1</sup> | εἶγε| ἤγαγε Rw | αὐτὰς| αὐτοῦ V<sup>1</sup> | ἄν om. MCRw | 2–4 ὀρέστης κτλ om. Rw | 2 τὰ αὐτὰ| ταῦτα V | 3 ταῦτα| τὰ MVC | δέ om. VPr | 4 καὶ ὄμηρος (γὰρ om.) V | τοιοῦτον om. MC, transp. after ὀρέστου V

APP. CRIT. 2: 1 ἐρινύσας VPrRw (and as rewritten in B) | παραστήσει a.c. V | 4 εἶπεν M |

PREVIOUS EDITIONS: Schw. I.125,1–5; Dind. II.94,4–8

KEYWORDS: ὑπόθεσις (assumed scenario)

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**Or. 257.03** (pllgn exeg) ‘αὐται γὰρ αὐται’ φανταζόμενος ὁ Ὀρέστης λέγει. οἱ γὰρ δαιμονιζόμενοι φαντάζονται προσδοκῶντες βλέπειν τι. —Y<sup>2</sup>

TRANSLATION: Orestes says ‘for these, these’ because he has a vision of them. For those afflicted by the supernatural have visions, supposing that they see something.

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**Or. 257.04** (pllgn gloss) (αὐται γὰρ αὐται): αἱ Ἐρινύες —AaZl

POSITION: s.l.

APP. CRIT.: ἤγουν prep. Zl

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**Or. 257.05** (pllgn gloss) (γὰρ): διότι —Zu

POSITION: s.l.

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**Or. 257.06** (rec gloss) (πλησίον): καὶ ἔμπροσθεν ἐμοῦ —Pr

POSITION: s.l.

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**Or. 257.07** (pllgn gloss) (πλησίον): ἐγγύς —F<sup>2</sup>

POSITION: s.l.

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**Or. 257.08** (rec gloss) (θρώσκουσ’): πηδῶσι —V<sup>1/2</sup>MnP<sup>2</sup>SSaXo

POSITION: s.l.

APP. CRIT.: καὶ prep. P<sup>2</sup>S | πηδοῦσι V<sup>1/2</sup>

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**Or. 257.09** (thom gloss) (θρώσκουσι): κινουῦνται —ZZaZbZlZmTGuf<sup>2</sup>

POSITION: s.l.

APP. CRIT.: κινουῖσι Zl

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**Or. 257.10** (thom gloss) (θρώσκουσι): ὀρμῶσι —ZZbZlZmTGu

POSITION: s.l.

APP. CRIT.: 2: -σιυ Z

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**Or. 257.11** (pllgn gloss) <θρώσκουσι>: καὶ ἀναστρέφονται —CrOx

POSITION: s.l.

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**Or. 257.12** (pllgn gloss) <μοι>: καὶ ἐμοῦ —CrOx

LEMMA: μοι in text Cr (μου Ox) POSITION: s.l.

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**Or. 258.01** (rec gloss) <μέν'>: ἐπίμενε —AbMnRSSa

POSITION: s.l.

APP. CRIT.: καὶ prep. S

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**Or. 258.02** (pllgn gloss) <μέν'>: ἔχε —Aa<sup>3</sup>

POSITION: s.l.

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**Or. 258.03** (thom gloss) <μέν'>: κείσο —ZZaZu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu

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**Or. 258.04** (pllgn gloss) <μέν'>: ἔσο —F<sup>2</sup>

POSITION: s.l.

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**Or. 258.05** (pllgn gloss) <ῶ ταλαίπωρ'>: ἡ Κλυταιμνήστρα —V<sup>3</sup>

POSITION: s.l.

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**Or. 258.06** (pllgn gloss) <ταλαίπωρ'>: ἄθλιε —F<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ ῶ prep. Ox

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**Or. 258.07** (recMoschiThom gloss) <ἀτρέμας)>: ἡσύχως —Aa<sup>2</sup>P<sup>2</sup>PrSaXXaXbXoYYfG-GrZcZZaZbZlZmZuT<sup>+</sup>

POSITION: s.l.

APP. CRIT.: ἀντί τοῦ prep. Aa<sup>2</sup> | ἦσυχον Sa

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**Or. 258.08** (pllgn gloss) <ἀτρέμας>: καὶ ἦσυχος —CrOx

POSITION: s.l.

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**Or. 258.09** (pllgn gloss) <ἀτρέμας> ἀτάραχος —F<sup>2</sup>

POSITION: s.l.

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**Or. 258.10** (pllgn exeg) <ἀτρέμας> ἐπίρρημα —Aa<sup>3</sup>

POSITION: s.l.

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**Or. 258.11** (pllgn exeg) <ἀτρέμας> πῶς —B<sup>3d</sup>

POSITION: s.l.

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**Or. 258.12** (rec artGloss) <σοῖς> τοῖς —S

POSITION: s.l.

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**Or. 258.13** (pllgn gloss) <δεμνίους> τοῖς στρώμασι —Y<sup>2</sup>

POSITION: s.l.

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**Or. 258.14** (pllgn gloss) <δεμνίους> καὶ κοίταις —CrOx

POSITION: s.l.

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**Or. 258.15** (pllgn gloss) <δεμνίους> στρωμαῖς —F<sup>2</sup>

POSITION: s.l.

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**Or. 259.01** (vet exeg) ὄρῃς γὰρ οὐδέν: τὰ γὰρ φαντασιώδη ἀνυπόστατα.  
—MOVCMnPrR<sup>a</sup>R<sup>b</sup>RwSSa

TRANSLATION: (She says that Orestes sees nothing) because the objects of mental representation are insubstantial.

LEMMA: R<sup>b</sup>, ὦν δοκεῖς σαφ' εἶδέναι VRw REF. SYMBOL: VR<sup>b</sup> POSITION: s.l. MCP<sup>r</sup>SSa, at level of 259  
OR<sup>a</sup>

APP. CRIT. 2: φαντασιώδ(εις) R<sup>b</sup> |

PREVIOUS EDITIONS: Schw. I.125,6; Dind. II.94,11

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**Or. 259.02** (vet exeg) ὄρῃς γὰρ οὐδέν: <sup>1</sup>ὃ γὰρ τὸ τῶν σωφρονούντων ὄμμα  
διαφεύγειν συμβέβηκεν, <sup>2</sup>τοῦτο κατὰ τὴν πλάνην τοῖς μαινομένοις ὄρασθαί  
συμβέβηκεν. —MBVCPrRw

TRANSLATION: For that which turns out to escape the sight of those of sound mind, this turns out to be seen by madmen during their frenzy.

LEMMA: MBCPr, ἄλλως VRw REF. SYMBOL: B POSITION: s.l.

APP. CRIT.: 1 ὃ] εἰ Rw | τὸ om. VCRw | ὄμμα] ἅπαντα VRw | διαφυγεῖν VRw | 2 τοῦτο

κτλ add. V<sup>1</sup> in space left vacant by V | τήν om. V<sup>1</sup>Rw | μαινομένοις] γινομένοις V<sup>1</sup>Rw | ὀράσθαι om. MC; perhaps read ὄραν

APP. CRIT.: 2: 1 συμβέβηκε VRw | 2 συμβέβηκε Rw |

PREVIOUS EDITIONS: Schw. I.125,7–8; Dind. II.94,12–13

COMMENT: τοῖς μαινομένοις ὄραν συμβέβηκεν would be better syntax, and the omission in MC may indicate that ὀράσθαι is a repair of a defective text.

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**Or. 259.03** (pllgn paraphr) ἀληθῶς οὐκ ἔστι τι ᾧ(ν) νομίζεις εἶναι. —Y<sup>2</sup>

POSITION: marg.

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**Or. 259.04** (pllgn gloss) ἰόραξ: καὶ βλέπεις —CrOx

POSITION: s.l.

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**Or. 259.05** (rec gram) ἰόραξ: ὄρω σωματικῶς ἀντὶ τοῦ νοῶ, νοῶ δὲ ἀντὶ τοῦ ὄρω.  
—K

POSITION: marg. (beside 263, two lines lower in column than 259)

COMMENT: This appears to be a general comment on the Homeric/archaic sense of νοέω. LSJ s.v. νοέω quotes Aristot. de anima 427a26–27 πάντες γὰρ οὔτοι [scil. οἱ ἀρχαῖοι] τὸ νοεῖν σωματικὸν ὥσπερ τὸ αἰσθάνεσθαι ὑπολαμβάνουσιν. ‘Seeing in physical reality’ is not applicable to the usage in this passage.

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**Or. 259.06** (pllgn gloss) ἰούδεν: οὐδαμῶς —Zl

POSITION: s.l.

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**Or. 259.07** (recMosch gloss) ἰών: ἄφ’ —Aa<sup>3</sup>MnPrSOxXXaXbXoYYfGGrZcZuB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: ἰών add. PrOxYZuB<sup>3a</sup>

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**Or. 259.08** (pllgn gloss) ἰών: ἐξ ἰών —F<sup>2</sup>

POSITION: s.l.

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**Or. 259.09** (pllgn gloss) ἰδοκεῖς: ὑπολαμβάνεις —CrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. Cr

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**Or. 259.10** (pllgn gloss) ἰδοκεῖς: φαίνη βλέπειν —Zl

POSITION: s.l.

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**Or. 259.11** (rec gloss) ἰσάφ’): ἀληθῶς —AbFMnRSSaZu

POSITION: s.l.



APP. CRIT.: καὶ prep. FS

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**Or. 259.12** (rec gloss) <σάφ>: φανερώς —Pr

POSITION: s.l.

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**Or. 259.13** (mosch exeg) <σάφ>: σάφα ποιητικῶς ἀντὶ τοῦ σαφῶς —XXaXbXoT+YYf-GrAa<sup>2</sup>

TRANSLATION: ‘Sapha’ (is used) poetically as equivalent to ‘saphōs’ (‘clearly, reliably’).

POSITION: s.l. except X

APP. CRIT.: σάφα om. Xo, σάφα ποιητ. om. Aa<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.94,18

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**Or. 259.14** (pllgn exeg) <σάφ>: σαφῶς· τὸ σάφα ποιητικόν. —G

POSITION: s.l.

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**Or. 259.15** (thom gloss) <σάφ>: σαφῶς —ZZaZbZlZmZuTZcAa<sup>3</sup>

POSITION: s.l.

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**Or. 259.16** (rec gloss) <εἰδέναι>: ἰδεῖν —Ab

POSITION: s.l.

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**Or. 259.17** (rec gloss) <εἰδέναι>: ὁρᾶν —K

POSITION: s.l.

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**Or. 259.18** (pllgn gloss) <εἰδέναι>: γινώσκειν —CrOxZc

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 259.19** (pllgn gloss) <εἰδέναι>: γινῶναι —F<sup>2</sup>

POSITION: s.l.

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**Or. 259.20** (thom exeg) <εἰδέναι>: βλέπειν εἰπεῖν ἔμελλεν, ὅτι δὲ ὁ βλέπει τις γινώσκει, οὕτως ἐξήνεγκεν. —ZmGu

TRANSLATION: He was going to say ‘to see’ (‘blepein’), but because one recognizes/knows that which one sees, he expressed it this way (scil. with ‘to know’, ‘eidenai’).

REF. SYMBOL: Gu (note displaced from position over lemma) POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.94,19–20

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**Or. 260.01** (rec gloss) <Φοῖβ’>: Ἀπόλλων —CrROx

POSITION: s.l.

APP. CRIT.: καὶ ᾧ prep. CrOx

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**Or. 260.02** (pllgn gloss) <Φοῖβ’>: Ἄπολλον —F<sup>2</sup>

POSITION: s.l.

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**Or. 260.03** (thom gloss) <ἀποκτενοῦσι>: φονεύσουσι —ZZaZbZlZmZuTGuOx

POSITION: s.l.

APP. CRIT.: καὶ prep. ZuOx |

APP. CRIT. 2: -εύουσι ZOx |

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**Or. 260.04** (pllgn gloss) <αἰ κυνώπιδες>: αἰ ἀναίσχυντοι —V<sup>3</sup>

POSITION: s.l.

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**Or. 260.05** (rec exeg) <αἰ κυνώπιδες>: αἰ ἀναίσχυντοι ἢ αἰ ποιοῦσαι τοὺς νοσοῦντας ἔχειν κυνὸς ὀφθαλμούς —Pr

POSITION: s.l.

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**Or. 260.06** (pllgn paraphr) <κυνώπιδες>: αἰ ἔχουσαι ᾧπας κυνῶν —Zu

POSITION: s.l.

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**Or. 260.07** (pllgn gloss) <αἰ κυνώπιδες>: αἰ κυνόφθαλμοι —CrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. Cr

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**Or. 260.08** (recMosch gloss) <αἰ κυνώπιδες>: αἰ ἄγριαι

—Aa<sup>2</sup>AbMnSSaXXaXbXoT<sup>+</sup>YYfG

POSITION: s.l. except X

APP. CRIT.: καὶ prep. S |

APP. CRIT. 2: ἄγριαι a.c. Mn |

PREVIOUS EDITIONS: Dind. II.95,4

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**Or. 260.09** (thom gloss) <αἰ κυνώπιδες>: ἦγουν αἰ ἀναιδεῖς —ZZaZbZlZmTGua<sup>2</sup>B<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: ἦγουν om. GuA<sup>2</sup>B<sup>3a</sup>Zl | αἰ om. ZbTGua<sup>2</sup>B<sup>3a</sup> |

PREVIOUS EDITIONS: Dind. II.95,4

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**Or. 261.01** (rec gloss) (γοργῶπες): Ἐρινύες —AbMnS

POSITION: s.l.

APP. CRIT.: αἰ prep. S | undeciphered wd add. Ab (looks like βάρθηλ..)

APP. CRIT. 2: ἐρινυ- AbMn |

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**Or. 261.02** (rec paraphr) (γοργῶπες): αἰ ἔχουσαι γοργούς τὰς ὄπας —AaMnRSSaZu

POSITION: s.l., except marg. R

APP. CRIT.: ὄπας φοργούς (om. τὰς) Zu

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**Or. 261.03** (rec gloss) (γοργῶπες): γοργόφθαλμοι —AbPr

POSITION: s.l.

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**Or. 261.04** (pllgn exeg) (γοργῶπες): γορφῶπις ὁ γοργόφθαλμος —B<sup>4</sup>

POSITION: marg.

APP. CRIT.: From Suda γ 398; cf. ps.-Zonaras 447, 34 s.v. γοργῶπις

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**Or. 261.05** (mosch gloss) (γοργῶπες): γοργώπιδες —X<sup>2</sup>XaXbXoT<sup>+</sup>YYfGrZc

POSITION: s.l.

APP. CRIT. 2: γοργόπ- Zc |

PREVIOUS EDITIONS: Dind. II.95,5

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**Or. 261.06** (pllgn gloss) (γοργῶπες): αἰ γοργοπρόσωποι —G

POSITION: s.l.

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**Or. 261.07** (rec paraphr) (γοργῶπες): ὄπας καταπληκτικούς ἔχουσαι —R

POSITION: s.l.

APP. CRIT. 2: -πληκτικούς R |

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**Or. 261.08** (rec gloss) (γοργῶπες): αἰ καταπληκτικά —V<sup>rec</sup>CrPrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | αἰ om. V<sup>rec</sup>

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**Or. 261.09** (thom paraphr) (γοργῶπες): καταπληκτικά τοῖς ὀφθαλμοῖς —ZZaZb-ZlZmTGu

POSITION: s.l.

APP. CRIT.: ὡς αἰ γοργόνες add. ZZa

PREVIOUS EDITIONS: Dind. II.95,5–6

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**Or. 261.10** (pllgn paraphr) (γοργῶπες): καταπληκτικὰ ἔχουσαι ὄμματα —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.95,6

**Or. 261.11** (rec artGloss) (γοργῶπες): αἰ —S

POSITION: s.l.

**Or. 261.12** (vet exeg) ἰέρεια δειναὶ θεαί: τὸ ἰέρια προπαροξύνουσι ὡς τὸ τιμῶρια καὶ αἴτια —MBCPrRw

TRANSLATION: 'They accent 'hiéria' on the antepenult just like 'timōria' and 'aitia'.

LEMMA: MC, ἰέρεια Rw POSITION: follows 257.01 B, add. δέ; follows 256.01 Rw

APP. CRIT.: τὸ ἰέρια om. Rw | τὸ δὲ BPr | ἰέρια B, ἰέρια C, ἰέρεια M, ἰέρεια Pr | προπαροξύ( ) B, παροξύτονον Pr | ὡς τὸ τιμῶρια καὶ om. Pr, τὸ τιμῶρια om. B | second τὸ om. M, αἰ a.c. Rw | τιμῶρια Rw, τιμῶρια MC | at end add. καὶ τὰ τοιαῦτα BPr

PREVIOUS EDITIONS: Schw. I.125,9–10; Dind. II.94,15

COMMENT: On the claim about such accents, see Chandler, Greek Accentuation §214; Georg. Choerobosc. Gram.Gr. 4:1.403, 16–23 ἐπὶ γὰρ τοῦ μονογενούς ἡμέρα ἡμέραι παροξυτόνας· οἱ μόντοι Ἀθηναῖοι ἐπὶ ταύτης τῆς λέξεως, καὶ μάλιστα οἱ νεώτεροι, προπαροξύνουσι· πέντε γὰρ ἡμέραι καὶ δέκα ἡμέραι φασι προπαροξυτόνας, ὡς ἀπαγγέλλουσι οἱ περὶ Ἀττικῆς συνηθείας γράψαντες· οὐ μόνον δὲ ἐπὶ ταύτης τῆς λέξεως τοῦτο ποιοῦσιν, λέγω δὴ προπαροξύνουσι, ἀλλὰ καὶ ἐπὶ τῶν παραληγομένων τῶ ι, οἷον εὐπράξια τιμῶρια αἴτια τραγῳδία ὀμίλια κωμῳδία· οὕτω γὰρ ἐπὶ τῶν μονογενῶν προπαροξυτόνας λέγουσι οἱ Ἀθηναῖοι. Cf. brielly ps.-Arcadius de accent., pp. 288–289 Roussou αἰ εἰς AI εὐθεία παρεσχηματισμένη ἀρσενικοῖς ὁμοτονουσί ταις εὐθείαις τῶν ἰδίων ἀρσενικῶν· τύπτουτες τύπτουσαι, χαρίεντες χαρίεσσαι, ταχέες ταχέαι (εἰ καὶ μὴ τὸν αὐτὸν τόνον), ἐναντίοι ἐναντία, Βυζάντιοι Βυζάντια, ἡμεροὶ ἡμεραὶ (τὸ τριγενές, ἡμέραι δὲ τὸ μονογενές). οἱ δὲ Ἀθηναῖοι προπαροξύνουσι τινὰ μονογενῆ ἡμέραι εὐπράξια τιμῶρια αἴτια. Herodian seems to be the source of this doctrine, if by 'later Attic' he meant classical Attic as opposed to Homeric 'Attic': Sch. A II. 2.339b, συνθεσία τε: οὕτως συνθεσία τε ὡς θυσία τε. ὅσοι δὲ προπαροξύνουσι, πταίουσι τῆς γὰρ μεταγενεστέρης Ἀτθίδος ἢ τοιάδε ἀνάγκησις (Gram.Gr. 3:2.34, 3–4); Sch. A II. 5.54 οὕτως ἐκβεβόλια ὡς εὐστοχία· ἔφαμεν γὰρ ὅτι τὸ ἀναδιδοῖαι τὸν τόνον τῶν μεταγενεστέρων ἐστὶν Ἀττικῶν, ὅτε περὶ τοῦ 'πῆ δὴ συνθεσία' διελαμβάνομεν (Gram.Gr. 3:2.47, 37–39). See further Probert 2004: 66 n. 30; Probert 2006. [The passage in de prosod. cath. Gram.Gr. 3:1.423,5–11 is cobbled together by Lentz and need not be taken into account.] See also 425.03.

**Or. 261.13** (rec exeg) ἐνέρων ἰέρεια: ἰερείας αὐτὰς καλεῖ παρόσον ἐξυπηρετοῦνται αὐτοῖς· ἄποστέλλουσι γὰρ αὐτοῖς τὰς ψυχὰς. —MBVCMnPrR<sup>a</sup>R<sup>b</sup>RwSSa

TRANSLATION: He calls them priestesses (of those below) inasmuch as they serve them (the gods of the underworld). For they send the souls to them.

LEMMA: V REF. SYMBOL: VR<sup>b</sup> POSITION: marg. S; cont. from prev. MBCRw, add. δέ; cont. from prev. add. γὰρ Pr

APP. CRIT.: ἐξυπηρετεῖται MnR<sup>a</sup>R<sup>b</sup>SSa | αὐτοῖς αὐτ( )<sup>~</sup> V, αὐταῖς MnR<sup>a</sup>R<sup>b</sup>SSa | ἀποστέλλουσι γὰρ αὐτοῖς om. MnSSa | τύχας VR<sup>a</sup>R<sup>b</sup>MnS, τρίχας Sa

APP. CRIT. 2: 1 ἰερείας S, ἰρείας Mn, ἰερεῖα Pr | παρ' ὅσον MnR<sup>b</sup>S |

PREVIOUS EDITIONS: Schw. I.125,11–12; Dind. II.94,16–17

**Or. 261.14** (rec exeg) (ἐνέρων ἰέρεια): παρ' ὅσον ὑπηρετοῦσιν αὐτοῖς —O

POSITION: s.l.

APP. CRIT.: αὐτῶ O

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**Or. 261.15** (pllgn exeg) <ἐνέρων ἰέρειαι>: δίκην γὰρ ὑπουργῶν βοηθοῦσι τοῖς φονευθεῖσι τιμωρούμεναι τοὺς φονεῖς. —G

POSITION: marg.

COMMENT: For δίκην ὑπουργῶν, 'help to afford or execute justice', see Gennadius Scholarius, Refutatio erroris Iud. 286,25–26 οὗτοι τοῖς πρότερον μὲν γνησίοις υἱοῖς, τότε δὲ ἀλλοτριωθεῖσαι, τὴν θείαν ὑπουργῶν δίκην; contrast sch. YI<sup>2</sup> Hec. 843 ἀγαθοῦ γὰρ ἀνδρὸς ὑπάρχει τὸ ὑπουργεῖν καὶ τὸ ὑπηρετεῖν τῇ δίκῃ, ἤγουν τὸ πράττειν τὰ δίκαια.

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**Or. 261.16** (rec gloss) <ἐνέρων>: καταχθονίων —Pr

POSITION: s.l.

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**Or. 261.17** (recThom gloss) <ἐνέρων>: νεκρῶν —VAaAbCrFGKMnRRfSSaOxZZa-ZuTXoYf<sup>2</sup>B<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ τῶν prep. CrSaOxZuYf<sup>2</sup>, τῶν prep. VKS

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**Or. 261.18** (pllgn exeg) <ἐνέρων>: νεκρῶν τῶν ἀδίκως φονευθέντων —ZmGu

POSITION: s.l.

APP. CRIT.: φονευθέντων] θησκόντων Gu

PREVIOUS EDITIONS: Dind. II.95,6–7

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**Or. 261.19** (pllgn gloss) <ἐνέρων>: ἤγουν τῶν κάτω θεῶν —L<sup>2</sup>

POSITION: s.l.

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**Or. 261.20** (rec gloss) <ἰέρειαι>: δουλεύτριαι —V<sup>3</sup>AaAbCrL<sup>2</sup>MnRSSaOx

POSITION: s.l.

APP. CRIT.: αἱ prep. AaL<sup>2</sup>S, καὶ prep. CrOx, καὶ αἱ prep. V<sup>3</sup>

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**Or. 261.21** (rec exeg) <ἰέρειαι>: αἱ τιμωροῦσαι τοὺς φόνους τῶν νεκρῶν —MnR

POSITION: s.l.

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**Or. 261.22** (rec exeg) <ἰέρειαι>: σφάκτριαι, ὡς ὁ τῶν θυμάτων ἱερεὺς —K

POSITION: s.l.

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**Or. 261.23** (mosch gloss) <ἰέρειαι>: φονεύτριαι —XXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

REF. SYMBOL: X POSITION: s.l. except X

APP. CRIT.: ἤγουν prep. G

PREVIOUS EDITIONS: Dind. II.95,12

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**Or. 261.24** (thom gloss) <ἱέρεια>: ὡς θανατοῦσαι —ZZaZbZlZmTGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.95,12

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**Or. 261.25** (rec gloss) <ἱέρεια>: ὑπηρέτιδες —FPrG

POSITION: s.l.

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**Or. 261.26** (pllgn gloss) <ἱέρεια>: ὑπηρέτρια —B<sup>3a</sup>

POSITION: s.l.

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**Or. 261.27** (rec gloss) <ἱέρεια>: ὑπουργοὶ τῶν θ[εῶν] —Rw

POSITION: marg.

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**Or. 261.28** (thom gloss) <ἱέρεια>: ὑπουργοὶ —ZmZuGu

POSITION: s.l.

APP. CRIT.: -γαὶ Gu; uncertain whether -οὶ or -αὶ Zm

PREVIOUS EDITIONS: Dind. II.95,12

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**Or. 261.29** (rec gram) <ἱέρεια>: ὑπουργῶ γενικῆ, ὡς τὸ ὑπουργήσασά σου τὸ σῶμα.  
—Pr

POSITION: marg. (top margin of folio)

COMMENT: This teacher's note reflects knowledge of the use of ὑπουργός as gloss here, although Pr itself does not have that word.

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**Or. 261.30** (pllgn exeg) <ἱέρεια>: ἱερεῖα ἐλέγοντο αἱ τοῖς θεοῖς ἀνακείμεναι γυναῖκες  
—Zb<sup>2</sup>

REF. SYMBOL: Zb<sup>2</sup>

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**Or. 261.31** (pllgn gram) <ἱέρεια>: αἴτια —B<sup>4</sup>

POSITION: s.l.

COMMENT: The intended meaning is 'the accent is like that of aitiai'.

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**Or. 261.32** (tri exeg) ἡμέτερον: <sup>1</sup>ἱερίαι γράφε Ἴωνικῶς, ἴν' ἔχη πρὸς τὸ μέτρον ὀρθῶς. <sup>2</sup>τὰ γὰρ διὰ τοῦ εἰα ταῦτα προπαροξύτονα Ἴωνικῶς οἱ ποιεῖται παροξύτονα ποιοῦντες διὰ τοῦ ι γράφουσιν, <sup>3</sup>τὸ αὐθάδεια αὐθαδία λέγοντες καὶ τὸ εὐσέβεια εὐσεβία καὶ τὰ τοιαῦτα, ὃ καὶ ἐξετάζων εὐρήσεις. —T

TRANSLATION: Write 'hieriai' in the Ionic manner, so that the reading may be correct with respect to the meter. For these words with accent on the antepenult ending in -eia the poets in the Ionic manner accent on the penult and spell with iota (that is, ending -ia in place of -eia);

thus the poets say ‘authadía’ for ‘authádeia’ and ‘eusebía’ for ‘eusebeia’ and the like, which you will indeed discover by examination.

LEMMA: ἡμέτερον in marg.

APP. CRIT.: 1 ἔχη Τα, ἔχει Τ

PREVIOUS EDITIONS: Dind. II.95,8–12; de Fav. 50

COMMENT: Triclinius probably knew of the spelling with iota in place of epsilon-iota from sch. 261.12 (or from O, where it is in the text), but the decision to make the word paroxytone instead of proparoxytone appears to be his own.

KEYWORDS: Triclinius, emendation by

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**Or. 261.33** (mosch gloss) <δειναι>: φοβεραί —XXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l. except X

APP. CRIT.: ἦγουν prep. Xo

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**Or. 261.34** (thom gloss) <δειναι>: καταπληκτικαί —ZZaZbZmTGu

POSITION: s.l.

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**Or. 261.35** (pllgn gloss) <θεαι>: ἦγουν αἱ Ἐρινυῖες —Zu

POSITION: s.l.

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**Or. 262.01** (rec exeg) <οὔτοι μεθήσω>: παρεπιγραφή —Rw

TRANSLATION: Implicit stage direction.

POSITION: s.l.

KEYWORDS: παρεπιγραφή

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**Or. 262.02** (pllgn gloss) <οὔτοι>: οὐδαμῶς —CrOxZb<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καί prep. Cr

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**Or. 262.03** (pllgn gram) <οὔτοι>: σοι —F<sup>2</sup>

POSITION: s.l.

COMMENT: If this is not a corruption of σε (meant for μεθήσω), then it is a teacher’s note to remind one about the equivalence in some places (not here) of τοι and σοι.

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**Or. 262.04** (rec gloss) <μεθήσω>: καταλείψω —V<sup>3</sup>AbCrMnRSOx

POSITION: s.l. (repeated over ἐμπλέξασ’ Ox)

APP. CRIT.: καί prep. CrOx | σε add. S |

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**Or. 262.05** (mosch gloss) <μεθήσω>: ἀφήσω —XXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

POSITION: s.l.

**Or. 262.06** (rec gloss) ⟨μεθήσω⟩: ἀφήσω σέ —ZZaZbZlZmTGu

POSITION: s.l.

APP. CRIT.: οὐδαμῶς prep. Zb | σε om. Za |

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**Or. 262.07** (pllgn gloss) ⟨μεθήσω⟩: ἐάσω —F<sup>2</sup>

POSITION: s.l.

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**Or. 262.08** (rec gloss) ⟨μεθήσω⟩: σε —K

POSITION: s.l.

---

**Or. 262.09** (pllgn artGloss) ⟨χεῖρ'⟩: τήν —F<sup>2</sup>

POSITION: s.l.

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**Or. 262.10** (rec gloss) ⟨ἐμπλέξασ'⟩: γυρώσασα —Sa

POSITION: s.l.

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**Or. 262.11** (rec gloss) ⟨ἐμπλέξασ'⟩: ἐμβαλοῦσα —Rf

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.95,13

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**Or. 262.12** (pllgn gloss) ⟨ἐμπλέξασ'⟩: συμβαλοῦσα —Zb<sup>2</sup>

POSITION: s.l.

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**Or. 262.13** (pllgn gloss) ⟨ἐμπλέξασ'⟩: καὶ περιβαλοῦσα —CrOx

POSITION: s.l.

APP. CRIT. 2: -βαλλ- Ox

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**Or. 262.14** (pllgn gloss) ⟨ἐμπλέξασ'⟩: περιπλέξασα —ZlZu

POSITION: s.l.

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**Or. 262.15** (tri metr) ⟨ἐμπλέξασ'⟩: long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 50

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**Or. 262.16** (rec artGloss) ⟨ἐμὴν⟩: τήν —F<sup>2</sup>S

POSITION: s.l.



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**Or. 263.01** (rec gloss) <σχήσω>: κρατήσω —V<sup>3</sup>FPrRf<sup>3</sup>SaZlZu

POSITION: s.l.

APP. CRIT.: καὶ prep. F | σε add. Sa

PREVIOUS EDITIONS: Dind. II.95,15

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**Or. 263.02** (recMoschThom gloss) <σχήσω>: κωλύσω —AbCrMnRSOxXXaXbXoT<sup>+</sup>YYf-GrAa<sup>2</sup>ZcZZaZbZlZmT

POSITION: s.l. except X; twice in T

APP. CRIT.: καὶ prep. CrSOx | σε add. MnRSZZb

PREVIOUS EDITIONS: Dind. II.95,14

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**Or. 263.03** (mosch gloss) <σχήσω>: ἐπισχήσω —XXaXbTYGGr

POSITION: s.l.

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**Or. 263.04** (mosch gloss) <σχήσω>: ἐφέξω —XXaXbXoT<sup>+</sup>YYfGGrAa<sup>2</sup>

POSITION: s.l. except X

PREVIOUS EDITIONS: Dind. II.95,14

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**Or. 263.05** (pllgn gloss) <πηδᾶν>: σκιρτᾶν —Zl

POSITION: s.l.

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**Or. 263.06** (rec gloss) <πηδᾶν>: εἰς τὸ μῆ —Mn

POSITION: s.l.

---

**Or. 263.07** (pllgn gloss) <πηδᾶν>: μῆ —CrOx

POSITION: s.l.

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**Or. 263.08** (pllgn artGloss) <πηδᾶν>: τῷ —F<sup>2</sup>

POSITION: s.l.

APP. CRIT.: read τοῦ?

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**Or. 263.09** (rec gloss) <πηδᾶν>: ὥστε —AaCrPrOxB<sup>3a</sup>

POSITION: s.l.

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**Or. 263.10** (rec gloss) <δυστυχή>: εἰς τὰ —AbRSSa, app. Zl

POSITION: s.l.

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**Or. 263.11** (plgn artGloss) <δυστυχή>: τὰ —F<sup>2</sup>

POSITION: s.l.

**Or. 264.01** (vet exeg) <μέθες μί' οὔσα>: <sup>1</sup>μία οὔσα τῶν κατ' ἐμοῦ Ἐρινύων ἀπόστα.

<sup>2</sup>Ἐρινύων δὲ τῶν μανίων, ἴν' ἧ ἄνες με τῆς μανίας ἀναχωρήσασά μου.

—MBVCMnPr<sup>a</sup>R<sup>a</sup>R<sup>b</sup>RwSSa, partial Pr<sup>b</sup>

TRANSLATION: Being one of the Erinyes afflicting me, get away (from me). By 'of Erinyes' (he means) 'of the madresses', so that the sense is 'release me from madness by withdrawing to a distance from me'.

LEMMA: BVCS, μέθες Pr<sup>a</sup>R<sup>b</sup>, also Rw (punct. as if 1 μί' ... ἐρινύων is also part of lemma), μί' οὔσα M REF.  
SYMBOL: BVR<sup>b</sup> POSITION: s.l. Pr<sup>b</sup>

APP. CRIT.: 1 καὶ σὺ prep. VPr<sup>b</sup>R<sup>a</sup>R<sup>b</sup>, μέθες καὶ σὺ prep. SSa, σὺ μέθες καὶ σὺ prep. Mn | κατ' ἐμοῦ BVPr<sup>a</sup>, κατ' ἐμέ MC, ἐμῶν MnR<sup>a</sup>R<sup>b</sup>RwSSa, om. Pr<sup>b</sup> | ἀπόστα MCPPr<sup>b</sup>, ἀπόστηθι others | 2 ἐρινύων δὲ κτλ om. Pr<sup>b</sup> | ἐριν. δὲ] τινὲς δὲ ἐριν. VMnR<sup>a</sup>R<sup>b</sup>Sa, τινὲς δὲ τῶν ἐριν. Rw, τινὲς ἐριν. S, om. Pr<sup>b</sup> | μηνίων C | ἴν' ἧ] ἴν καὶς R<sup>b</sup>, om. Pr<sup>a</sup> | ἄφες Pr<sup>a</sup> | με] μοι RwSa, om. Pr<sup>a</sup> | ἀναχωρήσασάί M

APP. CRIT. 2: 1 ἐρινύων VMnPr<sup>a</sup>R<sup>b</sup>RwSa | 2 ἐρινύων VMnPr<sup>a</sup>RwSa |

PREVIOUS EDITIONS: Schw. I.125,13–15; Dind. II.95,18–20

**Or. 264.02** (rec gloss) <μέθες>: ἀπόστα —O

POSITION: s.l.

**Or. 264.03** (rec gloss) <μέθες>: ἤγουν ἐμέ —AaAbMnRSSa

POSITION: s.l.

APP. CRIT.: ἤγουν om. AaAbR | με R

**Or. 264.04** (mosch gloss) <μέθες>: ἔασον —XXaXbXoT<sup>+</sup>YYfGGrZl

POSITION: s.l. except X

APP. CRIT.: transp. G

**Or. 264.05** (recMoschThom gloss) <μέθες>: ἄφες —Aa<sup>2</sup>AbCrF<sup>2</sup>R<sup>2</sup>SaOxXXaXbXoT<sup>+</sup>YYfG-GrZcZaZb<sup>2</sup>Zl

POSITION: s.l. except X; cont. from prev. gloss in Mosch. witnesses (inverse order in G)

APP. CRIT.: καὶ prep. CrOx

**Or. 264.06** (rec gloss) <μί' οὔσα>: Ἠλέκτρα —O

POSITION: s.l.

APP. CRIT. 2: Ἠλέκτρα O |

**Or. 264.07** (rec exeg) <μ' οὔσα>: γρ. μέθες μί' οὔσα —MnR<sup>a</sup>Sa<sup>a</sup>

LEMMA: μ' ἰοῦσα in text R, μί' οὔσα in text Mn(μ')Sa POSITION: prep. to 264.01 MnSa

COMMENT: In Sa this looks like part of the lemma to 264.01, but it is a peculiarity of Sa that sometimes the rubricator had to supply more than just the lemma in the space left during the copying done with normal dark ink.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 264.08** (recThom gloss) <μί'>: μία —AbFRZZaZbZmTGUOx<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἡ prep. Zb, καὶ prep. F

COLLATION NOTES: Almost all washed out in T, unless the gloss has been incompletely erased; Ta has the word. |

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**Or. 264.09** (rec gloss) <μ'>: ἦγουν ἐμέ —R<sup>a</sup>

LEMMA: μ' ἰοῦσα in text R

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**Or. 264.10** (rec gloss) <οὔσα>: οὐ —AaMnSaZl

POSITION: s.l.

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**Or. 264.11** (pllgn gloss) <οὔσα>: καὶ ὑπάρχουσα —CrOx

POSITION: s.l.

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**Or. 264.12** (pllgn exeg) <τῶν ἐμῶν Ἐρινύων>: αἴτινες κινουῦσιν ἐμέ —Zl

POSITION: s.l.

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**Or. 264.13** (mosch gloss) <τῶν>: ἀπὸ —XXaXbXoYYfGGrZcAa<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τῶν add. Y

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**Or. 264.14** (pllgn gloss) <Ἐρινύων>: μανῶν —Gu

POSITION: s.l.

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**Or. 265.01** (rec exeg) <μέσον μ' ὀχμάξεις>: ἰσυνέχεις ἐπαίρεις. ἧδιον δὲ τῶν  
μαينوμένων τὸ τοὺς κηδομένους ἀποσεῖσθαι καὶ δοκεῖν βλάπτεσθαι μᾶλλον.  
—MBOVCMnPr<sup>a</sup>R<sup>b</sup>RwSSa

TRANSLATION: You embrace, you lift up. It is distinctive of those out of their mind that they shake off those who try to tend to them and imagine rather that they are being harmed.

LEMMA: MCMn(δοχμάξεις)R<sup>a</sup>SSa, ὀχμάξεις VPrRw REF. SYMBOL: VR<sup>a</sup>R<sup>b</sup> POSITION: cont. from 264.01 B

APP. CRIT.: 1 ὀχμάξεις δὲ ἀντὶ τοῦ prep. B, ἀντὶ τοῦ prep. Pr | συν. ἐπαίρεις om. O | καὶ ἐπαίρεις B, ἢ ἐπαίρεις VMnR<sup>a</sup>R<sup>b</sup>RwSSa | 2 ἴδιον] ἴδια V[R<sup>a</sup>] | δὲ om. OPf | τῶν μαιν. τὸ

τοὺς κηδ.] τοὺς κηδομένουσ τῶν μαινομένουσ VRw | κηδομένουσ] κηδεμόνουσ M, μὴ μαινομένουσ Pr | δοκεῖ MnSa | μάλλον βλάπτεσθαι transp. VRw | at end add. παρ' αὐτῶν BPr

PREVIOUS EDITIONS: Schw. I.125,16–18; Dind. II.95,21–23

COMMENT: M's reading may point to κηδεμόνασ, but κηδομένουσ is somewhat more likely to have been used in scholastic language.

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**Or. 265.02** (rec gloss) <μέσoν>: διὰ μέσοσ —R

POSITION: s.l.

KEYWORDS: διὰ μέσοσ

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**Or. 265.03** (pllgn gloss) <μέσoν>: καὶ μέσοσ —Zu

POSITION: s.l.

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**Or. 265.04** (pllgn gloss) <μέσoν>: κατὰ τὸ —Zb<sup>2</sup>

POSITION: s.l.

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**Or. 265.05** (rec paraphr) <ὀχμάζεῖσ ἴνα βάλησ>: συνέχεῖσ με, κινεῖσ με, ὡσ βάλησ με εἰσ Τάρταρον. —V

POSITION: s.l.

APP. CRIT.: εἰσ με transp. V

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**Or. 265.06** (recThom gloss) <ὀχμάζεῖσ>: συνέχεῖσ —OA<sup>2</sup>Aa<sup>2</sup>CrMnPrSSaOxZZaZbZmT-GuY<sup>2</sup>B<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

PREVIOUS EDITIONS: Dind. II.95,23

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**Or. 265.07** (rec gloss) <ὀχμάζεῖσ>: κρατεῖσ —AaAbFMnRRrSSaGuZu

POSITION: s.l.

APP. CRIT.: καὶ prep. FSZu

PREVIOUS EDITIONS: Dind. II.95,23

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**Or. 265.08** (mosch gloss) <ὀχμάζεῖσ>: κουφίζεῖσ —XXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l. except X

APP. CRIT. 2: κουφίζεῖσ X |

PREVIOUS EDITIONS: Dind. II.95,23

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**Or. 265.09** (rec gloss) <ὀχμάζεῖσ>: βασταάζεῖσ —K

POSITION: s.l.

**Or. 265.10** (rec gloss) ⟨ὄχμαζεις⟩: κινεῖς κατακόπτεις —Pr

POSITION: s.l.

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**Or. 265.11** (pllgn gloss) ⟨ὄχμαζεις⟩: ἐπαίρεις —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.95,24

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**Or. 265.12** (pllgn gloss) ⟨ὄχμαζεις⟩: συντριβεις —Ox<sup>2</sup>

POSITION: s.l.

APP. CRIT. 2: συντριβης Ox<sup>2</sup> |

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**Or. 265.13** (tri metr) ⟨ὄχμαζεις⟩: koine short over omicron —T

PREVIOUS EDITIONS: de Fav. 50

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**Or. 265.14** (rec gloss) ⟨ὄς⟩: ὄπως —AaAbMnRSSa

POSITION: s.l.

APP. CRIT.: καὶ prep. S

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**Or. 265.15** (recMoschThom gloss) ⟨ὄς⟩: ἴνα —FPrSaX<sup>a</sup>X<sup>b</sup>XaXbXoYYfGGrZcZ-  
ZaZbZmZuTOx<sup>2</sup>

POSITION: s.l. except X<sup>a</sup>(cont. from 265.08)

APP. CRIT.: καὶ prep. Zu

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**Or. 265.16** (recMosch gloss) ⟨βάλης⟩: ῥίψης —Aa<sup>2</sup>KXXaXbXoT<sup>+</sup>YYfGGrZcZb<sup>2</sup>

POSITION: s.l. except X(cont. from 265.15)

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**Or. 265.17** (rec paraphr) ⟨εις Τάρταρον⟩: εις μέσον τοῦ Ταρτάρου —Pr

POSITION: s.l.

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**Or. 265.18** (thom gloss) ⟨εις Τάρταρον⟩: εις ἀπώλειαν —ZZaZbZmTG<sub>u</sub>

POSITION: s.l.

APP. CRIT.: εις om. Gu

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**Or. 265.19** (pllgn gloss) ⟨εις Τάρταρον⟩: ἦγουν εις τὸν Ἄϊδην —F<sup>2</sup>Y<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἦγουν εις om. F<sup>2</sup>

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**Or. 266.01** (pllgn gloss) <οἷ>: φεῦ —CrF<sup>2</sup>Ox

POSITION: s.I.

APP. CRIT.: καὶ prep. CrOx

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**Or. 266.02** (tri metr) <οἶ>: koine short above —T

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**Or. 266.03** (pllgn gloss) <τάλαινα>: ἡ ἀθλία —CrOx

POSITION: s.I.

APP. CRIT.: καὶ prep. Cr

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**Or. 266.04** (pllgn gloss) <τάλαινα>: ἐγὼ —Zb<sup>2</sup>

POSITION: s.I.

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**Or. 266.05** (pllgn artGloss) <τάλαινα>: ἡ —F<sup>2</sup>

POSITION: s.I.

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**Or. 266.06** (rec exeg) <τὶν' ἐπικουρίαν λάβω>: τὸ ἀπορηματικὸν ὑποτάσσει. —K

TRANSLATION: He subordinates (in the subjunctive) the expression of doubt. (or: The expression of doubt entails the subjunctive.)

POSITION: s.I.

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**Or. 266.07** (pllgn gloss) <τὶν'>: ὅποῖα —Zu

POSITION: s.I.

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**Or. 266.08** (recThom gloss) <ἐπικουρίαν>: βοήθειαν —V<sup>1</sup>CrF<sup>2</sup>R<sup>f</sup>OxZZaZbTG<sub>u</sub>

POSITION: s.I.

APP. CRIT.: καὶ prep. CrOx

PREVIOUS EDITIONS: Dind. II.96,3

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**Or. 266.09** (pllgn gloss) <ἐπικουρίαν>: παρηγορίαν —Zu

POSITION: s.I.

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**Or. 267.01** (rec gloss) <ἐπει>: ἀφοῦ —K

POSITION: s.I.

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**Or. 267.02** (mosch gloss) <τὸ θεῖον>: τοὺς θεοὺς —XXaXbXoT<sup>+</sup>YYfGGrAa<sup>2</sup>

POSITION: s.I.

APP. CRIT.: καὶ prep. Xo, app. blotted out; ἦγουν prep. Aa<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.96,4

COLLATION NOTES: Ta misplaces the cross, adding it to the Thoman gloss 267.03 instead. |

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**Or. 267.03** (thom gloss) <τὸ θεῖον>: ἦγουν τὰς Ἐριννύας —ZZaZbZmTGuOx<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἦγουν om. Gu |

APP. CRIT. 2: τῆς ἔρριννύας OX<sup>2</sup> |

PREVIOUS EDITIONS: Dind. II.96,4

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**Or. 267.04** (rec exeg) <τὸ θεῖον>: ἦ τὸν Ἀπόλλωνα ἢ τὰς Ἐριννύας —PrZu

POSITION: s.l.

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**Or. 267.05** (rec exeg) <τὸ θεῖον>: πραγματικῶς, τουτέστιν ὁ θεός —K

TRANSLATION: (The term is used) in a manner to express actual fact, that is, the god.

POSITION: s.l.

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**Or. 267.06** (rec gloss) <δυσμενές>: ὀργιζόμενον —Ab or Ab<sup>2</sup>

POSITION: s.l.

APP. CRIT.: gloss damaged or erased |

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**Or. 267.07** (recMosch gloss) <δυσμενές>: ἐχθρὸν —SSaXXaXbXoT<sup>+</sup>YYfGGr

POSITION: s.l.

APP. CRIT.: καὶ prep. S | ἐχθρούς G

PREVIOUS EDITIONS: Dind. II.96,4–5

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**Or. 267.08** (pllgn gloss) <δυσμενές>: πολέμιον —F<sup>2</sup>

POSITION: s.l.

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**Or. 267.09** (pllgn gloss) <δυσμενές>: καὶ ἐναντίον —CrOx

POSITION: s.l.

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**Or. 267.10** (rec gloss) <κεκτῆμεθα>: ἔχομεν —F<sup>2</sup>SZb<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. S

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**Or. 268.01** (vet exeg) <δὸς τόξα μοι>: τοῦτο δὲ εἶπεν ὡς τῶν Ἐρινύων ἐψαυκιῶν αὐτοῦ. —MBOVCMnR<sup>b</sup>RwSSa

TRANSLATION: He said this as if the Erinyes had touched him.

POSITION: s.l. M, intermarg. BC; cont. from 268.07 VMnR<sup>b</sup>RwSSa

APP. CRIT.: τοῦτο δὲ εἶπεν] VRw, τὸ δὲ εἶπεν MnR<sup>b</sup>SSa, om. MBOC | τῶν] τὸ S

APP. CRIT. 2: ἐρινύων OMnRw, ἐρινίων R<sup>b</sup> | ἐψαυκίων MR<sup>b</sup>Sa, ἐψαυκίων S, ἐψαυκίων Mn, ἐψαν κύων C [only ἐψαυκ now readable in Rw (water damage)] |

PREVIOUS EDITIONS: Schw. I.125,19

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**Or. 268.02** (p[ll]gn exeg) (δὸς τόξα μοι): μαινόμενος λέγει ταῦτα. —Y<sup>2</sup>

POSITION: s.l.

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**Or. 268.03** (rec artGloss) (τόξα): τὰ —AbF<sup>2</sup>MnSSa

POSITION: s.l.

---

**Or. 268.04** (rec gloss) (μοι): μου —RSa

POSITION: s.l.

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**Or. 268.05** (rec exeg) (μου): γρ. μοὶ —AbS

LEMMA: μου in text AbS POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 268.06** (p[ll]gn gloss) (μοι): τίνι —CrOx

POSITION: s.l.

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**Or. 268.07** (vet exeg) κερουλάκ: ἰδιὰ τῶν κεράτων ἔλκοντα τὴν νευρὰν ἢ τὸ βέλος, ὡς τὸ κεραικῆς ταύρος. ἢ παρὰ τὸ ἐκ κεράτων εἶναι καὶ ἔλκεσθαι. —MBVCMn-PrR<sup>b</sup>RwSSaZu

TRANSLATION: Drawing by means of the horns the bow-string or the arrow, as used in the phrase ‘bull drawing (a plow or cart) by the horns’; or derived from being made of horn and being drawn.

LEMMA: MBVCP<sup>r</sup>Rw, δὸς τόξα μοι κερουλάκ MnR<sup>b</sup>SSa (-λακᾶ S, κελουρκᾶ Mn), REF. SYM-

BOL: BVR<sup>b</sup> POSITION: s.l. Zu

APP. CRIT.: 1 τὰ prep. MnPrR<sup>b</sup>SSaZu, τὰ τῶν prep. R<sup>a</sup> | διὰ τῶν om. B | after κεράτων add. τὰ διὰ τῶν S | ἔχοντα R<sup>b</sup>, ἔλκόντων Rw | ἢ] ἦτοι VR<sup>b</sup>Rw, ἦγουν MnS | τὰ βέλη PrZu | ὡς τὸ κερ. ταύρος om. Zu | ὡς τὸ] ἢ M, ὡς BCPr | κεραικῆς V, κεραικεῖς BPr, κεραικῆς M, κεραικῆς CRw, κεραικ(ὸ) R<sup>b</sup>, κερουλόκος MnSSa | ταύρους BPr | 2 ἐκ] εἰς M | καὶ om. MnRw | at end add. τοῦ ὀρέστου MnR<sup>b</sup>SSa (i.e. ὑπὸ τοῦ ὀρέστου?)

APP. CRIT. 2: 1 ἔλκοντα MR<sup>a</sup> | 2 ἔλκεσθαι M |

PREVIOUS EDITIONS: Schw. I.125,20–22; Dind. II.96,11–14

COMMENT: For κεραικῆς with ταύρος, cf. Call. hymn. Dian. 179 and schol. διὰ τὸ τοῖς κέρασιν ἔλκειν τὸ ἄροτρον; Oppian. Cyneg. 2.103, in a long series of epithets of οἱ Σύριοι ταῦροι (100). There are types of yoke that are secured to the horns (rather than with an oxbow around the neck). | For the different senses found in various scholia here, compare Nonnus' uses of κεραικῆς, usually just ‘having horns’, but once ‘dragged by the horns’ (ἐξ ἐλάφων κεραικέα δίφρον, Dionys. 11.344), and once as here in Or. κεραικέα τόξα (Dionys.



**Or. 268.08** (vet exeg) Ἴσθησιχόρῳ [Stesichorus fr. 181a–b Finglass–Davies, PMG 217] ἐπόμενος τόξα φησὶν αὐτὸν εἰληφέναι παρὰ Ἀπόλλωνος. <sup>2</sup>ἔδει οὖν τὸν ὑποκριτὴν τόξα λαβόντα τοξεύειν. <sup>3</sup>οἱ δὲ νῦν ὑποκρινόμενοι τὸν ἥρωα αἰτοῦσι μὲν τὰ τόξα, μὴ δεχόμενοι δὲ σχηματίζονται τοξεύειν. <sup>4</sup>εἰ δὲ καὶ μαινόμενος ἐπ’ ἐνίων ὑγιαίνει, μὴ θαυμάσωμεν. <sup>5</sup>ἦ γὰρ νόσος ποικίλη τῶν μεμηνότων, ὡς κὰν ταῖς Τρωάσιν ἢ Κασάνδρα [Eur. Tro. 367]: <sup>6</sup>‘τοσόνδε δ’ ἐκτός στήσομαι βακχευμάτων’. —MBC, partial Pr

TRANSLATION: Following Stesichorus, he (Euripides) says that he (Orestes) has received a bow and arrow from Apollo. So then, the actor should take a (real) bow and (actually) shoot. But those who nowadays enact the part of the hero ask for the bow and arrow, but not receiving it they make the gestures of shooting. And if even in his madness Orestes is sensible in some matters, let us not be surprised. For the sickness of those who have gone mad is complex, as also (seen when) in Troades Cassandra (says) ‘but to this extent I will stand outside of my ravings’.

POSITION: cont. from prev. all (B add. δὲ)

APP. CRIT.: 1 σθησιχορος MC | τόξον Pr | παρὰ om. MC | ἀπόλλων M | 2 τόξα om. MC | 3–5 οἱ δὲ νῦν ... μεμηνότων om. Pr (same passage incomplete in B, with several blank spaces) | 3 at beg. ὁ δὲ νοῦς + blank space (sufficient for οἱ δὲ νῦν ὑποκρι) + νόμειοι B | τὰ] τὸ B, then τόξον μὴ om. B (blank space) | μὴ ἐχόμενοι MC | ται τοξεύειν om. B (blank space) | 4 ἀπ’] ὑπ’ MBC | ἐνίων ὑγιαίν om. B (blank space) | 5 ὡς κὰν] οὐκ ἂν Pr | νόσος ποικίλη om. B (blank space) | 6 τοσόνδε’ ἐκτός Pr

APP. CRIT. 2: 1 ἐπόμενος M | 3 ἐχόμενοι M | 4 ὑπένιων M, ὑπενίων C | 5 κασσάνδρα B |

PREVIOUS EDITIONS: Schw. I.126,1–6; Dind. II.96,14–20

COMMENT: Cf. the papyrus commentary on lyric poets (= Stes. fr. 181a Finglass–Davies), giving examples of tragic poets’ indebtedness to Stesichorus, which offers (after the example of the recognition in Aesch. Choe.): (lines 14–21, omitting minor restorations) Εὐριπίδης δὲ τὸ τόξον τὸ Ορέστου ὅτι ἐστὶν δεδομένον αὐτῷ δῶρον παρὰ τοῦ Ἀπόλλωνος· παρ’ ᾧ μὲν γὰρ λέγεται [quotation of 268–269].

KEYWORDS: citation of literature other than Homer (with direct quotation) | Stesichorus | Euripides, Troades

**Or. 268.09** (pllgn exeg) (τόξα): πληθυντικῆς εἶπε τὰ τόξα ἦγουν τὸ τόξον. —Y<sup>2</sup>

POSITION: s.l.

**Or. 268.10** (rec exeg) (κερουκὰ): τὰ διὰ τῶν κεράτων ἔλκοντα τὴν νευρὰν ἢ τὸ βέλος —OR<sup>a</sup>

TRANSLATION: Drawing by means of the horns the bow-string or the arrow.

POSITION: s.l.

**Or. 268.11** (recThom exeg) (κερουκὰ): τὰ διὰ τῶν κεράτων ἔλκοντα τὴν νευρὰν —FKPrZZaZbZmTG<sub>u</sub>

TRANSLATION: Drawing by means of the horns the bow-string.

REF. SYMBOL: F POSITION: s.l. except F

APP. CRIT.: τῶν om. F

PREVIOUS EDITIONS: Dind. II.97,1

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**Or. 268.12** (rec exeg) (κερουλκά): τὰ ἀπὸ κέρατος κατασκευασθέντα —V

TRANSLATION: The ones fashioned from horn.

POSITION: s.l.

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**Or. 268.13** (rec exeg) (κερουλκά): τὰ ἀπὸ κέρατος ἐλκόμενα —Rw

TRANSLATION: The ones drawn by the horn.

POSITION: s.l.

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**Or. 268.14** (rec exeg) (κερουλκά): τὰ ἀπὸ τῶν κεράτων ἐσκευασμένα —Sa

TRANSLATION: The ones made out of horns.

POSITION: s.l.

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**Or. 268.15** (mosch exeg) κερουλκά: τὰ ἐκ κεράτων κατασκευασμένα καὶ ἐλκόμενα  
—XXaXbXoT+YYfGrZc

TRANSLATION: The ones made out of horns and being drawn.

LEMMA: T REF. SYMBOL: XoT POSITION: s.l. except XXo

APP. CRIT.: κατασκ- Y | καὶ ἐлк. om. Zc

PREVIOUS EDITIONS: Dind. II.96,23–24

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**Or. 268.16** (thom exeg) (κερουλκά): ἢ τὰ ἐκ κεράτων συντεθειμένα —ZmGu

TRANSLATION: Or the ones put together out of horns.

POSITION: s.l.; cont. from gloss above ZmGu

PREVIOUS EDITIONS: Dind. II.97,2

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**Or. 268.17** (pllgn exeg) (κερουλκά): τὰ διὰ τῶν κεράτων ἐλκόμενα ἤγουν  
κατεσκευασμένα —G

POSITION: s.l.

APP. CRIT.: ἐλκόμενα a.c. G

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**Or. 268.18** (rec exeg) (κερουλκά): τὰ διὰ τῶν κεράτων ἐλκόμενα —CrRf<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: τὰ] καὶ CrOx

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**Or. 268.19** (pllgn exeg) (κερουλκά): τὰ ἐλκόμενα διὰ τῶν κεράτων. εἰ γὰρ ἦσαν ξύλα, οὐκ ἂν εἴλκοντο. —Y<sup>2</sup>

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**Or. 268.20** (pllgn exeg) (κερουλκά): τὰ διὰ κεράτων ἐλκόμενα ἢ τὰ κῆρα καὶ θανατηφόρον μοῖραν φέροντα. —B<sup>2/3a</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.96,10–11

KEYWORDS: etymology

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**Or. 268.21** (rec exeg) (κερουλκά): τὸν βιὸν διὰ τῶν κεράτων (ἐλκόμενον) —Pr

POSITION: s.l.

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**Or. 268.22** (pllgn gloss) (κερουλκά): τὰ ἐκ κεράτων —F<sup>2</sup>

POSITION: s.l.

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**Or. 268.23** (rec artGloss) (κερουλκά): τὰ —S

POSITION: s.l.

APP. CRIT.: τὸν Sa

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**Or. 268.24** (rec exeg) (δῶρα Λοξίου): ὡς τῆς τοξικῆς ἐφόρου λέγει δῶρον αὐτοῦ. —K

POSITION: s.l.

APP. CRIT.: ἀφόρου or εὐφόρου K

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**Or. 268.25** (rec exeg) (δῶρα Λοξίου): δ' τέχνη ἀνατίθενται τῷ Ἀπόλλωνι· τοξικὴ μαντικὴ μουσικὴ καὶ ἰατρικὴ. —Pr

POSITION: s.l.

COMMENT: Compare two scholia on Il. 1.603 (from C. G. Heyne's edition) τέσσαρες γὰρ τέχνη ἀνατίθενται τῷ Ἀπόλλωνι, μουσική, τοξική, ἰατρική, μαντική; (from Genév. gr. 44, ed. J. Nicole) τέσσαρες τέχνηαι τοῦ Ἀπόλλωνος: τοξική μουσική ἰατρική μαντική; and Sch. Tzetz. Arist. Plut. 11 Massa Positano ἰατρὸς καὶ μάντις, ὅτι τέσσαρες τέχνηαι ἀνάκεινται τῷ Ἀπόλλωνι, τοξικὴ μουσικὴ ἰατρικὴ μαντικὴ.

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**Or. 268.26** (pllgn exeg) (δῶρα Λοξίου): ἔφορος γὰρ τῆς τοξικῆς ὁ Ἀπόλλων. —Y<sup>2</sup>

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**Or. 268.27** (thom exeg) (δῶρα Λοξίου): <sup>1</sup>τὸ δῶρα Λοξίου λέγει ἢ ὑπὸ τῆς μανίας δοκῶν χαρισθῆναι αὐτῷ ταῦτα παρὰ Ἀπόλλωνος <sup>2</sup>ἢ διότι τοξικός ἐστὶν ὁ θεός καὶ τὰ παρ' ἀνθρώποις τόξα ὡσπερὶ δῶρα ἐκείνου. —ZZaZbZmTGU

TRANSLATION: He uses the expression 'gifts of Loxias' either because in his madness he thinks these have been given as a favor to him by Apollo, or because the god is connected to archery and the bow and arrow among human beings is, as it were, a gift of that (god).

REF. SYMBOL: ZZa

APP. CRIT.: 1 τὸ om. Gu | ἀπόλλωνος] τοῦ ἀπ. begun by T, but corr. self, ἀπόλυσιν Zb | 2  
δῶρα] τόξα a.c. Gu

APP. CRIT.: 2: 1 λοξέου Zb | παρ' ZZa |

PREVIOUS EDITIONS: Dind. II.96,21–23

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**Or. 268.28** (pllgn gloss) <δῶρα>: τὰ τόξα —Y<sup>2</sup>

POSITION: s.l.

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**Or. 268.29** (rec gloss) <δῶρα>: λέγω —S

POSITION: s.l.

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**Or. 268.30** (rec artGloss) <δῶρα>: τὰ —AbF<sup>2</sup>MnS

POSITION: s.l.

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**Or. 268.31** (rec gloss) <Λοξίου>: Φοίβου —AbMnRS

POSITION: s.l.

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**Or. 268.32** (rec gloss) <Λοξίου>: τοῦ Ἀπόλλωνος —F<sup>2</sup>Rf<sup>2</sup>

POSITION: s.l.

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**Or. 269.01** (rec gloss) <οἷς>: ἐν —CrF<sup>2</sup>SOx<sup>B</sup>3<sup>a</sup>

POSITION: s.l.

APP. CRIT.: οἷς add. CrOx

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**Or. 269.02** (rec gloss) <οἷς>: οἷστιν —Sa

POSITION: s.l.

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**Or. 269.03** (mosch gloss) <οἷς>: δι' ὧν —XXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l.

APP. CRIT.: ἦγουν prep. T | τόξων add. G

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**Or. 269.04** (pllgn gloss) <εἶπ'>: καὶ ἔλεξε —Zu

POSITION: s.l.

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**Or. 269.05** (rec gram) Ἀπόλλων: ἀπὸ τοῦ ἀεὶ βάλλειν —Mn

LEMMA: Mn

PREVIOUS EDITIONS: Dind. II.97,3

COMMENT: I have not found this etymology elsewhere. Several other etymologies are offered in Et. Gud. (di Stefani) s.v. Απόλλων: παρά τὸ ἀπόθετα βάλλειν· ἢ παρά τὸ ἀποθεῖν βάλλειν τὴν ὄργην ἢ ἀπελαύνων καὶ ἀπολύων ἀφ' ἡμῶν τὰς νόσους· ἢ παρά τὸ ἀπλοῦν καὶ λύειν τὸ συνεστὸς τῆς οὐσίας καὶ τὸ σκότος.

KEYWORDS: etymology

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**Or. 269.06** (rec gloss) <ἔξαμύνασθαι>: βοηθηῖσαι —V<sup>1</sup>

POSITION: s.l.

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**Or. 269.07** (rec gloss) <ἔξαμύνασθαι>: τιμωρεῖν —AaAbCrMnRSSaOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrSOx

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**Or. 269.08** (rec gloss) <ἔξαμύνασθαι>: τιμωρήσασθαι —V<sup>3</sup>FPrZu

POSITION: s.l.

APP. CRIT.: καὶ τιμῆσαι Pr

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**Or. 269.09** (mosch gloss) <ἔξαμύνασθαι>: τιμωρήσασθαι —XXaXbXoT<sup>+</sup>YYfGrZc

POSITION: s.l. except X

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**Or. 269.10** (rec gloss) <ἔξαμύνασθαι>: διῶξαι —R

POSITION: s.l.

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**Or. 269.11** (pllgn gloss) <ἔξαμύνασθαι>: ἀποδιῶξαι —V<sup>3</sup>

POSITION: s.l.; joined to 269.08 with καὶ V

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**Or. 269.12** (thom gloss) <ἔξαμύνασθαι>: μάχεσθαι —ZZaZbTGuG, a.c. Zm

POSITION: s.l.

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**Or. 269.13** (thom gloss) <ἔξαμύνασθαι>: μαχέσασθαι —Gu, p.c. Zm

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.97,4–5

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**Or. 269.14** (rec gloss) <ἔξαμύνασθαι>: ἀποσοβήσασθαι —Rf

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.97,3–4

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**Or. 269.15** (pllgn gloss) <ἔξαμύνασθαι>: ἀποσοβεῖν —GY<sup>2</sup>

POSITION: s.l.

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**Or. 269.16** (pllgn gram) **⟨ἐξαμύνασθαι⟩**: ἀμύνω τὸ βοηθῶ ἐνεργητικὸν δοτικῆ, ἀμύνομαι δὲ παθητικὸν τὸ μάχομαι αἰτιατικῆ. —G

TRANSLATION: ‘Amunō’ in the active voice meaning ‘go to the aid of’ is used with the dative, but ‘amunomai’ in the (middle-)passive meaning ‘fight (against)’ with the accusative.

LEMMA: G

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**Or. 269.17** (tri metr) **⟨ἐξαμύνασθαι⟩**: long mark over upsilon —T

PREVIOUS EDITIONS: de Fav. 50

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**Or. 269.18** (pllgn gloss) **⟨θεάς⟩**: τὰς Ἐρινύας —Y<sup>2</sup>

POSITION: s.l.

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**Or. 269.19** (rec artGloss) **⟨θεάς⟩**: τὰς —AbF<sup>2</sup>MnRSOx

POSITION: s.l.

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**Or. 270.01** (rec gloss) **⟨εἶ⟩**: ἐπειδὴ —F<sup>2</sup>SZu

POSITION: s.l.

APP. CRIT.: ἐπεὶ Zu

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**Or. 270.02** (pllgn gloss) **⟨εἶ⟩**: καὶ ὅπερ —CrOx

POSITION: s.l.

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**Or. 270.03** (mosch gloss) **⟨εἶ⟩**: εἶ —XXaXbXoT<sup>+</sup>Y

POSITION: s.l. except X

COMMENT: Glossed because the text could be ambiguous between elided εἶμι and elided εἶ με. |

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**Or. 270.04** (rec gloss) **⟨ἐκφοβοῖεν⟩**: ἐκφοβήσουσιν —AaAbF<sup>2</sup>MnRSSa

POSITION: s.l.

APP. CRIT. 2: -σι Aa |

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**Or. 270.05** (pllgn gloss) **⟨ἐκφοβοῖεν⟩**: ἐκφοβοῦσι —Zu

POSITION: s.l.

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**Or. 270.06** (pllgn gloss) **⟨ἐκφοβοῖεν⟩**: καὶ τaráσσουσιν —Cr

POSITION: s.l.

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**Or. 270.07** (mosch paraphr) **⟨ἐκφοβοῖεν⟩**: εἰς φόβον ἄγοιεν —XXaXbXoTYyfGGrZc

**Or. 270.08** (vet exeg) **μανιάσιν λυσσήμασιν**: ταῖς μανιώδεσι λύσσαις, σχῆμα δέ ἐστι περίφρασις. —**MBVCP**

TRANSLATION: The insane frenzies. The schema is periphrasis.

LEMMA: μανιάσι λυσσήμασι C(μανιάσι)V, μανιάσιν λυσσήμασιν M, μανιάσι δὲ λυσσήμασι: prep. B(λυσσήμα())Pr REF. SYMBOL: V POSITION: marg. M; cont. from 268.08 B

APP. CRIT.: τὸ δὲ σχῆμα (om. ἐστι) V

PREVIOUS EDITIONS: Schw. I.126,7–8; Dind. II.97,12–13

KEYWORDS: περίφρασις

**Or. 270.09** (vet exeg) **μανιάσιν λυσσήμασιν**: ἴως τὸ [TGF adespota 566d] ‘φοῖνικι λίνω’, ἀρσενικὸν μετὰ οὐδετέρου. <sup>2</sup>ἀπὸ δὲ τοῦ ἡ μανιάς τὸ μανιάσι. —**MBCPr**

TRANSLATION: (The usage is) like that seen in ‘red thread/linen’, masculine form (‘phoinix’) with a neuter (‘linon’). And from (nominative) ‘hē manias’ comes (dative plural) ‘maniasis’.

POSITION: marg. M, cont. from prev. all

APP. CRIT.: 1 ταῖς μανιάσι λυσσήμασι prep. M(-σιν -σιν)C, ταῖς μανιάσι λυσσήμα() prep. B |

APP. CRIT.: 2 ἡ μανιάς M, ἡ μανὰς Pr | τὸ μανιάσιν C, τὸ μανιάσιν, with another σ add. above σ, M |

PREVIOUS EDITIONS: Schw. I.126,9–10; Dind. II.97,13–15

COMMENT: Cf. Sophronius, Gram.Gr. 4:2.408,26–29 οὐκ ἀγνοητέον δὲ ὡς εὐρίσκονται πτώσεις οὐδετέρας κείμεναι, οὐ μέντοι ἀπὸ οὐδετέρων κεκλιμέναι, ὡς ἔχει τὸ αἰθωνι βελέμνω καὶ φοῖνικι λίνω καὶ γέροντι βάρτρω καὶ ἐθάδων ἐδεσμάτων καὶ τὰ τοιαῦτα· ἅπαντα ἀρσενικὰ ὄντα ποιητικῶς οὐδετέροις συνετάγη. Similarly, but claiming fem. gender, Georg. Choerobosc. Gram.Gr. 4:2.339,14–16 οὐκ ἐστὶ δὲ ἄτοπον, εἰ ἀρσενικὸν ὄν ἡ θηλυκὸν οὐδετέρω ἀρθρῶ συνετάγη; ἰδοὺ γὰρ καὶ ἐπὶ τοῦ φοῖνικι λίνω τὸ φοῖνικι θηλυκὸν ὄν τῷ λίνω τῷ οὐδετέρω συνετάγη.

KEYWORDS: citation of literature other than Homer (with direct quotation) | Trag. adespota

**Or. 270.10** (vet exeg) <sup>1</sup>μανιώδεσι λυσσήμασιν· <sup>2</sup>ἡ μανιάς καὶ λυσσήμασιν. —**MB**

TRANSLATION: Mad frenzies; or madneses and frenzies.

POSITION: s.l. M; cont. from prev. B

APP. CRIT.: 2: 1 λυσσήμασι M |

PREVIOUS EDITIONS: Schw. I.126,11; Dind. II.97,14–15

COLLATION NOTES: By an oversight, Schw. lists this as being in C as well. |

**Or. 270.11** (rec exeg) **μανιάσι λυσσήμασι**: ἐν μανικαῖς λύσσαις —**Rw**

POSITION: s.l.

**Or. 270.12** (rec exeg) **μανιάσιν λυσσήμασι**: τὸ σχῆμα κατὰ γένος. —**MnSB<sup>3d</sup>**

TRANSLATION: The schema is that according to gender.

LEMMA: μανιάσι in text MnS POSITION: s.l. MnS, marg. B<sup>3d</sup>

APP. CRIT.: τὸ om. B<sup>3d</sup>

COMMENT: This schema applies to expressions in which the adjective appears to be in a different gender from

the noun it modifies. A fuller form of this note is found in Sch. Soph. Aj. 62b Christodoulou (from Laur. plut. 32.40, ca. 1300, perpendicular in inner margin of 3r): τὸ σχῆμα κατὰ γένος, ὡς τὸ [Nicand. Ther. 129] 'ψολέντος ἐχιδνης' [ψολώντος ἀχιδνης ms]. Christodoulou was wrong to assign this note to Aj. 62 τοὺς ζῶντας; it really goes with Aj. 59, which in this manuscript ends not with *μανιάσιν νόσοις*, but with *μανιάσι λυσσήμασι*, by reminiscence of Or. 270. Apart from these scholia, *σχῆμα κατὰ γένος* is not found elsewhere in a TLG search.

KEYWORDS: *σχῆμα κατὰ γένος*

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**Or. 270.13** (p[ll]gn exeg) **⟨μανιάσιν λυσσήμασιν⟩**: ἡ λύσση ἡ μανιάς —Y<sup>2</sup>

POSITION: s.l.

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**Or. 270.14** (thom exeg) **⟨μανιάσιν λυσσήμασιν⟩**: ἵπάντες τὸ μανιάσι πρὸς τὸ λυσσήμασιν συνάπτοντες οὕτω φασί· μανικοῖς λυσσήμασιν, ἀγνοοῦντες ὅτι τὸ μὲν μανιάσι θηλυκόν ἐστί, τὸ δὲ λυσσήμασιν οὐδέτερον. <sup>2</sup>οὐ δὲ τούτους χαίρειν εἶσας, κεχωρισμένως λέγε ἀσυνδέτως οὕτως· <sup>3</sup>εἴ με ἐκφοβοῖεν ἐν μανιάσι καὶ μανιάις, ἐν λυσσήμασι καὶ μανιάις, ἴν' ὦσιν ἀμφοτέρα τὸ αὐτό. —ZZaZbZmTGu

TRANSLATION: Attaching the word 'maniasi' to the word 'lussēmasin', everyone thus interprets this as 'mad frenzies', being unaware that 'maniasi' is feminine, but 'lussēmasin' is neuter. But for your own part, dismiss these interpreters and take the words separately in asyndeton as follows: if they should terrify me with 'maniasi' (that is, 'madnessesÆ), with 'lussēmasi' (that is, 'madnesses'), so that both may be the same thing.

LEMMA: *μανιάσι* in text ZZaZbGr, *λυσσήμασι* in text ZbZm REF. SYMBOL: ZZaZm

APP. CRIT.: 1 ἀγνοοῦντες ... τὸ δὲ λυσσήμασιν om. Zb | 2 χαίρειν om. TGu | ἀσυνδέτως λέγε κεχωρισμένως transp. Gu | 3 εἴ με| εἰ μὴ Gu | first ἐν om. Gu | first *μανιάις|* ἐν *μανιάις* ZbZm | second *μανιάις|* ἐν *μανιάις* ZbZmTGu

APP. CRIT. 2: 1–2 *μανιάσι* (all three places) Gu | 1 *λυσσήμασι* ZaZmTGu | *φασί|* ZmT, *φασί|* Gu, *φασίν* (no punct.) ZZaZb | 2 οὕτως| οὕτω Gu |

PREVIOUS EDITIONS: Dind. II.97,6–11

KEYWORDS: Thomas critical of another view

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**Or. 270.15** (p[ll]gn exeg) **⟨μανιάσι λυσσήμασι⟩**: κεχωρισμένως λέγε ἀσυνδέτως —Ox<sup>2</sup>

POSITION: s.l.

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**Or. 270.16** (rec gloss) **⟨μανιάσιν⟩**: μανιώδεσι —OAaAbRMnSSa

LEMMA: *μανιάσι* in text all except O POSITION: s.l.

APP. CRIT.: ἐν prep. AbMnSSa | *μανώδ-* Aa

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**Or. 270.17** (recMosch gloss) **⟨μανιάσιν⟩**: μανικοῖς —KXXaXbT+YYfGGrZb<sup>2</sup>Aa<sup>3</sup>F<sup>2</sup>

LEMMA: *μανιάσι* in text GrZbAa POSITION: s.l.

APP. CRIT.: *μανικῆς* app. Aa<sup>3</sup>

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**Or. 270.18** (thom gloss) **⟨μανιάσιν⟩**: μανιάις —Z<sup>c</sup>ZmTGu

LEMMA: *μανιάσι* in text Gr POSITION: s.l.



**Or. 270.19** (pllgn gloss) ⟨μανιάσι⟩: και παράγμασιν —Ox

POSITION: s.l.

COMMENT: Although the gloss makes sense if the glossator is following the Thoman view that μανιάσι(ν) can be treated as a noun in asyndeton (270.24, 270.18), it may be instead a corruption/misunderstanding of Cr's gloss παράσσοσι on the following έκφοβοῦεν (270.06). Cr's gloss is written in such a fashion that it could easily be misread as παράγμασιν, and it is positioned a little to the right of its lemma, as is often the case with Cr's glosses. |

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**Or. 270.20** (rec exeg) ⟨μανιάσιου⟩: μανιάς μανιάδος —K

POSITION: marg.

COLLATION NOTES: K app. started to crowd this gloss above the word, but found too little space, so erased it there. |

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**Or. 270.21** (rec exeg) ⟨λυσσήμασιν⟩: ἦ και —O

POSITION: s.l.

COLLATION NOTES: Check original O.

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**Or. 270.22** (rec gloss) ⟨λυσσήμασι⟩: λύτταις —Rf

POSITION: s.l.

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**Or. 270.23** (pllgn gloss) ⟨λυσσήμασι⟩: νοσήμασι —Zb<sup>2</sup>

POSITION: s.l.

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**Or. 270.24** (rec gloss) ⟨λυσσήμασι⟩: τουτέστι γλώσσαις —Mn

TRANSLATION: That is, (insane) utterances.(?)

POSITION: s.l., cont. from 270.12

APP. CRIT. 2: τοὔτεστι Mn |

COMMENT: Possibly the glossator has chosen a feminine noun to make the gloss agree with μανιάσι(ν). The gloss remains an odd one.

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**Or. 270.25** (thom gloss) ⟨λυσσήμασιν⟩: μανιάις —ZmTGυY<sup>2</sup>

LEMMA: -μασι in text Zm POSITION: s.l.

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**Or. 270.26** (pllgn gloss) ⟨λυσσήμασι⟩: ἐν —F

POSITION: s.l.

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**Or. 270.27** (rec exeg) ⟨λυσσήμασιν⟩: προσηγορικόν —K

TRANSLATION: (This word is a) common noun.

POSITION: s.l.

COMMENT: Perhaps this observation is a way to indicate that *μανιάσιον* is adjectival modifying *λυσσῆμασιον*.

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**Or. 271.01** (rec paraphr) ἢ δύναται τρωθῆναί τις τῶν θεῶν ἐκ χειρὸς ἀνθρωπίνης;  
—AaPr

REF. SYMBOL: Aa POSITION: s.l. Pr

APP. CRIT.: ἢ om. Aa | ἐν χειρὶ ἀνθρωπίνῃ Aa

APP. CRIT. 2: τρωθῆναι τίς AaPr |

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**Or. 271.02** (rec exeg) λείπει ἢ οὐ. —Pr

POSITION: s.l.

KEYWORDS: λείπει

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**Or. 271.03** (recThom gloss) <βεβλήσεται> τρωθήσεται —AbCrFMnPrSSaOxZZaZbZmT

POSITION: s.l.

APP. CRIT.: καὶ prep. CrFPrSOx |

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**Or. 271.04** (pllgn gloss) <βεβλήσεται> μέλλει τρωθῆναι —Zu

POSITION: s.l.

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**Or. 271.05** (rec gloss) <βεβλήσεται> ἐτρώθη —Pr

POSITION: s.l.

COMMENT: See on 271.12.

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**Or. 271.06** (pllgn gloss) <βεβλήσεται> τρωθῆ —V<sup>rec</sup>Aa<sup>2</sup>

POSITION: s.l.

COMMENT: Aa<sup>2</sup> has τρωθῆ with a clear circumflex, while the accent of V<sup>rec</sup> is obscure (possibly a damaged or erased circumflex). Subjunctive as gloss on future is possible, but it is also possible that this gloss arose as a misinterpretation of a gloss τρωθῆ where the ending σεται was to be supplied from the word below (= 271.03).

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**Or. 271.07** (mosch gloss) <βεβλήσεται> τοξευθήσεται —XaXbXoT<sup>+</sup>YfGGrZc

POSITION: s.l.

APP. CRIT.: ἄρα τοξ. τις G

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**Or. 271.08** (rec gloss) <τις θεῶν> ὁ θεὸς —Rf

POSITION: s.l.

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**Or. 271.09** (recMosch gloss) <θεῶν> ἀπὸ τῶν —MnSSaOxXXaXbXoYfGGrZcZuB<sup>3a</sup>

POSITION: s.l.

**Or. 271.10** (pllgn artGloss) (θεῶν): τῶν —F<sup>2</sup>

POSITION: s.l.

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**Or. 271.11** (tri metr) (θεῶν): συνίζησις —T

POSITION: s.l.

PREVIOUS EDITIONS: de Fav. 50

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**Or. 271.12** (rec exeg) (βροτησία χειρ): ὦ ἄφρον —Ab<sup>2</sup>

POSITION: s.l.

COMMENT: This vocative should be understood to be an address to Orestes by Electra, to whom this line is assigned in Ab and most mss. That assignment and the interpretation of 271 as a question presumably are motivated by reluctance, for philosophical, moral, or religious reasons, to take 271 as a threatening assertion. A similar concern may lie behind 270.01, 270.05 (note the unexpected aorist glossing a future perfect).

KEYWORDS: theological amelioration

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**Or. 271.13** (rec gloss) (βροτησία χειρ): ἐν —MnSSa

POSITION: s.l.

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**Or. 271.14** (mosch paraphr) (βροτησία χειρ): διὰ χειρὸς ἀνθρωπίνης  
—XaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l.

APP. CRIT.: ἦγουν prep. T | διὰ om. Zc

PREVIOUS EDITIONS: Dind. II.97,16–17

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**Or. 271.15** (pllgn gloss) (βροτησία): ἀνθρωπίνη —CrF<sup>2</sup>GuOx

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox, καὶ ἐν prep. Cr

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**Or. 271.16** (tri metr) (βροτησία): long mark over alpha —T

APP. CRIT.: long mark om. Ta

PREVIOUS EDITIONS: de Fav. 50

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**Or. 272.01** (vet paraphr) εἰ μὴ ἕξαμείψει: εἰ μὴ ἀποστήσεται τις τῶν Ἐρινύων τοῦ ἔμοῦ  
προσώπου. —MBVCMnR<sup>a</sup>R<sup>b</sup>SSa

TRANSLATION: Unless any of the Erinyes will stand away from my face.

LEMMA: all except BR<sup>a</sup> (μὴ ἕξαμείψη MR<sup>b</sup>, μὴ ἕξαμείψει C, μὴ ἕξαμείψει VMnS, μὴ ἕξαμείψει Sa) REF. SYM-  
BOL: VR<sup>b</sup> POSITION: intermarg. B

APP. CRIT.: τισ] τί φησι V | after ἐριν. add. φησι MMnR<sup>a</sup>R<sup>b</sup>SSa

APP. CRIT. 2: after ἐριν. add. φησι MMnR<sup>a</sup>R<sup>b</sup>SSa |

PREVIOUS EDITIONS: Schw. I.126,12–13; cf. Dind. II.97,18–19

COMMENT: The appearance of φησι in M and others perhaps suggests that an abbreviation of δηλονότι after τις τῶν ἐρινύων was misread as an abbreviation of φησι.

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**Or. 272.02** (p[ll]gn exeg) πρὸς τὴν Ἡλέκτραν —B<sup>3</sup>

POSITION: marg.

COMMENT: The addressee is identified to conform to assigning 271 to Electra, 272 to Orestes. Similarly, several of the following scholia react to such assignments. |

KEYWORDS: addressee identified

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**Or. 272.03** (rec exeg) ὁ Ὀρέστης ἔπε(?) | —V<sup>3</sup>

POSITION: marg.

APP. CRIT.: final letter uncertain, rest lost to damaged margin |

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**Or. 272.04** (rec exeg) λείπει πείση κακὸν —K

POSITION: marg.

KEYWORDS: λείπει

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**Or. 272.05** (rec exeg) <εἰ μὴ>: ναὶ —CrMnSSaZuB<sup>3a</sup>Ox

POSITION: s.l.

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**Or. 272.06** (rec exeg) <εἰ μὴ>: ναὶ βλήσεται(αι) —Rf

POSITION: s.l.

COMMENT: Perhaps (βε)βλήσεται, but there is one instance of βλήσεται in PG 89.90, 59 (Antiochus, Pandeta scripturae sacrae, 7th c.), and dozens of instances of future principal part βλήσω in etymological explanations of -βλη- by way of a supposed byform of βάλλω, βλω βλήσω.

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**Or. 272.07** (thom exeg) <εἰ μὴ>: ναὶ βεβλήσεται —ZZaZbZmTGup<sup>2</sup>

TRANSLATION: (Before 'ei mē', 'unless', understand) 'yes, one will be shot at'.

POSITION: s.l.

APP. CRIT.: ναὶ καὶ Zb |

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**Or. 272.08** (mosch exeg) <εἰ μὴ>: ναὶ τοξευθήσεται —XXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>3a</sup>F

TRANSLATION: (Before 'ei mē', 'unless', understand) 'yes, one will be shot at with a bow and arrow'.

POSITION: s.l. except X and marg. Aa<sup>3</sup>

COLLATION NOTES: In this place T has a cross above the ναὶ of 272.07 and then another cross in front of τοξευθήσεται. |

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**Or. 272.09** (rec gloss) <εἰ>: ἔάν —S

POSITION: s.l.

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**Or. 272.10** (rec gloss) <᾽Ξαμείψη>: ἐκφύγης —AbMnRS

LEMMA: ἔξαμ- in text Mn, -ψει S    POSITION: s.l.

APP. CRIT.: ἐκφυγ() S |

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**Or. 272.11** (rec gloss) <᾽Ξαμείψει>: ἐκφύγη —AaRwSaB<sup>3a</sup>P<sup>2</sup>

LEMMA: ἔξαμ- in text RwSa, -ψη AaB    POSITION: s.l.

APP. CRIT.: ἐκφεύγη P<sup>2</sup>

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**Or. 272.12** (rec gloss) <᾽Ξαμείψει>: ἐξέλθη —Sa

LEMMA: ἔξαμ- in text Sa    POSITION: s.l.

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**Or. 272.13** (rec gloss) <᾽Ξαμείψη>: ἐξέλθης —AaMnRS

LEMMA: ἔξαμ- in text Mn, -ψει S    POSITION: s.l.

APP. CRIT.: ἔξελθε S, ἐξέλθ()Mn

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**Or. 272.14** (pllgn gloss) <᾽Ξαμείψει>: ἀπέλθη —F<sup>2</sup>

POSITION: s.l.

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**Or. 272.15** (rec gloss) <᾽Ξαμείψη>: ἀποστήσεται —CrPrRf<sup>o</sup>Ox

LEMMA: ἔξαμ- in text PrRf    POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 272.16** (rec gloss) <᾽Ξαμείψη>: μεταβῆ —RfZu

LEMMA: ἔξαμ- in text RfZu, -ψει Zu    POSITION: s.l.

APP. CRIT.: καὶ prep. Zu

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**Or. 272.17** (mosch gloss) <᾽Ξαμείψει>: πορευθήσεται —XXaXbXoYYfGGr

POSITION: s.l. except X

APP. CRIT.: καὶ prep. G, add. μακρὰν (in addition to sep. gloss 272.24)

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**Or. 272.18** (thom gloss) <᾽Ξαμείψει>: ἀποχωρήσει —ZZaZbZmTG<sup>u</sup>Y<sup>2</sup>Ox<sup>2</sup>

LEMMA: -μείψη in text Ox    POSITION: s.l. (twice in Gu, crowded above and below Gr glosses)

APP. CRIT.: -ρήσας Zb, -ρήσ() Z

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**Or. 272.19** (pllgn gloss) <᾽Ξαμείψη>: [...]αλ(λ)άσση —B<sup>2</sup>

POSITION: s.l.

APP. CRIT.: traces suggest [έξ]α[λ]λάση rather than [άπ].

COLLATION NOTES: This gloss appears to be earlier than the B<sup>3s</sup> gloss. |

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**Or. 272.20** (p[ll]gn gloss) <΄Ξαμείψει> μετασταθῆ —V<sup>3</sup>

POSITION: s.l.

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**Or. 272.21** (rec paraphr) <΄Ξαμείψει> ὑποστρέψη παλινδρομῶς —Mn

LEMMA: ΄Ξαμ- in text Mn POSITION: s.l.

APP. CRIT.: ὑποστρέψω Mn

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**Or. 272.22** (rec paraphr) <΄Ξαμείψει> σὺ ἢ Ἡλέκτρα παρέλθης —K

POSITION: s.l.

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**Or. 272.23** (p[ll]gn gloss) <΄Ξαμείψει> ἀποστῆ —Y<sup>2</sup>

POSITION: s.l.

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**Or. 272.24** (p[ll]gn gram) <΄Ξαμείψει> ἀμείβω τὸ μακρὰν ἔρχομαι· οἱ γὰρ τρέχοντες ἀμείβουσι τοὺς πόδας αὐτῶν κατὰ διαδοχὴν τιθέντες τὸν ἕνα καὶ τὸν ἕτερον κινουῦντες. ὥς ἀπὸ τῆς ἀμοιβῆς δὲ τῶν ποδῶν λέγεται καὶ ἀμείβω τὸ μακρὰν ἀποχωρῶ· οἱ γὰρ ἀμείβοντες τοὺς πόδας αὐτῶν φεύγουσιν. —Y<sup>2</sup>

TRANSLATION: ‘Ameibō’ (may have the sense) ‘I go far away’. For those who run interchange their feet, planting them in succession, moving one and then the other. So as if from the interchange of the feet (the plain verb) ‘ameibō’ is also used in the sense ‘I go far off’, for those who are interchanging their feet are fleeing.

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**Or. 272.25** (recMoschThom gloss) <χωρίς> μακρὰν —AbCrKMnRSSaOxXXaXbX-  
oYYfGGrZcZZaZb<sup>2</sup>ZmT\*

POSITION: s.l.

APP. CRIT.: καὶ prep. CrSOx

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**Or. 272.26** (p[ll]gn gloss) <χωρίς> καὶ μακρόθεν —V<sup>3</sup>

POSITION: s.l.

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**Or. 272.27** (rec gloss) <χωρίς> πόρρω —FPrGuZuB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. PrZu | στείη add. Pr (for σταίη)

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**Or. 272.28** (rec gloss) (χωρίς): ἔμπροσθεν —Ab<sup>2</sup>

POSITION: s.l.

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**Or. 272.29** (p|lgn gloss) (ὀμμάτων ἐμών): ἀπό —FZu

POSITION: s.l.

APP. CRIT.: τῶν add. Zu

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**Or. 272.30** (rec artGloss) (ἐμών): τῶν ἐμών —S

POSITION: s.l.

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**Or. 273.01** (rec exeg) (οὐκ εισακούετ'): πρὸς τὰς Ἐριννῦς ὁ λόγος ὅτι οὐ θεωροῦνται, ὅπως μὴ τὸ κατατοξεῦσαι ὑμᾶς ἦ πρὸς τὸν χορὸν τῶν γυναικῶν. —Rw

TRANSLATION: The speech is addressed to the Erinyes, because they are not seen, (to be so understood) in order that the words 'shoot you (pl.)' not be directed to the chorus of women.

APP. CRIT.: perhaps θεωρεῖται Rw (damage)

COLLATION NOTES: Check original Rw. |

KEYWORDS: addressee identified

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**Or. 273.02** (p|lgn exeg) (οὐκ εισακούετ'): ὁ λόγος πρὸς τὰς Ἐριννύας· ἀκούετε ζητούντος μου τὰ τόξα. —Y<sup>2</sup>

POSITION: s.l.

COLLATION NOTES: written on either side of Y-gloss ἀκούετε, which it incorporates. |

KEYWORDS: addressee identified

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**Or. 273.03** (thom exeg) (οὐκ εισακούετ'): ὦ Ἐριννύες —ZZaZmTGuOx<sup>2</sup>

TRANSLATION: (Understand with 'do you not listen') 'o Erinyes'.

POSITION: s.l.

APP. CRIT.: ὦ om. Ox<sup>2</sup>

KEYWORDS: addressee identified

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**Or. 273.04** (rec exeg) (οὐκ εισακούσετ'): γρ. οὐκ εισακού[ετε(?)]. —R<sup>a</sup>

LEMMA: -οὔσετε (changed from -οὔετ') in text R POSITION: marg.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 273.05** (rec exeg) (εἰσακούετ'): εἰσακούσετ' —Sa

POSITION: s.l.

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**Or. 273.06** (mosch gloss) (εἰσακούετ'): ἀκούετε —XXaXbXoT<sup>+</sup>YYfGGr

POSITION: s.l. except X  
APP. CRIT.: οὐκ prep. G

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**Or. 273.07** (pllgn gloss) <οὐχ ὄραθ'>: οὐ βλέπετε —CrF<sup>2</sup>Ox

POSITION: s.l.  
APP. CRIT.: καὶ prep. CrOx

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**Or. 273.08** (rec exeg) <ἐκηβόλων>: ἀπὸ τοῦ ἐκάς καὶ πόρρωθεν βάλλεσθαι τὰ [τόξα]  
—V<sup>1</sup>

POSITION: s.l.  
COLLATION NOTES: Dot before; end lost to damage. |  
KEYWORDS: etymology

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**Or. 273.09** (rec paraphr) <ἐκηβόλων>: τῶν μακρόθεν βαλλόντων —AaAbF<sup>2</sup>MnRSSaB<sup>3a</sup>

POSITION: s.l.  
APP. CRIT.: τῶν om. F<sup>2</sup>  
COLLATION NOTES: Aa damaged, and last letters in binding, but enough legible to confirm. |

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**Or. 273.10** (mosch paraphr) <ἐκηβόλων>: τῶν μακρὰν βαλλόντων —XXaXbXoT<sup>+</sup>YYfG-GrZc

LEMMA: X POSITION: s.l. except X  
APP. CRIT.: μακρῶν Y  
APP. CRIT. 2: βαλόντων Zc |

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**Or. 273.11** (thom paraphr) <ἐκηβόλων>: τῶν μακρὰν πεμποντων τὰ βέλη  
—ZZaZbZmTOx<sup>2</sup>

POSITION: s.l.  
APP. CRIT.: μακρῶν Za

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**Or. 273.12** (pllgn exeg) <ἐκηβόλων>: τὰ βέλη τοῦ Ἀπόλλωνος —Gu

POSITION: marg.

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**Or. 273.13** (pllgn exeg) <ἐκηβόλων>: καὶ τῶν μακρόθεν βαλλομένων καὶ πεμπομένων ἢ  
τῶν τοῦ Ἀπόλλωνος —Zu

POSITION: s.l.

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**Or. 274.01** (rec gloss) <τόξων πτερωτὰς γλυφίδας>: τὰ πτερωτὰ βέλη —Pr

POSITION: s.l.

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**Or. 274.02** (pllgn artGloss) (τόξων): τῶν —F<sup>2</sup>

POSITION: s.l.

---

**Or. 274.03** (pllgn exeg) (πτερωτὰς γλυφίδας): πλή(ρη) γὰρ τῶν γλυφίδων τὰ πτερά —Y<sup>2</sup>

POSITION: s.l.

---

**Or. 274.04** (mosch gloss) (πτερωτὰς γλυφίδας): τὰ βέλη —XXaXbXoT<sup>+</sup>YYfGGr

POSITION: s.l.

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**Or. 274.05** (thom gloss) (πτερωτὰς γλυφίδας): τοὺς ἐπτερωμένους οἰστοὺς —ZZaZbZmTG<sub>u</sub>

POSITION: s.l.

APP. CRIT.: τὰς Zb

PREVIOUS EDITIONS: Dind. II.97,22

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**Or. 274.06** (rec artGloss) (πτερωτὰς): τὰς —F<sup>2</sup>S

POSITION: s.l.

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**Or. 274.07** (rec gloss) (γλυφίδας): οἰστοὺς —Rf

POSITION: s.l.

---

**Or. 274.08** (rec gloss) (γλυφίδας): βέλη —RG<sub>u</sub>ZcOx<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τὰ prep. Zc

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**Or. 274.09** (pllgn exeg) (γλυφίδας): τὰ βέλη ἀπὸ μέρους —Zu

POSITION: s.l.

---

**Or. 274.10** (rec gloss) (γλυφίδας): τὰς σαγίττας —V<sup>1</sup>F<sup>2</sup>KPrSaG

POSITION: s.l.

APP. CRIT.: ἤγουν prep. Sa | τὰς om. V<sup>1</sup>Pr, after τὰς add. πτερωτὰς G

APP. CRIT. 2: σαγίττας all except Pr |

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**Or. 274.11** (rec gloss) (γλυφίδας): †γαρης —Ab

POSITION: s.l.

COMMENT: The letters are clearly written (without accent, as often with the glosses in Ab), but no such word is known.

**Or. 274.12** (pllgn gloss) <γλυφίδας>: κόκκας —Aa (or Aa<sup>3</sup>?)

POSITION: s.l.

COMMENT: κόκκα (l) in Kriaras VIII.221 (from Italian cocca; also spelled κόκα), notch in an arrow for the bowstring (Erotocritos B 614). |

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 274.13** (pllgn exeg) <γλυφίδας>: γλυφίδας τὰς χηλὰς τῆς ἀκίδος αἷς τὴν νευρὰν προσάγομεν, παρὰ τὸ ἐγγε[γλ]ύφθαι ὃ ἐστὶ κεκοιλάνθαι. —A<sup>2</sup>

TRANSLATION: ‘Gluphidas’ (‘notches’), the clefts of the arrow in which we insert the bowstring, derived from its having been chiseled in (verb ‘gluphō’), that is, hollowed out.

REF. SYMBOL: A<sup>2</sup> POSITION: marg.

COMMENT: From Photius γ 153, Suda γ 321, or Lex. Segueriana, Anecdota Gr. Bachmann, I.185,32–186,2.

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**Or. 274.14** (pllgn exeg) <γλυφίδας>: γλυφίς ἢ ἐκκωπή τοῦ βέλους, παρὰ τὸ ἐγγεγλύφθαι ὃ ἐστὶ κοιλάν(θ)αι, καὶ ἡ κεφαλὴ τοῦ κίονος, παρὰ τὸ γλάπτω γλαφίς καὶ γλυφίς. καὶ τὸ γλυφικὸν ἐργαλεῖον. —B<sup>4</sup>

TRANSLATION: ‘Gluphis’ is the notching of the arrow, derived from its having been chiseled in (verb ‘gluphō’), that is, hollowed out, and the head of a column, derived from ‘glaptō’ (‘scrape, engrave’), (whence) ‘glaphis’ and ‘gluphis’. And (there is also the term) ‘gluphikon ergaleion’ (‘sculpture workshop’).

POSITION: s.l.

APP. CRIT. 2: γλάπτο B<sup>4</sup> | κλυφίς B<sup>4</sup> |

COMMENT: Cf. ps.-Zonaras 440,18–22 (which also has the same corruption κοιλάναι) and Et. Magn. s.v. γλυφίς.

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**Or. 274.15** (thom gloss) <ἐξορμωμένας>: ἐξερχομένας —ZZaZmTGu

POSITION: s.l.

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**Or. 274.16** (pllgn gloss) <ἐξορμωμένας>: πεμπομένας —GZb<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu

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**Or. 274.17** (pllgn gloss) <ἐξορμωμένας>: κινουμένας —F<sup>2</sup>

POSITION: s.l.

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**Or. 274.18** (pllgn gloss) <ἐξορμωμένας>: τεινομένας ἐλκομένας —Y<sup>2</sup>

POSITION: s.l.

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**Or. 274.19** (rec artGloss) (ἔξορμωμένης): τὰς —S

POSITION: s.l.

**Or. 275.01** (pllgn exeg) (ἄ ἄ): πρὸς τὰς Ἐρινύας —G

POSITION: s.l.

KEYWORDS: addressee identified

**Or. 275.02** (rec exeg) (ἄ ἄ): θαυμαστικὸν καὶ ἐκπληκτικὸν —Pr

POSITION: s.l.

KEYWORDS: ἐκπληκτικὸν/ἐπὶ ἐκπλήξεως

**Or. 275.03** (mosch exeg) (ἄ ἄ): ἐπίρρημα ἐφεκτικὸν —XXaXbXoT<sup>+</sup>YYfGr

TRANSLATION: Adverb expressive of blocking/stopping.

POSITION: s.l. except X

APP. CRIT.: ἐφετικὸν XaY

PREVIOUS EDITIONS: Dind. II.97,23

COMMENT: See on 145.01.

**Or. 275.04** (pllgn exeg) (ἄ ἄ): ἐκφευκτικὸν ἐπίρρημα —Zc

POSITION: s.l.

**Or. 275.05** (vet exeg) τί δῆτα μέλλετ'· ἔξακρίζετ' αἰθέρα: στιγμή εἰς τὸ μέλλετε.  
—MBCPr

TRANSLATION: Punctuation after 'mellete'.

LEMMA: MC(μέλετ'), τί δῆτα μέλλετε BPr(μέλετε) REF. SYMBOL: B

APP. CRIT.: στιγμή] στῶ μὴ Pr |

APP. CRIT. 2: μέλετε CPr |

PREVIOUS EDITIONS: Schw. I.126,14–15; Dind. II.97,24

**Or. 275.06** (rec paraphr) τί δῆτα μέλλετε: <sup>1</sup>ὦ Ἐρινύες τί βραδύνετε· <sup>2</sup>τὰ ἄκρα καταλαμβάνετε τοῦ ἀέρος καὶ παίετε τὸν αἰθέρα. —Mn<sup>a</sup>Mn<sup>b</sup>SSa

TRANSLATION: O Erinyes, why do you delay? Occupy the heights of the air, and strike the ether.

LEMMA: ἄ ἄ τί δῆτα μέλλετε Mn(μέλλεται)Sa POSITION: s.l. except Mn<sup>a</sup>

APP. CRIT.: 2 after ἄκρα add. τοῦ αἰθέρος Mn<sup>a</sup>, but deleted | τὸν ἀέρα Sa

APP. CRIT. 2: 1 ἐρινύες Mn<sup>a</sup>Mn<sup>b</sup>Sa | βραδύνεται Mn<sup>a</sup>Mn<sup>b</sup> | 2 -λαμβάνεται a.c. Mn<sup>a</sup> | παίεται S |

**Or. 275.07** (rec gloss) (τί δῆτα μέλλετε): Ἐρινύες —R

POSITION: s.l.

**Or. 275.08** (vetMosch gloss) <μέλλετ'>: ἀντί τοῦ βραδύνετε —MV<sup>3</sup>AaCrPrROx-  
XXaXbXoT+YYfGGrZuB<sup>3a</sup>

POSITION: s.l. except intermarg. M

APP. CRIT.: ἀντί τοῦ] M, καί CrOx, om. others | βραδύνετε p.c. Aa (first letters rewritten, a.c. uncertain), βραδύνεται V<sup>3</sup>, s.l. Zu |

PREVIOUS EDITIONS: Dind. II.98,3

**Or. 275.09** (vet paraphr) ἐξακρίζετ' αἰθέρα: τὸ δὲ ἐξῆς εἰς τὰ ἄκρα τοῦ αἰθέρος πέτεσθε  
καὶ μέμφεσθε τὰ λόγια τοῦ Ἀπόλλωνος καὶ μὴ ἐμέ. —MBVCMnPrR<sup>a</sup>R<sup>b</sup>SSa

TRANSLATION: The whole sense is: fly to the heights of the ether and reproach the oracles of Apollo and not me.

LEMMA: VMnR<sup>b</sup>, ἐξακρίζετ' αἰ S(incomplete) REF. SYMBOL: V POSITION: cont. from 275.05 MBCPrSa, follows next R<sup>a</sup>

APP. CRIT.: 1 τὸ δὲ ἐξῆς om. VMnR<sup>a</sup>R<sup>b</sup>SSa | εἰς τὰ κτλ mostly washed out, perhaps part om. R<sup>a</sup> | ἀπόλλωνος] ἡλίου V | at end add. μέμφεσθε V

APP. CRIT. 2: ἐξῆς MC | πέτεσθαι Pr |

PREVIOUS EDITIONS: Schw. I.126,15–16; Dind. II.97,24–98,2

**Or. 275.10** (vet paraphr) ἄλλως: τὰ ἄκρα τοῦ αἰθέρος καταλαμβάνετε.  
—M<sup>a</sup>M<sup>b</sup>C<sup>a</sup>C<sup>b</sup>OR<sup>a</sup>Zu

TRANSLATION: Occupy the heights of the ether.

LEMMA: C POSITION: s.l. except M<sup>c</sup>R<sup>a</sup>; cont. from prev. M<sup>a</sup>, precedes prev. R<sup>a</sup>

APP. CRIT.: ἀντί τοῦ prep. M<sup>b</sup>, ἀντί prep. C<sup>b</sup> | τὸ ἄκρον Zu | καταλ. τοῦ αἰθ. transp Zu | λαμβάνετε O, perhaps R<sup>a</sup>(mostly washed out)

APP. CRIT. 2: καταλαμβάνεται Zu |

PREVIOUS EDITIONS: Schw. I.126,17; Dind. II.98,4

**Or. 275.11** (rec paraphr) <ἐξακρίζετ' αἰθέρα>: τῶν ἄκρων τοῦ αἰθέρος ἐπιλαμβάνεσθε  
καὶ πέτεσθε εἰς τὰ ἄκρα τοῦ αἰθέρος. —V

POSITION: s.l.

APP. CRIT.: τῶν ἄκρων] changed to τὸ ἄκρον by V<sup>3</sup>

COMMENT: See also 275.22.

**Or. 275.12** (rec exeg) <ἐξακρίζετ' αἰθέρα>: βαίνετε εἰς τὸ ἄκρον τοῦ αἰθέρος, ἢ δι'  
ἄκρων πτερῶν αἰθέρα λαμβάνετε. —PrRf

POSITION: s.l.

APP. CRIT.: βαίνετε transp. after αἰθέρος Rf | ἢ κτλ om. Rf

**Or. 275.13** (pllgn exeg) **ἔξακριζετ' αἰθέρα**: ἤγουν εἰς τὰ ἄκρα τοῦ αἰθέρος πέτεσθε ἢ διὰ τῶν ἄκρων πτερῶν καταλαμβάνετε τὸν αἰθέρα —F

POSITION: marg.

**Or. 275.14** (rec paraphr) **ἔξακριζετ' αἰθέρα**: εἰς τὸν ἄκρον αἰθέρα φθάσατε. —K

POSITION: s.l.

**Or. 275.15** (pllgn paraphr) **ἔξακριζετ' αἰθέρα**: καὶ εἰς τὸ ἄκρον τοῦ αἰθέρος πορεύεσθε. —CrOx

POSITION: s.l.

**Or. 275.16** (pllgn paraphr) **ἔξακριζετ' αἰθέρα**: εἰς ἄκρον (?)αἰθέρος/ἀέρος(?) ἴτε. —B<sup>3c</sup>

POSITION: s.l.

COLLATION NOTES: Extremely faint and sloppy, damaged; check original B. |

**Or. 275.17** (vet exeg) **ἔξακριζετ' αἰθέρα**: πτερωτὰς δὲ καὶ οὗτος τὰς Ἐρινύας ὑπέθετο. —MBVCMnPrR<sup>a</sup>R<sup>b</sup>SSa

TRANSLATION: This one too (Orestes) assumed that the Erinyes are winged. (or: This one too (the poet) posited that the Erinyes are winged.)

POSITION: cont. from sch. 275.10 MC, from 275.05 BPr, from 275.09 VR<sup>b</sup>, from 275.06 MnSSa; marg. R<sup>a</sup>

APP. CRIT.: δὲ καὶ οὗτος om. R<sup>b</sup>, καὶ οὗτος om. VMnSSa | καὶ om. Pr | ὑποτίθεται BPr, ἐπέθετο MnR<sup>b</sup>SSa, καλεῖ ἐπιθέτως R<sup>a</sup> |

APP. CRIT. 2: οὕτως M | ἐρινύας MnPr |

PREVIOUS EDITIONS: Schw. I.126,18; Dind. II.98,2

COMMENT: Starting in the third quarter of the 5th cent. there are both winged and unwinged depictions of the Erinyes in vase painting. Aesch. Eum. 51 calls them ἄπτεροι, but Groeneboom pointed out that this condition could have been necessitated by the practicality of costuming the chorus. But what other character or poet did the commentator have in mind by saying 'this one too'? If a character is meant, it may be an internal reference to the fact that the chorus makes them winged in lines 316–322. If a poet is meant, the most likely possibility is Homer. Although the Homeric ἠεροφοῖτις Ἐρινύς has a well-established explanation as 'traveling invisibly in mist', in sch. Or. 322.01 the commentator points to this Homeric phrase right after noting that the Erinyes are winged, and some later Greek authors treated the word as 'flying through the sky': ps.-Phocylides 171 (of a bee); Sch. Opp. Hal. 3.166 ἠερόφοιτα: ἀέρι πετόμενα; and Nonnus uses both ἠεροφοῖτις and ἠερόφοιτος as 'traveling through the air/sky'.

**Or. 275.18** (rec gloss) **ἔξακριζετ'**: [ἀντί] τοῦ πέτεσθε —R

POSITION: s.l.

**Or. 275.19** (rec gloss) **ἔξακριζετ'**: {γρ.} λαμβάνετε —Ab

POSITION: marg.

KEYWORDS: variant reading: γράφεται/γράφε

**Or. 275.20** (pllgn gloss) **ἔξακριζετ'**: βαίετε —Aa

POSITION: s.l.

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**Or. 275.21** (mosch paraphr) **ἔξακριζετε**: εἰς τὸν ἄκρον αἰθέρα τρέχετε.

—XXaXbXoT+YYfGGrZc

LEMMA: T POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ prep. T | ἄκρον om. Zc

PREVIOUS EDITIONS: Dind. II.98,4–5

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**Or. 275.22** (thom paraphr) **ἔξακριζετ'**: ἦγουν τῶν ἄκρων τοῦ ἀέρος ἐπιλαμβάνεσθε.

—ZZaZmTGu

POSITION: s.l. except marg. Gu

APP. CRIT.: ἦγουν om. T | αἰθέρος ZZa

PREVIOUS EDITIONS: Dind. II.98,6

COMMENT: Apparently derived from 275.11.

COLLATION NOTES: Z washed out, but most of it confirmed by autopsy. |

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**Or. 275.23** (pllgn exeg) **ἔξακριζετ'**: ἀκρότατον πάντων ὁ αἰθήρ, ὡς ἀπὸ τοῦ ἄκρου δὲ αἰθέρος ἔξακριζετε ἀντὶ τοῦ εἰς τὸ ἄκρον τοῦ αἰθέρος φεύγετε μακράν. —Y<sup>2</sup>

TRANSLATION: The ether is the highest of all things, and based on(?) (the notion of) the lofty ether, 'exakrizete' is equivalent to 'flee far off into the high point of the ether'.

POSITION: marg.

APP. CRIT.: ἀπὸ| read ἐπί?

COMMENT: It is far from clear that the translation suggested above for ὡς ἀπὸ τοῦ ἄκρου δὲ αἰθέρος is legitimate. Emending to ἐπί would produce instead 'and because (used) in application to the lofty ether ...' (not very convincing either).

COLLATION NOTES: Cross in front. |

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**Or. 275.24** (pllgn exeg) **ἔξακριζετ'**: ἀκρίζω τὸ ἄκρον κόπτω. —B<sup>4</sup>

POSITION: marg.

PREVIOUS EDITIONS: Dind. II.98,3

COMMENT: Cf. Suda α 983; Dindorf reports this from Arsenius (add. δὲ).

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**Or. 275.25** (rec gloss) **ἄιθέρα**: ἄερα —V<sup>1</sup>

POSITION: s.l.

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**Or. 275.26** (pllgn gloss) **ἄιθέρα**: εἰς —Aa

POSITION: s.l.

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**Or. 275.27** (pllgn artGloss) **ἄιθέρα**: τὸν —F<sup>2</sup>

POSITION: s.l.

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**Or. 276.01** (rec gloss) <πτεροῖς>: ἐν τοῖς —SSa

POSITION: s.l.

APP. CRIT.: τοῖς om. Sa

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**Or. 276.02** (pllgn gloss) <πτεροῖς>: [δ]ιὰ πτερῶν —Aa

POSITION: s.l.

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**Or. 276.03** (rec paraphr) <τὰ Φοίβου δ' αἰτιᾶσθε θέσφατα>: τὰ τοῦ Ἀπόλλωνος μέμφεσθε μαντεύματα, τὰ λόγια, καὶ μὴ ἐμέ. —R<sup>a</sup>

REF. SYMBOL: R<sup>a</sup> (at θέσφατα) POSITION: in lower margin

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**Or. 276.04** (pllgn paraphr) <τὰ Φοίβου δ' αἰτιᾶσθε θέσφατα>: μέμφεσθε τοῦ Ἀπόλλωνος τὰ μαντεύματα. —Aa

POSITION: marg.

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**Or. 276.05** (thom exeg) <τὰ Φοίβου δ' αἰτιᾶσθε θέσφατα>: <sup>1</sup>τὸ τὰ Φοίβου θέσφατα αἰτιᾶσθε λέγει· <sup>2</sup>καὶ γὰρ ἄνωθεν εἶπεν ὅταν ἀπήτει τὴν Ἥλέκτραν τὰ τόξα ὡς Ἀπόλλων αὐτῷ ἐπέταξε μάχεσθαι Ἐρινύσι τοῖς τόξοις. —ZZaZbZmTGU

TRANSLATION: He says 'blame the oracles of Phoebus'; for in fact above he said, when he was asking Electra for the bow and arrow, that Apollo commanded him to fight the Erinyes with the bow and arrow.

REF. SYMBOL: ZZaZm POSITION: in Zb on 38v (ending at 275 ἄ ᾗ; 276 itself was on lost bifolium containing Or. 275–367)

APP. CRIT.: 1 τὸ ... λέγει om. ZmGU | θέσφατα| κελεύσματα Zb, θέσφατα ἤγουν κελεύσματα T | 2 ὅτε Za |

APP. CRIT.: 2: 2 ἡλέκτρα Zb |

PREVIOUS EDITIONS: Dind. II.98,7–9

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**Or. 276.06** (rec gloss) <τὰ τοῦ Φοίβου>: τὰ τοῦ Ἀπόλλωνος —AbCrF<sup>2</sup>MnSOx

POSITION: s.l. (repeated above 274 τόξων CrOx)

APP. CRIT.: τὰ τοῦ om. AbF<sup>2</sup>; ἤγουν τοῦ OX (both instances), καὶ τοῦ Cr (both instances) |

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**Or. 276.07** (rec gloss) <αἰτιᾶσθε>: μέμψασθε —OR<sup>a</sup>

POSITION: s.l.

APP. CRIT.: 2: -σθαί O

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**Or. 276.08** (recMosch gloss) <αἰτιᾶσθε>: μέμφεσθε —AbCrF<sup>2</sup>MnR-SOxXXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l. except X; repeated above 275 γλυφίδας CrOx

**Or. 276.09** (thom gloss) <αἰτιᾶσθε>: αἴτια ἠγεῖσθε —ZZaZmTGu

POSITION: s.l.

APP. CRIT. 2: -σθαι Zm a.c. |

PREVIOUS EDITIONS: Dind. II.98,7

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**Or. 276.10** (rec paraphr) <θέσφατα>: τὰ λόγια καὶ μὴ ἐμέ —OR<sup>a</sup>

POSITION: s.l. O; cont. from sch. 276.07 R<sup>a</sup>

APP. CRIT.: τὰ om. O

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**Or. 276.11** (rec paraphr) <θέσφατα>: τὰ ἀπὸ θεοῦ μαντεύματα —V<sup>1</sup>

POSITION: s.l.

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**Or. 276.12** (recMosch gloss) <θέσφατα>: μαντεύματα —AbCrFMnR-fOxXXaXbXoT<sup>+</sup>YYfGGrZcZuB<sup>3a</sup>

POSITION: s.l. except X

APP. CRIT.: καὶ prep. Zu, καὶ τὰ prep. CrFOx

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**Or. 276.13** (rec gloss) <θέσφατα>: μαντεῖα —Pr

POSITION: s.l.

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**Or. 276.14** (thom gloss) <θέσφατα>: κελεύσματα —ZZaZmTGu

POSITION: s.l. except marg. Gu

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**Or. 277.01** (vet exeg) ἔα: ἐκπληκτικὸν ἢ θαυμαστικὸν ἐπίρρημα τὸ ἔα. —MVCMnR<sup>a</sup>R<sup>b</sup>SSa

TRANSLATION: 'Ēā' is an adverb expressive of astonishment or wonder.

LEMMA: VCR<sup>b</sup> REF. SYMBOL: R<sup>b</sup> POSITION: s.l. MMnS, marg. Sa

APP. CRIT.: ἐμπληκτ- S | ἦ] καὶ MnS, om. Sa | τὸ ἐπίρρ. MnR<sup>a</sup>R<sup>b</sup>Sa | τὸ ἔα om. VMnR<sup>a</sup>R<sup>b</sup>SSa | at end add. δὲ τὴν ἄλην R<sup>b</sup> [conflation from sch. 277.11]

PREVIOUS EDITIONS: Schw. I.126,19; Dind. II.98,10

KEYWORDS: ἐκπληκτικὸν/ἐπὶ ἐκπλήξεως

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**Or. 277.02** (mosch exeg) (ἔα): ἐπὶ ἐκπλήξεως —XXaXbXoT<sup>+</sup>YYfGGrB<sup>4</sup>

POSITION: s.l. except X

APP. CRIT.: ἐπὶ] ἐπίρρημα Gr

KEYWORDS: ἐκπληκτικὸν/ἐπὶ ἐκπλήξεως

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**Or. 277.03** (pllgn exeg) <Ξα>: ἐκπληκτικόν —Zc

POSITION: s.l.

KEYWORDS: ἐκπληκτικόν/ἐπί ἐκπλήξεως

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**Or. 277.04** (pllgn exeg) <Ξα>: ἐπίρρημα ἐφεκτικόν —G

TRANSLATION: Adverb expressive of blocking/stopping.

POSITION: marg.

COMMENT: Compare 275.03. It is possible that G has misplaced the annotation here accidentally, but the transfer could also be deliberate.

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**Or. 277.05** (pllgn exeg) <Ξα>: θαυμαστικόν —Zu

POSITION: s.l.

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**Or. 277.06** (thom gloss) <Ξα>: φεῦ —ZZaZmTGuaA<sup>2</sup>

POSITION: s.l.

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**Or. 277.07** (pllgn exeg) <Ξα>: νῦν ἦλθεν εἰς αἴσθησιν. —FGuOx<sup>2</sup>

TRANSLATION: Now he has come to (true) awareness.

POSITION: s.l. GuOx<sup>2</sup>, marg. F

APP. CRIT.: νῦν om. GuOx<sup>2</sup>

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**Or. 277.08** (pllgn exeg) <Ξα>: ἐλθὼν εἰς ἑαυτὸν καὶ γνωρίσας οἷα πάσχει λέγει εἰς ἑαυτὸν ἕα θαυμαστ(ικ)όν. —Y<sup>2</sup>

TRANSLATION: Having come to his senses and realized what is happening to him, he addresses to himself ‘eā’ as an exclamation of amazement.

POSITION: s.l.

KEYWORDS: addressee identified

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**Or. 277.09** (pllgn gloss) <Ξα>: ἄφες —F<sup>2</sup>

POSITION: s.l.

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**Or. 277.10** (vet paraphr) τί χρῆμ’ ἀλύω: διὰ ποῖαν αἰτίαν ἀδημονῶ; —MBOC

LEMMA: MC POSITION: intermarg. B

APP. CRIT. 2: ποῖαν M |

PREVIOUS EDITIONS: Schw. I.126,20; Dind. II.98,11

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**Or. 277.11** (vet exeg) τί χρῆμ’ ἀλύω: ἵτι τὸ πρᾶγμα καὶ τίς ἢ νόσος αὐτή, καθ’ ἃ

ἀδημονῶ καὶ ἠπόρημαι; <sup>2</sup>παρὰ τὴν ἄλλην [Hom. Il. 5.352]· ‘ἦ δ’ ἀλύουσι’  
ἀπεβήσετο’. —MBVCMnPr<sup>a</sup>R<sup>b</sup>SSa, partial Pr<sup>b</sup>

TRANSLATION: What is the matter and what is this sickness, because of which I am distressed and left in confusion? (The verb ‘aluō’ is) derived from the noun ‘alē’ (‘wandering, distraction’): (Homer uses this verb:) ‘and she in sore distress went off’.

LEMMA: BVP; τί χρῆμ’ R<sup>b</sup>, τί χρῆμα MnSSa, ἄλλως C REF. SYMBOL: BVR<sup>b</sup> POSITION: s.l. Pr<sup>b</sup>

APP. CRIT.: 1 τὸ om. R<sup>b</sup> | 1–2 καθ’ ἃ κτλ om. Pr<sup>b</sup> | 1 καθ’ ἣν MnSSa | ἠπόρημαι καὶ ἀδημονῶ transp. BPr<sup>a</sup> | 2 περὶ VCP<sup>r</sup> | τὴν ἄλλην MV(om. τὴν)CP<sup>r</sup>, τῶν ἄλλων MnSSa | ἦ δ’ ... ἀπεβήσετο om. VMnSSa | ἀπεβήσατο CP<sup>r</sup>

APP. CRIT. 2: 1 πράγμα M | αὐτῆ Mn | καθὰ MCP<sup>r</sup>R<sup>b</sup> | 2 ἄλλην BR<sup>b</sup> | ἦ δ’ M |

PREVIOUS EDITIONS: Schw. I.126,21–22; Dind. II.98,11–13

KEYWORDS: citation of Homer (with direct quotation)

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**Or. 277.12** (pllgn paraphr) <τί χρῆμ’ ἀλύω>: διὰ τί ἀδημονῶ; τί ἄρα ἔχω; —Y<sup>2</sup>

POSITION: s.l., cont. from 277.08

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**Or. 277.13** (pllgn paraphr) <τί χρῆμ’ ἀλύω>: τίς ἡ νόσος μου; —Gu

POSITION: s.l.

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**Or. 277.14** (rec gloss) <τί χρῆμ’>: διὰ τί πράγμα —Sa

POSITION: s.l.

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**Or. 277.15** (pllgn gloss) <τί χρῆμ’>: καὶ διὰ ποῖον πράγμα —CrOx

POSITION: s.l.

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**Or. 277.16** (rec gloss) <τί χρῆμ’>: διὰ τί —Pr

POSITION: s.l.

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**Or. 277.17** (pllgn gloss) <τί χρῆμ’>: ὑπάρχει τοῦτο —Zu

POSITION: s.l.

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**Or. 277.18** (mosch gloss) <τί χρῆμ’>: τί ἐστὶ τὸ πράγμα; —XXaXbXoT<sup>a</sup>YYfGGr

POSITION: s.l. except X

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**Or. 277.19** (rec gloss) <χρῆμ’>: πράγμα ἐστὶ —R

POSITION: s.l.

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**Or. 277.20** (rec gloss) <χρῆμ’>: πράγμα —AbF<sup>2</sup>Zc

POSITION: s.l.

APP. CRIT.: τὸ prep. Zc

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**Or. 277.21** (thom exeg) <χρῆμα>: τοῦτο τὸ κατ' ἐμέ —ZZaZmTGu

POSITION: s.l.

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**Or. 277.22** (vet exeg) <ἀλύω>: ἐξηπόρημαι, παρὰ τὴν ἄλ{λ}ην. —MC

TRANSLATION: I have been left at a loss; (the verb is) derived from 'alē'.

POSITION: s.l.

APP. CRIT.: ἐξ(ης) πόρημα M | πε(ρι) C

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**Or. 277.23** (pllgn gloss) <ἀλύω>: ἀπορῶ —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 277.24** (rec gloss) <ἀλύω>: ἀδημονῶ —V<sup>1</sup>AbCrKMnRfSSaOxZaZu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOxZu |

APP. CRIT. 2: ἀδημον S, ἀδουμονῶ Mn |

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**Or. 277.25** (thom paraphr) <ἀλύω>: ἀδημονῶ διὰ τὰ προσόντα μοι κακά. —ZZmTGu

POSITION: s.l.

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**Or. 277.26** (mosch paraphr) <ἀλύω>: ἐν ἀμηχανίᾳ εἰμί. —XXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l.

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**Or. 277.27** (pllgn gloss) <ἀλύω>: λυπῶ —F<sup>2</sup>

POSITION: s.l.

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**Or. 277.28** (pllgn exeg) <ἀλύω>: ἀλύω σημ(αίνει) τὸ ἀδημονῶ δυσχεραίνω ἀθυμῶ ἀπορῶ. —A<sup>2</sup>

REF. SYMBOL: A<sup>2</sup> POSITION: marg.

COMMENT: Cf. Hesych. α 3320 ἀλύω ἀδημονῶ ἀθυμῶ; Et. Gen. s.v. ἀλύσκω: τὸ μὲν γὰρ ἀλύω ἢ τὸ ἀδημονῶ σημαίνει καὶ ἀπορῶ; Sch. Thom. Aesch. Se. 391m: ἀλύω|ν ἀδημονῶν, δυσχεραίνων ὅτι περ οὐκ ἐᾷ ὁ μάντις περᾶν.

COLLATION NOTES: Partly obscure; check original A. |

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**Or. 277.29** (pllgn exeg) <ἀλύω>: ἀλύει ἀδη[μο]νεῖ δυσ[χε]ραίνει ἀθυ[μ]εῖ ἀπορεῖ [καὶ] τὸ χαίρω ἐνίστε. —B<sup>4</sup>

POSITION: marg.

**Or. 277.30** (p[ll]gn exeg) <πνεῦμ' ἀνεῖς ἐκ πνευμόνων>: ἵμαινόμενος γὰρ μεγάλα ἄσθματα ἀπετέλει. ἰὼς ὅτε λέγεται κοινῶς λαφύσσει τις ὅταν τρέχη ἢ ὅταν πάσχη. ἰὲκ δὲ τοῦ πνεύμονος ἐξέρχεται τὸ πνεῦμα· ἰσπογγοειδῆς γάρ ἐστι, ἰκαὶ τὸ μὲν καθαρώτατον πνεῦμα δέχεται, τὸ δὲ λιγνυῶδες ἀποπέμπει ἕξω. ἰδιὰ τοῦτο καὶ ὅταν φθάσῃ καὶ φραγῶσιν ὀπαί, οὐδὲν δύναται ἀναπνεῦσαι ὁ ἄνθρωπος ὡς θέλει. —Y<sup>2</sup>

TRANSLATION: For, being in state of madness, he was drawing great breaths. Just as when it is said in common parlance that someone gulps (air) when he runs or when he suffers. The breath comes out of the lung; for (the lung) is sponge-like. And it takes in the purest breath, but sends back out the polluted breath. And because of this indeed whenever the openings manage to become closed, a person cannot catch his breath as he wishes.

APP. CRIT.: 3 πνεύματος a.c. Y<sup>2</sup>

APP. CRIT. 2: 2 τῖς Y<sup>2</sup> | 5 λιγνυῶδες Y<sup>2</sup> |

COMMENT: No similar passage has been found in TLG.

**Or. 277.31** (rec gloss) <πνεῦμ'>: ἄσθμα —Pr

POSITION: s.l.

**Or. 277.32** (thom gloss) <πνεῦμ'>: πνοήν —ZmTGu

POSITION: s.l.

**Or. 277.33** (recThom gloss) <ἀνεῖς>: πέμπων —VAbFPrRSaZZaZu

POSITION: s.l., except Pr under the line

APP. CRIT.: καὶ prep. FZu

**Or. 277.34** (mosch gloss) <ἀνεῖς>: ἀναπέμπων —XXaXbXoT<sup>+</sup>YYfGGrZcB<sup>4</sup>

POSITION: s.l.

APP. CRIT.: πνεῦμα prep. G

COLLATION NOTES: For T, I have counted the cross before 277.26 as also applying to ἀναπέμπων, which follows closely on εἰμί. |

**Or. 277.35** (p[ll]gn gloss) <ἀνεῖς>: καὶ ἀποπέμπων —CrOx

POSITION: s.l.

**Or. 277.36** (thom gloss) <ἀνεῖς>: πέμψας —ZmGu

POSITION: s.l.

**Or. 277.37** (pllgn exeg) <ἀνείς>: ἐνδούς, πέμπτων, ὃ ἐστί λειφθεῖς τῶν φρενῶν μου —SSa

REF. SYMBOL: Sa POSITION: s.l. S, marg. Sa

APP. CRIT.: καὶ prep. S |

APP. CRIT. 2: ληφθεῖς S |

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**Or. 277.38** (pllgn gloss) <ἀνείς>: ἀναδούς —Aa

POSITION: s.l.

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**Or. 277.39** (rec gloss) <ἀνείς>: ἀφείς —Rf

POSITION: s.l.

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**Or. 277.40** (rec artGloss) <πνευμόνων>: τῶν —Aa

POSITION: s.l.

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**Or. 278.01** (rec gloss) <ποῖ ποῖ>: ποῦ ποῦ —AbMnSSaOx

POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ prep. Ox | ποῦ once AbOx

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**Or. 278.02** (pllgn gloss) <πῆ πῆ>: ποῖ ποῖ —Zm

LEMMA: thus in text p.c. Zm POSITION: s.l.

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**Or. 278.03** (pllgn gloss) <ποθ'>: ἄρα —Zu

POSITION: s.l.

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**Or. 278.04** (pllgn gloss) <ποθ'>: καὶ πότε —CrOx

POSITION: s.l.

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**Or. 278.05** (recMosch gloss) <ἠλάμεσθα>: ἐπιδήσαμεν —AaCrMn-PrRSSaOxXXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l. except X

APP. CRIT.: καὶ prep. CrPrOx |

APP. CRIT. 2: ἐπιδήσαμεν XOx, ἐπιπηδήσαμεν Sa, ἐπειδήσαμεν Y |

PREVIOUS EDITIONS: Dind. II.98,22

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**Or. 278.06** (rec gloss) <ἠλάμεσθα>: ἐπηδοῦμεν —V<sup>1</sup>

POSITION: s.l.

COMMENT: This is a Byzantine vernacular form rather than a corruption of ἐπηδώμεν. |

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 278.07** (rec gloss) (ήλάμεσθα): πηδῶμεν —AbMnS

POSITION: s.l.

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**Or. 278.08** (rec gloss) (ήλάμεσθα): ἢ ἐπλανώμεθα —Pr

POSITION: s.l.

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**Or. 278.09** (rec gloss) (ήλάμεσθα): πεπλανήμεθα —KRf

POSITION: s.l.

APP. CRIT.: ἐπλανήμεθα K

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**Or. 278.10** (thom gloss) (ήλάμεσθα): ἐπλανήθημεν —ZZaZmTGUF<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.98,22

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**Or. 278.11** (pllgn gloss) (ήλάμεσθα): ἀπήλθομεν —V<sup>3</sup>

POSITION: s.l.

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**Or. 278.12** (thom gloss) (ήλάμεσθα): ἐκινήθημεν —ZZmTGU

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.98,22

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**Or. 278.13** (pllgn gloss) (ήλάμεσθα): ἀπηλαυνόμεθα —Zu

LEMMA: Zu POSITION: s.l.

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**Or. 278.14** (pllgn gloss) (ήλάμεσθα): ἐλαυνόμεθα —Gu

APP. CRIT.: ἤλαυνόμεθα Dindorf (without note)

PREVIOUS EDITIONS: Dind. II.98,22–23

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**Or. 278.15** (rec artGloss) (δεμνίων): τῶν —S

POSITION: s.l.

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**Or. 279.01** (vet exeg) ἐκ κυμάτων γὰρ αὐθις αὐ γαλήν' ὄρω: <sup>1</sup>κεκωμώδηται ὁ στίχος διὰ Ἠγέλοχον τὸν ὑποκριτὴν· <sup>2</sup>οὐ γὰρ φθάσαντα διελεῖν τὴν συναλοιφήν ἐπιλείψαντος τοῦ πνεύματος τοῖς ἀκροωμένοις τὴν γαλήν δόξαι λέγειν τὸ ζῶον, ἀλλ' οὐχὶ τὰ γαληνά. <sup>3</sup>πολλοὶ μὲν οὖν αὐτὸ διέπειξαν τῶν κωμικῶν, Ἄριστοφάνης (<...> καὶ Στράτις ἐν Ἀνθρωπορέστη [Strattis fr. 1 K–A (Kock)]· <sup>4</sup>καὶ τῶν μὲν ἄλλων οὐκ ἐμέλησέ μοι μελῶν,

- <sup>5</sup>Εὐριπίδου δὲ δρᾶμα δεξιώτατον  
<sup>6</sup>διέκναισ' Ὀρέστην, Ἡγέλοχον τὸν Κυντάρου  
<sup>7</sup>μισθωσάμενος τὰ πρῶτα τῶν ἐπῶν λέγειν'.  
<sup>8</sup>καὶ ἐν ἄλλοις παίζων φησὶ [Strattis fr. 63 K–A (60 Kock)]·  
<sup>9</sup>Ἄ: γαλήν' ὀρώ. B: ποῖ πρὸς θεῶν, ποῖ ποῖ γαλήν;  
<sup>10</sup>Ἄ: γαληνά. B: ἐγὼ δ' ὤμην σε γαλήν λέγειν ὀρώ'.  
<sup>11</sup>καὶ Σαννυρίων ἐν Δανάη [Sannyrion fr. 8 K–A (Kock)]·  
<sup>12</sup>τί οὖν γενόμενος εἰς ὀπήν ἐνδύσομαι·  
<sup>13</sup>ζητητέον. φέρ' εἰ γενοίμην < – > γαλή·  
<sup>14</sup>ἄλλ' Ἡγέλοχος <εὐθύς> με μνηύσειεν <ἄν>  
<sup>15</sup>ὁ τραγικός ἀνακράγοι τ' ἄν {εὐθύς} εἰσιδῶν μέγα·  
<sup>16</sup>ἐκ κυμάτων γὰρ αὐθις αὐ γαλήν ὀρώ'.

—MBCPr, partial VKRw

TRANSLATION: The verse has been the butt of ridicule in comedy because of Hegelochus the actor. For (the story goes that) when he did not manage to express the division of the elision ('galēn' for 'galēna') because he ran out of breath, he seemed to the audience to be saying 'galēn' ('weaselÆ), the animal, and not 'galēna' ('calm conditions'). Accordingly many of the comic poets made a joke of it, such as Aristophanes (lacuna: in Frogs 303–304?) and Strattis in Anthroprestes: 'I did not care about the other songs, / but he mutilated a very clever drama by Euripides, / Orestes, when he hired Hegelochus son of Cynтарus / to speak the first actor's verses'. And in other lines he says in jest: 'A: I see calm conditions ('galēn'). B: Where, in the name of the gods, where, where do you see a weasel ('galēn')? / A: Calm conditions ('galēna'). B: I thought you were saying "I see a weasel".' And Sannyrion in Danae: 'What then shall I turn myself into to get into the chink-hole? / I have to think of an answer. Come, what if I should turn into a weasel? / But Hegelochus would right off inform against me, / the tragic actor, and he would cry out aloud when he spotted me: / "For after stormy seas I see again a weasel".'

LEMMA: V(γαλήν'), ἐκ κυμάτων γὰρ αὐθις γαλήν' ὀρώ MC, ἐκ κυμάτων γὰρ αὐ γαλήνην ὀρώ Rw, αὐθις αὐ γαλήν' ὀρώ B, αὐθις γαλήν' ὀρώ Pr; label ἠγέλοχος add. in marg. B<sup>4</sup> REF. SYMBOL: BV

APP. CRIT.: 3–16 πολλοὶ μὲν κτλ om. K | 3 οὖν om. Rw | ταῖς κωμικαῖς Rw | ἀριστ. δὲ καὶ Pr | στραγίς VRw, στρα with blank space after alpha Pr | ἀνθρωποραίστη B (as in Arsenius), whence Schw. followed Matt., Dind., Meineke, and Kock in printing Ἀνθρωποραίστη (an epithet of Dionysus) | 4 ἠμέλησε Pr | 5 εὐριπίδης B | 6 διέκναισ' δι' αἰκνῆς V, διέκρινας Rw | ὀρέστη B, ὀρέστη CPr, ὀρέστη ἢ VRw | κύντρ (= κύντερον) VRw; Κυντάρου Bentley C1J 12 (1815) 105, Κυννάρου Dindorf, Κυττάρου Kaibel | 9 ποῖ πρὸς; ποῖ ποῖ πρὸς MBCPr | θεῶν; θεόν MC | 9–10 ποῖ ποῖ ... γαληνά om. Pr | 9 after ποῖ ποῖ add. χρῆ με παρὰ τὸ θέλημα ποιεῖν VRw | 10 σε ... ὀρώ; σε λέγειν γαλήν ὀρώ Bentley, γαλήν λέγειν σ' ὀρᾶν Dindorf | σε ... λέγειν; ὁ ... λέγων Pr | ὀρᾶν Pr, ὀρᾶς VRw | 11–16 καὶ σαννυρίων κτλ om. VRw | 11 ἐν δανάη Pr (as in Arsenius), ἐν θανάη MBC | 13 φέρων MC | (ἄν) γαλή or (δῆ) γαλή Kassel, μυγαλή anonymous in Dind. | 14 ἀγῆλαχος Pr | εὐθύς suppl. Schwartz, οὗτος suppl. Bergk 1838 and Dindorf, both transposing from next line | μῆνυσεν MC, μὴ νόσειεν Pr | ἄν suppl. Bergk | 15 ὁ στρατηγικός Pr | εὐθύς; MC (del. Schw.), οὗτος BPr, del. Bergk (and Dind., who believed that οὗτος was also in M) | εἰσίδην ἢ C, εἰσὶ δ' ἢ M (acc. to Schw.; eta and its grave accent not now visible), εἰς ἐχθρούς Arsen. (and eds. before Dind.) | 16 αὐ om. MPt

APP. CRIT. 2: 1 ἠγέλοχον BVPr, without breathing sign M [KRw illegible from damage] | 2 συναλιφῆν MBC, app. K | τοῖς; τῆς app. Rw | τὴν γαλήν MVCPr | 3 διέπεξαν M | 5 δρᾶμα VCPt | 6 ἠγέλοχον BVPrRw | 9 γαλήν; Bentley, γαλήν M, γαλήν B, γαλήν VCRw | γαλήν; γαλήν VCRw, γαλήν' M | 10 γαληνά; γαλήνα MVRw | δ'; δὲ

COMMENT: For 6 τὰ πρῶτα λέγειν K–A compare Dem. 19.246 τὰ τρίτα λέγων, of Aeschines as third actor. | For other versions of the story of Hegelochus, see the many scholia on Arist. Ran. 303.

KEYWORDS: citation of literature other than Homer (with direct quotation) | Aristophanes | Stratis | Sannyrion

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**Or. 279.02** (pllgn exeg) Ἰκεκωμωδεῖται ὁ στίχος παρὰ Ἀριστοφάνους καὶ ἐτέρων· ὁὐ φθάσας γὰρ διελεῖν τὴν συναλοιφὴν ἐπιλείψαντος τοῦ πνεύματος τοῖς ἀκρωμένοις τὴν γαλήν δοκεῖν λέγειν τὸ ζῶον, οὐ τὰ γαλήνά. —V<sup>3</sup>

TRANSLATION: The verse has been the butt of ridicule in comedy on the part of Aristophanes and others. For (he story goes) when he did not manage to express the division of the elision ('galēn' for 'galēna', 'calm conditions') because he ran out of breath, he seemed to the audience to be saying 'galēn' ('weasel'), the animal, and not 'galēna' ('calm conditions').

POSITION: marg.

APP. CRIT. 2: 2 ἀκρωμένοις V<sup>3</sup>

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**Or. 279.03** (rec paraphr) καὶ ἐκ τοῦ κλύδωνος τῆς μανίας μετετρέπτου εἰς ὑγιεινοτέραν κατάστασιν. —Pr

TRANSLATION: From the sea-swell of madness you have shifted to a more healthy state.

COMMENT: The commentator must have believed that a speech of Electra begins at 279 rather than 280 (where it begins in Pr and many others). |

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**Or. 279.04** (pllgn paraphr) (γαλήν' ὀρώ): ἤγουν ἐκ τῆς μανίας ἐγενόμην εἰς αἴσθησιν. —Y<sup>2</sup>

POSITION: s.l.

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**Or. 279.05** (rec gloss) (ἐκ κυμάτων): ἐκ τῶν ὀχλήσεων —CrMnSaOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | ἐκ τῶν om. Mn

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**Or. 279.06** (pllgn exeg) (ἐκ κυμάτων): τῶν τῆς μανίας —V<sup>3</sup>Aa

POSITION: s.l.

APP. CRIT.: perhaps ἐκ prep. Aa (damage)

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**Or. 279.07** (rec exeg) (ἐκ κυμάτων): ἐκ τῶν τῆς μανίας ζαλῶν —Rf

POSITION: s.l.



**Or. 279.08** (thom exeg) (ἐκ κυμάτων): ἤγουν ἀπὸ τοῦ τῆς μανίας κλύδωνος  
—ZZaZmTGu

TRANSLATION: ('From waves',) that is, from the billowing wave of madness.

POSITION: s.l.

APP. CRIT.: ἤγουν om. Gu

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**Or. 279.09** (pllgn exeg) (ἐκ κυμάτων): ἤγουν ἀπὸ τῶν κλυδισμάτων τῆς μανίας —Zu

POSITION: s.l.

COMMENT: κλύδισμα is not currently present in the TLG (nor is the corresponding verb in -ιζω). On unusual glosses in Zu, see Prelim. Stud. 66.

KEYWORDS: rare word

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**Or. 279.10** (pllgn exeg) (ἐκ κυμάτων): ἤγουν ἀπὸ τῶν τρικυμιῶν τῶν τῆς μανίας —F

POSITION: s.l.

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**Or. 279.11** (pllgn exeg) (ἐκ κυμάτων): ἐκ τῶν μανιωδῶν λυσημάτων —Y<sup>2</sup>

POSITION: s.l.

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**Or. 279.12** (rec gloss) (κυμάτων): τῶν παραχῶν —Pr

POSITION: s.l.

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**Or. 279.13** (rec gloss) (κυμάτων): κλυδῶνων —R

POSITION: s.l.

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**Or. 279.14** (pllgn gloss) (κυμάτων): κλυδωνισμῶν —G

POSITION: s.l.

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**Or. 279.15** (pllgn exeg) (αὔθις αὖ): ἐκ παραλλήλου —Ox

POSITION: s.l.

KEYWORDS: ἐκ παραλλήλου

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**Or. 279.16** (rec exeg) (γαλήν' ὄρω): γρ. γαλήνην ὄρω —Ab

POSITION: marg.

COMMENT: γαλήνην ὄρω is found in the lemma of 279.01 in Rw. |

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 279.17** (rec exeg) (γαλήν'): τινὲς γαλήν γραφουσι, λέγοντες ὡς ὅτε τὸ δρᾶμα ἀνεγίνωσκε ὁ ποιητὴς γαλήν κρατῶν, ταύτην ἀπέλυσε μέσον. —Pr

TRANSLATION: Some choose the reading ‘galēn’, saying that when the poet was reading the play aloud while holding a weasel, he released it in the midst (of doing this).

POSITION: between sch. 286.02 and sch. 294.01

APP. CRIT.: γαλήν (both places) Pr

APP. CRIT. 2: δράμα Pr |

COMMENT: Perhaps (εἰς) μέσον, ‘into the open’, should be read. |

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**Or. 279.18** (rec gloss) <γαλήν>: γαληνῶς —KSa

POSITION: s.l.

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**Or. 279.19** (pllgn gloss) <γαλήν>: πῶς —B<sup>3a</sup>

POSITION: s.l.

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**Or. 279.20** (recMosch gloss) <γαλήν>: γαληνά —AbMnRSXXaXbXoT<sup>+</sup>YYfGGrZu

POSITION: s.l. except X

APP. CRIT.: καὶ prep. S

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**Or. 279.21** (recThom gloss) <γαλήν>: ἤσυχα —CrPrOxZZaZmTGυ

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 279.22** (pllgn gloss) <ὄρω>: βλέπω —Ox

POSITION: s.l.

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**Or. 280.01** (pllgn exeg) σκόπ(ει): τὰ πάντα ὁ Ὀρέστης φησὶ κἂν καὶ Ἠλέκτρα φαίνεται.  
—V<sup>3</sup>

TRANSLATION: Observe: Orestes speaks everything, even though Electra appears (to be speaking).

POSITION: marg.

COMMENT: The comment reacts to the incorrect assignment of 280 to Electra, and there is extra ink on the personae nota here in V, not easy to notice but probably meant to cancel it. Note that in Z the pers. notae at 280 and 281 have been erased, and there is also a brief erased or damaged marginal note beside them, not now recoverable: it may have commented on the problem. |

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**Or. 280.02** (rec gloss) <σύγγονε>: ἀδελφέ —CrSa<sup>r</sup>OxYfGr, p.c. Y

POSITION: s.l.

APP. CRIT.: καὶ prep. Sa<sup>r</sup>, καὶ ᾧ prep. CrOx

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**Or. 280.03** (mosch gloss) <σύγγονε>: ἀδελφῆ —XXaXbXoT<sup>+</sup>GAa<sup>2</sup>, a.c. Y

POSITION: s.l. except X

APP. CRIT.: ὦ prep. Aa<sup>2</sup>

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**Or. 280.04** (pllgn gloss) <σύγγονε>: ὦ αὐταδέλφη —F<sup>2</sup>

POSITION: s.l.

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**Or. 280.05** (thom exeg) <σύγγονε>: πρὸς τὴν Ἥλέκτραν —ZZaZmGu

TRANSLATION: Addressed to Electra (after the self-addressed lines that precede).

POSITION: s.l.

KEYWORDS: addressee identified

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**Or. 280.06** (tri gloss) <σύγγονε>: Ἥλέκτρα —T

POSITION: s.l.

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**Or. 280.07** (rec artGloss) <σύγγονε>: ὦ —Mn

POSITION: s.l.

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**Or. 280.08** (pllgn paraphr) <τί κλάεις κρᾶτα>: διὰ τί κλαίεις τὸ —Aa<sup>2</sup>

POSITION: s.l.

COMMENT: Apparently the comment takes κρᾶτα as the object of κλάεις rather than θεῖσ' (κρᾶτα is to be added to the paraphrase from the line below). Another gloss in Aa (280.17) perhaps takes this view as well.

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**Or. 280.09** (pllgn gloss) <τῷ>: διὰ τί —Zu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu |

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**Or. 280.10** (pllgn gloss) <κλάεις>: θρηνηῖς —F<sup>2</sup>

POSITION: s.l.

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**Or. 280.11** (pllgn exeg) <κλάεις>: Ἀττικόν —G

POSITION: s.l.

KEYWORDS: Ἀττικόν/Ἀττικῶς

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**Or. 280.12** (rec artGloss) <κρᾶτα>: τὴν —AbRS

POSITION: s.l.

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**Or. 280.13** (recMosch artGloss) <κρᾶτα>: τὸ —KXXXaXbTYGr

POSITION: s.l. except X

APP. CRIT.: τὸ κρᾶτα X

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**Or. 280.14** (mosch gloss) <κράτα>: τὴν κεφαλὴν —XXaXbXoT+YYfGGrZcCrF<sup>2</sup>Ox

POSITION: s.l. except X (cont. from prev. X)

APP. CRIT.: καὶ prep. CrOxYf | κεφαλὴν X<sup>2</sup> in erasure

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**Or. 280.15** (pllgn paraphr) <θεῖσ' εἶσω πέπλων>: καὶ κρύψας ἐντὸς τῶν ἱματίων  
—CrOx

POSITION: s.l.

APP. CRIT.: ἐντὸς τῶν ἱματίων om. Cr

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**Or. 280.16** (pllgn gloss) <θεῖσ'>: καὶ ἐμβαλοῦσα —Zu

POSITION: s.l.

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**Or. 280.17** (pllgn gloss) <θεῖσ'>: †βα —Aa<sup>3</sup>

POSITION: s.l.

COMMENT: βα is written above the line (not quite as high as other glosses) a little before the theta, so βαθείσα seems to be one possible interpretation of what was intended (if so, κράτα is no longer the object of θεῖσ': see on 280.08). But aorist passive forms from -βαθην are found only in compounds, so such a simplex form would be anomalous. Instead, this may result from a misunderstanding of truncate βαλο( or βολο), standing for βαλοῦσα. |

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**Or. 280.18** (pllgn gloss) <πέπλων>: ἱματίων —F<sup>2</sup>

POSITION: s.l.

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**Or. 280.19** (rec artGloss) <πέπλων>: τῶν —S

POSITION: s.l.

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**Or. 281.01** (pllgn gloss) <αἰσχύνομαι>: καὶ ἐντρέπομαι —CrOxYf

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.100,10

---

**Or. 281.02** (thom exeg) <αἰσχύνομαι>: ἴσθι ὅτι ἐγὼ μᾶλλον —Z<sup>2</sup>Za

TRANSLATION: (To convey the connection of thought, understand 'I am ashamed' as) 'know that I am very much (ashamed)'.

POSITION: s.l.

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**Or. 281.03** (tri metr) <αἰσχύνομαι>: long mark over upsilon —T

PREVIOUS EDITIONS: de Fav. 50

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**Or. 281.04** (tri exeg) <σε>: σοι —T<sup>z</sup>

POSITION: s.l.

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**Or. 281.05** (pllgn exeg) <σοι>: σε —Zu

POSITION: s.l.

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**Or. 281.06** (rec gloss) <μεταδιδούς>: παρέχων —V<sup>1</sup>

POSITION: s.l.

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**Or. 281.07** (mosch gloss) <μεταδιδούς>: μετέχειν διδούς —XXaXbXoT<sup>+</sup>YYfGGr

POSITION: s.l. except X

PREVIOUS EDITIONS: Dind. II.100,10–11

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**Or. 281.08** (pllgn gloss) <μεταδιδούς>: μεταλαμβάνων —F

POSITION: s.l.

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**Or. 282.01** (rec gloss) ὄχλον: παραχῆν —AaAbF<sup>2</sup>MnR<sup>a</sup>SSa<sup>r</sup>Zu

LEMMA: R<sup>a</sup> POSITION: s.l. except R<sup>a</sup>

APP. CRIT.: καὶ prep. Zu

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**Or. 282.02** (recMoschThom gloss) <ὄχλον>: ὄχλησιν —V<sup>3</sup>KMnPrR<sup>a</sup>SSa<sup>r</sup>OxXXaXbX-oYYfGGrZZaZmT<sup>\*2</sup>B<sup>3a</sup>

POSITION: s.l. except R<sup>a</sup> (cont. from prev.)

APP. CRIT.: ὄχλησις Z

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**Or. 282.03** (pllgn gloss) <τε>: καὶ —Zu

POSITION: s.l.

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**Or. 282.04** (pllgn gloss) <παρέχων>: διδούς —Aa<sup>2</sup>F<sup>2</sup>

POSITION: s.l.

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**Or. 282.05** (rec gloss) <παρθένω>: οὔση —Pr

POSITION: s.l.

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**Or. 282.06** (rec gloss) <παρθένω>: σοὶ τῆ —AbMnRSa<sup>r</sup>

POSITION: s.l.

APP. CRIT.: add. παρθέν(ω) R

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**Or. 282.07** (recThom gloss) <παρθένω>: σοὶ —AaCrFGMnRfOxZmGu

POSITION: s.l.; Mn has this separately from prev. gloss

APP. CRIT. 2: σῆ Rf

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**Or. 282.08** (rec artGloss) <παρθένω>: τῆ —Aa<sup>2</sup>F<sup>2</sup>S

POSITION: s.l.

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**Or. 282.09** (pllgn gloss) <παρθένω>: τῆ Κλυταῖμ(ιστ) —B<sup>3a</sup>

POSITION: s.l.

COMMENT: Normally, this truncated name would be taken as dative Κλυταῖμ(ι)ήστρα, which would be an instance of unconscious substitution of one mythical name for another (such as occurs occasionally in scholia as well as in modern scholarly writing). It is less likely that the intention was τῆ Κλυταῖμ(ι)ήστρας, 'daughter of Clytemnestra', which would be an odd way to indicate this sense when παρθένω rather than θυγατρί is the lemma.

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**Or. 282.10** (mosch paraphr) <νόσαις ἐμαῖς>: διὰ τῶν ἐμῶν νόσων  
—XXaXbXoT<sup>+</sup>YYfGGr

POSITION: s.l. except X

APP. CRIT.: ἦγουν prep. T

APP. CRIT. 2: τὸν ἐμὸν Yf |

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**Or. 282.11** (recThom gloss) <νόσοις>: ἐν —AaSZZmTOx<sup>2</sup>

POSITION: s.l.

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**Or. 282.12** (rec artGloss) <ἐμαῖς>: ταῖς —AaAbS

POSITION: s.l.

APP. CRIT.: παῖς Ab

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**Or. 283.01** (thom gloss) <μῆ>: τοίνυν —Z<sup>2</sup>Za

POSITION: s.l.

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**Or. 283.02** (rec gloss) <ἔκατι>: ἔνεκεν —VAaAbMnRS

POSITION: s.l.

APP. CRIT.: καὶ prep. S | ἔνεκα V

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**Or. 283.03** (moschThom gloss) <ἔκατι>: χάριτιν —XXaXbXoYYfGGrZcZZaZuT<sup>+</sup>CrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: και prep. CrOx

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**Or. 283.04** (rec paraphr) (ἔκατι): ἔκατι καὶ χάριν τῶν ἐμῶν κακῶν —Aa

POSITION: marg.

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**Or. 283.05** (recTri metr) (ἔκατι): long mark over alpha —OT

PREVIOUS EDITIONS: de Fav. 50

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**Or. 283.06** (rec gloss) (συντήκου): λύου —R

POSITION: s.l.

APP. CRIT.: λύει R

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**Or. 283.07** (pllgn gloss) (συντήκου): ἀσθένει —Aa

POSITION: s.l.

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**Or. 283.08** (pllgn gloss) (συντήκου): λιποῦ —F<sup>2</sup>

POSITION: s.l.

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**Or. 283.09** (mosch paraphr) (συντήκου): ἐν σεαυτῇ φθείρου, διαρρέου —XXbXoT<sup>+</sup>YfG-GrZc

POSITION: s.l. except X

APP. CRIT.: διαρρέου om. Zc

PREVIOUS EDITIONS: Dind. II.100,12

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**Or. 283.10** (pllgn gloss) (συντήκου): φθείρου —B<sup>4</sup>

POSITION: s.l.

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**Or. 283.11** (thom gloss) (συντήκου): πάσχε —ZZmTGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.100,13

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**Or. 283.12** (thom gloss) (συντήκου): δαμάζου —ZZaZmTGuCrOx

POSITION: s.l.

APP. CRIT.: και prep. CrOx

PREVIOUS EDITIONS: Dind. II.100,13

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**Or. 283.13** (rec paraphr) (κακῶν): ἔνεκα τῆς ἐμῆς κακοπαθείας —V<sup>1</sup>

POSITION: s.l.

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**Or. 283.14** (p[ll]gn artGloss) (κακῶν): τῶν —Ox

POSITION: s.l.

---

**Or. 284.01** (vet exeg) σὺ μὲν γὰρ ἐπένευσας τάδ', εἴργασται δ' ἔμοι: ἴγῳ μὲν εἰργασάμην, σὺ δὲ ἐπένευσας. ᾖθέλει δὲ εἰπεῖν ὅτι οὐ μετέχεις τοῦ φόνου, ἐπεὶ οὐδὲ ἔπραξας: ᾖδιὸ οὐδὲ ὀφείλεις ἄχθεσθαι. —MBVCMnR<sup>a</sup>R<sup>b</sup>RwSSa, partial OPr

TRANSLATION: I carried out the deed, and you assented to it. He means to say that you do not have a share in the murder, since neither did you perform it. Therefore neither should you be vexed.

LEMMA: MC, σὺ μὲν γὰρ ἐπένευσας τάδε Sa, σὺ μὲν γὰρ ἐπένο() B, σὺ μὲν ἐπένευσας Pr, σὺ μὲν γὰρ MnR<sup>b</sup>S, εἴργασται δ' ἔμοι V, εἴργασται Rw REF. SYMBOL: BVR<sup>b</sup> POSITION: s.l. O

APP. CRIT.: 1–2 ἐγῶ ... ὅτι om. O | 1 ἐγῶ ... ἐπένευσας om. Pr | μὲν| μὴ M, μὲν γὰρ B, μὲν δὲ R<sup>b</sup>, δὲ Sa | σὺ δ' ἐπένευσας om. Sa | 2 θέλει| θέλεις Sa, θέλουσι V | οὐδὲ| οὐν οὐκ V | 3 διὸ om. V | οὐδὲ| οὐκ O | ὀφείλει Mn, ὀφείλο V |

PREVIOUS EDITIONS: Schw. I.127,18–20; Dind. II.100,17–19

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**Or. 284.02** (p[ll]gn paraphr) οὐ μετέχεις φησὶ τοῦ φόνου ἐπεὶ οὐκ ἔπραξας. —V<sup>3</sup>

POSITION: s.l.

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**Or. 284.03** (p[ll]gn exeg) (ἐπένευσας τάδ'): στίξον εἰς τὸ τάδε· εἴργασται δ' ἔμοι. —Y<sup>2</sup>

TRANSLATION: Punctuate after 'these things' before '(they) have been done by me'.

POSITION: marg.

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**Or. 284.04** (rec gloss) (ἐπένευσας): κἂν —O

POSITION: s.l.

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**Or. 284.05** (rec gloss) ἐπένευσας: ἦτοι συνεβουλεύσω —V<sup>1</sup>

POSITION: s.l.

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**Or. 284.06** (recMoschThom gloss) (ἐπένευσας): συνήνευσα —AaAbFMnRSSa<sup>a</sup>XXaXbX-  
oYYfGGrZcZZaZmT<sup>\*</sup>

LEMMA: σὺ μὲν γὰρ ἐπένευσας X POSITION: s.l. except X

APP. CRIT.: ἦγον prep. X | before συνήνευσα add. γρ(ἀφετ)αι Mn | συνήνευσα La, συνήνευκας ZZa

PREVIOUS EDITIONS: Dind. II.100,14

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 284.07** (rec gloss) (ἐπένευσας): ἐβουλεύσω —AaMnRSSa<sup>r</sup>

POSITION: s.l.



**Or. 284.08** (rec gloss) <ἐπένευσας>: συνεβούλευσας —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.100,14

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**Or. 284.09** (rec gloss) <ἐπένευσας>: συγκατέθου —AaCrMnRSOxZu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrZuOx | συγκατετέθου Mn

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**Or. 284.10** (rec gloss) <ἐπένευσας>: παρεκίνησας —Pr

POSITION: s.l.

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**Or. 284.11** (thom gloss) <ἐπένευσας>: κατένευσας —ZZaZmTGU

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.100,14

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**Or. 284.12** (pllgn gloss) <ἐπένευσας>: καὶ συνείργησας —Yf<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.100,15

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**Or. 284.13** (mosch exeg) τὰδ': τὸ κτεῖναι τὴν μητέρα —XXaXbXoT<sup>+</sup>YYfGrZc

TRANSLATION: ('These things' means) 'the killing of our mother'.

LEMMA: τάδε X POSITION: s.l. except X

APP. CRIT.: ἤγουν prep. X

PREVIOUS EDITIONS: Dind. II.100,15

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**Or. 284.14** (pllgn exeg) <τὰδ'>: τὸ φονευθῆναι τὴν μητέρα —G

TRANSLATION: ('These things' means) 'our mother's being murdered'.

POSITION: s.l.

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**Or. 284.15** (thom exeg) <τὰδ'>: ἃ ἔπραξα —ZmGu

TRANSLATION: ('These things' means) 'what I carried out.

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.100,16

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**Or. 284.16** (pllgn gloss) <τὰδ'>: ταῦτα —F<sup>2</sup>

POSITION: s.l.

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**Or. 284.17** (moschThom gloss) <ἐργασται>: ἐπράχθη —XXaXbXoYYfGGrZZaZmT\*

POSITION: s.l. except X, marg. G

APP. CRIT.: after ἐπράχθη add. δε XoG (cont. with 284.22)

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**Or. 284.18** (pllgn gloss) <ἐργασται>: καὶ ἐπράχθησαν —CrOx

POSITION: s.l.

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**Or. 284.19** (rec gloss) <ἐργασται>: ἐφονεύθη —K

POSITION: s.l.

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**Or. 284.20** (pllgn gloss) <ἐργασται>: γέγνε —F<sup>2</sup>

POSITION: s.l.

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**Or. 284.21** (mosch gloss) <ἐμοι>: ὑπ' ἐμοῦ —XXaXbXoT+YYfGGr

POSITION: s.l. except X, marg. G; cont. from 284.18 XXoYfG

APP. CRIT.: only (ἐμ)οῦ La

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**Or. 284.22** (pllgn gloss) <ἐμοι>: καὶ παρ' ἐμοῦ —AaZu

POSITION: s.l.

APP. CRIT.: only (ἐμ)οῦ La

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**Or. 285.01** (mosch paraphr) <μητρῶον αἶμα>: ὁ τῆς μητρὸς φόνος

—XXaXbXoT+YYfGGrZc

POSITION: s.l. except X

APP. CRIT.: ὁ transp. after μητρὸς Zc

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**Or. 285.02** (pllgn paraphr) <μητρῶον αἶμα>: ἦγουν ὁ μητρικὸς φόνος —Zu

POSITION: s.l.

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**Or. 285.03** (pllgn gloss) <μητρῶον>: τὸ τῆς μητρὸς —F<sup>2</sup>

POSITION: s.l.

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**Or. 285.04** (rec exeg) <μητρῶον αἶμα>: ποῖα ταῦτα; τὸ (μητρῶον αἶμα). —Pr

POSITION: s.l.

COMMENT: This and the next scholion assume that τὰδ' is the subject of ἐργασται, and αἶμα is in apposition. |

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**Or. 285.05** (rec exeg) (μητρῶον αἶμα): λέγω —Mn

POSITION: s.l.

APP. CRIT.: λέγ(ο) Mn

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**Or. 285.06** (rec artGloss) (μητρῶον): τὸ —S

POSITION: s.l.

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**Or. 285.07** (rec gloss) (αἶμα): τουτέστι τὸν φόνον —SB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: τουτέστι τὸν om. B<sup>3a</sup>

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**Or. 285.08** (rec artGloss) (αἶμα): τὸ —S

POSITION: s.l.

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**Or. 285.09 (285–287)** (vet exeg) Λοξία δὲ μέφομαι: οὐ σοὶ μέφομαι ἀλλὰ τῷ Ἀπόλλωνι, ὅτι πείσας με μητέρα φονεῦσαι οὐ βοηθεῖ. —MBVCMnPrR<sup>a</sup>R<sup>b</sup>RwSSa

TRANSLATION: I reproach not you, but Apollo, because after persuading me to kill my mother he does not come to my aid.

LEMMA: VC, λοξία δὲ MnR<sup>b</sup>SSa, μέφομαι Rw, ἄλλως B(ἄλλως ι-~)Pr REF. SYMBOL: VR<sup>b</sup>Sa POSITION: intermarg. M

APP. CRIT.: οὐ ... ἀπόλλωνι| τῷ λοξία μέφομαι ἦτοι τῷ ἀπόλλω(νι) και οὐχι σοὶ BPr | μητ. φον.] π(ατέ)ρα φον. MC, φονεῦσαι τὴν μητέρα VMn(φωνῆσαι)PrR<sup>a</sup>R<sup>b</sup>Rw(om. τὴν)SSa | νῦν add. before οὐ βοηθεῖ Pr | οὐ βοηθεῖ add. V<sup>1</sup> in blank space left by V

PREVIOUS EDITIONS: Schw. I.128,1–2; Dind. II.100,23–24, II.100.24–101,1

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**Or. 285.10 (285–287)** (pllgn paraphr) (μέφομαι): πείσας με φονεῦσαι τὴν μητέρα ὁ Λοξίας οὐ βοηθεῖ. —V<sup>3</sup>

POSITION: s.l.

APP. CRIT.: μοι above end of πείσας, but deleted V<sup>3</sup>

APP. CRIT. 2: ὁ V<sup>3</sup> |

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**Or. 285.11** (rec exeg) (Λοξία δὲ μέφομαι): δοτικῇ ποιητικῶς —R<sup>a</sup>

POSITION: marg.

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**Or. 285.12** (rec exeg) (Λοξία δὲ μέφομαι): δοτικῇ —MnSSa<sup>r</sup>

POSITION: s.l.

APP. CRIT.: -ική Mn

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**Or. 285.13** (rec exeg) <Λοξί(α) δέ μέμοφομαι>: δοτικῆ, παρὰ δὲ τῶ Φάλαρι [Phalaris, epist. 2] αἰτιατικῆ ὡς τὸ ‘μέμοφομαι τὴν ἀχαριστίαν’. —Pr

POSITION: first word s.l., cont. in left margin with ref. symbol

COMMENT: Cf. Phalaris, epist. 2 οὐ μέμοφομαι τὴν ἀχαριστίαν ὑμῶν πολλὰκίς εὐρηγετημένων, ὅτι κτλ.

KEYWORDS: citation of literature other than Homer (with direct quotation) | Phalaris

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**Or. 285.14** (rec exeg) <Λοξί(α)>: οὐ σοὶ —O

POSITION: s.l.

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**Or. 285.15** (pllgn gloss) <Λοξί(α)>: τῶ Ἀπόλλωνι —CrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 285.16** (rec exeg) <Λοξί(α)>: τίνι —Pr

POSITION: s.l.

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**Or. 285.17** (rec artGloss) <Λοξί(α)>: τῶ —Aa<sup>2</sup>MnSSa<sup>r</sup>

POSITION: s.l.

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**Or. 285.18** (tri metr) <Λοξί(α)>: long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 50

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**Or. 285.19** (pllgn gloss) <μέμοφομαι>: ὄνειδίζω —F<sup>2</sup>

POSITION: s.l.

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**Or. 285.20** (pllgn gloss) <μέμοφομαι>: κατηγορῶ —Aa<sup>2</sup>Ox

POSITION: s.l.

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**Or. 286.01** (vet paraphr) ὄστις μ’ ἐπάρας: ἀναπτερώσας καὶ ἀναπίεσας εἰς ἔργον ἀνοσιώτατον —MVCMnR<sup>a</sup>R<sup>b</sup>Rw

TRANSLATION: Having made eager and persuaded toward a most unholy deed.

LEMMA: M(μεπάρας)VC, ἐπάρας MnR<sup>b</sup>Rw REF. SYMBOL: V

APP. CRIT.: καὶ prep. Mn | καὶ om. Rw | ἀναπίεσας C, διατίεσας M

PREVIOUS EDITIONS: Schw. I.128,3–4; Dind. II.101,5–6

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**Or. 286.02** (vet paraphr) <ὄστις μ’ ἐπάρας>: τοῦτο γὰρ σημαίνει τὸ ἐπάρας, ἀναπτερώσας καὶ πείσας εἰς ἔργον ἀνοσιώτατον. —BPr

TRANSLATION: For this is what ‘having raised up’ means (here): having made eager and persuaded toward a most unholy deed.

POSITION: cont. from 285.09 BPr

APP. CRIT.: εἰς om. Pr

PREVIOUS EDITIONS: Schw. I.128,3–4 app.; Dind. II.101,2–3

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**Or. 286.03** (rec exeg) <ῥστις>: μετάκλησις, ὦ —Mn

TRANSLATION: A summons/address, (to be understood as) ‘ο, (you who incited)’.

POSITION: s.l.

APP. CRIT. 2: ὦ Mn |

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**Or. 286.04** (rec gloss) <ῥστις>: Φοῖβος —AaAbMnRSSa<sup>r</sup>

POSITION: s.l.

APP. CRIT.: ὁ prep. S, ἦγουν ὁ prep. Sa

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**Or. 286.05** (rec gloss) <ἐπάρας>: ἀναπίεσας —O

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.101,7

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**Or. 286.06** (pllgn gloss) <ἐπάρας>: ἀναπτερώσας —Y<sup>2</sup>Gu

POSITION: s.l.

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**Or. 286.07** (mosch gloss) <ἐπάρας>: διεγείρας —XXaXbXoT+YYfGGrZcF

POSITION: s.l. except X

PREVIOUS EDITIONS: Dind. II.101,6

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**Or. 286.08** (recThom gloss) <ἐπάρας>: παρακινήσας —AaMnRRfSSZaZmZuTG<sup>u</sup>, app. Sa<sup>r</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu |

PREVIOUS EDITIONS: Dind. II.101,6

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**Or. 286.09** (rec gloss) <ἐπάρας>: κινήσας —AbPrB<sup>3a</sup>

POSITION: s.l.

APP. CRIT. 2: app. κινήσας a.c. Ab |

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**Or. 286.10** (pllgn gloss) <ἐπάρας>: ὑψώσας καταπίεσας —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.101,6–7

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**Or. 286.11** (rec gloss) <ἐπάρας>: ποιῆσαι —AaAbMnPrRS

POSITION: s.l.

APP. CRIT.: ποιῆσας Mn

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**Or. 286.12** (pllgn gloss) <ἐπάρας>: καὶ τελειῶσαι —CrOx

POSITION: s.l.

APP. CRIT.: ἐτελείωσε CrOx, final ε changed to αι by Ox<sup>2</sup>

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**Or. 286.13** (rec exeg) <ἐπάρας>: γρ(άφετ)αι ἐπάρασας. —MnRSa<sup>r</sup>

LEMMA: ἔσπαρας in text Mn POSITION: s.l. MnSa<sup>r</sup>, marg. R

COLLATION NOTES: With the new online image magnified it is clear that R wrote this and not ἐπ' ἄρας as reported by Diggle's apparatus in the OCT. |

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 286.14** (recTri metr) <ἐπάρας>: long mark over first alpha —OT

PREVIOUS EDITIONS: de Fav. 51

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**Or. 286.15** (vet exeg) ἔργον ἀνοσιώτατον: ἀπειρηκῶς τῇ νόσῳ ὃ πρὶν εὐσεβὲς ᾤετο  
νῦν ἀνόσιον καλεῖ. —MBOVCMnR<sup>a</sup>R<sup>b</sup>RwZm

TRANSLATION: Exhausted by his sickness, that which he previously believed pious he now calls unholy.

LEMMA: MC POSITION: intermarg. B, cont. from 287.01 VMnR<sup>a</sup>R<sup>b</sup>Zm, cont. from sch. 286.01 Rw

APP. CRIT.: ἀπειρηκῶς τῇ νόσῳ om. ORw | ἀπειρηκῶτος δὲ MnR<sup>a</sup>R<sup>b</sup> | πρὶν μὲν MCRw | εὐσεβῆς Mn | ἀνοσιώτατον Zm | ἀποκαλεῖ Rw

APP. CRIT. 2: ᾧστο Mn |

PREVIOUS EDITIONS: Schw. I.128,5–6; Dind. II.101,7–8

COLLATION NOTES: Schw. read M as ἀσεβὲς not εὐσεβὲς, but the ductus is similar to other cases of εἰν in M and not similar to the alpha in ἀσεβήσαντας in arg. 1 on 42v. |

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**Or. 286.16** (recTri gloss) <ἔργον>: εἰς —OFGKTB<sup>4a</sup>

POSITION: s.l.

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**Or. 286.17** (rec gloss) <ἔργον>: φόνον —O

POSITION: s.l.

---

**Or. 286.18** (pllgn gloss) <ἔργον>: τοῦ φόνου δηλονότι —Zu

POSITION: s.l.

---

**Or. 286.19** (pllgn paraphr) <ἔργον>: εἰς τὸ φονεῦσαι τὴν μητέρα —Gu

POSITION: s.l.

---

**Or. 286.20** (pllgn gloss) (ἀνοσιώτατον): μισαρώτατον —Y<sup>2</sup>

POSITION: s.l.

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**Or. 286.21** (pllgn gloss) (ἀνοσιώτατον): καὶ ἄδικον —CrOx

POSITION: s.l.

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**Or. 286.22** (rec artGloss) (ἀνοσιώτατον): τὸ —S

POSITION: s.l.

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**Or. 287.01** (vet exeg) (τοῖς μὲν λόγοις ἤφρανε): ὡς ὑποσχομένου τοῦ θεοῦ βοηθήσειν —MOVCMnR<sup>a</sup>R<sup>b</sup>

TRANSLATION: (He says ‘cheered with words’) because the god promised he would bring aid to him.

POSITION: cont. from sch. 286.01 all except O

APP. CRIT.: τοῦ θεοῦ ὑποσχομένου transp. O | βοηθήσαι μοι V, βοήθειαν R<sup>a</sup>R<sup>b</sup>

APP. CRIT. 2: ὑποσχομένου R<sup>b</sup> |

PREVIOUS EDITIONS: Schw. I.128,7; Dind. II.101,9–10

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**Or. 287.02** (thom gloss) (τοῖς μὲν λόγοις): οἷς εἶπε —ZmGu

POSITION: s.l.

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**Or. 287.03** (thom exeg) (τοῖς μὲν λόγοις): εἶπε γὰρ ὡς δεῖ ἐδίκητην τοῦ πατρῶου φόνου γενέσθαι με. —ZZaZmTG<sup>u</sup>

TRANSLATION: For he said that I must become the avenger of my father’s murder.

REF. SYMBOL: T POSITION: s.l. except T

PREVIOUS EDITIONS: Dind. II.101,3–4

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**Or. 287.04** (pllgn exeg) (τοῖς μὲν λόγοις): τὸ φονεῦσαι —Gu

POSITION: s.l.

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**Or. 287.05** (pllgn gloss) (τοῖς μὲν λόγοις): ταῖς ὑποσχέσειν —Y<sup>2</sup>

POSITION: s.l.

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**Or. 287.06** (pllgn gloss) (τοῖς μὲν λόγοις): ἐν —Aa<sup>3</sup>

POSITION: s.l.

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**Or. 287.07** (pllgn paraphr) (τοῖς μὲν λόγοις): διὰ μὲν τῶν λόγων —Ox

POSITION: s.l.

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**Or. 287.08** (pllgn gloss) (λόγοις): <διὰ> λόγων —Aa<sup>3</sup>

POSITION: s.l.

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**Or. 287.09** (tri metr) (ἡϋφρανε): long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 51

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**Or. 287.10** (pllgn gloss) (τοῖς δ' ἔργοις): διὰ δὲ τῶν ἔργων —Ox

LEMMA: thus in Ox      POSITION: s.l.

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**Or. 287.11** (pllgn gloss) (ἔργοισιν): <διὰ> ἔργων —Aa<sup>3</sup>

POSITION: s.l.

---

**Or. 287.12** (pllgn gloss) (ἔργοισιν): τοῖς ἔμοῖς —ZmGu

POSITION: s.l.

---

**Or. 287.13** (rec gloss) (οϋ̃): βοηθεῖ —O

POSITION: s.l.

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**Or. 287.14** (pllgn gloss) (οϋ̃): οὐκ ἡϋφρανε δηλονότι —AaGu

POSITION: s.l.

APP. CRIT.: δηλονότι om. Aa |

PREVIOUS EDITIONS: Dind. II.101,10

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**Or. 287.15** (pllgn paraphr) (οϋ̃): οὐκ ἐβοήθησεν ἡμῖν, οὐδαμῶς ἡϋφρανε. —Y<sup>2</sup>

POSITION: s.l.

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**Or. 287.16** (rec gloss) (οϋ̃): οὐδαμῶς —CrMnOx

POSITION: s.l.

APP. CRIT.: καὶ prep. Cr

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**Or. 288.01 (288–293)** (rec paraphr) <sup>1</sup>εἰ τοῖς ἔμοῖς ὀφθαλμοῖς εἶδον τὸν πατέρα μου καὶ αὐτὸν ἐξέταζον καὶ ἀνηρώτων εἰ κτεῖναι με προσήκει τὴν μητέρα μου, <sup>2</sup>πολλὰ ἂν ἐλιτάνευσε καὶ τοῦ ἔμοῦ γενείου ἤπτετο καὶ ἀπέτρεπε τοῦ μὴ ᾧσαι τὸ ξίφος κατὰ



τῆς μητρός. <sup>3</sup>ἐν ἧ σφαγῇ οὐτε ἐκείνος ἀναζησοίμαι πάλιν ἤμελλον ἀλλὰ μάλλον ἐγὼ ὁ τλήμων ἔμελλον τοιάδ' ἐκπλήσειν κακὰ διὰ τὸ σφάζει τὴν μητέρα μου. —C

TRANSLATION: If I had seen my father with my own eyes and interrogated him and asked him whether it was suitable that I kill my mother, he would have made many entreaties and would have been grasping my chin and dissuading me from thrusting my sword against my mother. By which slaughter neither was that man going to come to life again, but instead I, wretched one, was destined to fulfill such sufferings for having killed my mother.

POSITION: follows 289.06 C

APP. CRIT.: 1 τοῖς ἐμοῖς Mastr., τὰ ἐμὰ C

APP. CRIT.: 2: 3 ἐκπλήσειν C |

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**Or. 288.02 (288–293)** (rec paraphr) <sup>1</sup>εἰ νῦν τὸν ἡμέτερον πατέρα κατ' ὄψιν ἐξιστόρουμαι καὶ ἔδει ἵνα κτείνω τὴν μητέρα εἰς ἀναζώωσιν αὐτοῦ καὶ εἰς ἀπαλλαγὴν τῶν ἐμῶν κακῶν, <sup>2</sup>πολλὰς λιτὰς παρέσχε μοι ἄν, ἵνα ταύτην, ἐὰν μὴ ἐκείνος ἔμελλε ζῆν, μὴ κτείνω. —Mn

TRANSLATION: If now I were asking my father face to face and it were necessary that I kill my mother in order for him to return to life and for me to be freed of my troubles, he would have directed many prayers to me in order that I not kill this woman if he were not going to live.

POSITION: follows sch. 289.06 Mn

APP. CRIT.: 1 τὴν ἡμέτεραν a.c., τὴν μητέρα p.c. Mn | 2 μὴ κτείνω punct. as if a separate sch. Mn

PREVIOUS EDITIONS: Dind. II.101,17–20

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 288.03 (288–293)** (rec paraphr) <sup>1</sup>νομίζω εἰ τὸν ἐμὸν πατέρα ἐθεασάμην εἰς ὧπας, ἠρώτησα ἂν αὐτὸν εἰ δεῖ ἐμὲ φονεῦσαι τὴν μητέρα μου, <sup>2</sup>καὶ εἰ ἐκεῖνος εἶπε μοι φόνευσον, ἔδει με πολλὰς παρακλήσεις δοῦναι. —R<sup>a</sup>

TRANSLATION: I believe if I had looked my father in the face I would have asked him whether it was right for me to kill my mother, and if he had told me 'kill (her)', I would have had to produce many entreaties.

APP. CRIT.: 1 sch. 289.06 inserted between παρακλήσεις and δοῦναι R<sup>a</sup>

COMMENT: For the false view that it was Orestes entreating Agamemnon, see also 290.04 and perhaps 289.09.

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**Or. 288.04 (288–293)** (p11gn paraphr) <sup>1</sup>οἶμαι δὲ καὶ ὑπολαμβάνω ὅτι ἐὰν κατ' ὄμματα καὶ φανερώς καὶ ἐπὶ πρόσωπον ἔβλεπον τὸν ἐμὸν πατέρα καὶ ἐξιστόρουμαι καὶ ἠρώτουμαι νιν καὶ αὐτὸν τὸν πατέρα ἐὰν χρῆ καὶ ἐνδέχεται φονεῦσαι ἐμὲ τὴν μητέρα, <sup>2</sup>οἶμαι κατὰ κοινού, πολλὰς ἂν λιτὰς καὶ ἰκετείας ἐκτεῖναι τὸν πατέρα κατὰ τοῦδε τοῦ γενείου ἤγουν κατὰ τοῦ ἐμοῦ μῆπω καὶ μηδαμῶς ὧσαι καὶ ἐμβαλεῖν τὸ ξίφος εἰς τὰς σφαγὰς τῆς μητρός, <sup>3</sup>εἰ καὶ ἐπειδὴ οὐτε ἐκεῖνος ἔμελλον ἀναλαβεῖν φῶς ἤγουν ἐκ δευτέρου ζῆσοι φονευθεὶς παρὰ τῆς μητρός, <sup>4</sup>ἐγὼ δὲ ὁ

τλήμων ἔμελλον ἐκπληρῶσαι τοιαῦτα κακὰ ἦγουν μητροκτονῆσαι καὶ  
παραφρονῆσαι. —Y<sup>2a</sup>

TRANSLATION: I believe, that is, I assume, that if I were looking upon my father eye to eye and openly and face to face and interrogated, that is, asked him (poetic form ‘nin’), that is, him (prosaic form ‘auton’), my father, whether it is necessary, that is, it is proper, for me to kill my mother, I believe, (this verb being) understood in common (from before), my father would have extended many prayers, that is, supplications, to this chin, that is, to my chin, that I never, that is, in no way, thrust, that is, drive in, the sword for the slaughter of my mother, if, that is, since, neither was that man going to regain the light, that is, live for a second time after being slain by my mother, and I, wretched one, was destined to fulfill such evils, namely, killing my mother and going mad.

LEMMA: σύ(νταξις) in marg.

APP. CRIT.: λιτάς] λύπας a.c. Y<sup>2</sup>

COMMENT: For this style of throughgoing paraphrase with glossing words added with καὶ, compare the Yv-paraphrast as illustrated in Prelim. Stud. 44–59.

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**Or. 288.05** (rec rhet) <οἶμαι δὲ πατέρα>: ὑποθετικὸν ὅταν λέγ(ι) πρᾶγμα μὴ γεγυῶς.  
—Mn

POSITION: s.l.

APP. CRIT.: λέγη, λέγης, or λέγηται may be intended

KEYWORDS: ὑποθετικόν/καθ’ ὑπόθεσιν

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**Or. 288.06** (rec rhet) <οἶμαι δὲ πατέρα>: τὸ σχῆμα ὑποθετικόν. —S, app. F<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τὸ perhaps om. F<sup>2</sup>

KEYWORDS: ὑποθετικόν/καθ’ ὑπόθεσιν

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**Or. 288.07** (pllgn rhet) <οἶμαι δὲ πατέρα>: καθ’ ὑπόθεσιν τὸ σχῆμα. —Y<sup>2</sup>

POSITION: s.l.

COMMENT: For καθ’ ὑπόθεσιν see on 141.01. Similar identification of the schema occurs in 495.02, and in sch. V<sup>3</sup>Y<sup>2</sup> Or. 507, sch. V Med. 386, 1107, and the term occurs in sch. BVC Or. 646.

KEYWORDS: ὑποθετικόν/καθ’ ὑπόθεσιν

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**Or. 288.08** (pllgn exeg) <οἶμαι δὲ πατέρα>: εἴπερ ἦν δυνατὸν —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 288.09** (rec gloss) <οἶμαι>: καὶ ὑπολαμβάνω —CrPr<sup>2</sup>SOx

POSITION: s.l.

APP. CRIT.: καὶ om. Pr<sup>2</sup>

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**Or. 288.10** (pllgn artGloss) <πατέρα>: τὸν —Ox, perhaps F<sup>2</sup>

POSITION: s.l.

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**Or. 288.11** (pllgn gloss) <τὸν ἔμὸν>: ἰδεῖν —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 288.12** (rec paraphr) <κατ' ὀμμάτων>: τὸν ἔμὸν πατέρα βλέπων —Pr

POSITION: s.l.

APP. CRIT.: βλέπ(ο) Pr

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**Or. 288.13** (pllgn paraphr) <εἰ κατ' ὀμματα>: ἐὰν ὑπῆρχον βλέπων <ν> —Zu

POSITION: s.l.

---

**Or. 288.14** (recMosch gloss) <κατ' ὀμματα>: κατὰ πρόσωπον —VAaAbCrMn-PrSOxXXaXbXoT<sup>+</sup>YYfGGrZc, perhaps Sa<sup>r</sup>

POSITION: s.l. except X

APP. CRIT.: καὶ prep. CrSOx, εἰς τὸ prep. Ab(τῶ a.c.)R<sup>s</sup>

PREVIOUS EDITIONS: Dind. II.101,20

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**Or. 288.15** (thom gloss) <κατ' ὀμματα>: ἐνώπιον —ZZaZmZuTGu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu |

PREVIOUS EDITIONS: Dind. II.101,20

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**Or. 288.16.** (pllgn exeg) <κατ' ὀμματα>: ἐνώπιον μετὰ τὴν ἐκείνου θάνατον —Ox<sup>2</sup>

POSITION: s.l.

COMMENT: For μετὰ τὴν ἐκείνου θάνατον, compare the additional phrase reported in the apparatus for ZmGu in 289.02.

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**Or. 288.17** (pllgn gloss) <κατ' ὀμματα>: κατ' ὀφθαλμούς —F<sup>2</sup>

POSITION: s.l.

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**Or. 288.18** (rec gloss) <κατ' ὀμματα>: ὑπ' ὄψιν —K

POSITION: s.l.

---

**Or. 288.19** (pllgn gloss) <κατ' ὀμματα>: πρὸς πρόσωπον —Gu

POSITION: s.l.

---

**Or. 288.20** (pllgn gloss) <κατ' ὀμματα>: καὶ ἄντικρυς —Zu

POSITION: s.l.

---

**Or. 288.21** (pllgn gloss) <κατ' ὄμματα> φανερώς —Y<sup>2</sup>

POSITION: s.l.

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**Or. 288.22** (rec gloss) <κατ'> εἰς —MnSa<sup>r</sup>

POSITION: s.l.

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**Or. 289.01 (289–290)** (thom exeg) τὸ νιν πρὸς τὸ ἐκτίναί σὺναπτε εἰς τὴν σύνταξιν, πρὸς δὲ τὸ ἰστόρουν τὸν πατέρα. —ZZaZmTGu

TRANSLATION: Attach the pronoun 'nin' (him) to the infinitive 'pay in full' for the construction, and attach 'the father' to the verb 'interrogated'.

REF. SYMBOL: ZZaT

APP. CRIT.: ἐκτίναί p.c. Zm, -τειναί a.c.; ἐκτεῖναί Gu |

PREVIOUS EDITIONS: Dind. II.101,24–25

COMMENT: In the text of 289 we find ἐκτίναί in Z and p.c. T; ἐκτίναί p.c. Zm. ἐκτεῖναί is well attested in the note itself. Thomas' gloss on the individual word is δοῦναι (230.18), which would be rather loose if he assumed ἐκτεῖναί, but rather more apposite if he really thought ἐκτίναί should be read here.

---

**Or. 289.02** (vetMoschiThom gloss) ἐξιστόρουν: ἠρώτων —MBOVCAaAbCrKMn-PrSSa<sup>r</sup>OxXXaXbXoYYfGGrZcZZaZmZuT<sup>\*</sup>

LEMMA: B, ἐξιστόρουν νιν C POSITION: s.l. except XC, marg. B

APP. CRIT.: crased or damaged in Zu | καὶ prep. CrPrSOxZu, ἀντι prep. C | ἠρώτων AaCrPrOx-XYGrZZa (possibly a.c. G), ἠρώτ() K | μετὰ τὸν ἐκείνου θάνατον add. Zm(κατὰ)Gu

PREVIOUS EDITIONS: Schw. I.128,8; Dind. II.101,21

COLLATION NOTES: Very faint gloss of B<sup>2</sup> may be ἠρώτων; check original B. |

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**Or. 289.03** (vet gloss) <ἐξιστόρουν>: ἐξέταζον —MBVCFPrY<sup>2</sup>

POSITION: s.l. except cont. from prev. BC

APP. CRIT.: καὶ ἐξέτ. Pr, ἐξήταζον VY<sup>2</sup>

PREVIOUS EDITIONS: Schw. I.128,8; Dind. II.101,21

---

**Or. 289.04** (rec gloss) <ἐξιστόρουν>: ἔβλεπον —V<sup>3</sup>AbFMnSSa<sup>r</sup>Yf

POSITION: s.l.

APP. CRIT.: ἐὰν prep. Mn, κἂν prep. S, καὶ prep. Yf

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**Or. 289.05** (pllgn gloss) <ἐξιστόρουν>: ἐθεώρουν —B<sup>3a</sup>

POSITION: s.l.

---

**Or. 289.06** (vet gram) **νιν**: τὸ νίν ἐπί τῶν τριῶν γενῶν λαμβάνεται, αὐτόν, αὐτήν, αὐτό —MBVCMnR<sup>a</sup>RwS

TRANSLATION: The pronoun ‘nin’ is used in the three genders, as ‘him’, ‘her’, ‘it’.

LEMMA: ἐξιστόρουν νιν VRw, cont. from 289.02, add. δε, BC, inserted within 288.03 R<sup>a</sup> REF. SYM-  
BOL: MV POSITION: marg. B

APP. CRIT.: τὸ νίν transp. after λαμβάνεται MnR<sup>a</sup>S | τῶν τριγενῶν Rw | γενῶν om. S |  
λαμβάνουσιν ἀντί τοῦ Rw | αὐτόν ... αὐτό om. R<sup>a</sup> | αὐτό| αὐτή S

PREVIOUS EDITIONS: Schw. I.128,9; Dind. II.101,22

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**Or. 289.07** (recThom gloss) **〈νιν〉**: αὐτόν —AbCrF<sup>2</sup>MnRSSa<sup>r</sup>OxZZaT

POSITION: s.l.

APP. CRIT.: καί prep. CrOx | αὐτήν Ox (placed over μητέρ’) [Cr’s gloss in same position], τὸν Ssa,  
positioned as if article for μητέρ’

---

**Or. 289.08** (pllgn artGloss) **〈μητέρ’〉**: τήν —F<sup>2</sup>

POSITION: s.l.

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**Or. 289.09** (rec paraphr) **〈εἰ κτεῖναι με χρή〉**: ἔὰν καὶ εἶπε μοι ‘φόνευσον’ —MnR<sup>a</sup>SSa<sup>r</sup>

POSITION: s.l. except R<sup>a</sup>

APP. CRIT.: ἔὰν, καὶ S, om. R<sup>a</sup> | φόνευσαν (changed to or from -σῆν?) S

COMMENT: See on 288.03.

---

**Or. 289.10** (rec gloss) **〈εἰ〉**: ἔὰν —AbS

POSITION: s.l. (above χρή S)

---

**Or. 289.11** (pllgn gloss) **〈εἰ〉**: εἶπερ —Xo<sup>2</sup>

POSITION: s.l.

---

**Or. 289.12** (pllgn gloss) **〈κτεῖναι〉**: τίνα —Ox

POSITION: s.l.

---

**Or. 289.13** (rec gloss) **〈χρή〉**: καὶ πρέπον ἐστὶ —S

POSITION: s.l.

---

**Or. 289.14** (pllgn gloss) **〈χρή〉**: καὶ πρέπον ὑπῆρχεν —Zu

LEMMA: μ’ ἔχρην changed to με χρή in text Zu POSITION: s.l.

---

**Or. 289.15** (mosch gloss) **〈χρή〉**: πρέπει —XXaXbXoT<sup>+</sup>YYfGGrV<sup>3</sup>CrOx

POSITION: s.l.

APP. CRIT.: και prep. CrOx

---

**Or. 289.16** (pllgn gloss) <χρή>: ἐνδεδομένον ὑπῆρχεν —F

POSITION: s.l.

---

**Or. 289.17** (pllgn gloss) <χρή>: ἐνδέχεται —Y<sup>2</sup>

POSITION: s.l.

---

**Or. 290.01** (rec exeg) οἶμαι ὅτι ὁ ἐμὸς πατήρ —Ab

POSITION: s.l.

---

**Or. 290.02** (pllgn paraphr) ἦτοι πολλὰ ἂν ἐπαρεκάλεσε ἐμὲ ὁ πατήρ μου ἵνα μὴ φονεύσω τὴν μητέρα μου. —V<sup>3</sup>

POSITION: s.l.

APP. CRIT.: -κάλεσα αὐτὸν a.c. V<sup>3</sup>

---

**Or. 290.03** (pllgn paraphr) (?)ὁ π(ατ)ήρ [ἐλιτά]νευσε ἐ[μὲ] πο[λλὰ]. —V<sup>3</sup>

POSITION: marg.

APP. CRIT.: Uncertain, obscured by damage and repair tape. |

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**Or. 290.04** (pllgn paraphr) εἰπόντος ἐκείνου χρή —Xo<sup>2</sup>

POSITION: s.l.

COMMENT: See on 288.03.

---

**Or. 290.05** (pllgn gloss) <πολλὰς>: πολαμβάνω —Zu

POSITION: s.l.

---

**Or. 290.06** (pllgn gloss) <πολλὰς>: ἂν —Y<sup>2</sup>

POSITION: s.l.

---

**Or. 290.07** (mosch gloss) <γενείου>: πρὸς —XXa<sup>2</sup>XoYfTZcB<sup>3a</sup>

POSITION: s.l.

---

**Or. 290.08** (pllgn gloss) <γενείου>: ἐπὶ —Zu

POSITION: s.l. (to right over ἂν ἐ)

COMMENT: Alternatively, this could be a misunderstanding of ἐπὶ applied to ἐκτεῖναι, equivalent to the full gloss ἐπιτεῖναι. But Zu has ἐκτεῖναι and glosses it with και ἀνταποδοῦναι τὸν πατέρα.

---

**Or. 290.09** (p[ll]gn exeg) <γενείου>: ἀπτόμενος τοῦδε τοῦ γενείου δηλονότι —Gu

POSITION: s.l.

---

**Or. 290.10** (p[ll]gn exeg) <γενείου>: ἀψάμενον —Aa<sup>2</sup>GOx<sup>2</sup>

POSITION: s.l.

APP. CRIT.: -μενος Aa<sup>2</sup>

---

**Or. 290.11** (p[ll]gn artGloss) <γενείου>: τοῦ —Aa<sup>2</sup>F<sup>2</sup>

POSITION: s.l.

---

**Or. 290.12** (rec gloss) <τοῦδ'>: ἦτοι ἡμετέρου —Mn

POSITION: s.l.

---

**Or. 290.13** (p[ll]gn gloss) <τοῦδ'>: ἐκείνου —FXo<sup>2</sup>

POSITION: s.l.

---

**Or. 290.14** (rec gloss) <ἐκτεῖναι>: ἐξαπλώσαι —AbMnRS

POSITION: s.l. except marg. R

APP. CRIT.: ἐξήπλωσα RS, ἐξήπλωσαι (sic) Mn

COMMENT: The first person indicative form in RS is presumably related to the interpretation seen in some other scholia here that Orestes is the one who would have supplicated and Agamemnon the recipient.

---

**Or. 290.15** (mosch paraphr) <ἐκτεῖναι>: διὰ τῆς ἐκτάσεως τῶν χειρῶν ποιῆσαι —XXaXbXoT<sup>+</sup>YYfGGr

REF. SYMBOL: Xo POSITION: s.l. except X

APP. CRIT.: τὸν πατέρα prep. Y<sup>2</sup>

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**Or. 290.16** (p[ll]gn gloss) <ἐκτεῖναι>: καὶ ποιῆσαι —CrOx

POSITION: s.l.

---

**Or. 290.17** (recThom gloss) <ἐκτεῖναι>: δοῦναι —AbMnRSSa<sup>+</sup>ZZaZmTGz

LEMMA: ἐκτεῖναι in text Z, p.c. T, ἐκτεῖναι p.c. Zm POSITION: s.l. (Gu misplaced above 289 κτεῖναι)

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**Or. 290.18** (p[ll]gn gloss) <ἐκτεῖναι>: ἀποδοῦναι —V<sup>3</sup>Aa

POSITION: s.l.

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**Or. 290.19** (p[ll]gn exeg) <ἐκτεῖναι>: καὶ ἀνταποδοῦναι τὸν πατέρα —FZu

REF. SYMBOL: F    POSITION: marg. F, s.l. Zu  
APP. CRIT.: τὸν πατέρα om. F

---

**Or. 290.20** (rec exeg) <ἐκτεῖναι>: ἔμελλεν ὁ πατήρ μου —Mn

POSITION: s.l.

---

**Or. 290.21** (pllgn gloss) <ἐκτεῖναι>: ἔμελλεν —F

POSITION: s.l.

---

**Or. 290.22** (pllgn gloss) <ἐκτεῖναι>: ἔμοι —Gu

POSITION: s.l. (misplaced above 289 κτεῖναι)

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**Or. 290.23** (pllgn gloss) <λιτάς>: καὶ παρακλήσεις —Ox

POSITION: s.l.

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**Or. 290.24** (pllgn gloss) <λιτάς>: ἰκεσίας —F<sup>2</sup>

POSITION: s.l.

---

**Or. 291.01** (vet paraphr) <μήποτε τεκούσης>: μηδέποτε ἐπὶ τῇ σφαγῇ τῆς μητρὸς ὠθῆσαι τὸ ξίφος —MBVCP<sub>r</sub>

TRANSLATION: Never to thrust the sword for the slaughter of my mother.

LEMMA: μήποτε τεκούσης M(μήπο)VC (as in text all)    REF. SYMBOL: V    POSITION: marg. B, s.l. Pr

APP. CRIT.: μήποτε VPr | τῇ om. VPr | σφαγὴν Pr | ὠθῆσαι τὸ ξίφος om. V, leaving blank space | ὠθῆσαι| ὠθεῖ τίς Pr

PREVIOUS EDITIONS: Schw. I.128,10–11; Dind. II.101,26–27

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**Or. 291.02** (pllgn paraphr) <μήποτε τεκούσης>: μήποτε τὸ ξίφος εἰς σφαγὰς τῆς μητρὸς ἐπιβαλεῖν —G

POSITION: s.l.

---

**Or. 291.03** (pllgn paraphr) <μήποτε τεκούσης>: ἤτοι μὴ φονεῦσαι τὴν μητέρα μου —V<sup>3</sup>

POSITION: s.l.

---

**Or. 291.04** (pllgn gloss) <τεκούσης>: τῆς μητρὸς —F<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: ἦγουν prep. Zu

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**Or. 291.05** (p1lgn gloss) (τεκούσης): τῆς γεννησάσης ἐμέ δηλονότι —Ox

POSITION: s.l.

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**Or. 291.06** (rec artGloss) (τεκούσης): τῆς —MnS

POSITION: s.l.

---

**Or. 291.07** (mosch paraphr) (εἰς σφαγὰς ᾧσαι): εἰς σφαγὴν κινήσαι —XXaXbXoT+YYf-GrZc

POSITION: s.l. except X

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**Or. 291.08** (rec gloss) (σφαγὰς): σφαγὴν —MnRfS

POSITION: s.l.

---

**Or. 291.09** (plan gram) (σφαγὰς): σφαγὴ καὶ ὁ τόπος ἐν ᾧ σφάζεται τις καὶ ἡ ἐνέργεια αὐτή. —XoY

TRANSLATION: ‘Sphagē’ is both the place (of the body) at which someone is slaughtered and the activity itself.

LEMMA: μαξ in marg. Y

APP. CRIT.: αὐτῆς Y

COMMENT: Cf. Hesych. σ 2826 σφαγή· ὁ κατὰ τὴν κατακλείδα τόπος; Sch. Aesch. Prom. 863 Herington (in DPPdW) σφαγαῖσαι] τοῖς τόποις τοῦ σώματος ἐν αἷς καίριαι καὶ θανάσιμοι πληγαὶ γίνονται.

---

**Or. 291.10** (tri metr) (σφαγὰς): long mark over second alpha —T

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**Or. 291.11** (rec gloss) (ᾧσαι): ᾧθησαι —O

POSITION: s.l.

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**Or. 291.12** (rec gloss) (ᾧσαι): κινήσαι —AbMnRSa'GB<sup>4</sup>

POSITION: s.l.

APP. CRIT. 2: νῆσαι B<sup>4</sup>, κἰ app. om. rather than lost to damage

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**Or. 291.13** (recThom gloss) (ᾧσαι): ἐμβαλεῖν —V<sup>1</sup>CrF<sup>2</sup>MnSSa'OxZZaZmZuTY<sup>2</sup>YfGu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrSOxYfZu | ἐμβαλεῖν] μὴ βαλεῖν Yf |

APP. CRIT. 2: ἐμφαλεῖν Ox |

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**Or. 291.14** (p1lgn gloss) (ᾧσαι): ᾧσπε —B<sup>3a</sup>

POSITION: s.l.

---

**Or. 291.15** (rec gloss) <ῶσαι> μήπως —Mn

POSITION: s.l.

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**Or. 291.16** (rec artGloss) <ξίφος> τὸ —F<sup>2</sup>SOx

POSITION: s.l.

---

**Or. 292.01** (pllgn paraphr) εἰ καὶ ὁ πατήρ μου ἀποθανῶν ἔμελλε ζῆσαι φονεύσας ἐγὼ τὴν μητέρα μου —V<sup>3</sup>

POSITION: s.l.

COMMENT: The nominative φονεύσας ἐγὼ is perhaps used instead of the genitive absolute, a lapse from 'correct' style that is found in some younger scholia; but another possibility is that the words are meant to paraphrase ἐγὼ δ' ὁ τλήμων in the next line. |

---

**Or. 292.02** (pllgn paraphr) οὐ διὰ τὸν φόνον τῆς μητρὸς ἔμελλε ἀναζῆσαι, ἦγουν οὐ μετὰ τὸ φονεῦσαι τὴν μητέρα ἔμελλεν ἀναζῆσαι ἐκεῖνος. —Y<sup>2</sup>

POSITION: s.l.

---

**Or. 292.03** (pllgn exeg) διὰ τὸ φονεῦσαι τὴν μητέρα —Gu

POSITION: marg.

---

**Or. 292.04** (rec paraphr) ἔάν μὴ ἐκεῖνος ἔμελλε ζῆν —AbRS

POSITION: s.l.

---

**Or. 292.05** (pllgn paraphr) εἰ μὴ ἔμελλεν ζῆν ἐκεῖνος —Aa

POSITION: s.l.

---

**Or. 292.06** (pllgn paraphr) ἐπειδὴ οὐτε ἐκεῖνος ἔμελλε ζῆσαι —V<sup>3</sup>

POSITION: intermarg.

APP. CRIT.: οὐτε| οὕτως V<sup>3</sup>

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**Or. 292.07** (mosch paraphr) ἐπειδὴ οὐτε ἐκεῖνος ἀναβιῶναι —X

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**Or. 292.08** (recMoschThom gloss) <εἰ>: ἐπειδὴ —V<sup>3</sup>A<sup>2</sup>Aa<sup>2</sup>FMnPrSXaYGrZZaZc<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: ἦ prep. S, καὶ prep. Zc | ἐπεὶ Z

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**Or. 292.09** (mosch gloss) <εἰ μήτ'>: ἐπειδὴ οὐτε —XbXoT<sup>+</sup>YfG

---

POSITION: s.l.

APP. CRIT.: ἐκεῖνος add. G

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**Or. 292.10** (rec gloss) <εἰ>: ἐάν —Mn

POSITION: s.l.

---

**Or. 292.11** (thom gloss) <μήτ'>: οὔτε —ZmGuZu

POSITION: s.l.

---

**Or. 292.12** (pllgn exeg) <μήτ'>: τὸ μὴ ἀντὶ τοῦ οὔ. —Y<sup>2</sup>

POSITION: s.l.

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**Or. 292.13** (rec gloss) <ἀναλαβεῖν ἤμελλε φῶς>: ἔμελλε [ ... ](?) —Sa<sup>r</sup>

POSITION: s.l.

COMMENT: ἔμελλε can be read, faintly, under UV light, and there is possibly a trace of a word (presumably an infinitive) after it. But if appearances are deceiving, ἔμελλε by itself would be a gloss on ἤμελλε because of its double augmentation. |

---

**Or. 292.14** (mosch gloss) <ἀναλαβεῖν>: ἤγουν ἀναβιῶναι —XaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l.

APP. CRIT.: ἤγουν om. YGZc

---

**Or. 292.15** (pllgn gloss) <ἀναλαβεῖν>: ἀνευρεῖν —F<sup>2</sup>

POSITION: s.l.

---

**Or. 292.16** (pllgn gloss) <ἔτ'>: εἰς τὸ ἐξῆς —Zm

LEMMA: ἔτ' in text before ἔμελλε in Zm, but later deleted      POSITION: s.l.

---

**Or. 292.17** (thom gloss) <ἔμελλε>: εἰς τὸ μετὰ ταῦτα —ZZaGu

POSITION: s.l.

---

**Or. 292.18** (rec gloss) <φῶς>: ζῶην —FK

POSITION: s.l.

---

**Or. 293.01** (thom gloss) <ἐγῶ>: ἔμελλον —ZZaZmTOx<sup>2</sup>

POSITION: s.l.

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**Or. 293.02** (pllgn gloss) <ὁ τλήμων>: ὁ ἄθλιος —V<sup>3</sup>CrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: **καί** prep. CrOx

---

**Or. 293.03** (mosch gloss) **<τλήμων>**: ἔμελλον —XXaXbXoT<sup>+</sup>YYfGGrZcZuV<sup>3</sup>Aa

POSITION: s.l. (above τοιαδ<sup>+</sup> Aa)

---

**Or. 293.04** (thom exeg) **<τοιάδ>**: οἷα νῦν πάσχω —ZZaZmTGuOx<sup>2</sup>

TRANSLATION: ('Of this kind' means) 'of the sort that I now suffer'.

POSITION: s.l.

---

**Or. 293.05** (pllgn gloss) **<τοιάδ>**: τοιαῦτα —F<sup>2</sup>

POSITION: s.l.

---

**Or. 293.06** (rec gloss) **<ἐκπλήσειν>**: ὑποστῆναι —AaMnRS, app. Sa<sup>r</sup>

POSITION: s.l.

---

**Or. 293.07** (rec gloss) **<ἐκπλήσειν>**: ἐπὶ πολὺ ὑπομεῖναι —Ab<sup>2</sup>MnR<sup>a1</sup>R<sup>a2</sup>S, app. Sa<sup>r</sup>

POSITION: s.l. except marg. R<sup>a2</sup>

APP. CRIT.: ἐπὶ πολὺ om. AbR<sup>a1</sup> | ὑπέμεινα R<sup>a1</sup>

APP. CRIT. 2: ὑπομῆναι MnR<sup>a2</sup> |

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**Or. 293.08** (rec gloss) **<ἐκπλήσειν>**: παθεῖν —AaMnRS, app. Sa<sup>r</sup>

POSITION: s.l. except marg. R

APP. CRIT.: παθῶν Mn

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**Or. 293.09** (pllgn gloss) **<ἐκπλήσειν>**: ὑπομένειν πάσχειν —V<sup>3</sup>

POSITION: s.l.

---

**Or. 293.10** (thom gloss) **<ἐκπλήσειν>**: ὑπομενεῖν —ZZaZmTGuOx<sup>2</sup>

LEMMA: ἐκτλήσειν in text Zm POSITION: s.l.

---

**Or. 293.11** (pllgn gloss) **<ἐκπλήσειν>**: ὑφίστασθαι —Aa

POSITION: s.l.

---

**Or. 293.12** (recMosch gloss) **<ἐκπλήσειν>**: ἐκπληρώσειν —V<sup>1</sup>XXaXbXoT<sup>+</sup>YYfGrZuB<sup>4</sup>

POSITION: s.l. except X and marg. Xo

APP. CRIT.: **καί** prep. Zu

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**Or. 293.13** (thom gloss) <ἐκπλήσειν>: πληρώσειν —ZZaZmG

LEMMA: ἐκπλήσειν in text Zm POSITION: s.l. except marg. Zm

APP. CRIT.: ἦ prep. ZZa (joining to 293.10)

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**Or. 293.14** (rec gloss) <ἐκπλήσειν>: πληρώσαι —Pr

POSITION: s.l.

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**Or. 293.15** (pllgn gloss) <ἐκπλήσειν>: undeciphered gloss —F<sup>2</sup>

LEMMA: ἐκπλήσειν in text with second sigma s.l. F POSITION: s.l.

COLLATION NOTES: Check original F 160v. |

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**Or. 293.16** (mosch gloss) <ἐκπλήσειν>: καρτερήσειν —XXaXbXoT+YYfGGrZc

POSITION: s.l. except X

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**Or. 293.17** (pllgn gloss) <ἐκπλήσειν>: καὶ ἀπολαβεῖν —Zu

POSITION: s.l.

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**Or. 293.18** (thom exeg) <ἐκπλήσειν>: γρ. ἐκτλήσειν —ZZaGu

TRANSLATION: (For ‘ekplēsein’, ‘fulfill completely’) the reading ‘ektlēsein’ (‘endure to the end’) is found.

LEMMA: ἐκπλήσειν in text Gu POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 293.19** (pllgn exeg) <ἐκπλήσειν>: γρ. ἐκπλήσειν ἀντὶ τοῦ ἐκπληρώσειν. —XoZm

LEMMA: ἐκπλήσειν in text XoZm POSITION: marg.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 294.01** (vet exeg) καὶ νῦν ἀνακάλυπτ’: <sup>1</sup>τὴν ὄψιν δηλονότι <sup>2</sup>ἐσκεπάσατο γὰρ ὑπὲρ τοῦ μὴ λυπεῖν τὸν ἀδελφὸν δακρύοις. —MBVCP<sup>a</sup>Pr<sup>b</sup>Rw

TRANSLATION: (Uncover) her face, obviously. For she (Electra) veiled herself in order not to vex her brother with tears.

LEMMA: MBV, καὶ νῦν ἀνακάλυπτε C, ἀνακάλυπτε Rw REF. SYMBOL: BV POSITION: cont. from sch. 279.17 Pr<sup>a</sup>, prep. καὶ νῦν ἀνακαλύπτει; Pr<sup>b</sup> in normal order

APP. CRIT.: <sup>2</sup> ἐσκεπάσαστο V, ἐσκευάσαστο Rw | γὰρ om. Pr<sup>b</sup> | ὑπὲρ τοῦ ἐπὶ τῷ V, ἀπὸ τοῦ Rw | τὴν ἀδελφὴν Pr<sup>b</sup> | δακρύοις om. V (after punct. καὶ δακρῶν prep. to next sch.)

PREVIOUS EDITIONS: Schw. I.128,12–13; Dind. II.102,7–8

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**Or. 294.02** (vet exeg) **ἄλλως**: <sup>1</sup>σεαυτὴν ἀποκάλυπτε· <sup>2</sup>ἔκλαιε γὰρ [280] ‘κράτα θεῖσ’ εἴσω πέπλων’. —MBOVCP<sub>r</sub>Rw

TRANSLATION: Uncover yourself. For she (Electra) was crying, ‘having put her head inside her robes’.

LEMMA: MBCP<sub>r</sub>Rw POSITION: cont. from prev. V; ἑαυτὴν ἀποκάλυπτε s.l. O, rest in marg.

APP. CRIT.: 1 καὶ δακρύων prep. V | σεαυτὸν ἀποκάλυπτω V | 2 κρατηθεῖσα V, τὴν κρατὴ καταθεῖσα Pr | τῶν πέπλων Pr

APP. CRIT.: 2: 1 σάυτην B, σαυτὴν Pr | 2 κράτα MO | θεῖς MC, θεῖσα O |

PREVIOUS EDITIONS: Schw. I.128,14–15; Dind. II.102,8–9

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**Or. 294.03** (rec gloss) **ἀνακάλυπτ’**: ὄμμα —V<sup>3</sup>AaRf

POSITION: s.l.

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**Or. 294.04** (rec gloss) **ἀνακάλυπτ’**: ἀποσκέπασον —AaAbMnRSSa<sup>r</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. SOx | -σκέπαζε Ox

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**Or. 294.05** (rec gloss) **ἀνακάλυπτ’**: ἀνέγειραι —R<sup>a</sup>Sa<sup>r</sup>

POSITION: s.l. Sa<sup>r</sup>

APP. CRIT.: ἀλλ’ ἔγειραι R<sup>a</sup>

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**Or. 294.06** (pllgn gloss) **ἀνακάλυπτ’**: ἄνοιξον —F<sup>2</sup>

POSITION: s.l.

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**Or. 294.07** (mosch exeg) **ἀνακάλυπτ’**: ἀνακάλυπτε σαυτὴν δηλονότι, ἦγουν ἀνακαλύπτου —XXaXbXoT<sup>+</sup>YYfGr

POSITION: s.l. except XXoT

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**Or. 294.08** (pllgn exeg) **ἀνακάλυπτ’**: καὶ ἀνακαλύπτου τὴν ὄψιν δηλονότι —Zu

POSITION: s.l.

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**Or. 294.09** (thom gloss) **ἀνακάλυπτ’**: ἑαυτὴν —ZZaZm

POSITION: s.l.

APP. CRIT.: ἑαυτὸ p.c. Zm (i.e. αὐτὸ to agree with κάρα?)

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**Or. 294.10** (pllgnTri gloss) **ἀνακάλυπτ’**: σεαυτὴν —Aa<sup>2</sup>ZcT

POSITION: s.l.

APP. CRIT.: 2: σαυτὴν Aa<sup>2</sup>

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**Or. 294.11** (recTri gloss) (ἀνακάλυπτ'): ἀνακαλύπτου —GKTB<sup>3a</sup>

POSITION: s.l.

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**Or. 294.12** (pllgn artGloss) (ἄμ'): τὸ —F<sup>2</sup>

LEMMA: F<sup>2</sup> rewrites line 294 as ἀνακάλυπτ' ἄμ' ὦ κασ. κάρα POSITION: s.l.

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**Or. 294.13** (mosch exeg) (κασίγητον κάρα): ὦ ἀδελφή κατὰ περίφρασιν  
—XXaXbXoT<sup>+</sup>YYfGGr

TRANSLATION: ('Brotherly head' means) 'o brother' by periphrasis.

POSITION: s.l. except XT; cont. from 294.07 T

APP. CRIT.: ὦ om. G

KEYWORDS: περιφραστικῶς/κατὰ περίφρασιν

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**Or. 294.14** (pllgn gloss) (κασίγητον κάρα): ἤγουν ἀδελφή —Zc

POSITION: s.l.

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**Or. 294.15** (pllgn gloss) (κασίγητον κάρα): ὦ αὐταδέλφη —F<sup>2</sup>

POSITION: s.l.

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**Or. 294.16** (pllgn gloss) (κασίγητον): καὶ ἀδελφικόν —Ox

POSITION: s.l.

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**Or. 295.01** (vet paraphr) (ἐκ δακρύων τ' ἄπελθε): ἀντὶ τοῦ παῦσαι τῶν δακρύων  
—BOPr

POSITION: marg. B, s.l. Pr

APP. CRIT.: ἀντὶ τοῦ om. O

PREVIOUS EDITIONS: Dind. II.102,13

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**Or. 295.02** (pllgn paraphr) (ἐκ δακρύων τ' ἄπελθε): μηδὲν δακρύης —Y<sup>2</sup>

POSITION: s.l.

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**Or. 295.03** (pllgn paraphr) (ἐκ δακρύων τ' ἄπελθε): ἤγουν μὴ κλαίης —Zu

POSITION: s.l.

APP. CRIT. 2: κλαίεις Zu |

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**Or. 295.04** (pllgn paraphr) (ἐκ δακρύων τ' ἄπελθε): εἰς τὸ μὴ κλαίειν μετὰβηθι —Gu

POSITION: s.l.

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**Or. 295.05** (pllgn paraphr) <ἐκ δακρύων τ' ἄπελθε>: παύθητι τῶν δακρύων —B<sup>3a</sup>

POSITION: marg.

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**Or. 295.06** (pllgn gloss) <ἐκ>: ἀπό —F

POSITION: s.l.

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**Or. 295.07** (rec artGloss) <δακρύων>: τῶν —Aa<sup>2</sup>S

POSITION: s.l.

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**Or. 295.08** (pllgn gloss) <ἄπελθε>: ἤγουν παύθητι —V<sup>3</sup>

POSITION: s.l.

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**Or. 295.09** (rec gloss) <ἄπελθε>: παῦσον —AaAbMnRS

POSITION: s.l.

APP. CRIT.: καὶ prep. S | παῦσαι Aa

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**Or. 295.10** (mosch gloss) <ἄπελθε>: ἀπόστηθι —XXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l.

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**Or. 295.11** (pllgn gloss) <ἄπελθε>: καὶ πόρρω γενοῦ —Zu

POSITION: s.l.

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**Or. 295.12** (pllgn gloss) <ἄπελθε>: ἀπέχου —F<sup>2</sup>

POSITION: s.l.

---

**Or. 295.13** (rec gloss) <κεῖ>: καὶ ἔαν —AbMnRSY<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ om. AbSY<sup>2</sup>

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**Or. 295.14** (pllgn gloss) <κεῖ>: καίπερ —Zu

POSITION: s.l.

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**Or. 295.15** (thom gloss) <μάλ'>: λίαν —ZaTGucrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx



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**Or. 295.16** (p1lgn gloss) <ἀθλίως>: καὶ δυστυχῶς —Ox

POSITION: s.l.

---

**Or. 295.17** (p1lgn gloss) <ἀθλίως>: δεινῶς —F<sup>2</sup>

POSITION: s.l.

APP. CRIT.: faint, uncertain |

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**Or. 296.01** (recMoschThom gloss) <ἔχομεν>: διακείμεθα —KXXaXbXoT<sup>+</sup>YYfGGrZcZ-ZaZmOx

POSITION: s.l. except X

APP. CRIT.: καὶ prep. Ox

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**Or. 296.02** (p1lgn gloss) <ἔχομεν>: ὑπάρχομεν —F<sup>2</sup>

POSITION: s.l.

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**Or. 296.03** (rec exeg) <ὅταν δὲ τᾶμα θυμήσαντα ἴδης>: γράφεται ὅταν δ' ἔτ' ἔμ' ἄθυσαντ' ἴδης. —SSa<sup>r</sup>

LEMMA: thus in text S(τᾶμα)Sa POSITION: s.l. S, under line Sa

APP. CRIT.: γράφεται ὅτα[ Sa<sup>r</sup>, rest lost to damage

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 296.04** (rec exeg) <ὅταν δὲ τᾶμ' ἄθυμήσαντα ἴδης>: γρ(άφετ)αι ὅταν δὲ τ' ἔμαθον μήσαντες ἴδης. —Mn

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 296.05** (p1lgn gloss) <τᾶμ' ἄθυμήσαντ'>: καὶ τὰ ἐμὰ δυστυχήματα —F

POSITION: s.l.

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**Or. 296.06** (rec gloss) <τᾶμ'>: τὰ ἐμὰ —AbCrMnRSSa<sup>r</sup>Ox

POSITION: s.l. (above ἄθυμήσαντ' R)

APP. CRIT.: καὶ prep. CrOx

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**Or. 296.07** (recMosch exeg) <τᾶμ'>: ἤγουν ἐμέ —Aa<sup>2</sup>PrRXXaXbXoT<sup>+</sup>YYfGGr

TRANSLATION: ('My things',) that is, 'me'.

POSITION: s.l.

**Or. 296.08** (pllgn exeg) (τᾶμ'): εἶπε πληθυντικῶς τὰ ἐμὰ ἀντὶ τοῦ ἐμέ, ὡς τὸ ὑγιαίνομεν ἡμεῖς ἀντὶ τοῦ ἐγώ. —Y<sup>2</sup>

POSITION: marg.

---

**Or. 296.09** (thom gloss) (ἀθυμήσαντ'): λειποθυμήσαντα —ZZaZmTGu

POSITION: s.l.

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**Or. 296.10** (pllgn gloss) (ἀθυμήσαντ'): καὶ ὀλιγοψυχήσαντα —Yf<sup>2</sup>

POSITION: s.l.

---

**Or. 296.11** (rec gloss) (ἀθυμήσαντ'): μαινόμενα —Mn

POSITION: marg.

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**Or. 296.12** (thom gloss) (ἀθυμήσαντ'): ἤγουν μανέντα —ZZmTGuOx<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἤγουν om. Ox<sup>2</sup>

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**Or. 296.13** (rec gloss) (ἀθυμήσαντ'): λυπούμενον —Ab

POSITION: s.l.

APP. CRIT.: λυποῦντα Ab

COMMENT: Passive forms of λυπέω are often paired with active forms of ἀθυμέω in texts and also appear as alternative glosses on ἀσχάλλω (Hesych. α 7971); moreover, λυπούμενος glosses ἀθυμῶν in Hesych. α 1634. So Ab's active form here must be a mistake for the passive.

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**Or. 296.14** (pllgn gloss) (ἀθυμήσαντ'): λυπηθέντα —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 296.15** (pllgn gloss) (ἀθυμήσαντ'): ἀδημονήσαντα παραφρονήσαντα —Y<sup>2</sup>

POSITION: s.l.

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**Or. 296.16** (tri metr) (ἀθυμήσαντ'): long mark over upsilon —T

PREVIOUS EDITIONS: de Fav. 51

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**Or. 296.17** (pllgn gloss) (ἴδης): καὶ θεάσης —CrOx

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**Or. 297.01** (pllgn gloss) <τὸ δεινόν>: τὸ φοβερὸν —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 297.02** (pllgn gloss) <τὸ δεινόν>: τὸ ἄστατον —F<sup>2</sup>

POSITION: s.l.

---

**Or. 297.03** (pllgn gloss) <τὸ δεινόν>: τὸ χαλεπὸν —Y<sup>2</sup>

POSITION: s.l.

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**Or. 297.04** (recMoscH gloss) <διαφθαρέν>: τὴν διαφθοράν —KXXaXbXoT\*YYfGGrZc

POSITION: s.l. except X

APP. CRIT.: ἦγουν prep. XTYT | διαφθοράν X, corr. X<sup>2</sup>

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**Or. 297.05** (thom gloss) <διαφθαρέν>: μανέν —ZZaZmT

POSITION: s.l.

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**Or. 297.06** (pllgn gloss) <διαφθαρέν>: παρακοπέν —F<sup>2</sup>

POSITION: s.l.

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**Or. 297.07** (pllgn exeg) <διαφθαρέν>: καὶ τὸ διατραπέν, ἦγουν τὸ λογιστικὸν —Zu

POSITION: s.l.

COMMENT: This apparently means 'that which is twisted awry, namely, the reasoning mind (is what is being twisted awry)'; but one may contemplate τὸ διατραπέν {ἦγουν} τοῦ λογιστικοῦ, 'the distorted quality of your mind' with λογιστικοῦ glossing φρενῶν. |

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**Or. 297.08** (rec artGloss) <διαφθαρέν>: καὶ τὸ —Mn

POSITION: s.l.

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**Or. 297.09** (pllgn gloss) <φρενῶν>: ἔμοῦ —Y<sup>2</sup>

POSITION: s.l.

---

**Or. 297.10** (rec gloss) <φρενῶν>: ἀπὸ τῶν —Mn

POSITION: s.l.

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**Or. 297.11** (rec artGloss) <φρενῶν>: τῶν —SB<sup>3a</sup>

POSITION: s.l.

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**Or. 298.01** (vet exeg) Ἰσχναινε: <sup>1</sup>λέπτυνε. <sup>2</sup>παρὰ τὸ ἰσχω ἰσχνῶ ἰσχναίνω  
παραγώγως: <sup>3</sup>ὄθεν καὶ ἰσχάς. —MBOVCMnR<sup>a</sup>R<sup>b</sup>RwSSaY<sup>2</sup>

TRANSLATION: Reduce/attenuate. Derived from ‘ischō’ by a modification ‘ischnō’,  
‘ischnainō’ (dry up). From which also one gets ‘ischas’ (dried fig).

LEMMA: MB(ἰσχαίνε a.c.)C, ἰσχανε R<sub>w</sub> REF. SYMBOL: BS<sub>a</sub> POSITION: cont. from 298.04 OVMnR<sup>a</sup>R<sup>b</sup>S,  
cont. from sch. 298.05 Sa; λέπτυνε in left marg., the rest in right marg. R<sup>a</sup>

APP. CRIT.: <sup>1</sup> ἰσχανε δὲ ἀντὶ τοῦ prep. V | λέπτυνε om. OY<sup>2</sup>, λέπτυνε παραμυθοῦ  
MnR<sup>a</sup>R<sup>b</sup>RwSSa | <sup>2</sup> τὸ] τῶ Sa | ἰσχω ἰσχνῶ] Schw., ἰσχω VR<sub>w</sub>, ἰσχνῶ R<sup>b</sup>Y<sup>2</sup>, ἰσχε O, ἰχῶ M,  
ἰχνῶ C, ἰσχνῶ B, ἰσχνῶ MnR<sup>a</sup>SSa | ἰσχναίνω BY<sup>2</sup>, ἰχναίνω MC, ἰσχάνω VR<sub>w</sub>, ἰσχνήσω  
MnR<sup>a</sup>SSa, ἰσχήσω R<sup>b</sup>, ἰσχανε O | παραγώγως om. O | <sup>3</sup> καὶ om. MnSSa | ἰσχνάς  
MnR<sup>a</sup>SSa |

PREVIOUS EDITIONS: Schw. I.128,16–17; Dind. II.102,15–16

COMMENT: Schwartz’s supplement is based on the closely similar explanation found in many sources, starting  
from Orion 77,1–3 and Et. Gen. AB (ἰσχάδες: τὰ λεπτυνθέντα σῦκα ἐν τῷ ξηραίνεσθαι. παρὰ τὸ ἰσχω  
παραγώγων ἰσχνῶ, καὶ ἐξ αὐτοῦ ἰσχνάδες αἱ λεπταί. καὶ ἀποβολὴ τοῦ ὄ ἰσχάδες, [Theocr. 1.147] ‘καὶ  
ἀπ’ αἰγείρου ἰσχάδα τρώγοις’, conjectured to be from Philoxenus [fr. 506\* Theodoridis]).

**Or. 298.02** (pllgn exeg) (Ἰσχναινε): ἰσχ(ν)ῶ ἰσχναίνω τὸ λεππύνω, ὄθεν ἢ ἰσχάς. —Gu

POSITION: s.l.

**Or. 298.03** (vet exeg) (Ἰσχναινε): γράφεται καὶ ἰσχανε, ἀντὶ τοῦ ἔπεχε πράυνε κούφιζε  
—MBC

TRANSLATION: (For ‘ischnaine’, ‘dry out’) there is also the reading ‘ischane’, meaning  
‘restrain’, ‘make gentle’, ‘lighten’.

POSITION: cont. from 298.01 all (M with dicolon before γράφεται)

APP. CRIT.: ἰσχναινε B | τοῦ om. C

PREVIOUS EDITIONS: Schw. I.128,18; Dind. II.102,16–17

KEYWORDS: variant reading: γράφεται/γράφε

**Or. 298.04** (rec exeg) Ἰσχανε: ἀντὶ τοῦ ἔπεχε πράυνε κούφιζε —OVMnPr<sup>a</sup>Pr<sup>b</sup>R<sup>a</sup>R<sup>b</sup>Rf<sup>S</sup>

LEMMA: MnR<sup>b</sup>S, ἰσχανεν V, ἄλλως ἰσχναινε Pr<sup>a</sup> REF. SYMBOL: VR<sup>b</sup> POSITION: s.l. Pr<sup>b</sup>Rf<sup>S</sup>; precedes  
298.01 OVR<sup>a</sup>R<sup>b</sup>; follows sch. 307.01 Pr<sup>a</sup>

APP. CRIT.: ἀντὶ τοῦ om. ORf<sup>S</sup> | ἔπεχε om. R<sup>a</sup>, ἐπέσχε R<sup>b</sup> | πράυνε κούφιζε| παῦε κούφιζε  
πράυνε R<sup>a</sup>R<sup>b</sup>S | πράυνε om. O | κούφιζε om. Pr<sup>b</sup>

**Or. 298.05** (rec exeg) Ἰσχανε: ἀντὶ τοῦ κράτει παῦε κώλυε κούφιζε —Sa

**Or. 298.06** (vet exeg) (Ἰσχναινε): γράφεται καὶ ἰσχναινε. —MC

TRANSLATION: (For ‘ischane’, ‘restrain’) there is also the reading ‘ischnaine’ (‘dry out’).

POSITION: marg. M, s.l. C

PREVIOUS EDITIONS: Schw. I.128,19

KEYWORDS: variant reading: γράφεται/γράφε

**Or. 298.07** (rec gloss) ⟨ἴσχανε⟩: κράτησον —AaAbMnRSSa

POSITION: s.l.

APP. CRIT.: 2: κράτισον Ab

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**Or. 298.08** (pllgn gloss) ⟨ἴσχανε⟩: κράτει —CrOxB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | κράτ() B<sup>3a</sup>

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**Or. 298.09** (moschThom gloss) ⟨ἴσχανε⟩: ἔπεχε —XXaXbXoYYfGGrZZaZmZuT\*

POSITION: s.l. except X

APP. CRIT.: καὶ prep. Zu

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**Or. 298.10** (recMoschThom gloss) ⟨ἴσχανε⟩: κώλυε —AaCrMnSSaOxXXaXbXoYYf-GrZcZZaZmT\*B<sup>4</sup>

POSITION: s.l. except X (cont. from prev.)

APP. CRIT.: καὶ prep. CrOx | κώλυσον Aa, κώλυσεν Mn

APP. CRIT.: 2: κώλιε Zm |

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**Or. 298.11** (pllgn gloss) ⟨ἴσχανε⟩: πράυνε —FY<sup>2</sup>GuZu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu

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**Or. 298.12** (pllgn gloss) ⟨ἴσχανε⟩: κούφιζε —F

POSITION: s.l.

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**Or. 298.13** (rec gloss) ⟨παραμυθοῦ⟩: παρηγόρει —MnY<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu

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**Or. 298.14** (tri metr) ⟨παραμυθοῦ⟩: long mark over first upsilon —T

PREVIOUS EDITIONS: de Fav. 51

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**Or. 298.15** (thom gloss) ⟨θ'⟩: καὶ —ZZaZmTGu

POSITION: s.l.

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**Or. 298.16** (pllgn gloss) ⟨στένης⟩: θλίβεσαι —V<sup>3</sup>

POSITION: s.l.

**Or. 298.17** (pllgn gloss) <στένης>: λυπήσαι νοση̃ς —Y<sup>2</sup>

POSITION: s.l.

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 298.18** (pllgnTri gloss) <στένης>: στενάζης —OxT

POSITION: s.l.

APP. CRIT.: και prep. Ox | -ζεις Ox

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**Or. 298.19** (pllgn gloss) <στένης>: κλαίης —F<sup>2</sup>

POSITION: s.l.

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**Or. 299.01** (pllgn exeg) <ήμᾱς παρόντας>: ἀντὶ τοῦ παρόντα ἐμέ —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 299.02** (rec exeg) <ήμᾱς παρόντας>: ἐμέ παρόντα —PrY

POSITION: s.l.

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**Or. 299.03** (recMosch exeg) <ήμᾱς>: ἐμέ —RfXXaXbXoT<sup>+</sup>YfGGrZc

TRANSLATION: ('Us' is here used for) 'me'.

POSITION: s.l.

APP. CRIT.: ἦγουν prep. T

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**Or. 299.04** (pllgn exeg) <ήμᾱς>: καὶ ἐμέ Ἀττικῶς —Zu

POSITION: s.l.

KEYWORDS: Ἀττικόν/Ἀττικῶς

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**Or. 299.05** (rec exeg) <ήμᾱς>: Ἀττικόν —MnS

POSITION: s.l.

KEYWORDS: Ἀττικόν/Ἀττικῶς

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**Or. 299.06** (pllgn exeg) <παρόντας>: ὑγιαίνοντας —Y<sup>2</sup>

POSITION: s.l.

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**Or. 299.07** (rec exeg) <παρόντας>: ἦτοι φρονίμους ὄντας —V<sup>1</sup>Pr

POSITION: s.l.

APP. CRIT.: ἦτοι om. Pr

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**Or. 299.08** (p[ll]gn exeg) (παρόντας): ἤγουν φρονίμους ὄντας· ὁ γὰρ δαιμονιζόμενος οὐκ ἔστι παρών. —Zu

TRANSLATION: 'That is, being of sound mind. For the person afflicted by demons is not 'present'.

POSITION: s.l.

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**Or. 299.09** (p[ll]gn gloss) (παρόντας): καὶ ὑπάρχοντας —CrOx

POSITION: s.l.

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**Or. 299.10** (vet exeg) χρή σε νουθετεῖν φίλα: <sup>1</sup>νουθετεῖν σε τὰ φίλα καὶ παραμυθεῖσθαι σε τὰ φίλα καὶ προσηνῆ λέγοντα. <sup>2</sup>λείπει οὖν τὸ λέγοντα· τὰ φίλα λέγοντα. —MBCMnPrR<sup>b</sup>RwS, partial Sa

TRANSLATION: Admonish you with friendly advice, and encourage you by saying what is friendly and gentle. So 'saying' is to be understood: 'saying friendly things'.

LEMMA: Μ(χρή)C, χρή σε νουθετεῖν MnPrRSSa REF. SYMBOL: MR<sup>b</sup> POSITION: marg. B

APP. CRIT.: 1 first σε τὰ φίλα del. Schw. | first τὰ om. R<sup>b</sup> | first καὶ om. Rw | second καὶ om. CRw | second σε| με Pr | after προσηνῆ add. φίλα Sa | λέγοντα| λέγε Pr | 2 λείπει οὖν κτλ om. Sa | λείπει| λοιπὸν Mn | λέγοντα τὰ om. S | τὰ om. BMnR<sup>b</sup>Rw

PREVIOUS EDITIONS: Schw. I.128,20–22; Dind. II.102,18–20

KEYWORDS: λείπει

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**Or. 299.11** (rec exeg) χρή σε νουθετεῖν φίλα: νουθετεῖν σε τὰ φίλα καὶ παραμυθεῖσθαι τὰ φίλα, ἢ φίλα ἀντὶ τοῦ φίλως. —V

TRANSLATION: Admonish you with friendly advice, and encourage you with friendly encouragement, or else take 'friendly things' in the sense of 'in a friendly manner'.

REF. SYMBOL: V

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**Or. 299.12** (rec paraphr) (νουθετεῖν φίλα): παραμυθεῖσθαι λέγοντα σοι τὰ φίλα —AbMnRSSa

POSITION: s.l.(above 298, first line of page, Ab

APP. CRIT.: τὰ φίλα λέγ. σοι transp. Sa

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**Or. 299.13** (mosch paraphr) (νουθετεῖν φίλα): παραμυθεῖσθαι τὰ προσφιλῆ —XXaXbXoT<sup>+</sup>YYfGrZc

POSITION: s.l. except X: as two sep. glosses TYfZc

APP. CRIT.: τὰ om. Zc | φίλα Gr, προσφιλῆ Gu

PREVIOUS EDITIONS: Dind. II.102,20 and 21

COLLATION NOTES: T also has a second cross above τὰ προσφιλῆ, already entered as Thoman. |

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**Or. 299.14** (p[ll]gn exeg) <νουθετεῖν φίλα>: ἐν τῇ ἀσθενείᾳ σου —Y<sup>2</sup>

POSITION: marg.

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**Or. 299.15** (p[ll]gn gloss) <νουθετεῖν>: παραινεῖν —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.102,20

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**Or. 299.16** (rec gloss) <νουθετεῖν>: παραμυθεῖσθαι —GKB<sup>4</sup>

POSITION: s.l. (originally above 298 παραμύθου 298 B<sup>4</sup>, but erased there)

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**Or. 299.17** (p[ll]gn gloss) <νουθετεῖν>: παρακαλεῖν —F<sup>2</sup>

POSITION: s.l.

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**Or. 299.18** (p[ll]gn gloss) <νουθετεῖν>: καὶ λέγειν —CrOx

POSITION: s.l.

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**Or. 299.19** (vet exeg) <φίλα>: ἀντὶ τοῦ φίλως —MLp

TRANSLATION: (The neuter accusative plural adjective ‘phila’ is used as) equivalent to (adverb) ‘philos’ (‘in a friendly manner’).

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.102,21

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**Or. 299.20** (rec exeg) <φίλα>: λείπει τὸ λέγοντα. —R

POSITION: s.l.

APP. CRIT.: λέγειν R

KEYWORDS: λείπει

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**Or. 299.21** (rec artGloss) <φίλα>: τὰ —O

POSITION: s.l.

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**Or. 299.22** (rec gloss) <φίλα>: τὰ προσηνῆ —V<sup>3</sup>

POSITION: s.l.

APP. CRIT.: τὰ] τ(ῆν) V<sup>3</sup>

COMMENT: If the article is not emended from τῆν to τὰ, then this gloss would appear to be intended for the reading φίλην (that is, agreeing with σε); but V<sup>3</sup> has added η above the alpha of φίλα, and not ην. |

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**Or. 299.23** (recThom gloss) <φίλα>: προσφιλή —PrZZaZmTOx

POSITION: s.l.



APP. CRIT.: και prep. Ox

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**Or. 299.24** (pllgn gloss) <φίλα>: ἡ τὰ φίλα καὶ τὰ προσφιλή —F

POSITION: marg.

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**Or. 299.25** (pllgn etaGloss) <φίλα>: φίλη —V<sup>3</sup>ZmLp

POSITION: s.l. (cont. from 299.19 Lp with ἦ)

APP. CRIT.: ῶ prep. Lp

PREVIOUS EDITIONS: Dind. II.102,21

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**Or. 299.26** (rec artGloss) <φίλα>: ῶ —FS

POSITION: s.l.

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**Or. 300.01** (rec paraphr) αἱ παραμυθία γίνονται τοῖς φίλοις καλαί. —R<sup>a</sup>

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**Or. 300.02** (pllgn exeg) <ἐπικουρία>: τὸ παρηγορεῖν φίλος τὸν φίλον ἢ ἀδελφὸς τὸν ἀδελφὸν —V<sup>3</sup>

POSITION: s.l.

COMMENT: Note the use of the nom. as subject of infinitive, which is found in a few Palaeologan scholia. |

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 300.03** (rec gloss) <ἐπικουρία>: ἦγουν αἱ παραμυθία —AaAbMnRSSa

POSITION: s.l.

APP. CRIT.: ἦγουν om. AaAb

---

**Or. 300.04** (pllgn gloss) <ἐπικουρία>: καὶ αἱ παρηγορία —Zu

POSITION: s.l.

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**Or. 300.05** (pllgnTri gloss) <ἐπικουρία>: βοήθεια —CrOxF<sup>2</sup>Pr<sup>2</sup>Xo<sup>2</sup>YT

POSITION: s.l.

APP. CRIT.: και αἱ prep. CrXo<sup>2</sup>Ox, αἱ prep. F<sup>2</sup>

---

**Or. 300.06** (pllgn exeg) <ἐπικουρία>: αἱ σοὶ καὶ ἐμαί —G

POSITION: s.l.

---

**Or. 300.07** (thom exeg) <αἶδε>: αὐταὶ αἱ παρ' ἀλλήλων πρὸς ἀλλήλους ἐπικαίρως γινόμεναί —ZZaZmTGu

TRANSLATION: ('These' here conveys) 'these (acts of assistance) that are given by each other to each other at the needful moment'.

POSITION: s.l.

APP. CRIT.: αὔται om. Za | ἐγκαίρως ZmTG<sub>u</sub>

PREVIOUS EDITIONS: Dind. II.102,22–23

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**Or. 300.08** (pllgn gloss) <αὔδε>: αὔται —CrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

---

**Or. 300.09** (pllgn gloss) <τοῖς φίλοις>: ἐν ἡμῖν —G

POSITION: s.l.

---

**Or. 300.10** (pllgn gloss) <τοῖς>: ἐν —Zu

POSITION: s.l.

---

**Or. 300.11** (rec artGloss) <φίλοις>: τοῖς —S

POSITION: s.l.

---

**Or. 300.12** (rec gloss) <καλαί>: εἰσὶν —RG<sub>u</sub>, perhaps Ab

POSITION: s.l. (above φίλοις Ab)

COLLATION NOTES: Check original Ab 47r. |

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**Or. 300.13** (pllgn gloss) <καλαί>: ὑπάρχουσιν —CrOxY<sup>2</sup>Zu

POSITION: s.l.

---

**Or. 300.14** (pllgn exeg) <καλαί>: λ(είπει) δὲ γίνονται. —Xo<sup>2</sup>

POSITION: s.l.

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## 5. Scholia on Orestes 301–400

**Or. 301.01** (pllgn gloss) <τάλαινα>: ἀθλία —F<sup>2</sup>X<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

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**Or. 301.02** (mosch gloss) <βᾶσα>: πορευθεῖσα —XXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>CrOx

POSITION: s.l. except X

APP. CRIT.: ἤγουν prep. X, καὶ prep. CrOx

---

**Or. 301.03** (rec gloss) <βᾶσα>: εἰσελθοῦσα —AbY<sup>2</sup>

POSITION: s.l.

---

**Or. 301.04** (thom gloss) <βᾶσα>: ἐλθοῦσα —ZaZmZuTGuf<sup>2</sup>

POSITION: s.l.

---

**Or. 301.05** (pllgn gloss) <δωμάτων>: τῶν οἴκων —F<sup>2</sup>

POSITION: s.l.

---

**Or. 301.06** (rec artGloss) <δωμάτων>: τῶν —S

POSITION: s.l.

---

**Or. 301.07** (tri gloss) <εἶσω>: ἐντός —T

POSITION: s.l.

---

**Or. 301.08** (pllgn gloss) <εἶσω>: καὶ ἔσωθεν —Ox

POSITION: s.l.

---

**Or. 302.01 (302–305)** (vet paraphr) Ἰδιὰ τούτων φησὶν μὴ ἄγαν ἀγρυπνίᾳ καὶ λιμῶ διάφθειρε σαυτὴν, ἵνα μὴ νοσήσῃς· <sup>2</sup>εἰ γὰρ τῷ προσεδρεύειν μοι κτήσῃ νόσον τινα καὶ ἀποστῆς, κἀγὼ τῆς σῆς παρουσίας ἔστερημένος ἀπόλλυμαι. —MBVCMn-PrR<sup>b</sup>RwSSaY<sup>2</sup>

TRANSLATION: With these words he says: ‘Do not thoroughly ruin yourself with sleeplessness and hunger, lest you fall ill. For if you catch some illness by sitting in tendance beside me and withdraw, I too am destroyed once deprived of your presence’.

LEMMA: 303 σῖτων τ’ ὄρεξαι MBC, σῖτων τ’ ὄρεξε (αι s.l.) Pr, lemma 304 εἰ γὰρ προλείψεις με VRw, εἰ γὰρ

προλείψεις MnR<sup>b</sup>Sa, οὐ γὰρ προλείψεις S REF. SYMBOL: (to 304) VR<sup>b</sup>Sa POSITION: between 319.01 and 317.01 Rw

APP. CRIT.: 1 διὰ τούτων φησίν] πάρασχε σεαυτῆ βρώματα Y<sup>2</sup> | διὰ τοῦτο BVMn-PrR<sup>b</sup>RwSSa | ἀγρυπνία VRwY<sup>2</sup>, ἀγρύπνει others (ἀγρύπνη R<sup>b</sup>) | διαφθεῖραι MCR<sup>b</sup>(app. δη-α.α.α.), διαφθεῖρσαι Sa, διαφθεῖρη S, δη ἀυθέρησης Mn (corr. to διαυ-) | σεαυτὴν om. Sa, αὐτὴν Mn, αὐτὰ Pr | 2 γὰρ] γὰρ ἐν Y<sup>2</sup> | τῶ] τὸ MPrR<sup>b</sup>Sa | μοι] μὴ CSa | κτήσειν R<sup>b</sup>, κτήσει Pr | νόσω Mn, s.l. R<sup>b</sup> | ἀποστῆ MPr, ἀποστήσης VRw, ἀποσταίης Y<sup>2</sup> | κάγω] ἐγὼ Pr | σῆς om. C | ἐστερουμένος M | ἀπόλλυσθαι Pr (corr. from ἀπόλυσθαι)

APP. CRIT. 2: 1 λειμῶ MMn (perhaps corr. Mn) | σὰυτὴν B, σεαυτὴν S |

PREVIOUS EDITIONS: Schw. I.129,1–4; Dind. II.103,9–12

**Or. 302.02 (302–305)** (pllgn exeg) καὶ μὴ ἀγρύπνει καὶ λιμῶ διαφθεῖρου, ἀλλ' ἔκτεινον τὴν χεῖρα εἰς τροφήν. εἰ γὰρ καταλίπης με ἢ τινα νόσον ἀπὸ τῆς προσεδρείας κτήση, ἀπόλλυμαι. —V<sup>3</sup>

TRANSLATION: Do not stay awake and be ruined by hunger, but stretch your hand out to nourishment. For if you abandon me or catch some sickness from your tendance (on me), I am destroyed.

POSITION: marg.

**Or. 302.03** (pllgn paraphr) <ὑπνω τ' ἄυπνον ... δός>: ἦγουν κοιμήθητι —Zu

POSITION: s.l.

**Or. 302.04** (recMosch exeg) <ὑπνω τ' ἄυπνον βλέφαρον>: (ὑπν)ον (ἀύπν)ω (βλεφάρ)ω —MnRfSXXaXbXoTYyfGr

POSITION: s.l.

**Or. 302.05** (rec gloss) <ὑπνω>: τῶ ἀύπνω —Mn

POSITION: s.l.

**Or. 302.06** (rec artGloss) <ὑπνω>: τῶ —SXo<sup>2</sup>

POSITION: s.l.

**Or. 302.07** (pllgn gloss) <ἄυπνον>: ἄγρυπνον —F<sup>2</sup>

POSITION: s.l.

**Or. 302.08** (rec artGloss) <ἄυπνον>: τὸ —RSaY

POSITION: s.l.

**Or. 302.09** (rec exeg) <βλέφαρον>: ἀντίστροφον —MnRwB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: perhaps ἀντιστρί|όφως Rw (damage, no accent visible over iota)

KEYWORDS: ἀντίστροφον/ἀντιστρόφως

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**Or. 302.10** (thom gloss) (βλέφαρον): τὸ ὄμμα —ZZaZmTGuaAaOx<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τὸ om. ZaAa

PREVIOUS EDITIONS: Dind. II.7–8

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**Or. 302.11** (pllgn exeg) (ἐκταθεῖσα): οἱ γὰρ κοιμώμενοι ἐκτείνονται ἐν τοῖς στρώμασιν.  
—Y<sup>2</sup>

POSITION: s.l.

---

**Or. 302.12** (rec gloss) (ἐκταθεῖσα): ἕξαπλωθεῖσα —AbKMnRSSsXo<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. SXo

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**Or. 302.13** (thom paraphr) (ἐκταθεῖσα): πρὸς τὴν κλίνην ἀνακλιθεῖσα —ZZaZmTGua

POSITION: s.l.

APP. CRIT.: ἀνακ. π. τ. κ. transp. T

PREVIOUS EDITIONS: Dind. II.103,8

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**Or. 302.14** (pllgn gloss) (ἐκταθεῖσα): δαμασθεῖσα —V<sup>3</sup>

POSITION: s.l.

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**Or. 302.15** (pllgn gloss) (ἐκταθεῖσα): πεσοῦσα —CrGOxZuB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOxZu

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**Or. 302.16** (pllgn gloss) (ἐκταθεῖσα): ἐκτακεῖσα —F<sup>2</sup>

POSITION: s.l.

---

**Or. 302.17** (pllgn gloss) (δοῦς): ὕπνω —Y<sup>2</sup>

POSITION: s.l.

---

**Or. 303.01** (mosch exeg) πρωθύστερον —XXaXbXoT+YYf

TRANSLATION: Prothusteron.

POSITION: marg. (beside 302 Yf)

APP. CRIT.: πρωθύστερα XbXoT

PREVIOUS EDITIONS: Dind. II.103,7

COMMENT: The term **πρωθύστερον** can be attached either to the first item of the reversed pairing or to the second item. See Sch. Tri. Hec. 762 vs. the old sch. on the same line, Sch. Pr Hec. 226, and Sch. Hec. 266, where some witnesses place this designation over the first term and some over the second. If the term here applies to 303 only, the implication is that bathing properly comes before eating (as in Homeric hospitality). If the term applies to 303 as the second term paired with 302 (cf. ΥΓ's placement), the implication is that bathing and eating ought to have come before sleeping.

KEYWORDS: πρωθύστερον

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**Or. 303.02** (vet paraphr) **σίτων τ' ὄρεξαι**: ἔκτεινον τὰς χεῖράς σου εἰς τροφήν.  
—MBCPrRf

TRANSLATION: Extend your hands to nourishment.

POSITION: s.l., except marg. B

APP. CRIT.: εἰς τροφήν τὰς χεῖρας transp. PrRf

PREVIOUS EDITIONS: Schw. I.129,5; Dind. II.103,12

---

**Or. 303.03** (vet paraphr) **σίτων τ' ὄρεξαι**: ἀντὶ τοῦ ἐκτεῖνασα τὴν χεῖρα λάβε.  
—MBCPr

TRANSLATION: Equivalent to: 'having extended your hand, take'.

POSITION: marg. MB, s.l. CPr

APP. CRIT.: βάλε M, βάλεu C; φάγε anonymi (Schw. I.xiv, Addenda)

PREVIOUS EDITIONS: Schw. I.129,6; Dind. II.103,12–13

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**Or. 303.04** (rec paraphr) **ἄσιτων τ' ὄρεξαι**: τροφῆς μετάλαβε —AbMnRSSa

LEMMA: **σίτων** in text AbMnR, s.l. Sa; **σίτα** S POSITION: s.l., except marg. R; as two sep. gl. AbMnS

APP. CRIT.: καὶ prep. to both words S

---

**Or. 303.05** (rec gloss) **ἄσιτων**: φάγημα —O

LEMMA: **σίτων** in text O POSITION: s.l.

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**Or. 303.06** (pllgn gloss) **ἄσιτων**: βρώμα —V<sup>3</sup>CrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

---

**Or. 303.07** (mosch paraphr) **σίτων**: ἤγουν τροφήν λάβε —X

---

**Or. 303.08** (mosch gloss) **ἄσιτων**: τροφήν —XaXbXoT<sup>+</sup>YYfGGrF<sup>2</sup>ZcZl<sup>rec</sup>

POSITION: s.l.

APP. CRIT.: τροφά ΥΓ

PREVIOUS EDITIONS: Dind. II.103,14

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**Or. 303.09** (rec exeg) <σίτων>: σῖτον —Sa

POSITION: s.l.

---

**Or. 303.10** (pllgn gloss) <σίτων>: εἰς —F

POSITION: s.l.

---

**Or. 303.11** (rec gloss) <ῥεξαι>: πάρασχε —V<sup>1</sup>F<sup>2</sup>

POSITION: s.l.

---

**Or. 303.12** (rec gloss) <ῥεξαι>: φάγε —V<sup>1</sup>

POSITION: s.l., cont. from prev. with ἦτοι

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**Or. 303.13** (recMosch gloss) <ῥεξαι>: λάβε —KXaXbXoYYfGGrAa<sup>3</sup>B<sup>4</sup>Zl<sup>rec</sup>

POSITION: s.l.

---

**Or. 303.14** (pllgn gloss) <ῥεξαι>: παρέχε —Ox<sup>f</sup>

POSITION: s.l.

---

**Or. 303.15** (thom gloss) <ῥεξαι>: εἰστυῖ —ZZaZmGu

POSITION: s.l.

APP. CRIT.: σεαυτῆ Gu

PREVIOUS EDITIONS: Dind. II.103,14

---

**Or. 303.16** (tri gloss) <ῥεξαι>: δὸς σεαυτῆ —T

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.103,14

---

**Or. 303.17** (pllgn gloss) <ῥεξαι>: παρέχε σεαυτῆ —Ox<sup>2</sup>

POSITION: s.l.

APP. CRIT.: σεαυτῆ Ox<sup>2</sup> add. to original gloss

---

**Or. 303.18** (pllgn gloss) <ῥεξαι>: τῷ στόματι δηλονότι —Zu

POSITION: s.l.

---

**Or. 303.19** (mosch gloss) <λουτρά τ' ἐπὶ χροῖ βάλε>: ἀντὶ τοῦ νίψαι —XXaXbXoYYfG-GrZl<sup>rec</sup>

POSITION: s.l.

**Or. 303.20** (pllgn gloss) <λουτρά τ' ἐπὶ χροῖ βάλε>: καθαρίσθητι —Y<sup>2</sup>

POSITION: s.l.

---

**Or. 303.21** (thom gloss) <λουτρά>: καθάρσια —ZZaZl<sup>2</sup>ZmTGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.103,15

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**Or. 303.22** (pllgn gloss) <ἐπὶ χροῖ βάλε>: καὶ δὸς —CrOx

POSITION: s.l.

---

**Or. 303.23** (pllgn gloss) <χροῖ>: καὶ τῷ σώματι —CrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ τῷ om. F<sup>2</sup>

---

**Or. 303.24** (pllgn exeg) <χροῖ>: γράφεται χρωτί. —MnSa

POSITION: s.l.

APP. CRIT.: χρωτοὶ Mn, changed to χρωῖ

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 303.25** (pllgn artGloss) <χροῖ>: τῷ —Aa<sup>2</sup>Zu

POSITION: s.l.

---

**Or. 303.26** (tri gloss) <χροὸς>: τοῦ σώματος —T

POSITION: s.l.

---

**Or. 303.27** (thom exeg) <βάλευ>: βαλοῦ αἰολικόν —ZZaZmZuGu

TRANSLATION: (The form 'baleu', 'throw for yourself', is the Attic/Koine) 'balou', in Aeolic dialect.

LEMMA: βάλευ in text all POSITION: s.l.

APP. CRIT.: αἰολικόν βαλοῦ transp. Gu | ἀντὶ τοῦ prep. Zu | βάλε Zu

APP. CRIT. 2: αἰολικόν Zu |

PREVIOUS EDITIONS: Dind. II.103,16

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**Or. 303.28** (pllgn exeg) <βάλε>: βαλοῦ —Ox<sup>2</sup>

LEMMA: βάλε in text p.c. (βάλευ a.c.?) POSITION: s.l.



---

**Or. 304.01 (304–305)** (vet paraphr) εἰ γὰρ καταλείπης με ἀπολιγωρήσασα τῆς νοσοκομίας ἀπόλλυμαι. —BOC

TRANSLATION: For if you abandon me, neglecting to tend to my sickness, I am destroyed.

POSITION: marg. B, s.l. OC

APP. CRIT.: εἰ γὰρ om. O | ἀπόλλυμαι om. OC

APP. CRIT. 2: καταλείπης a.c. O |

PREVIOUS EDITIONS: Schw. I.129,6; Dind. II.103,18–19

---

**Or. 304.02 (304–305)** (pllgn diagr) apparently two syllogism diagrams, now incomplete because of trimmed upper margin: left node of right diagram has trace of θαν (θανεῖν?), and below the lower arc ἀσυλλόγισθη ὡς μερικὸ[ν] (read ἀσυλλόγιστον). —Z

COMMENT: The collocation of μερικὴ (πρότασις) and ἀσυλλόγιστον is common in commentators on Aristotle. Only slightly less common are collocations of μερικὴ/μερικὸν with συλλογίζομαι, so an alternative correction would be ἐσυλλογίσθη.

---

**Or. 304.03** (mosch gram) ζήτει —XXa

REF. SYMBOL: Xa POSITION: marg. X

COMMENT: Probably a reminder to seek an explanation of this line or something in it. Günther 288 commented on this note 'ad 307 relatum', which I do not understand.

---

**Or. 304.04** (rec gloss) (εἰ): ἐάν —Ab

POSITION: s.l.

---

**Or. 304.05** (rec gloss) (προλείψεις): ἤγουν θάνης —AaMnRSSa

POSITION: s.l.

APP. CRIT.: ἤγουν| ἦτοι εἰ R, ἦτοι Aa

APP. CRIT. 2: θάνεις AaS, a.c. Mn |

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**Or. 304.06** (rec paraphr) (προλείψεις): ἐάσεις, ἤγουν πρὸ τοῦ νενομισμένου καιροῦ θάνης —Pr

POSITION: s.l.

---

**Or. 304.07** (pllgn paraphr) (προλείψεις): καὶ πρὸ καιροῦ καταλείψεις —F

POSITION: s.l.

---

**Or. 304.08** (pllgn gloss) (προλείψεις): καταλείψεις —V<sup>3</sup>GP<sup>2</sup>

POSITION: s.l.; inserted after ἀφήσεις in 304.09 G

APP. CRIT.: καὶ prep V<sup>3</sup>P<sup>2</sup>

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**Or. 304.09** (mosch paraphr) <προλείψεις>: ἀφήσεις, ἤγουν ἐὰν ἀποθάνης  
—XXaXbXoT+YYfGGrZc

POSITION: s.l. except X

APP. CRIT.: after ἀφήσεις add. καταλείψεις G | ἤγουν ἐὰν ἀποθ. om. Zc

APP. CRIT. 2: ἀφήσης XXaYfGr |

PREVIOUS EDITIONS: Dind. II.103,17

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**Or. 304.10** (thom gloss) <προλείψεις>: ἐάσεις θανοῦσα —ZZaZl<sup>2</sup>ZmTGuOx<sup>2</sup>

POSITION: s.l.

---

**Or. 304.11** (pllgn gloss) <προλείψεις>: ἀποθάνης —B<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: ἀποθάν() B<sup>3a</sup>

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**Or. 304.12** (pllgn gloss) <μ'>: τίνα —CrOx

POSITION: s.l.

---

**Or. 304.13** (rec paraphr) <προσεδρία>: ἐν τῷ προσεδρεύειν μοι —O

POSITION: s.l.

---

**Or. 304.14** (rec gloss) <προσεδρία>: προσκατερία —AaAbMnRSSa

LEMMA: -δρεία in text AbR, -δρεία AaMnSSa POSITION: s.l.

APP. CRIT.: προσκατερία R, -ρία MnSSa, -εία Ab, -ρεία Aa

---

**Or. 304.15** (thom paraphr) <προσεδρία>: ἐν τῇ ἐμῇ προσκαθίσει —ZZaZl<sup>2</sup>ZmGuOx<sup>2</sup>

LEMMA: -ρία in text Zm, -ρεία Gu, -ρία others POSITION: s.l.

APP. CRIT. 2: -καθήσει Zl<sup>2</sup> |

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**Or. 304.16** (tri paraphr) <προσεδρία>: ἤγουν τῷ προσκαθῆσθαι ἐμοί —T

POSITION: s.l.

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**Or. 304.17** (pllgn gloss) <προσεδρία>: καὶ τῇ ἀσχολήσει —CrOx

LEMMA: -ρία in text CrOx POSITION: s.l.

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**Or. 304.18** (pllgn paraphr) <προσεδρία>: ἐν τῇ ἄγαν —V<sup>3</sup>

LEMMA: -ρεία in text V POSITION: s.l.

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**Or. 304.19** (pllgn paraphr) <προσεδρία>: καὶ ἐν τῇ παρακαθεδρία —Zu

LEMMA: -ρεία changed from -ρία in text Zu POSITION: s.l.

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**Or. 304.20** (pllgn exeg) <προσεδρία>: προσεδρεία, αἰολικὸν —Zm

POSITION: s.l.

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**Or. 304.21** (pllgn exeg) <προεδρεία>: αἰολικὸν —Gu

LEMMA: -ρεία in text Gr POSITION: s.l.

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**Or. 304.22** (pllgn paraphr) <προσεδρεία>: τῇ ἐπιμονῇ σου —GuB<sup>3a</sup>

LEMMA: -ρεία in text Gr POSITION: s.l.

APP. CRIT.: τῇ and σου om. Gu

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**Or. 304.23** (pllgn gloss) <προσεδρεία>: ἐν —F

POSITION: s.l.

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**Or. 304.24** (pllgn gloss) <προσεδρεία>: προσέγγι[σις] —F<sup>2</sup>

POSITION: s.l.

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**Or. 304.25** (pllgn gloss) <προσεδρεία>: βοηθεία {ς} —P<sup>2</sup>

POSITION: s.l.

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**Or. 304.26** (tri metr) <προσεδρία>: long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 51

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**Or. 304.27** (pllgn gloss) <νόσον>: ἀρρωστίαν —Xo<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἀρρωστί(οις) Xo<sup>2</sup>

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**Or. 305.01** (pllgn gloss) <κτήση>: ἐπισπάση —f<sup>2</sup>

POSITION: s.l.

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**Or. 305.02** (pllgn gloss) <κτήση>: λάβης —Aa<sup>3</sup>Ox<sup>r</sup>

POSITION: s.l.

APP. CRIT. 2: λα() Aa<sup>3</sup> |

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**Or. 305.03** (rec gloss) <οιχόμεσθα>: ἀπολλύμεθα —AbMnRSSa

POSITION: s.l.

APP. CRIT.: 2: -μεσθα R Sa |

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**Or. 305.04** (mosch gloss) <οιχόμεσθα>: ἐφθάμεθα —XXaXbXoT\*YYfGGrZcB<sup>4</sup>

POSITION: s.l. except X

COMMENT: With the cross above, T treats the Thoman and Moschopulean glosses as the same, despite the difference in tenses.

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**Or. 305.05** (thom gloss) <οιχόμεσθα>: ἐφθάρημεν —ZZaZl<sup>2</sup>Gu

POSITION: s.l.

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**Or. 305.06** (pllgn gloss) <οιχόμεσθα>: ἐφθάρην —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 305.07** (pllgn gloss) <οιχόμεσθα>: κινδυνεύομεν —F<sup>2</sup>

POSITION: s.l.

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**Or. 305.08** (pllgn gloss) <οιχόμεσθα>: καὶ φθαροίμεθα —CrOx

POSITION: s.l.

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**Or. 306.01** (mosch gloss) <ἐπίκουρον>: βοηθὸν —XXaXbXoT\*YYfGGrZcCrF<sup>2</sup>OxZl<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOxZu

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**Or. 306.02** (rec gloss) <ἄλλων>: συγγενῶν —AaMnRSSaXo<sup>2</sup>Zl<sup>2</sup>

POSITION: s.l. except marg. R

APP. CRIT.: ἦτοι prep. R

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**Or. 306.03** (rec artGloss) <ἄλλων>: τῶν —F<sup>2</sup>SXo

POSITION: s.l.

---

**Or. 306.04** (rec gloss) <ὥς>: ὅτι —S

POSITION: s.l.

---

**Or. 306.05** (mosch gloss) <ἔρημος>: μεμονωμένος —XXaXbXoT\*YYfGGrZcZl<sup>2</sup>

POSITION: s.l.

---

**Or. 306.06** (pllgn gloss) <ἔρημος>: ἔσπερημένος —CrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 306.07** (pllgn gloss) <ὤν>: ἐγὼ δηλονότι —Zu

POSITION: s.l.

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**Or. 306.08** (tri metr) paragraphos —T

PREVIOUS EDITIONS: de Fav. 51

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**Or. 307.01** (vet exeg) οὐκ ἔστι· σὺν σοί: ἐπειδὴ εἶπεν αὐτῇ εἰ προλείψεις με, φησὶν οὐκ ἔστι, ἀντὶ τοῦ οὐ προλείψω σε. —MBVCMnPrR<sup>b</sup>SaZu

TRANSLATION: Since he said to her ‘if you will abandon me’, she says ‘it is not possible’, meaning ‘I will not abandon you’.

LEMMA: MC, οὐκ ἔστι· σὺν σοὶ κατθανεῖν V, οὐκ ἔστι· σὺν σοὶ θανεῖν Pr, οὐκ ἔστιν MnR<sup>b</sup>SSa REF. SYM-BOL: VR<sup>b</sup>Sa POSITION: marg. B, s.l. Zu; between sch. 299.10 and 298.04 Pr

APP. CRIT.: ἐπεὶ Zu | αὐτῇ| αὐτὸς V, αὐτήν Mn, αὐτῶ Pr | εἰ γὰρ προλ. BVR<sup>b</sup>SSa | προλείπει Pr | ἐμέ R<sup>b</sup> | φησὶν om. B | οὐκ ἔστι, ἀντὶ τοῦ] ὅτι VMnR<sup>b</sup>SSa | τοῦ om. BC | σε om. PrZu |

APP. CRIT. 2: φησὶ Mn | ἔστιν PrZu | προλήψω Sa, προλλείψω M |

PREVIOUS EDITIONS: Schw. I.129,7–9; Dind. II.104,1–2

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**Or. 307.02** (thom exeg) <οὐκ ἔστι>: οὐχ ὑπάρχει τοῦτο παρ’ ἐμοί, ἤγουν οὐκ ἀποδέχομαι σὲ μὲν μόνον ἔᾶσαι ἐνταυθοῖ κεῖσθαι, αὐτὴ δὲ τροφαῖς τε καὶ ὕπνου προσέχειν. —ZZaZIZmTG<sub>u</sub>

TRANSLATION: This (action) is not present in me, that is, I do not accept letting you lie here alone while I myself attend to nourishment and sleep.

POSITION: s.l. except T

APP. CRIT.: παρ’ ἐμοῦ Gu | μὲν om. Gu | ἐνταυθοῖ κεῖσθαι om. Za | ἐνταῦθα T | αὐτήν ZI | τε om. ZIZmT

APP. CRIT. 2: ὑπάρπαρχει Zm | ἔᾶσαι ZIZm |

PREVIOUS EDITIONS: Dind. II.104,2–4

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**Or. 307.03** (rec exeg) <οὐκ ἔστι>: ἀντὶ τοῦ οὐ προλείψω σε —OV<sup>3</sup>G

POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ om. V<sup>3</sup>G

PREVIOUS EDITIONS: Dind. II.104,4

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**Or. 307.04** (pllgn paraphr) <οὐκ ἔστι>: οὐ γενήσεται τοῦτο —CrSaOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 307.05** (mosch gloss) (ἔστι): δυνατὸν —XXaXbXoT<sup>+</sup>YYfGrZc

POSITION: s.l.

---

**Or. 307.06** (pllgn exeg) (ἔστι): δυνατὸν τοῦτο, ἦγουν οὐ φάγω, οὐχ ὑπνώσω, οὐ καταλείψω σε. —Y<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τοῦτο κτλ added to Y-gloss by Y<sup>2</sup>

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**Or. 307.07** (pllgn gloss) (σὺν σοί): μετὰ σοῦ —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 307.08** (pllgn gloss) (κατθανεῖν): ἀποθανεῖν —F<sup>2</sup>Xo<sup>2</sup>

POSITION: s.l.

---

**Or. 307.09** (recTri gloss) (αἰρήσομαι): προκρίνω —V<sup>1</sup>AaMnRTXo<sup>2</sup>Gu

POSITION: s.l.

APP. CRIT.: προκρινῶ TLa, προκριθῶ Mn

PREVIOUS EDITIONS: Dind. II.104,5

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**Or. 307.10** (pllgn gloss) (αἰρήσομαι): κρίνω —Zl

POSITION: s.l.

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**Or. 307.11** (thom gloss) (αἰρήσομαι): βουλήσομαι —ZmGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.104,5

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**Or. 307.12** (pllgnTri gloss) (αἰρήσομαι): θελήσω —CrOxF<sup>2</sup>GT

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 308.01** (vet exeg) ἔχει γὰρ ταυτόν: <sup>1</sup>τὸ ζῆν με καὶ ἀποθανεῖν ταυτόν ἐστιν, ἐὰν σὺ τελευτήσης. <sup>2</sup>ἢ τὸ ἔχει ἀντὶ τοῦ σχήσει· <sup>3</sup>ὁ δὲ λόγος· ἐὰν σὺ ἀποθάνῃς, ταυτόν μοι πάθος γενήσεται, <sup>4</sup>ὅ ἐστι· καγὼ συντεθνήξομαί σοι. —MBVCPt

TRANSLATION: My living and my dying are the same (to me) if you die. Or take (present) ‘entail’ (‘echei’) as used for (future) ‘will entail’, and the sense (is this): If you die, the same experience will befall me, that is, I too will die along with you.

LEMMA: BPr; καὶ ζῆν· ἔχει γὰρ ταυτόν MC, καὶ ζῆν V REF. SYMBOL: BV

APP. CRIT.: 1 ἔχει γὰρ prep. (om. ἐστίν later) V | after ἀποθανεῖν repeated με B (but deleted with dots) | σὺ] οὐ M | 2 ἀντιοχῆσει (τοῦ om.) C | 3 πάθος] παθεῖν V | 4 τεθνήξομαι Pr

APP. CRIT. 2: 2 σχήση M | 3 ἀποθάνη M |

PREVIOUS EDITIONS: Schw. I.129,9–12; Dind. II.104,10–12

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**Or. 308.02** (rec paraphr) τὸ ζῆν με καὶ ἀποθανεῖν ταυτόν ἐστίν ἐάν σὺ φθαρήῃς.

—MnRSSa

REF. SYMBOL: Sa POSITION: marg. R

APP. CRIT.: ὅτι prep. R | με] μὲν Mn | καὶ τὸ ἀποθ. R

APP. CRIT. 2: ἀπαθανεῖν Mn | ταυτό R, ταυτόν SSa, αὐτόν Mn | φθρ(ῆς) R |

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**Or. 308.03** (rec paraphr) ὁ θάνατος ὁ μετὰ σοῦ καὶ ἡ ζωὴ ἓν ἐστί. —S

POSITION: s.l.

---

**Or. 308.04** (rec paraphr) ὁ θάνατος καὶ ἡ ζωὴ ἢ μετὰ σοῦ ἓν εἰσίν. —Mn

POSITION: s.l.

---

**Or. 308.05** (pllgn paraphr) ἴτὸ ζῆν με καὶ ἀποθανεῖν ταυτόν ἐστίν, ἀντὶ τοῦ ὅμοιον καὶ ἓν. ὅπερ σὺ πάθης, τοῦτο καὶ ἐγώ. —Y<sup>2</sup>

POSITION: s.l.

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**Or. 308.06** (vet paraphr) (ἔχει γὰρ ταυτόν): ἔξει γὰρ ταυτόν με πάθος, ὅπερ καὶ σέ.

—MOVC

TRANSLATION: The very same fate will hold me that holds you.

POSITION: s.l. except marg. M; spaced out (with γὰρ and ταυτόν supplied from line) O

APP. CRIT.: ἔξεις Matt. (as if in O), ἦξει(εις) app. M, ἦξει OVC

PREVIOUS EDITIONS: Schw. I.129,13; Dind. II.104,13–14

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**Or. 308.07** (thom exeg) ἔχει γὰρ ταυτόν: ἴηγουν ὁμοίως ἔχουσιν ἐμοὶ ἀμφοτέρα· ὁ γὰρ σὸς θάνατος καὶ ἐμὸς θάνατός ἐστί, καὶ ἡ σὴ ζωὴ ἐμὴ ζωή. ἴηκιστα γὰρ μοι τὸ ζῆν ἴηδιστον σοῦ θανόντος, μᾶλλον δὲ καὶ νέκρωσις νομισθήσεται διὰ τὸ ἔρημον ἀπολειφθῆναι με βοήθειας. —ZZaZIZmTGu

TRANSLATION: That is, both things are the same for me. For your death is my death too, and your life my life. For living is not at all very sweet to me if you have died, but rather it will even be considered death because of my being left bereft of assistance.

LEMMA: T, ἔχει ταυτόν ZZa REF. SYMBOL: all except T

APP. CRIT.: 1 ἴηγουν ὁμοίως] ὁμοίως γὰρ ZIZm, ὁμοίως Gu | 2 ἐμὸς] ἐμοὶ Gu | 3 με om. Gu

PREVIOUS EDITIONS: Dind. II.104,6–9

**Or. 308.08** (rec exeg) (ἔχει γὰρ ταυτόν): ἦτοι κάγώ συντεθνήξομαι —O

POSITION: marg.

PREVIOUS EDITIONS: Dind. II.104,14

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**Or. 308.09** (pllgn exeg) (ἔχει γὰρ ταυτόν): συντεθνήξω κάγώ —V<sup>3</sup>

POSITION: s.l.

---

**Or. 308.10** (rec exeg) (ἔχει γὰρ ταυτόν): ἀντί τοῦ δηλον —Rf

POSITION: s.l.

---

**Or. 308.11** (pllgn paraphr) (ἔχει γὰρ ταυτόν): ἦγουν ταυτόν ἔχω τὸ ζῆν καὶ τὸ ἀποθανεῖν. —F

POSITION: marg.

---

**Or. 308.12** (mosch exeg) (ἔχει γὰρ ταυτόν): τὸ ζῆν με καὶ ἀποθανεῖν  
—XXaXbXoT<sup>+</sup>YYfGGr

TRANSLATION: (They are the same,) that I live and that I die.

LEMMA: ταυτόν X POSITION: s.l. except X

APP. CRIT.: ἦγουν prep. X | τῶ G

---

**Or. 308.13** (thom exeg) (ἔχει γὰρ ταυτόν): τὸ θανεῖν ἐμέ μετὰ σοῦ καὶ ζῆν —ZlZmGu

TRANSLATION: (They are the same,) that I die with you and that I live (with you).

POSITION: s.l.

---

**Or. 308.14** (pllgn exeg) (ἔχει γὰρ ταυτόν): καὶ ὑπάρχει ἐν ἐμοί, ἦγουν τὸ θανεῖν ἐμέ  
—Zu

POSITION: s.l.

---

**Or. 308.15** (pllgn gloss) (ἔχει): σχήσει —V<sup>3</sup>

POSITION: s.l.

---

**Or. 308.16** (rec gloss) (ἔχει): ἔστι —K

POSITION: s.l.

---

**Or. 308.17** (mosch gloss) (ἔχει): διάκειται —XXaXbXoT<sup>+</sup>YYfGGrZcB<sup>4</sup>

POSITION: s.l.

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**Or. 308.18** (rec gloss) ⟨ταυτόν⟩: ὅμοιον —CrGPrROxZm

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx, καὶ τὸ prep. Zm

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**Or. 308.19** (pllgn gloss) ⟨ταυτόν⟩: ἴσον —AaF<sup>2</sup>

POSITION: s.l.

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**Or. 308.20** (pllgn gloss) ⟨εἶ⟩: ἦν —Rf

POSITION: s.l.

---

**Or. 308.21** (mosch gloss) ⟨κατθάνης⟩: ἀποθάνης —XXaXbXoT<sup>+</sup>YYfGGrF<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἐὰν prep. G

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**Or. 309.01** (rec gloss) ⟨γυνή⟩: οὔσα ἐγώ —AaAbMnSSa

POSITION: s.l.

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**Or. 309.02** (recMosch gloss) ⟨γυνή⟩: οὔσα —PrRXXaXbXoT<sup>+</sup>YYfGGrZcCrF<sup>2</sup>OxZu

POSITION: s.l.

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**Or. 309.03** (pllgnTri gloss) ⟨δράσω⟩: ποιήσω —TXo<sup>2</sup>Zl

POSITION: s.l.

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**Or. 309.04** (pllgn gloss) ⟨δράσω⟩: πράξω —CrF<sup>2</sup>Y<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 309.05** (recTri metr) ⟨δράσω⟩: long mark over alpha —OT

PREVIOUS EDITIONS: de Fav. 51

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**Or. 309.06** (rec gloss) ⟨μόνη⟩: οὔσα ἐγώ —MnSa

POSITION: s.l.

---

**Or. 309.07** (pllgn gloss) ⟨μόνη⟩: ἐγὼ δηλονότι —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 309.08** (rec exeg) (πόνη): γρ. μόνη. —Ab

LEMMA: πόνη in text Ab POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 309.09** (thom gloss) (σωθήσομαι): βιώσομαι —ZZaZIZmTGυ

POSITION: s.l.

---

**Or. 309.10** (pllgn gloss) (σωθήσομαι): σωθῶ —Y<sup>2</sup>

POSITION: s.l.

---

**Or. 310.01** (rec gloss) (ἀνάδελφος): χωρίς ἀδελφοῦ —AaAbMnRSSaZI

POSITION: s.l.

APP. CRIT.: καὶ prep. S | ἀδελφῶν R, ἀδελφ() Mn

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**Or. 310.02** (pllgn gloss) (ἀνάδελφος): ἄνευ ἀδελφοῦ —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 310.03** (pllgn gloss) (ἀνάδελφος): δίχα τινὸς ἀδελφοῦ —F<sup>2</sup>Y

POSITION: s.l.

APP. CRIT.: τινὸς om. F<sup>2</sup>

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**Or. 310.04** (pllgn gloss) (ἀνάδελφος): ἐστερημένη ἀδελφοῦ —CrOx

POSITION: s.l.

---

**Or. 310.05** (pllgn gloss) (ἀνάδελφος): οὔσα —Zu

POSITION: s.l.

---

**Or. 310.06** (pllgn gram) (ἀνάδελφος): ἀπὸ τοῦ  $\bar{\alpha}$  στερητικοῦ μορίου καὶ τοῦ ἀδελφός, ὁ ἐστερημένος ἀδελφοῦ. καὶ διὰ τὴν χασμωδίαν πλεονασμῶ τοῦ ν ἐγένετο ἀνάδελφος εὐφωνοτερόν ὥσπερ καὶ ἀνάργυρος. —Y<sup>2</sup>

TRANSLATION: From alpha privative prefix and the word ‘adelphos’, the one who has been deprived of a brother. And because of the hiatus (between successive alphas) by the arbitrary addition of nu it became ‘anadelphos’, more euphonious, just as also in the case of ‘anarguros’ (without silver).

POSITION: s.l.

---

**Or. 310.07** (pllgn paraphr) (ἀπάτωρ ἄφιλος): χωρίς πατρός καὶ φίλου —ZI

POSITION: s.l.

APP. CRIT.: χωρίς prep. ZI<sup>2</sup> (ZI intended it to be supplied from prev. gloss)

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**Or. 310.08** (p[ll]gn gloss) <ἀπάτωρ>: ἄνευ πατρός —Xo<sup>2</sup>

POSITION: s.l.

---

**Or. 310.09** (p[ll]gn gloss) <ἀπάτωρ>: δίχα πατρός —F<sup>2</sup>Y<sup>2</sup>

POSITION: s.l.

---

**Or. 310.10** (p[ll]gn gloss) <ἀπάτωρ>: (ἐστερημένη) πατρός —CrOx

POSITION: s.l.

COMMENT: ἐστερημένη is understood from 310.04 earlier in the line.

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**Or. 310.11** (p[ll]gn gloss) <ἄφιλος>: δίχα φίλου —F<sup>2</sup>

POSITION: s.l.

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**Or. 310.12** (p[ll]gn gloss) <ἄφιλος>: χωρίς φίλου —ZI<sup>2</sup>

POSITION: s.l.

---

**Or. 310.13** (p[ll]gn gloss) <ἄφιλος>: (ἐστερημένη) φίλου —CrOx

POSITION: s.l.

COMMENT: ἐστερημένη is understood from 310.04 earlier in the line.

---

**Or. 310.14 (310–311)** (vet paraphr) εἰ δέ σοι δοκεῖ: τουτέστιν· εἰ βούλει με φαγεῖν, πείθομαι. —MBOCMnR<sup>b</sup>S

TRANSLATION: That is, if you want me to eat, I obey.

LEMMA: MnR<sup>b</sup>S REF. SYMBOL: R<sup>b</sup> POSITION: marg. MB, s.l. C

APP. CRIT.: τουτέστιν om. O

PREVIOUS EDITIONS: Schw. I.129,14; Dind. II.104,15

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**Or. 310.15 (310–311)** (rec paraphr) <εἰ δέ σοι δοκεῖ>: εἴ σοι ἀρέσκει φαγεῖν με, πείθομαι. —R

POSITION: marg.

---

**Or. 310.16** (rec gloss) <εἰ δέ>: ὅμως δέ —Mn

POSITION: s.l.

---

**Or. 310.17** (rec gloss) <εἰ>: ἐπειδή —V<sup>3</sup>RGu

POSITION: s.l.

---

**Or. 310.18** (pllgn gloss) <σοι> τίνι —CrOxY<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τινὶ Y<sup>2</sup>

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**Or. 310.19** (recMosch gloss) <δοκεῖ> ἀρέσκει —AaAbCrMnPrSOxXXaXbXoT<sup>+</sup>YYfG-GrZc

POSITION: s.l. except X

APP. CRIT.: καὶ prep. CrOx

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**Or. 310.20** (thom gloss) <δοκεῖ> ἀρεστόν φαίνεται —ZmGu

POSITION: s.l.

---

**Or. 310.21** (rec gloss) <δοκεῖ> ἀγαθὸν —Rf

POSITION: s.l.

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**Or. 310.22** (pllgn exeg) <δοκεῖ> ἤγουν τὸ ὑ[ ... ] —V<sup>3</sup>

POSITION: s.l.

APP. CRIT.: perhaps ὑπάρχειν μόνον/μόνω or ἄνευ ἑμοῦ or similar

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**Or. 310.23** (pllgn exeg) <δοκεῖ> τὸ φαγεῖν καὶ πιεῖν ἐμέ —Y<sup>2</sup>

POSITION: s.l.

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**Or. 311.01** (thom exeg) <δρᾶν χρή τάδ'> τὸ δρᾶν τάδε κατὰ συνεκδοχὴν καὶ πρὸς τὸ δοκεῖ καὶ πρὸς τὸ χρή ληπτέον. —ZZaZIZmTGu

TRANSLATION: The words 'to do these things' are to be taken, by shared construal (synecdoche), both with 'it seems best' and with 'it is necessary'.

POSITION: s.l. ZIGu; cont. from sch. 308.07 ZZa

PREVIOUS EDITIONS: Dind. II.104,16–17

COMMENT: Here synecdoche, rather than referring to the usual trope (Lausberg §§572–577), seems to have a literal, etymological sense, virtually the same as ἀπὸ κοινοῦ.

KEYWORDS: synecdoche/συνεκδοχικόν

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**Or. 311.02** (rec paraphr) <δρᾶν χρή τάδ'> χρεῶν νὰ τὰ πράξω —Pr

POSITION: s.l.

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**Or. 311.03** (rec paraphr) <δρᾶν χρή τάδ'> νὰ πράξω τάδε —Mn

POSITION: s.l.

---

**Or. 311.04** (rec gloss) <δρᾶν χρῆ>: ἀντὶ τοῦ δρᾶσω —GK

POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ om. G

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**Or. 311.05** (rec gloss) <δρᾶν>: φαγεῖν —AbMnS

POSITION: s.l.

APP. CRIT.: φυγεῖν Ab

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**Or. 311.06** (pllgn gloss) <δρᾶν>: πράττειν —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 311.07** (rec gloss) <δρᾶν>: ποιεῖν —AbF<sup>2</sup>Xo<sup>2</sup>

POSITION: s.l.

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**Or. 311.08** (pllgn gloss) <χρῆ>: καὶ πρέπει —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 311.09** (pllgn gloss) <χρῆ>: πρέπον —FP<sup>2</sup>

POSITION: s.l.

APP. CRIT.: εἶναι add. P<sup>2</sup>

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**Or. 311.10** (pllgn exeg) <τάδ'>: ἄπερ δηλονότι λέγεις, τὸ λουθῆναι καὶ φαγεῖν —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 311.11** (pllgn exeg) <τάδ'>: τὸ ὑπνωῶσαι με —Gu

POSITION: s.l.

---

**Or. 311.12** (rec gloss) <τάδ'>: τὸ(δ') —Sa

POSITION: s.l.

---

**Or. 311.13** (rec gloss) <ἀλλὰ>: ὁμως —MnS

POSITION: s.l.

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**Or. 311.14** (pllgn gloss) <κλῖνον>: θές —Aa<sup>2</sup>Zl<sup>2</sup>

POSITION: s.l.

---

**Or. 311.15** (pllgn gloss) <κλῖνον>: ἀνάπασσον —F<sup>2</sup>

POSITION: s.l.

---

**Or. 311.16** (rec gloss) <εὐνήν>: κούτην —Ab

POSITION: s.l.

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**Or. 311.17** (pllgn gloss) <εὐνήν>: στρωμνήν —Zl<sup>2</sup>

POSITION: s.l.

---

**Or. 311.18** (rec artGloss) <εὐνήν>: τήν —Aa<sup>2</sup>S

POSITION: s.l.

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**Or. 311.19** (mosch gloss) <δέμας>: τὸ σὸν —XXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l.

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**Or. 311.20** (pllgn gloss) <δέμας>: καὶ τὸ σῶμα —CrOx

POSITION: s.l.

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**Or. 311.21** (rec artGloss) <δέμας>: τὸ —F<sup>2</sup>S

POSITION: s.l.

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**Or. 312.01** (vet exec) καὶ μὴ τὸ ταρβοῦν ἄγαν ἀποδέχου: <sup>1</sup>μὴ ἐν ὑποψίᾳ ἔχε μὴδὲ φαντάζου τὸ ἐκφοβοῦν σε. <sup>2</sup>ἀποδέχου δὲ ἀντὶ τοῦ ὑποδέχου προσδέχου.  
—MBVCP<sup>r</sup>R<sup>b</sup>, partial HMnR<sup>a</sup>RwS

TRANSLATION: Do not hold in fearful apprehension nor imagine that which panics you. And ‘accept/receive’ (compound with ‘apo’) is used in the sense of ‘receive hospitably’ (compound with ‘hupo’), ‘admit in’ (compound with ‘pros’).

LEMMA: MC, καὶ μὴ τὸ ταρβοῦν VMnRwS, μὴ τὸ ταρβοῦν Pr, καὶ μὴ ταρβοῦν R<sup>b</sup> REF. SYM-  
BOL: VR<sup>b</sup> POSITION: marg. B; punct. as two notes in R<sup>b</sup>, with second ref. symbol

APP. CRIT.: 1 καὶ prep. B | μὴ om. MnR<sup>a</sup>R<sup>b</sup>S | ἐν ὑποψίᾳ VR<sup>a</sup>R<sup>b</sup>S, τὴν ὑποψίαν HMBCPrRw,  
ἀν ὑποψίαν Mn (perhaps corr. to -ία) | μὴδὲ| μὴ R<sup>b</sup> | τὸ om. Pr | εἰσφοβοῦν M | 2  
ἀποδέχου ... προσδέχου om. MnR<sup>a</sup>S, ἀποδέχου ... ὑποδέχου om. HRw | τοῦ om. C |  
προσδέχου| μὴδὲ προσδέχου Rw, om. VR<sup>b</sup>, running on into sch. 313.10

PREVIOUS EDITIONS: Schw. I.129,15–16; Dind. II.104,18–20

COMMENT: Since all three compounds of δέχουμαι can be used with very similar meanings, the second half of the note is somewhat odd. Perhaps it is meant to forestall taking ἀποδέχου in the meaning ‘praise, approve’.

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**Or. 312.02** (rec paraphr) <καὶ μὴ τὸ ταρβοῦν>: μὴ δοκῆς εἶναι ἀληθές —K

POSITION: s.l.

APP. CRIT. 2: δοκεῖς K |

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**Or. 312.03** (pllgn paraphr) (καὶ μὴ τὸ ταρβοῦν): τὸ φοβοῦν ἔχε κατὰ νοῦν —Zl<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἔχει Zl<sup>2</sup>

---

**Or. 312.04** (mosch paraphr) (τὸ ταρβοῦν): ἀντὶ τοῦ τὸ ταρβεῖν ποιοῦν ἦγουν φοβεῖσθαι ποιοῦν —XXaXbXoT+YYfGr

POSITION: s.l. except X

APP. CRIT.: first ποιοῦν om. Y

---

**Or. 312.05** (pllgn paraphr) (τὸ ταρβοῦν): τὸ φοβεῖσθαι, τὸ ταρβεῖν ποιοῦν, τὸ φεύγειν ποιοῦν —G

POSITION: s.l.

---

**Or. 312.06** (pllgn gloss) (τὸ ταρβοῦν): τὸ ἐνοχλοῦν —F<sup>2</sup>

POSITION: s.l.

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**Or. 312.07** (pllgn gloss) (ταρβοῦν): ταρβεῖν ποιοῦν —B<sup>4</sup>

POSITION: s.l.

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**Or. 312.08** (pllgn gloss) (ταρβοῦν): καὶ δειμαῖνον —Zu

POSITION: s.l.

APP. CRIT. 2: δειμαῖνον Zu |

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**Or. 312.09** (pllgn gloss) (κάκφοβοῦν): καὶ ἐκδιῶκον —Zu

POSITION: s.l.

---

**Or. 312.10** (pllgn gloss) (κάκφοβοῦν): καὶ τὸ —Aa

POSITION: s.l.

---

**Or. 312.11** (pllgn gloss) (κάκφοβοῦν): καὶ ἐκ(φοβοῦν) —F

POSITION: s.l.

---

**Or. 312.12** (rec gloss) (κάκφοβοῦν): καὶ —Ab

POSITION: s.l.

---

**Or. 312.13** (rec exeg) (καὶ φοβοῦν): γρ. κάκφοβοῦν. —MnRSa

LEMMA: καὶ φοβοῦν in text MnRSa POSITION: s.l. MnSa, marg. R

KEYWORDS: variant reading: γράφεται/γράφει

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**Or. 312.14** (pllgn gloss) <ἐκ δεμνίων>: ἐκ τῆς κοίτης —G

POSITION: s.l.

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**Or. 312.15** (pllgnTri gloss) <δεμνίων>: τῶν στρωμάτων —Y<sup>2</sup>T

POSITION: s.l.

APP. CRIT.: τῶν om. Y<sup>2</sup>

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**Or. 312.16** (rec artGloss) <δεμνίων>: τῶν —S

POSITION: s.l.

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**Or. 313.01** (thom exeg) ἀποδέχου: <sup>1</sup>τουτέστι μὴ ἔχε τὴν ὑποψίαν αἰεὶ κατὰ νοῦν τῆς μανίας. <sup>2</sup>τοῦτο γὰρ ἐστὶ τὸ ἄγαν ἀποδέχου. <sup>3</sup>ταρβοῦν δὲ ἐκ δεμνίων λέγει οὐχ ὅτι τὰ δέμνια ἐποίει αὐτὸν μαίνεσθαι, <sup>4</sup>ἀλλ' ὅτι κείμενος ἐκεῖσε φόβον ἐξ Ἐρινυῶν ἐδέχετο κατεχόμενος τῇ μανίᾳ. —ZZaZIZmTGu

TRANSLATION: That is, do not always have the fearful apprehension of madness in your mind. For that is what is meant by 'receive too much'. He says 'causing terror from the bed-sheets' not because the bedsheets were causing him to be mad, but because while lying there he received terror from the Erinyes, being possessed by madness.

LEMMA: T REF. SYMBOL: ZZaZIZmTGu

APP. CRIT.: 1 κατὰ νοῦν αἰεὶ transp. ZmTGu, app. Zl (also p.c. Ta, with s.l. β and α) | 4 ἐκεῖ T | [ἐριν]υῶς Zl

PREVIOUS EDITIONS: Dind. II.104,20–23

COMMENT: It is a little surprising that Triclinius did not modify Thomas' implausible interpretation of ἐκ δεμνίων.

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**Or. 313.02** (rec gloss) <ἀποδέχου>: ὑποδέχου —OAaMnRSSa

POSITION: s.l.

APP. CRIT.: ἀποδέχου Sa

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**Or. 313.03** (rec gloss) <ἀποδέχου>: προσδέχου —OCrOxGuP<sup>2</sup>

POSITION: s.l., cont. from prev. with ἦ O

APP. CRIT.: καὶ prep. CrOx | προσδέχομαι P<sup>2</sup>

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**Or. 313.04** (rec gloss) <ἀποδέχου>: μὴ φαντάζου —OV<sup>3</sup>

POSITION: marg. O, s.l. V<sup>3</sup>

APP. CRIT.: τὸ ἐκφοβοῦν σε add. V<sup>3</sup>

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**Or. 313.05** (rec paraphr) <ἀποδέχου>: εἰς ὑποψίαν ἔχε —O

POSITION: s.l.

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**Or. 313.06** (mosch gloss) <ἀποδέχου>: πίστευε —XXaXbXoT<sup>+</sup>YYfGGrZcB<sup>4</sup>

POSITION: s.l.

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**Or. 313.07** (rec gloss) <ἀποδέχου>: προσδόκα —V<sup>1</sup>F

POSITION: s.l.

APP. CRIT.: ἦγουν prep. F

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**Or. 313.08** (pllgn paraphr) <ἀποδέχου>: ἀντί τοῦ μή προσδόκα καί μή λογίζου —V<sup>3</sup>

POSITION: s.l.

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**Or. 313.09** (pllgn gloss) <ἀποδέχου>: καί ἔλπιζε —Zu

POSITION: s.l.

---

**Or. 313.10** (rec paraphr) <μένε δ' ἐπὶ στρωτοῦ λέχους>: προσδόκα τῆς νυκτός  
—VMnR<sup>b</sup>SSa

POSITION: s.l., except VR<sup>b</sup> continued from sch. 312.01

APP. CRIT.: τῆς νυκτός] τὴν ἐκτός V

APP. CRIT. 2: προσδῖκα S, πρόσδόκα Mn |

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**Or. 313.11** (rec gloss) <μένε>: προσκαρτέρει —AbMnRSSaXo<sup>2</sup>

POSITION: s.l.<sup>a</sup>

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**Or. 313.12** (thom gloss) <μένε>: κείσο —ZZaAa<sup>3</sup>F<sup>2</sup>Y<sup>2</sup>

POSITION: s.l.

---

**Or. 313.13** (pllgn gloss) <μένε>: ἡσύχαζε —Zl

POSITION: s.l.

---

**Or. 313.14** (rec gloss) <στρωτοῦ>: τοῦ πεπταμένου —Ab

POSITION: s.l.

APP. CRIT.: τῶ (or τῶ?) πεπλωμένω Ab |

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**Or. 313.15** (pllgnTri gloss) <στρωτοῦ>: ἐστρωμένου —F<sup>2</sup>T

POSITION: s.l.

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**Or. 313.16** (pllgn artGloss) (στρωτοῦ): τοῦ —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 313.17** (pllgnTri gloss) (λέχους): τῆς κοίτης —Xo<sup>2</sup>TY<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἐπὶ prep. Y<sup>2</sup>

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**Or. 314.01** (vet exeg) κἂν μὴ νοσηῖς γάρ: ἸΚαλλίστρατος [Callistratus fr. 54 Montana LGGA] τὴν ἐκτὸς τοῦ σ̄ γραφὴν διδάσκει· <sup>2</sup>κἂν μὴ νοσηῖ γάρ, ἀλλὰ δοξάζῃ νοσεῖν, <sup>3</sup>ἴν' ἢ ἀπὸ τοῦ Ὁρέστου εἰς κοινὸν μεταβεβηκῶς ὁ λόγος. —MBCPrRw

TRANSLATION: Callistratus teaches the reading without the sigma (that is, verbs with third-person ending rather than second-person): 'for even if one is not ill but believes he is ill', so that the statement has transitioned from Orestes (the addressee) to general application.

LEMMA: all (νοσήσης MC, νοσηῖ Pr, γάρ om. Rw) REF. SYMBOL: B

APP. CRIT.: 1 πεισίστρατος Pr | διδάσκει| δοξάζει C, δοκιμάζει Rw | 2 νοσήση MC | δοξάζει MC, δόξει Rw | 3 ἢ om. MC | τοῦ om. Rw | εἰς τὸ κοινὸν BRw | μεταβεβηκῶς Pr |

APP. CRIT. 2: 1 σίγματος Pr | 3 ἴνα Rw |

PREVIOUS EDITIONS: Schw. I.129,18–20; Dind. II.104,24–105,2

KEYWORDS: Callistratus | variant reading, specific scholar; citation of historian or scholar

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**Or. 314.02** (rec exeg) (κἂν μὴ νοσηῖς γάρ): ἸΚαλλίστρατος [54 Montana LGGA] χωρὶς τοῦ σ̄ γράφειν δοκιμάζει· <sup>2</sup>κἂν μὴ νοσηῖ, ἀλλὰ δοξάζῃ νοσεῖν, <sup>3</sup>ἴν' ἢ ἐκ τοῦ Ὁρέστου ἐπὶ τὸ κοινὸν μεταβεβηκῶς ὁ λόγος. —V

LEMMA: ἀλλὰ δοξάζεις V

APP. CRIT.: 2 νοσηῖς ... δοξάζεις V | νοσεῖν| s.l. V, in line p.c. V<sup>1</sup>, a.c. νοσ\* (νοση?) V

PREVIOUS EDITIONS: Schw. I.129,18–20 app.; Dind. 105,2 app.

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**Or. 314.03** (pllgn rhet) ἀρχή —Ta

POSITION: marg.

COMMENT: This annotation, of uncertain meaning, is not present in T.

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**Or. 314.04** (rec exeg) (κἂν μὴ νόσης γάρ): γρ. κἂν μὴ νοσηῖ γάρ. —B<sup>3</sup>

POSITION: marg.

KEYWORDS: variant reading: γράφεται|γράφε

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**Or. 314.05** (rec paraphr) κἂν μὴ νοσηῖ τις ἀλλὰ δοξάζῃ, δοκῇ —K

POSITION: s.l.

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**Or. 314.06** (thom exeg) **κἄν μὴ νόσῃς γὰρ**: <sup>1</sup>τοῦτο καθολικῶς ἔδει ἐξενεγκεῖν οὕτω· κἄν μὴ νοσῇ τις ἄλλα δοξάζει νοσεῖν, κάματος αὐτῷ καὶ ἀπορία γίνεται. <sup>2</sup>νῦν δὲ τὸ μὲν ἡμῖς τοῦ γνωμικοῦ πρὸς τὸν Ὀρέστην ἐπέφερε, τὸ δὲ ἡμῖς καθόλου εἶπεν. <sup>3</sup>ἔστι δὲ τοῦτο καινόσχημον, εἰ καὶ ληρῶν ὁ Καλλίστρατος τὴν ἐκτὸς τοῦ σ̄ διδάσκει γραφήν. <sup>4</sup>καὶ μὴν καὶ ἑτέρα καινότης ἔστιν ἐνταῦθα· <sup>5</sup>ἡ γὰρ πρότασις ἐνικῶς ἐκφέρεται, ἢ δὲ ἀπόδοσις πληθυντικῶς, δηλοῦντος τοῦ ποιητοῦ ὅτι εἰς πάντας ἀνθρώπους τοῦτο γίνεται. —ZaZIZmTGu

TRANSLATION: 'This should have been expressed as a generalization thus: 'Even if someone is not sick but believes he is sick, weariness and confusion befall him'. But as it is he applied half of the gnomic statement to Orestes, and spoke half of it universally. And this is innovatively (unusually) constructed, although Callistratus, speaking nonsense, teaches the reading without the sigma. And indeed there is also another unusual feature here: for the conditional clause is expressed in the singular, but the main clause in the plural, with the poet making clear that this occurs in reference to all human beings.

LEMMA: T REF. SYMBOL: ZaZIZmGu

APP. CRIT.: 1 νοσῇ] δοξάζει Gu | 3 μονόσχημον Zm, κακόσχημον T | ληρῶν om. Gu | 4 ἑτέρα καινοτ(ε)ρα Za

APP. CRIT. 2: 1 δοξάζει GuTa |

PREVIOUS EDITIONS: Dind. II.105,4–11

COMMENT: Note the alternative designations of what Thomas tries to describe (or perhaps defend) as novel or unusual: in Zm καινόσχημον is replaced by μονόσχημον (if this is not merely a clumsy error, it perhaps means 'uniquely constructed' in the sense 'unparalleled, unusual'—but that is not its meaning elsewhere, see on 31.03), while Triclinius seems to be more critical of Eur.'s style by using κακόσχημον ('badly constructed, clumsy'). Triclinius elsewhere softens expressions like Thomas' scornful ληρῶν, but here he retains it, and only in Gu is it edited out.

KEYWORDS: καινόσχημον | μονόσχημον | κακόσχημον

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**Or. 314.07** (pllgn exeg) **(μὴ νοσῆς): καὶ οὐ μαίνῃ ἄρτι** —P<sup>2</sup>

POSITION: s.l.

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**Or. 314.08** (rec gloss) **(νοσῆς): νοσῇ τις** —Rf

POSITION: s.l.

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**Or. 314.09** (pllgn gloss) **(γὰρ): νῦν** —Y<sup>2</sup>

POSITION: s.l.

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**Or. 314.10** (pllgn exeg) **(ἀλλὰ δοξάζεις νοσεῖν): μετ' ὀλίγον ὑπολαμβάνεις παραφρονῆσαι** —Y<sup>2</sup>

POSITION: s.l.

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**Or. 314.11** (pllgn paraphr) **(δοξάζεις νοσεῖν): δόκησιν ἔχῃς μανίας** —B<sup>3a</sup>

POSITION: s.l.

**Or. 314.12** (vet exeg) **δοξάζης**: ἀντί τοῦ δοξάζῃ τις, ὡς τὸ [Hom. Il. 3.220] ‘φαίης κε ζάκοτόν τ’ ἔμμεναι’. —MBC, partial Pr

TRANSLATION: Equivalent to ‘(if) someone believes’, as in the passage ‘you might say that he was furious’.

LEMMA: M(-εις)C, ἄλλως BPr POSITION: cont. from 314.01 Pr

APP. CRIT.: ἀντί τοῦ] κἄν μὴ νοσῇ τις· ἀλλὰ BPr | τις om. BPr | ὡς τὸ κτλ om. Pr | τέ τιν’ ἔμμεναι Il. 3.220 | ἔμμεναι om. B

APP. CRIT. 2: δοξάζει M | κεν M |

PREVIOUS EDITIONS: Schw. I.129,21–22; Dind. II.105,2–3

KEYWORDS: citation of Homer (with direct quotation)

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**Or. 314.13** (recThom gloss) **δοξάζεις**: ὑπολαμβάνεις —A<sup>2</sup>CrMnRSSaOxZZaZIZmT

REF. SYMBOL: R POSITION: s.l. except marg. R

APP. CRIT.: καὶ prep. CrSOx

APP. CRIT. 2: -βάνης Aa<sup>2</sup>ZI (δοξάζης in text AaZI) |

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**Or. 314.14** (rec paraphr) **δοξάζης**: καὶ δόξαν καὶ δόκησιν δίδως —V

POSITION: s.l.

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**Or. 314.15** (rec paraphr) **δοξάζης**: καὶ δόξαν καὶ δόκησιν ἔχεις —PrZu

POSITION: s.l.

APP. CRIT.: καὶ δόξαν om. Zu

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**Or. 314.16** (pllgn paraphr) **δοξάζης**: δόξαν ὑπόληψιν δίδως —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 314.17** (pllgn gloss) **δοξάζης**: δίδως δόκησιν —F

POSITION: s.l.

---

**Or. 314.18** (pllgn gloss) **δοξάζης**: δοξάζῃ —G

POSITION: s.l.

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**Or. 314.19** (pllgn gloss) **δοξάζης**: φαίνη —P<sup>2</sup>

POSITION: s.l.

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**Or. 314.20** (pllgn gloss) **δοξάζης**: φαίνεσαι νῦν —Lp

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.105,11

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 314.21** (pllgn gloss) <νοσεῖν> μαίνεσθαι —P<sup>2</sup>

POSITION: s.l.

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**Or. 314.22** (pllgn exeg) <νοσεῖν> ὑπὸ τῆς φορᾶς τῆς ἀνάγκης —P<sup>2</sup>

POSITION: s.l.

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**Or. 314.23** (pllgn artGloss) <νοσεῖν> τὸ —F

POSITION: s.l.

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**Or. 315.01** (pllgn exeg) ἔπεται γὰρ ἐκ τῆς νόσου τοῖς ἀνθρώποις ἀρτί ληγούσης ἡ ταλαιπωρία. —P<sup>2</sup>

REF. SYMBOL: P<sup>2</sup> POSITION: s.l.

APP. CRIT. 2: ταλαιπωρία P<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.105,13–14

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**Or. 315.02** (pllgn exeg) <κάματος> ἐκ τούτου γὰρ τοῦ δοξάζειν ἡμᾶς τοὺς ἀσθενεῖς ἀπηλλαγμένους τῆς νόσου ἀμελεῖται, καὶ οὕτως γίνεται κάματος. —Lp

APP. CRIT. 2: ἀπηλλαγμένους Lp |

PREVIOUS EDITIONS: Dind. II.105,11–13

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**Or. 315.03** (recThom gloss) <κάματος> κόπος —V<sup>1</sup>Aa<sup>2</sup>AbMnPrRSaZ<sup>c</sup>ZaB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: ὁ prep. Aa<sup>2</sup>MnSa

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**Or. 315.04** (pllgn exeg) <κάματος> ὁ διὰ τῆς νόσου κόπος —Y<sup>2</sup>

POSITION: s.l.

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**Or. 315.05** (rec gloss) <κάματος> θλίψις —V<sup>1</sup>FPr

POSITION: s.l.; cont. from 315.03 with καὶ V<sup>1</sup>

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**Or. 315.06** (rec gloss) <κάματος> ἀνάγκη —AbCrMnRSaOx

POSITION: s.l.

APP. CRIT.: καὶ ἡ prep. CrOx

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**Or. 315.07** (rec gloss) <κάματος> δυστυχία —PrB<sup>3a</sup>

POSITION: s.l.

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**Or. 315.08** (rec gloss) <κάματος>: ἀπορία —Rf

POSITION: s.l.

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**Or. 315.09** (thom gloss) <κάματος>: κακοπάθεια —ZmGuOx<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.105,15

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**Or. 315.10** (thom gloss) <κάματος>: ἀγανάκτησις —ZmGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.105,16

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**Or. 315.11** (pllgn gloss) <κάματος>: βάρος —Zl

POSITION: s.l.

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**Or. 315.12** (pllgn gloss) <κάματος>: καὶ λύπη —Zu

POSITION: s.l.

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**Or. 315.13** (rec artGloss) <κάματος>: ὁ —Mn

POSITION: s.l.

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**Or. 315.14** (rec gloss) <βροτοῖσιν>: ἐν —R

POSITION: s.l.

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**Or. 315.15** (rec exeg) <βροτοῖσιν>: σοὶ τῷ Ὀρέστη —Rf

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.105,15

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**Or. 315.16** (pllgn gloss) <βροτοῖσιν>: τοῖς ἀνθρώποις —F<sup>2</sup>

POSITION: s.l.

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**Or. 315.17** (pllgn exeg) <βροτοῖσιν>: καὶ ἐν τοῖς φίλοις αὐτοῦ —V<sup>3</sup>

POSITION: s.l.

APP. CRIT.: αὐτῷ V<sup>3</sup>

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**Or. 315.18** (pllgn gloss) <βροτοῖσιν>: βροτῶν —B<sup>3a</sup>

POSITION: s.l.

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**Or. 315.19** (rec artGloss) <βροτοῖσιν>: τοῖς —Mn

POSITION: s.l.

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**Or. 315.20** (pllgn paraphr) <ἀπορία τε γίνεται>: ἀσθένειαν, ἀπελπισμὸν προξενεῖ —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 315.21** (rec gloss) <ἀπορία>: δυστυχία —AbMnRSa

POSITION: s.l.

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**Or. 315.22** (rec gloss) <ἀπορία>: ἀσθένεια —RfYf

POSITION: s.l.

APP. CRIT.: καὶ prep. Yf

PREVIOUS EDITIONS: Dind. II.105,16 (and misread 105,15)

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**Or. 315.23** (rec gloss) <ἀπορία>: ἀμηχανία —PrGZu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu

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**Or. 315.24** (thom gloss) <ἀπορία>: ἀπόγνωσις —ZZaZIZmTG<sub>u</sub>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.105,17

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**Or. 315.25** (pllgn gloss) <ἀπορία>: καὶ ἀδυναμία —CrOxP<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.105,16

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**Or. 315.26** (tri metr) <ἀπορία>: long mark over final alpha —T

PREVIOUS EDITIONS: de Fav. 51

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**Or. 315.27** (pllgn gloss) <τε>: καὶ —Zu

POSITION: s.l.

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**Or. 315.28** (recThom gloss) <γίνεται>: τοῦτο —AbZIZmTG<sub>u</sub>Ox<sup>2</sup>

POSITION: s.l.

COLLATION NOTES: Omitted by Ta.

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**Or. 315.29** (tri metr) <γίνεται>: long mark over iota —T

PREVIOUS EDITIONS: de Fav. 51

**Or. 316.01 (316–331)** (tri metr) **ἡμέτερον· αἴ αἴ:** <sup>0</sup>τὰ τοιαῦτα εἶδη τῶν χορῶν καλεῖται κατὰ σχέσιν, ὡς εἴρηται. ἔστι δὲ τὸ ἄσμα μιᾶς στροφῆς, εἰσι δὲ τὰ κῶλα τῆς στροφῆς ις', καὶ τὰ τῆς ἀντιστροφῆς τοσαῦτα. <sup>1</sup>τὸ α' ἰαμβικὸν μονόμετρον βραχυκατάληκτον ἦτοι κῶλου τιῆμα. <sup>2</sup>τὸ δεύτερον παιωνικὸν δίμετρον ἀκατάληκτον ἐκ παιῶνων δ' δύο. <sup>3</sup>τὸ γ' ὅμοιον ἡμιόλιον, ἐκ παίωνος δ' καὶ ἰάμβου. <sup>4</sup>τὸ δ' ἀντισπαστικὸν τρίμετρον ἀκατάληκτον ἐξ ἀντισπάστου, παίωνος α' καὶ δ' διὰ τὴν ἀδιάφορον. <sup>5</sup>τὸ ε' ὅμοιον τῷ γ'. <sup>6</sup>τὸ ς' ἀντισπαστικὸν τρίμετρον καταληκτικὸν ἐξ ἀντισπάστου, παίωνος α' καὶ κρητικῷ διὰ τὴν ἀδιάφορον. <sup>7</sup>τὸ ζ' χοριαμβικὸν τρίμετρον καταληκτικὸν ἐκ χοριάμβου, ἐπιτρίτου α' καὶ κρητικῷ διὰ τὴν ἀδιάφορον. τὸ τῆς ἀντιστροφῆς δὲ κῶλου πεντασύλλαβον ἔχει τὸν ἐπίτритον. <sup>8</sup>τὸ η' ἄσυνάρτητον ἐκ παιωνικῶν ἡμιολίων δύο συγκείμενον. ἕκαστον δὲ ἐκ παίωνος ἐστὶ δ' καὶ ἰάμβου. <sup>9–10</sup>τὸ θ' καὶ ι' κατὰ πάντα ὅμοια. <sup>11</sup>τὸ ια' ἀντισπαστικὸν δίμετρον ὑπερκατάληκτον ἐξ ἐπιτρίτου α', παίωνος α' καὶ συλλαβῆς. εἰ δὲ βούλει, ἀκατάληκτον τοῦ δευτέρου ποδὸς διτροχαίου πεντεσυλλάβου. <sup>12</sup>τὸ ιβ' χοριαμβικὸν δίμετρον καταληκτικὸν ἐκ χοριάμβου καὶ μολοσσοῦ. τὸ δὲ γε τῆς ἀντιστροφῆς κῶλον ἐπίτритον ἔχει γ' ἀντι χοριάμβου. <sup>13</sup>τὸ ιγ' ἀντισπαστικὸν δίμετρον ὑπερκατάληκτον ἐξ ἐπιτρίτου γ' καὶ α' καὶ συλλαβῆς. τὸ τῆς ἀντιστροφῆς δὲ κῶλον διαλελυμένην ἔχει τὴν τοιαύτην συλλαβὴν εἰς δύο βραχείας. <sup>14</sup>τὸ ιδ' ἰαμβικὸν δίμετρον ὑπερκατάληκτον, τῶν πρώτων δύο ποδῶν χορείων. <sup>15</sup>τὸ ιε' παιωνικὸν τρίμετρον ἀκατάληκτον ἐκ παιῶνων δ' δύο, τοῦ δευτέρου ἐνταῦθα μὲν πεντασύλλαβου, ἐν δὲ τῷ τῆς ἀντιστροφῆς κῶλῳ ἑξασύλλαβου, καὶ κρητικῷ διὰ τὴν ἀδιάφορον. <sup>16</sup>τὸ ις' ἰωνικὸν ἀπ' ἐλάττους τρίμετρον καταληκτικὸν ἐκ παίωνος δ' ἀντι ἰωνικοῦ, διαίμβου καὶ κρητικοῦ. <sup>17</sup>ἐπὶ τῷ τέλει

<sup>1</sup>316=332 – –  
αἴ αἴ  
ὦ Ζεῦ  
<sup>2</sup>317=333 υ υ υ υ υ υ υ υ  
δρομάδες ὦ πτεροφόροι  
τῆς ἔλεος, τῆς δδ' ἄγων  
<sup>3</sup>318=334 υ υ υ υ υ υ υ υ  
ποτινάδες θεαί  
φόνιος ἔρχεται  
<sup>4</sup>319=335 υ υ υ υ υ υ υ υ υ υ  
ἀβάκχευτον αἴ θιασον ἐλάχεν' ἐν  
θοάζων σε τὸν μέλεον; ὁ δάκρυα  
<sup>5</sup>320=336 υ υ υ υ υ υ υ υ  
δάκρυσι καὶ γόοισι  
δάκρυσι συμβάλλει  
<sup>6</sup>321=337 υ υ υ υ υ υ υ υ υ υ  
μελαγχρῶτες Εὐμενίδες, αἶτε τὸν  
πορεύων τις ἐς δόμον ἄλαστοράων  
<sup>7</sup>322=338 υ υ υ υ υ υ υ υ υ υ υ υ  
τανασον αἰθέρ' ἀμπάλλεσθ', αἵματος  
ματέρος αἶμα σᾶς ὁ σ' ἀναβακχεύει [koiné  
short mark over eu]  
<sup>8</sup>323=339 υ υ υ υ υ υ υ υ υ υ υ υ  
τινύμεναι δίκαν, τινύμεναι φόνον  
κατολοφύρομαι κατολοφύρομαι  
<sup>9</sup>324=340 υ υ υ υ υ υ υ υ υ υ υ υ  
καθηκεύσομαι καθηκετεύσομαι  
ὁ μέγας ὄλβος οὐ μόνιμος ἐν βροτοῖς  
<sup>10</sup>325=341 υ υ υ υ υ υ υ υ υ υ υ υ  
τὸν Ἀγαμέμνονος γόνου ἐάσατ' ἐκ-  
ἀνά δὲ λαίφως ὡς τις ἀκάτου θοᾶ  
<sup>11</sup>326=342 υ υ υ υ υ υ υ υ υ υ υ υ υ υ  
λαθῆσθαι λίσσας μανιάδος  
τινάξας δαίμων κατέκλυσεν  
<sup>12</sup>327=343 υ υ υ υ υ υ υ υ υ υ υ υ  
φοιταλέου. φεῦ μόχθων  
δεινῶν πόνων ὡς πόντου  
<sup>13</sup>328=344 υ υ υ υ υ υ υ υ υ υ υ υ  
οἶων, τάλας, ὄρεχθεις ἔρρεις  
λάβροισι ὀλεθρίοισι ἐν κύμασιν  
<sup>14</sup>329=345 υ υ υ υ υ υ υ υ υ υ υ υ  
τρίποδος ἀπόφατιν ἂν ὁ Φοῖβος  
τίνα γὰρ ἔτι πάρος οἶκον ἄλλου  
<sup>15</sup>330=346 υ υ υ υ υ υ υ υ υ υ υ υ υ υ  
ἔλακε δεξάμενος ἀνά δάπεδον  
ἕτερον ἢ τὸν ἀπὸ θεογόνων γάμων  
<sup>16</sup>331=347 υ υ υ υ υ υ υ υ υ υ υ υ  
ἴνα μεσόμφαλοι λέγονται μυχροί  
τὸν ἀπὸ Ταντάλου σέβεσθαι με χρῆ



τῆς μὲν στροφῆς παράγραφος, τῆς δὲ  
ἀντιστροφῆς κορωνίς. —T

TRANSLATION: Such forms of choral songs are called ‘in responsion’, as has been said. And the song is of a single strophe, and the cola of the strophe number sixteen, and those of the antistrophe are as many. The first colon is a brachycatalectic iambic monometer, or a portion of a colon. The second colon is an acatalectic paemonic dimeter consisting of two fourth paeons. The third colon is a one-and-a-half-measure line of the same rhythm, consisting of a fourth paeon and an iamb. The fourth colon is an acatalectic antispastic trimeter made of an antispast, a first paeon and a fourth paeon because of the final anceps syllable. The fifth colon is similar to the third. The sixth colon is a catalectic antispastic trimeter made of an antispast, a first paeon and a cretic because of the final anceps syllable. The seventh colon is a catalectic choriambic trimeter formed from a choriamb, a first epitrite, and a cretic because of the final anceps syllable, but the colon of the antistrophe has its epitrite in five-syllable form (with resolution of one long). The eighth colon is asynartete formed from a compound of two one-and-a-half-measure paemonic units, and each one consists of a fourth paeon and an iamb. The ninth and tenth cola are similar (to the eighth) in every respect. The eleventh colon is a hypercatalectic antispastic dimeter made of a first epitrite, a first paeon, and a syllable; but if you prefer, an acatalectic colon with the second foot a five-syllable ditrochee. The twelfth colon is a catalectic choriambic dimeter made of a choriamb and molossus, but the colon of the antistrophe has a third epitrite in place of the choriamb. The thirteenth colon is a hypercatalectic antispastic dimeter formed by a third epitrite, a first epitrite, and syllable. But the colon of the antistrophe has such a syllable resolved into two shorts. The fourteenth is a hypercatalectic iambic dimeter, the first two feet being chorei. The fifteenth colon is an acatalectic paemonic trimeter made of two second paeons—the second being here (in the strophe) five syllables, but in the colon of the antistrophe six syllables—and a cretic because of the final anceps syllable. The sixteenth colon is a catalectic ionic minore trimeter, formed by a fourth paeon in place of the ionic, a double iamb, and a cretic. At the end of the strophe a paragraphos, and of the antistrophe a coronis.

LEMMA: ἡμέτερον in marg.

APP. CRIT.: 4–6 καὶ δ’ διὰ ... παίωνος α’ om. Ta

PREVIOUS EDITIONS: Dind. II.12,30–13,21; de Fav. 51–52

COMMENT: The scansion of colon 7 is problematic. What is said would make most sense if Triclinius had read ὅς σ’ in 338, with the third element long and resolution in the fourth element consisting of ἀνα-; but his text is ὁ σ’ ἀνα- and he places his note about resolution, ἀντὶ μιᾶς, over ὁ σ’ α-, which leaves the fourth element short and the metron an antispast and not an epitrite, unless without comment or justification he is counting the second alpha of ἀνα- as long. This may be a case where Triclinius changed his mind and did not bring his description into full accord with the text, or vice versa. Note also that in 338 he treats εϋ as short before εἰ to make -βακχεύει a cretic (338.34).

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### Or. 316.02 (316–331) (tri metr) στροφή κώλων 15’ —T

POSITION: marg.

PREVIOUS EDITIONS: de Fav. 52

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### Or. 316.03 (recTri gloss) <αἶ αἶ>: φεῦ —AbT

POSITION: s.l.

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**Or. 317.01** (vet exeg) **δρομάδες ὧ πτεροφόροι**: ἵπανταχοῦ περιτρέχουσαι καὶ τιμωρούμεναι τοὺς ἀνθρώπους. ἡ περιτρέχειν ποιῶσαι τοὺς μεμνητάς.  
—MBVCKMnPrR<sup>b</sup>RwSSa, partial GR<sup>a</sup>Rf

TRANSLATION: ('Dromades' means) running around everywhere and punishing humans; or causing those who have gone mad to run around.

LEMMA: MBCPr, δρομάδες VMnR<sup>b</sup>RwSS REF. SYMBOL: VR<sup>a</sup>RfSa POSITION: s.l. GK

APP. CRIT.: αἱ prep. Rf | πανταχοῦ ... καὶ om. R<sup>a</sup> | πάντα τρέχουσαι G | τιμωροῦσαι VMnR<sup>a</sup>R<sup>b</sup>RfRwSSa | 2 ἢ περιτρ. κτλ om. GRf | παρὰ τὸ τρέχειν SSa | καὶ add. before τοὺς μεμ. MnR<sup>b</sup>S

PREVIOUS EDITIONS: Schw. I.129,23–25; Dind. II.106,5–7

**Or. 317.02** (rec exeg) **(δρομάδες ὧ πτεροφόροι)**: πανταχοῦ περιτρέχουσαι καὶ τιμωροῦσαι τοὺς ἀδικούντας ἢ περιφέρουσαι καὶ ποιῶσαι τρέχειν τοὺς τιμωρουμένους. —V

TRANSLATION: ('Dromades' means) running around everywhere and punishing wrongdoers; or carrying around or causing to run those being punished.

POSITION: s.l.

**Or. 317.03** (pllgn exeg) **(δρομάδες ὧ πτεροφόροι)**: δρομάδας λέγει ὡς ταχυτάτας. πανταχοῦ περιτρέχουσαι καὶ τιμωρούμεναι τοὺς ἀνθρώπους. τὸ γὰρ θεῖον πανταχοῦ πάρεστι. πτεροφόρους λέγουσι τοὺς δαίμονας ὡς καὶ τοὺς ἀγγέλους μὴ ὄντας· ἐπεὶ γὰρ αὔλοισι, πῶς πτερὰ ἔχουσιν; ὅμως δὲ διότι ταχύτατα τῶν ζώων πτερὰ ἔχουσιν, κατὰ τοῦτο καὶ τοὺς δαίμονας ὡς ταχυτάτους λέγομεν ἔχειν πτερά. —Y<sup>2</sup>

TRANSLATION: He calls them 'dromades' (running) as being very swift. Running around everywhere and punishing humans. For that which is divine is present everywhere. They call the minor divinities (i.e., the Erinyes) 'wing-bearing' just as (we so call) the angels, though angels are not so. For since they are not corporeal, how do they have wings? But nevertheless because the swiftest of animals have wings, on this principle we also say that the minor divinities, since they are very swift, have wings.

**Or. 317.04** (pllgn exeg) αἱ πανταχοῦ περιτρέχουσαι εἰς τιμωρίαν τῶν κακῶς πραττόντων ἢ αἱ ποιῶσαι περιτρέχειν τοὺς μεμνητάς —F

POSITION: s.l.

**Or. 317.05** (rec gloss) **(δρομάδες)**: πανταχοῦ περιτρέχουσαι —OCR<sup>P2</sup>

POSITION: s.l. except marg. O

APP. CRIT.: αἱ prep. P<sup>2</sup> | ἐπιτρέχουσαι O

**Or. 317.06** (thom exeg) <δρομάδες>: αἱ πανταχοῦ τρέχουσαι ἢ αἱ πανταχοῦ τρέχειν ποιοῦσαι τοὺς μαινομένους —ZmGu

TRANSLATION: ('Dromades' means) 'those running everywhere' or 'those causing the insane to run everywhere'.

POSITION: s.l.

APP. CRIT.: ἢ αἱ κτλ om. Zm

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**Or. 317.07** (mosch gloss) <δρομάδες>: δρομικαὶ —XXaXbXoT<sup>+</sup>YYfGGr

POSITION: s.l. except X

APP. CRIT.: δρομιστικαὶ T

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**Or. 317.08** (moschThom gloss) <δρομάδες>: ταχεῖαι —XXaXbXoT<sup>+</sup>YYfGGrZcZZa-ZlZmT

POSITION: s.l. except X (cont. from prev. X); twice in T (Mosch. instance cont. from prev.)

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**Or. 317.09** (pllgn gloss) <δρομάδες>: καὶ σύντομοι —CrOx

POSITION: s.l.

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**Or. 317.10** (pllgn gram) <δρομάδες>: ἀπὸ τοῦ τρέχω —Y<sup>2</sup>

POSITION: s.l.

KEYWORDS: etymology

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**Or. 317.11** (rec gloss) <πτεροφόροι>: ταχεῖαι —AbCrMnRSSaOxZm

POSITION: s.l.; at first above δρομάδες Ab, but erased there

APP. CRIT.: ᾧ prep. AbMnSa, καὶ ᾧ prep. S, καὶ prep. CrOx

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**Or. 317.12** (pllgn exeg) <πτεροφόροι>: αἱ φέρουσαι πτερὰ ὡς ταχεῖαι —Zl

POSITION: s.l.

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**Or. 317.13** (pllgn gloss) <πτεροφόροι>: ταχύτατοι —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 317.14** (pllgn exeg) <πτεροφόροι>: ταχύτατα γὰρ τὰ πτερὰ. —Y<sup>2</sup>

POSITION: s.l.

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**Or. 318.01** (vet exeg) Ποτινάδες θεαί: <sup>1</sup>μανιοποιοί. <sup>2</sup>Πότνια γὰρ χωρίον ἐστὶ Βοιωτίας, ἔνθα φαγοῦσαι βοτάνην αἱ Γλαύκου ἵπποι καὶ μαγεῖσαι διεσπásαντο τὸν ἴδιον δεσπότην Γλαῦκον τὸν Βελλεροφόντου πατέρα ἐν τῷ ἐπιταφίῳ Πελίῳ.

|| <sup>3</sup>Πότνιαι δὲ πόλις Βιωτίας, ὅθεν καὶ Γλαῦκος (ὁ Ἀνθηδόνιος) ἀλιεὺς (< \* \* καὶ αὐτὸς) γευσάμενος ἔμμανῆς γέγονε καὶ ἤλατο εἰς θάλασσαν {ὁ Ἀνθηδόνιος}.

—MBVCMnPrR<sup>a</sup>R<sup>b</sup>RwSSa, partial HORf

TRANSLATION: Instilling madness. For Potniae is a place in Boeotia, where the mares of Glaucus, having eaten a plant and gone mad, tore apart their own master, Glaucus the father of Bellerophon, at the funeral-games of Pelias. || And Potniae is a city of Boeotia, from which also Glaucus the Anthedonian, a fisherman (lacuna: (missing words) — and himself) having tasted it he went mad and jumped into the sea.

LEMMA: MVC, ὁ ποτινάδες Sa; ποτινάδες MnR<sup>b</sup>RwS (ιστορία in marg. S) REF. SYMBOL: VSa POSI-  
TION: marg. H, s.l. O; cont. from 317.01 BPrRf, prep. ποτινάδες δὲ BPr

APP. CRIT.: 1 μαισιοιοί| οἱ μαν. Pr, om. R<sup>a</sup>RfRw | 2 πότνια PrRw | γὰρ om. HR<sup>a</sup>Rf | χωρίον ἐστὶ| ἐστὶ Pr, χώρα ἐστὶ V, compend. χώ(ὸ) ἐστὶ H | τῆς Βιωτίας Rf | words after Βοι-  
lost to trimming H, not enough room for whole remainder before next ref. symbol | αἱ om. MnR<sup>b</sup> |  
γλαύκου| γλαυκος V, corr. V<sup>2/3</sup> | διεσπάσαντο om. S | 2-3 γλαῦκου τὸν κτλ om. Rf | 2-3  
ἐν τῷ κτλ om. O | 2 ὡς ἐν τῷ MnR<sup>a</sup>SSa | πελίου| ὄρπεδίου V | 3 πότνια| πότνια  
MCP<sup>r</sup>Rw, ποτινάδες VMn, τὸ ποτινάδες R<sup>a</sup>R<sup>b</sup>SSa | δὲ| οὖν BPr, καὶ R<sup>b</sup>, om. Mn | πόλις om.  
VMnR<sup>a</sup>R<sup>b</sup>SSa | καὶ om. MnPrR<sup>a</sup>R<sup>b</sup>S | ὁ ἀνθηδ. transp. here from end Mastr. (after Schw., quoting  
Et. Magn.) | γλαῦκος ἀλιεὺς Rw, γλαῦκος others | καὶ αὐτὸς suppl. e.g. Mastr.; (< \*\*\*)  
γευσάμενον (< \*\*\*) Schw. (from Et. Magn.) | γευσάμενος| δοξάμενος R<sup>a</sup>, om. B (between γλαῦκος  
and ἔμμ- blank space ca. 12 ltrs.) | ἐκμανεῖς C | γεγωνῶς Rw | εἰς τὴν θάλ. MnPrRw | ὁ  
ἀνθηδόνιος om. Pr, del. Schw. | ὃ| ὅς ὁ C; οὕτως Rw, om. BS (B leaving space for ca. 4 letters  
before ἀνθηδ(ο) ) |

APP. CRIT. 2: 2 πότνια R<sup>b</sup> | βιωτίας Mn | βελεροφ. VR<sup>b</sup>, βελλερεφ. R<sup>a</sup>, βελερεφ. Mn |  
πελίου| πελλίου C, πέλει MnSSa, πέλο R<sup>a</sup>R<sup>b</sup> | 3 βιωτίας MnR<sup>b</sup>, βοιοτ(ίας) R<sup>a</sup> | ἔμμανεῖς  
R<sup>a</sup> | γέγονεν M | ἤλατο MVR<sup>a</sup>R<sup>b</sup>, ἤλλατο BPrSa, ἤλλατο CMnRwS | ἀνθηδ(ο) B, ἀνθη  
Rw, θηδόνιος R<sup>a</sup>R<sup>b</sup> |

PREVIOUS EDITIONS: Schw. I.130,1-6; Dind. II.106,9-14

COMMENT: The note offers two different explanations of the epithet 'Potnian' based on the myths of two dif-  
ferent mythological figures named Glaucus. These explanations are found in the same sequence in Et. Magn.  
685,40-49 s.v. Ποτινάδες θαῖ (probably based on a fuller commentary on this play): αἱ μαισιοιοί.  
Εὐριπίδης Ὀρέστη, περὶ τῶν Ἐρινύων. Πότνια γὰρ χωρίον Βιωτίας, ἔνθα φαγοῦσαι βοτάνην αἱ  
Γλαύκου ἵπποι τοῦ Βελλεροφόντου, καὶ μανείσαι, διεσπάσαντο τὸν ἴδιον δεσπότην. ἄλλως [Schw.,  
ἀλλὰ codd.] καὶ Γλαῦκος ὁ Ἀνθηδόνιος ἀλιεὺς, ἐωρακῶς ἰχθύιν παρὰ ψάμμω βοτάνης γευσάμενον καὶ  
ἀναζήσαντα, φαγὼν καὶ αὐτὸς, ἔμμανῆς γέγονε καὶ ἤλατο εἰς τὴν θάλασσαν. ἢ ὅτι ἀθάνατος μὲν, οὐκ  
ἀγήρωσ δὲ γεγωνῶς, ἐπὶ τούτῳ ἑαυτὸν κατεπόντισεν. Clearly in the tradition of the scholia there was some  
damage to the last portion: ὁ ἀνθηδόνιος was part of the illegible text but was perhaps supplied in the margin at  
some point and later was inserted at the end of the note; ἀλιεὺς remarkably is still read in Rw, and since Rw  
does not restore anything else from the Et. Magn. version, this seems to be a genuine survival of a version where  
a little more of the damaged passage had been read (compare Rw's sole testimony to τέχνημα in sch. 25.10).  
Schw. may be right to emend to γευσάμενον and assume a lacuna before and after it on the assumption that  
words like those in the Et. Magn. version were once present before and after the participle. But the original that  
was damaged may have had modified wording and with only one lacuna γευσάμενος could be kept in reference  
to Glaucus himself ('having seen a fish ... and himself tasting it'). The lacuna could even be quite short, e.g.,  
(βοτάνης τινὸς) γευσάμενος, and one may wonder whether the similarity of (ἀ)λιεὺς and γευσ- may have  
prompted an omission (repaired in the margin, with the marginal words later becoming mostly illegible). See  
also sch. Or. 364.01, sch. Ph. 1124; Sch. Lycophr. 754a Leone (with the parallels there cited). For the Euboean  
Glaucus who became a sea-god, see Gantz 732-733, and for Glaucus of Potniae see Gantz 175.

COLLATION NOTES: Check new image of H when available. |

**Or. 318.02** (p[ll]gn exeg) (Ποτινάδες): μανι(ο)ιοί: Πότνια χώρα βιωτίας, ἐν ἣ  
ἀναφύεται βοτάνη θανατηρὰ καὶ μαν(ι)οιοί: ταύτην γὰρ φαγόντες οἱ τοῦ  
Γλαύκου ἵπποι ἀπεσφάρισαν ἐκείνον καὶ φθορὰν ὑπέστη τὴν παντελεῖ. —F

POSITION: marg.

**Or. 318.03** (p[ll]gn exeg) <Ποτνιαδες>: <sup>1</sup>Ποτινάδες δὲ μαν(ι)οποιαί. <sup>2</sup>Πότνια γὰρ χώρα ἐστὶ Βοιωτίας, ἔνθα μανεῖσαι αἱ Γλαύκου ἵπποι τὸν ἴδιον δεσπότην Γλαῦκον διεσπάραξαν. —Lb

APP. CRIT.: 2: 1 ἔστι Lb |

PREVIOUS EDITIONS: Dind. II.106,15–17

**Or. 318.04** (p[ll]gn exeg) ἄλλως: <sup>1</sup>Ποτνιαδας φησὶ τὰς Ἐρινύσας ἀφ' ἱστορίας τοιαύτης. <sup>2</sup>Πότνια ἐστὶ τόπος ἐν τῇ Βοιωτίᾳ· <sup>3</sup>ἐφύοντο γοῦν ἐκεῖ βοτάναι μανίας ἐμποιητικά: <sup>4</sup>εἰς ὄν, ὡς λόγος εἴρηται, παραγενόμενος καὶ Γλαῦκος μετὰ τῶν ἵππων αὐτοῦ, <sup>5</sup><γευσάμεναι> τῶν βοτανῶν καὶ ἐμανεῖσαι διέφθειραν τὸν Γλαῦκον. <sup>6</sup>ἐπειδὴ καὶ Ἐρινύσας αἴτια μανιῶν εἰσι, διὰ τοῦτο ταύτας φησὶ Ποτνιαδας. —Lb

TRANSLATION: He calls the Erinyes 'Potniades' because of a mythical tale like this: Potnia is a place in Boeotia. Now, there grew in that place plants that instill madness. As the story has been told, when Glaucus too together with his horses arrived at this place, they (the horses), having tasted of the plants and gone mad, killed Glaucus. Because the Erinyes too are responsible for fits of madness, for this reason he calls them 'Potniades'.

LEMMA: Lb

APP. CRIT.: 3 μανίας] Dind., μανία Lb (read as μανίαν by Matt.) | 4 εἴρηται Mastr. ἐρεῖ Lb | 5 suppl. e.g. Mastr. (i.e., with nominative absolute preceding) or <αἱ γευσάμεναι> with anacoluthon), <γευσάμενος> Dind. | 6 ἐρίνυσαι Lb, corr. Matt. after King

APP. CRIT.: 2: 1 ἐρινύσας Lb, corr. Matt. | τοιαύτης Lb | 2 πότνια ἐστὶ Lb | βοτάναι Lb | 6 εἰσι Lb | ταύτας Lb |

PREVIOUS EDITIONS: Dind. II.106,17–23

**Or. 318.05** (rec gloss) <Ποτνιαδες>: μανιοποιοί —M<sup>2</sup>CAaAbGMnPrRRR<sup>f</sup>SSaGu

POSITION: s.l.

APP. CRIT.: καὶ prep. S, ἀνιοποιοί prep. Pr

APP. CRIT.: 2: μανοποιοί Gu, μαιοποιοί G |

PREVIOUS EDITIONS: Dind. II.106,23

**Or. 318.06** (p[ll]gn gloss) <Ποτνιαδες>: κακομανιοποιοί —Lp

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.106,1

**Or. 318.07** (vet exeg) ἄλλως: ἀπὸ <τῶν> Ποτνιαδων ἵππων μετήνεγκεν, αἱ μανεῖσαι ἔφαγον τὸν Γλαῦκον. —MBC

TRANSLATION: He (the poet) created a transferred sense (of the epithet) taken from the horses of Potniae, who went mad and ate Glaucus.

LEMMA: C POSITION: intermarg. M, marg. B

APP. CRIT.: τῶν Dindorf (as if in mss)

**Or. 318.08** (p1lgn exeg) <Ποτινάδες>: αἱ ἀπὸ τοῦ Ποτνίου χωρίου —CrOx

POSITION: s.l.

APP. CRIT.: τοῦ om. Cr

COMMENT: The adjective Πότισις is otherwise attested only in Steph. Byz. s.v. Πότινα.

KEYWORDS: rare word

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**Or. 318.09** (rec gloss) <ποτινάδες>: τίμια —Ab

POSITION: s.l.

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**Or. 318.10** (rec gloss) <ποτινάδες>: ἦ ἔντιμοι —Pr

POSITION: s.l.

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**Or. 318.11** (recThom gloss) <ποτινάδες>: σεβάσμαι —KZZaZlZmTGv

POSITION: s.l.

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**Or. 318.12** (rec exeg) <ποτινάδες>: ἔστι κατὰ ἀντίφρασιν —Ab

REF. SYMBOL: Ab POSITION: marg.

KEYWORDS: ἀντίφρασις

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**Or. 318.13** (p1lgn exeg) <ποτινάδες>: ἄτιμοι κατ' εὐφημισμὸν —Xo<sup>2</sup>

POSITION: s.l.

KEYWORDS: εὐφημισμός

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**Or. 318.14** (thom exeg) <ποτινάδες>: κατ' εὐφημισμὸν —ZmGu

TRANSLATION: ('Potniades', 'honored ladies', is used) by euphemism.

POSITION: s.l. Gu, marg. Zm

PREVIOUS EDITIONS: Dind. II.106.23

KEYWORDS: εὐφημισμός

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**Or. 318.15** (rec exeg) <ποτινάδες>: ἀντὶ τοῦ μισηταῖ —K

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.106,23

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**Or. 318.16** (p1lgn gloss) <θεαί>: Ἐριννῦες —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 318.17** (p[ll]gn artGloss) (θεαί): ὦ —Xo<sup>2</sup>Ox

POSITION: s.l.

**Or. 319.01** (vet exeg) ἀβάκχευτον αἶ θίασον: ἤτοι κακοβάκχευτον, τὸν κακὴν ἔχοντα βακχείαν οὐ πρέπουσαν τῷ Διονύσῳ, ἀλλ' ἐν θρήνοις καὶ γόοις ἐξεργαζομένην. <sup>2</sup>ἢ παρόσον ἄοινα καὶ νηφάλια ταῖς θεαῖς ταύταις τὰ ἱερά συντελεῖται. <sup>3</sup>ἢ τὸν μεγάλως ἐβακχεύοντα. —MBVCP[R]w, partial(?)H

TRANSLATION: ('Without revelry'), that is, with harmful revelry, the one having a harmful revelry not suiting Dionysus but produced in dirges and lamentations. Or, inasmuch as the sacrifices that are accomplished for these goddesses are without wine and sober. Or, the one that rouses to a great frenzy.

LEMMA: MC(αἶ), ἀβάκχευτον θίασον B(θίασσον)Pr, ἀβάκχευτον VRw REF. SYMBOL: HBV

APP. CRIT.: H mostly lost, length cannot be estimated accurately | 1 ἤτοι om. Sa, ἤτοι τὸν Pr | τὸν] τὸ MC, ἢ τὸν Pr | ἐξεργαζομένην Mastr., ἐξεταζομένην all except διεξεταζομένην Pr | ταύταις] ταῦτα V | τὰ om. Pr | 3 βακχεύοντα Rw

APP. CRIT. 2: 1 ἤτοι M | 2 ἄοιν M

PREVIOUS EDITIONS: Schw. I.130,9–12; Dind. II.106,24–107,3

COMMENT: This reflects three standard explanations of alpha-privative compounds in poetry: α- equivalent to κακο-, α- actually privative, and α- as an intensifier. Transmitted ἐξεταζομένην seems doubtful, since even when it means something like 'be numbered among' the context implies some kind of examination, which hardly applies here. Against ἐξεργαζομένην, however, one must admit that the passive use of this present participle is extremely rare (e.g., [Aristot.] Ath. Pol. 16.4 ἐξεργαζομένης τῆς χώρας).

**Or. 319.02** (p[ll]gn exeg) (ἀβάκχευτον αἶ θίασον ἐλάχεται): οὐ βακχεύουσαι ὡς ὁ Βάκχος, ἀλλὰ κακῶς —Lp

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.107,4

**Or. 319.03** (rec gloss) (ἀβάκχευτον): δυσ(βάκχευτον) —MLp<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. Lp

PREVIOUS EDITIONS: Dind. II.107,4

**Or. 319.04** (rec gloss) (ἀβάκχευτον): ἀμείλικτον —M<sup>2</sup>

POSITION: s.l.

**Or. 319.05** (rec gloss) (ἀβάκχευτον): ἀτερπη —AbMnRSSa

POSITION: s.l.

APP. CRIT.: καὶ prep. S

COLLATION NOTES: Above this gloss in R is an undeciphered damaged phrase: π[ ] or τ[ ] ca. 5 ]υσαῖ or ]υσῶ[ (?). |

**Or. 319.06** (rec exeg) (ἀβάκχευτον): κακοβάκχευτον, οὐ πρέποντα τῷ Διονύσῳ, ἀλλὰ τὸν ἐξεταζόμενον —OC

POSITION: s.l.

APP. CRIT.: πρέπουσαν C | τῷ om. O | ἀλλὰ τ. ἐξ. om. C

COMMENT: For ἐξεταζόμενον, which gives no apparent sense (the phrase is only in O), see on sch. 319.01. Perhaps this is a failed attempt to interpret ἐν θρήνοις καὶ γόοις ἐξεταζομένην.

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**Or. 319.07** (rec exeg) (ἀβάκχευτον): κακοβάκχευτον, ὃ ἐστι μὴ πρέποντα τῷ Βάκχῳ ἡγουν τῷ Διονύσῳ —MnSSa

POSITION: s.l.

APP. CRIT.: ἦτοι S

APP. CRIT. 2: διονύσσῳ S |

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**Or. 319.08** (recMosch gloss) (ἀβάκχευτον): κακοβάκχευτον —CrPrOx-XXaXbXoT<sup>+</sup>YYfGrZc

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 319.09** (rec gloss) (ἀβάκχευτον): τὸν μὴ χαίροντα —VPr

POSITION: s.l.

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**Or. 319.10** (rec exeg) ἀβάκχευτον: ἡγουν τὴν κακὴν ἔχοντα βακχεΐαν καὶ οὐ πρέπουσαν τῷ Διονύσῳ —V<sup>3</sup>Rf

LEMMA: Rf POSITION: s.l. V<sup>3</sup>

APP. CRIT.: ἡγουν om. V<sup>3</sup> | βακχεΐαν ἔχοντα transp. V<sup>3</sup> | τοῦ διονύσου Rf

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**Or. 319.11** (rec gloss) (ἀβάκχευτον): μανιώδη —FPrP<sup>2</sup>

POSITION: s.l.

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**Or. 319.12** (thom exeg) ἀβάκχευτον: ποταπὸν λυπηρὸν, εἰς ὃν οὐκ ἐστι βακχεύσασθαι καὶ χαρῆναι —ZZaZiZmT

TRANSLATION: Of a certain quality, (namely) painful, one to which it is not possible to revel or take delight.

LEMMA: T POSITION: s.l. except T

APP. CRIT.: ποταπὸν sep. s.l. T, om. ZaGu

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**Or. 319.13** (pllgn exeg) (ἀβάκχευτον): ἀβάκχευτον μὴ ἔχοντα χαράν, βάκχεια γὰρ ἢ χαρὰ καὶ ἡ μανία. —Zm

POSITION: marg.



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**Or. 319.14** (pllgn exeg) <ἀβάκχευτον>: οὐ προσήκοντα τῷ Διονύσῳ —Gu

POSITION: s.l.

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**Or. 319.15** (pllgn gloss) <ἀβάκχευτον>: ἄγριον λυπηρὸν —G

POSITION: s.l.

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**Or. 319.16** (pllgn gloss) <ἀβάκχευτον>: καὶ ἄνυμφον —Zu

POSITION: s.l.

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**Or. 319.17** (rec gloss) <ἀβάκχευτον>: πολυτάραχον —AaSSa

POSITION: s.l.; prep. to sch. 319.23 SSa

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**Or. 319.18** (pllgn exeg) <ἀβάκχευτον>: τὸ ᾠ ἐπίτασιν δηλ(οῖ), τὸ πολὺ —Y<sup>2</sup>

POSITION: marg.

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**Or. 319.19** (pllgn exeg) <ἀβάκχευτον>: πολὺ μεθὺ οὔσαι —B<sup>3a</sup>

POSITION: s.l.

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**Or. 319.20** (rec gloss) <αῖ>: αἴτινες —MnS

POSITION: s.l.

APP. CRIT.: καὶ prep. S

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**Or. 319.21** (recTri gloss) <θ(ιασον)>: χορὸν —AaAb<sup>2</sup>CrGF<sup>2</sup>OxXo<sup>2</sup>TZu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOxZu, τὸν prep. F<sup>2</sup>

COLLATION NOTES: Ab<sup>2</sup> has another undeciphered (damaged, or erased?) gloss on this word. |

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**Or. 319.22** (pllgn gloss) <θ(ιασον)>: κληρὸν —Lp

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.107,5

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**Or. 319.23** (pllgn gram) <θ(ιασον)>: θιάσος τὸ ἀθροιζόμενον πλῆθος ἐπὶ τιμῇ θεῶν. τάττεται δὲ ἐπὶ παντὸς ἀθροίσματος. θιασῶται δὲ οἱ κοινωνοῦντες τοῦ θιάσου. —B<sup>4</sup>

POSITION: marg.

COMMENT: Cf. Suda θ 380, Photius θ 180.

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**Or. 319.24** (rec paraphr) <ἐλάχετ'> ποιεῖτε τοὺς ἀνθρώπους ταρασσειν —SSa

POSITION: s.l.

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**Or. 319.25** (rec gloss) <ἐλάχετ'> ποιεῖτε —Ab

POSITION: s.l.

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**Or. 319.26** (recTri gloss) <ἐλάχετ'> ἐκληρώσασθε —Aa<sup>2</sup>MnXo<sup>2</sup>ZmT

POSITION: s.l.

APP. CRIT.: καὶ prep. Mn

APP. CRIT. 2: ἐκληρώσασθαι Aa<sup>2</sup>Mn |

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**Or. 319.27** (pllgn gloss) <ἐλάχετ'> κληρον ἐλάβετε —G

POSITION: s.l.

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**Or. 319.28** (pllgn gloss) <ἐλάχετ'> ἐκληρώθητε —Y<sup>2</sup>Gu

POSITION: s.l.

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**Or. 320.01** (pllgn exeg) <ἐν δάκρυσι καὶ γόοις> οὐχὶ ἐν χοροῖς καὶ μέλεσιν ὡς οἱ θίασοι τοῦ Διονύσου —F

POSITION: marg.

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**Or. 320.02** (recThom gloss) <δάκρυσι> ἐν —Aa<sup>2</sup>AbXo<sup>2</sup>ZZa

LEMMA: ἐν om. in text AbZZa, present in prev. line Xo POSITION: s.l.

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**Or. 320.03** (thom gloss) <γόοις> ἐν —ZZaB<sup>4</sup>

POSITION: s.l.

APP. CRIT.: app. τ' ἐν B<sup>4</sup>

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**Or. 320.04** (pllgnTri gloss) <γόοις> θρήνοις —CrOxT

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 320.05** (pllgn gloss) <γόοις> καὶ ἐν θρήνοις —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 321.01** (vet exeg) μελαγχρῶτες: <sup>1</sup>μέλαιναι· χθόνιαι γάρ εἰσιν. <sup>2</sup>ὡς καὶ πρὸς τὸν

Μενέλαον Ὀρέστης φησὶν [408]· ἔδοξ' ἰδεῖν τρεῖς νυκτὶ προσφερεῖς κόρας'.

—MBV<sup>a</sup>CP<sup>r</sup>Rw, partial OV<sup>b</sup>R<sup>b</sup>, app. H

TRANSLATION: ('Black-skinned' means) black, for they are chthonic (deities). (Black,) just as Orestes in fact says to Menelaus: 'I believed I saw three maidens similar to night'.

LEMMA: MCRw(BP<sup>r</sup>). lemma μελανοχρῶτες V<sup>a</sup>R<sup>b</sup> REF. SYMBOL: HV<sup>a</sup>R<sup>b</sup> POSITION: s.l. OV<sup>b</sup>; cont. from 319.01, prep. μελαγχρῶτες δέ, BP<sup>r</sup>

APP. CRIT.: H lost except for a few letters in sentence 2 | 1 χθόνιοι Pr, οὗ χθόνια M, οὐ χθόνια C, ἐπεὶ χθόνια (γάρ om.) O | after εἰσιν sch. 321.03 inserted MBV<sup>a</sup>CP<sup>r</sup>Rw | 2 ὡς καὶ κτλ om. OV<sup>b</sup>R<sup>b</sup> | ὁ ὀρέστης (sic) V<sup>a</sup> | ἔδοξεν MC | προσφερεῖς M | κόρας om. B |

APP. CRIT. 2: 1 μέλαινα R<sup>b</sup> | γάρ εἰσιν M, γάρ εἰσι V<sup>b</sup>R<sup>b</sup>, γάρ εἰσιν V<sup>a</sup>Rw |

PREVIOUS EDITIONS: Schw. I.130,13–15; Dind. II.107,6–8

COMMENT: The anomalous accentuation μελαγχρῶτες is universal in the manuscripts of the text and scholia here, and is also found in the editions of a few other texts. The expected accentuation μελάγχρωτες found in editions of Eur. and in Schwartz here is due to L. Dindorf.

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**Or. 321.02** (rec exeg) (μελαγχρῶτες): μέλαινα, ὡς καταχθόνια οὔσαι —Pr

POSITION: s.l.

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**Or. 321.03** (vet exeg) (μελαγχρῶτες): ἢ μελαίνουσαι τοὺς νοσοῦντας

—MBOV<sup>a</sup>V<sup>b</sup>C<sup>a</sup>C<sup>b</sup>Pr<sup>a</sup>Pr<sup>b</sup>Rw

TRANSLATION: Or (it means) making black those who are ill.

POSITION: s.l. OC<sup>b</sup>V<sup>b</sup>Pr<sup>b</sup>; inserted between sent. 1 and 2 of sch. 321.01 MBC<sup>a</sup>V<sup>a</sup>Pr<sup>a</sup>Rw

APP. CRIT.: ἦ] om. C<sup>b</sup>, καὶ V<sup>b</sup>, ἢ ὡς Pr<sup>a</sup>, ἦ αἰ Pr<sup>b</sup> | τοὺς νοσ. μελ. transp. V<sup>b</sup> | μελαίνουσι M

PREVIOUS EDITIONS: Schw. I.130,13–14; Dind. II.107,6–7

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**Or. 321.04** (pllgn exeg) (μελαγχρῶτες): ὡς μέλαινα οὔσαι ὡς ἀπὸ τῆς Νυκτὸς γινόμεναι καὶ τοῦ Ἑρέβους, ἢ ὅτι ὡς μελαίνουσαι τοὺς νοσοῦντας —F

TRANSLATION: As being black because born from Night and Erebus, or because making black those who are ill.

REF. SYMBOL: F POSITION: marg.

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**Or. 321.05** (rec exeg) (μελαγχρῶτες): ὦ μέλαινα μελανοχρῶες, χθόνια γάρ εἰσιν.

—AbMnSSa

POSITION: s.l.

APP. CRIT.: ὦ om. Ab | μελανοχρῶες (sic) μέλαινα transp. Ab | χθόνιοι Sa

APP. CRIT. 2: μελανοχρῶες Sa |

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**Or. 321.06** (pllgn gloss) (μελαγχρῶτες): μελανοσώματοι —Xo<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.107,9

**Or. 321.07** (pllgn paraphr) (μελαγχρῶτες): καὶ μέλινα σώματα ἔχουσαι —CrOx

POSITION: s.l.

APP. CRIT. 2: μέλινα O<sub>x</sub> (see on sch. 320.09) |

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**Or. 321.08** (pllgn exeg) (μελαγχρῶτες): διότι πάντα τὰ ἐν τῇ γῆ μέλινα εἰσι. —Aa

REF. SYMBOL: Aa POSITION: marg.

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**Or. 321.09** (pllgn exeg) (μελαγχρῶτες): τὰ γὰρ δαιμόνια μέλινα ὑπάρχουσιν ὡς καὶ ζωγράφουσιν αὐτά. —Y<sup>2</sup>

POSITION: marg.

COMMENT: In later Greek the masc./neuter stem could be μελαιν(ο)- as well as μελαν(ο)-; cf. μελαινοέφης, μελαινοφόρων, μελαινότερος and -τατος.

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**Or. 321.10** (pllgn paraphr) (μελαγχρῶτες): αἱ ἔχουσαι τὸν χρῶτα μέλινα —Y<sup>2</sup>

POSITION: s.l.

COMMENT: See on 320.09.

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**Or. 321.11** (pllgn paraphr) (μελαγχρῶτες): αἱ μέλινα χρῶτα ἔχουσαι —Lp

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.107,8–9

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**Or. 321.12** (thom exeg) (μελαγχρῶτες): τοῦτο λέγει διὰ τὸ τοὺς μαινομένους μέλινας τὸ χρῶμα ποιεῖν. —ZZaZIZmTG

TRANSLATION: He says this ('black-skinned') because they make the insane black in color.

POSITION: s.l.

APP. CRIT.: first τὸ om. T | μέλαν T, μέλινας Gu

PREVIOUS EDITIONS: Dind. II.107,9–10

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**Or. 321.13** (pllgn gloss) (μελαγχρῶτες): μελανοποιοί —F<sup>2</sup>

POSITION: s.l.

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**Or. 321.14** (recTri gloss) (μελαγχρῶτες): μέλινα —RT

POSITION: s.l.

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**Or. 321.15** (pllgn gloss) (μελαγχρῶτες): ἀφανεῖς —V<sup>3</sup>

POSITION: s.l.

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**Or. 321.16** (rec artGloss) (μελαγχρῶτες): ὦ —RZuB<sup>3a</sup>

POSITION: s.l.

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**Or. 321.17** (rec gloss) <Εὐμενίδες>: Ἐρινύες —AbMnRSSa

POSITION: s.l. (app. cont. from 321.05 SSa)

APP. CRIT. 2: ἔρινυές MnSa |

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**Or. 321.18** (recMosch exeg) <Εὐμενίδες>: κατ' εὐφημισμὸν —V<sup>3</sup>FPrXXaXbXoT<sup>+</sup>YYfG-GrZcZuB<sup>3a</sup>

TRANSLATION: ('Eumenides' is the name used) in euphemism.

POSITION: s.l.

APP. CRIT. 2: κατ' εὐφημισμῶν Zu, κατεφημισμὸν Yf |

KEYWORDS: εὐφημισμός

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**Or. 321.19** (pllgn gloss) <Εὐμενίδες>: δυσμενεῖς —Xo<sup>2</sup>B<sup>3a</sup>

POSITION: s.l.

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**Or. 321.20** (pllgn gloss) <Εὐμενίδες>: ἐχθραὶ —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 321.21** (thom exeg) <Εὐμενίδες>: καὶ τοῦτο κατ' εὐφημισμὸν· δυσμενίδες γὰρ εἰσι κατὰ τὸν ὀρθὸν καὶ ἀληθῆ λόγον. —ZlZmGu

TRANSLATION: This word ('Kindly Ones') too is used euphemistically. For (these goddesses) are hostile according to a correct and truthful reckoning.

POSITION: s.l. Gu

APP. CRIT.: app. τοῦτο ὁ λέγει εὐμενίδες κατ' εὐφημισμὸν φησὶ Zl (damage) | καὶ τοῦτο om. Gu

COMMENT: καὶ τοῦτο, 'this too', refers to 318.14 κατ' εὐφημισμὸν, applying to ποτινάδες (only in ZmGu).

KEYWORDS: εὐφημισμός

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**Or. 321.22** (pllgn exeg) <Εὐμενίδες>: καὶ τιμωρητικαὶ θεαὶ —CrOx

POSITION: s.l.

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**Or. 322.01** (vet exeg) ταναὸν αἰθέρ': ἄνα τὸν αἰθέρα πάλλεσθε πτερωταὶ οὔσαι. 2<sup>o</sup> Ὀμηρος [Hom. Il. 9.571]: ἠεροφοῖτις Ἐρινύς'. —MBVCPrRw

TRANSLATION: You leap/dart through the ether, being winged. Homer: 'Erinys who travels in the air/mist'.

LEMMA: MC, τὸν ταναὸν αἰθέρα BPr, ἄλλως VRw REF. SYMBOL: B POSITION: follows 322.03 VRw

APP. CRIT.: 1 ἄνα τὸν αἶθ. om. Pr (no punct. between lemma and note) | πτερωταῖς οὔσαι VRw | 2 καὶ ὄμ. VRw

APP. CRIT. 2: 1 πάλλεσθαι VRw | 2 ἠεροφοῖτις M, ἠεροφόνται Pr | ἔρινυς B, ἔρινυς PrRw |

**Or. 322.02** (vet exeg) ἄλλως: <sup>1</sup>ταναὸν αἰθέρα τὸν λεπτομερῆ, τροπικῶς· <sup>2</sup>τὰ γὰρ τεινόμενα τῶν σωμάτων λεπτύνεται. <sup>3</sup>τὸ δὲ ἀμπάλλεσθε ὡς ἀνακινουῖσιν αὐτὸν τὸν ἄερα ἐμφαντικῶς, <sup>4</sup>τουτέστιν ἀναπάλλεσθε τοῖς πτεροῖς, <sup>5</sup>κατὰ τὸν Ὀμηρικὸν [Hom. II. 13.17–19] Ποσειδῶνα τὸν σείοντα τοῖς ποσὶ καὶ τῇ πορείᾳ τὸ ὄρος. —MBCPr, partial O

TRANSLATION: ‘Rarefied ether’ in the sense ‘composed of subtle particles’, figuratively. For those bodies that are stretched out are made subtle. And the word ‘you vibrate’ (is used) because they stir up the air itself, in a vivid usage. That is, you make (it) vibrate with your wings, similar to the Homeric Poseidon who with his feet and his movement makes the mountain shake.

LEMMA: M(in marg.)C POSITION: cont. from 322.01, add. δέ, BPr; 1–2 left marg., rest s.l. and right marg. O

APP. CRIT.: 1 ταναὸν ... λεπτομερῆ om. O | 3 τὸ δὲ ἀμπ. ὡς] ὅτι O | δέ om. MC | 4 τουτέστιν· ἀναπάλλεσθε om. O

APP. CRIT.: 2: 2 τινόμενα M | 4 τουτέστιν B, τουτέστιν M |

PREVIOUS EDITIONS: Schw. I.131,1–5; Dind. II.107,15–19

KEYWORDS: citation of Homer

**Or. 322.03** (rec exeg) τὸν ταναὸν αἰθέρα: <sup>1</sup>τὸν λεπτομερῆ, μεταφορικῶς· <sup>2</sup>τὰ γὰρ τεινόμενα τῶν σωμάτων λεπτύνεται. <sup>3</sup>ἐμφαντικῶς τὸν αἰθέρα ἀμπάλλεσθε ὡς ἀνακινουσῶν αὐτῶν τὸν ἄερα τοῖς πτεροῖς, <sup>4</sup>κατὰ τὸν Ὀμηρικὸν [Hom. II. 13.17–19] Ποσειδῶνα τὸν λείποντα καὶ τῇ πορείᾳ τοῖς ποσὶ σείοντα τὸ ὄρος. —VMnR<sup>a</sup>R<sup>b</sup>RwSSa

TRANSLATION: ‘Composed of subtle particles’, metaphorically. For those bodies that are stretched out are made subtle. In a vivid usage ‘you vibrate the ether’ as if they are stirring up the air with their wings, similar to the Homeric Poseidon who leaves and in his movement makes the mountain shake with his feet.

LEMMA: all REF. SYMBOL: VR<sup>a</sup>R<sup>b</sup>Sa POSITION: follows sch. 326.02 S

APP. CRIT.: 3–4 punct. and rubr. initial as if sep. scholion Rw | 3 ἐμφ. om. S, ἐμφανῶς Rw | τὸν αἰθέρα om. MnR<sup>a</sup>R<sup>b</sup>SSa | ἀμπάλλεσθε] ἀμπάλεσθε a.c. V, ἐμπάλλεσθαι Rw, ἀπάλλεσθαι R<sup>a</sup>, ἀπάλλεσθε Sa, ἀμπέλεσθαι R<sup>b</sup> | ἀνακινουῖσαι R<sup>a</sup>R<sup>b</sup> | αὐτῶν] αὐτὸν R<sup>b</sup> | after πτεροῖς add. αὐτῶν R<sup>a</sup> | 4 ὄρηρον V | λείποντα Sa, λειπόντα Mn, εἰπόντα others | τῇ om. a.c. V | τοὺς ὄρους Mn

PREVIOUS EDITIONS: Dind. II.107,15–19 app.

KEYWORDS: μετάφορά/μεταφορικῶς | citation of Homer

**Or. 322.04** (pllgn paraphr) τὸν λεπτομερῆ αἰθέρα ἀνακινουῖσαι —V<sup>3</sup>

POSITION: s.l.

**Or. 322.05** (recMosch gloss) <τὸν ταναὸν αἰθέρ’>: ἀνά —AaFMnPrRXXaXbXoT+YYf-GrB<sup>3a</sup>

POSITION: s.l. except marg. B<sup>3a</sup>

APP. CRIT.: τὸν add. Aa

COLLATION NOTES: Cross om. Ta. |

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**Or. 322.06** (rec gloss) <ταναὸν αἰθέρ’>: λεπτόν ἀέρα —V<sup>1</sup>

POSITION: s.l.

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**Or. 322.07** (mosch exeg) <ταναὸν αἰθέρ’>: τὸν ἐπὶ πολὺ τεταμένον αἰθέρα —XXaXbXoT+YYfGr

TRANSLATION: (‘Tanaon’ is applied to the ether in the sense) ‘the ether that is stretched out to a long distance’.

POSITION: s.l. except X

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**Or. 322.08** (pllgn exeg) <ταναὸν>: τὸν πολὺ τεταμένον —G

POSITION: s.l.

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**Or. 322.09** (vet gloss) <ταναὸν>: τὸν λεπτομερῆ —HMPr

POSITION: s.l.

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**Or. 322.10** (rec gloss) <ταναὸν>: λεπτόν —OFGu

POSITION: s.l.

APP. CRIT.: καὶ τὸν prep. F

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**Or. 322.11** (rec gloss) <ταναὸν>: τὸν ἐπιμήκη —V

POSITION: s.l.

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**Or. 322.12** (rec gloss) <ταναὸν>: τὸν πλατύν —VAbMnRSSaB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. MnS | τὸν om. AbRSaB<sup>3a</sup>

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**Or. 322.13** (thom gloss) <ταναὸν>: τὸν κεχυμένον —ZZaZlZmTGU

POSITION: s.l.

COLLATION NOTES: Gu with cross. |

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**Or. 322.14** (thom gloss) <ταναὸν>: καὶ μέγαν —ZZa

POSITION: s.l., cont. from prev.

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**Or. 322.15** (p[ll]gn gloss) <ταναόν>: διακεχύμενον —Aa<sup>rec</sup>

POSITION: s.l.

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**Or. 322.16** (rec gloss) <ταναόν>: τὸν ἐξηπλωμένον —PrGZu

POSITION: s.l.

APP. CRIT.: τὸν om. G

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**Or. 322.17** (p[ll]gn gloss) <ταναόν>: ἐκτεταμένον —P<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἐκτετραμμένον P<sup>2</sup>

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**Or. 322.18** (p[ll]gn gloss) <ταναόν>: καὶ τὸν μακρὸν —CrOx

POSITION: s.l.

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**Or. 322.19** (tri metr) <ταναόν>: long mark over first alpha —T

PREVIOUS EDITIONS: de Fav. 52

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**Or. 322.20** (p[ll]gn exeg) <αἰθέρ' ἀμπάλλεσθ'>: ὡς ἡεροφοίτης —F

POSITION: s.l.

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**Or. 322.21** (rec gloss) <ἀμπάλλεσθ'>: ἀνα —R

POSITION: s.l.

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**Or. 322.22** (rec gloss) <ἀμπάλλεσθ'>: πέτεσθε —AaR

REF. SYMBOL: R POSITION: s.l. Aa, marg. R

APP. CRIT.: εἰς τὸν add. R

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**Or. 322.23** (recThom gloss) <ἀμπάλλεσθ'>: κινεῖσθε —AaAbFMnRRrSSaZZaZlZmTGu

POSITION: s.l.

APP. CRIT.: καὶ prep. FS

APP. CRIT. 2: κινεῖσθαι Zl, a.c. Zm |

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**Or. 322.24** (rec gloss) <ἀμπάλλεσθ'>: ἀνέρχεσθε —MnRSSa

POSITION: s.l. except marg. R

APP. CRIT.: ἀνέχεσθε MnS

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**Or. 322.25** (mosch gloss) (ἀμπάλλεσθ'): πάλλεσθε —XXaXbXoT+YYfGGr

POSITION: s.l. except X (cont. from 322.07)

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**Or. 322.26** (thom gloss) (ἀμπάλλεσθ'): ἔρχεσθε —ZZIZmTGu

POSITION: s.l.

APP. CRIT. 2: ἔρχεσθαι Zl |

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**Or. 322.27** (rec gloss) (ἀμπάλλεσθ'): διέρχεσθε —GK

POSITION: s.l.

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**Or. 322.28** (pllgn gloss) (ἀμπάλλεσθ'): καὶ ἀναστρέφεσθε —CrOx

POSITION: s.l.

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**Or. 322.29** (pllgn gloss) (ἀμπάλλεσθ'): πηδᾶτε —Zu

POSITION: s.l.

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**Or. 322.30** (rec gloss) (αἵματος): ὑπὸ φόνου —O

POSITION: s.l.

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**Or. 322.31** (rec gloss) (αἵματος): ἔνεκεν αἵματος καὶ φόνου —MnRSSa

POSITION: s.l. except marg. R

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**Or. 322.32** (rec gloss) (αἵματος): ἔνεκεν —AbR

POSITION: s.l.

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**Or. 322.33** (thom gloss) (αἵματος): φόνου —ZmTGuZc<sup>2</sup>

POSITION: s.l.

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**Or. 322.34** (rec gloss) (αἵματος): τῆς Κλυταιμνήστρας —Pr

POSITION: marg.

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**Or. 322.35** (pllgn gram) (αἵματος): αἶμα ὁ φόνος. αἶμα τὸ τοῦ ἀνθρώπου. καὶ αἶμα ἡ συγγένεια. —Y<sup>2</sup>

POSITION: s.l.

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**Or. 322.36** (rec artGloss) (αἵματος): τοῦ —S

POSITION: s.l.

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**Or. 323.01** (mosch paraphr) **τινύμεναι δίκαν**: <sup>1</sup>τινύμεναι δίκην αἵματος, ἤγουν λαμβάνουσαι δίκην φόνου, τουτέστι κολάζουσαι διὰ φόνου. <sup>2</sup>τινύμεναι φόνον, ἤγουν φονεύουσαι. —AaXxAXbXoT<sup>+</sup>YYfGGr

TRANSLATION: Exacting a penalty for bloodshed, that is, taking a penalty for murder, that is, punishing because of murder. Exacting murder, that is, killing.

LEMMA: G(τινύ-)

APP. CRIT.: 1 φόνου] φόνου Yf | κολάζουσαι X | διὰ τὸν φόνον T

APP. CRIT. 2: 1 τινύ- AaG | 2 τινύ- AaXbG |

PREVIOUS EDITIONS: Dind. II.108,10–12

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**Or. 323.02** (pllgn rhet) **διπλασιάζει τὰς λέξεις**. —Y<sup>2</sup>

POSITION: marg.

COMMENT: For διπλασιασμός indicating anaphora or epanaphora, cf. sch. Thom Ph. 1054 ὁ γὰρ τῶν ὀνομάτων διπλασιασμός ὑπερβολὴν θαύματος δηλοῖ.

KEYWORDS: διπλασιασμός

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**Or. 323.03** (tri metr) **ἡμέτερον**: διὰ τὸ μέτρον ἐν ᾧ ὀφείλεις γράφειν εἰς τὸ τινύμεναι. οὕτω γὰρ ἔχει πρὸς τὸ κῶλον τῆς ἀντιστροφῆς οἰκείως. —T

TRANSLATION: Because of the meter you should write one nu in ‘tinenenai’ (not ‘tinnunenai’ with two, as in some manuscripts). For thus it is properly formed with respect to the colon of the antistrophe.

LEMMA: ἡμέτερον in marg.

PREVIOUS EDITIONS: Dind. II.13,22–23; de Fav. 52

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**Or. 323.04** (vet paraphr) **first τινύμεναι**: τιμωρίαν λαμβάνουσαι ὑπὲρ αἵματος καὶ φόνου —MBVCP<sup>r</sup>aPr<sup>b</sup>R<sup>b</sup>

TRANSLATION: Exacting punishment for bloodshed and murder.

LEMMA: VR<sup>b</sup>, τινύμεναι φόνου C REF. SYMBOL: VR<sup>b</sup> POSITION: intermarg. M; s.l. (above ἀμπάλλεσθ’ αἵματος) Pr<sup>b</sup>; cont. from 322.02 BP<sup>r</sup>

APP. CRIT.: καὶ τὸ τινύμεναι δίκαν ἀντὶ τοῦ prep. BP<sup>r</sup>(τινύ-, δίκην Pr<sup>b</sup>), πανταχοῦ prep. Pr<sup>b</sup> | ὑπὲρ τοῦ C | καὶ om. Pr<sup>a</sup>

PREVIOUS EDITIONS: Schw. I.131,6; Dind. II.107,20–21

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**Or. 323.05** (rec gloss) **(first τινύμεναι)**: λαμβάνουσαι —OXo<sup>2</sup>G<sub>u</sub>

POSITION: s.l.

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**Or. 323.06** (pllgn gloss) **(first τινύμεναι)**: λαμβανόμεναι —B<sup>4</sup>

POSITION: s.l.

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**Or. 323.07** (rec gloss) **(first τινύμεναι)**: ζητοῦσαι —VFP<sup>r</sup>

POSITION: s.l.

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**Or. 323.08** (rec gloss) <first τινύμεναι>: ἀποδιδοῦσαι —AaAbGMnRSa

POSITION: s.l. except marg. R

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**Or. 323.09** (thom gloss) <first τινύμεναι>: ἀνταποδιδοῦσαι —ZZaZlZmZuTGUCrOxZc<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOxZu | ἀνταποδιδοῦναι Zu

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**Or. 323.10** (rec gloss) <first τινύμεναι>: τιμωρούμεναι —Rf<sup>2</sup>

POSITION: s.l.

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**Or. 323.11** (pllgn paraphr) <first τινύμεναι>: τουτέστι κολάζουσαι διὰ φόνον —Gu

POSITION: s.l.

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**Or. 323.12** (tri metr) <first τινύμεναι>: διὰ τὸ μέτρον —T

POSITION: s.l.

PREVIOUS EDITIONS: de Fav. 52

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**Or. 323.13** (recThom gloss) <δικαν>: τιμωρίαν —OVAaAbFMnRSaPrXo<sup>2</sup>Zc<sup>2</sup>ZmGu

POSITION: s.l. except marg. R

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**Or. 323.14** (tri etaGloss) <δικαν>: δίκην —TGu

POSITION: s.l.

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**Or. 323.15** (thom exeg) <τινύμεναι φόνον>: Ἐρινυῖες θεαὶ τρεῖς παρ' Ἑλλήσιν ἔφοροι φόνου καὶ τιμωρούμεναι τοὺς φονεῖς. <sup>2</sup>καλοῦνται δὲ Ἀληκτῶ Μέγαيرا καὶ Τισιφόνη. <sup>3</sup>πῶς δὲ ἐνταῦθα λέγει 'τινύμεναι φόνον'; <sup>4</sup>οὐ γὰρ ἀνταποδιδοῦσιν αὐταὶ φόνον, ἀλλὰ μᾶλλον ἐκδικοῦσιν τοὺς φόνους. <sup>5</sup>λέγομεν οὖν ὅτι ἐξ ὧν ποιοῦσι τοὺς φονεῖς μαίνεσθαι παραπλήσιον ποιοῦσιν, ὥσπερ ἂν εἰ καὶ ἐφόνευον. <sup>6</sup>ἢ τὸ τινύμεναι φόνον ἀντὶ τοῦ τιμωρούμεναι τοὺς φονεῖς νοητέον. <sup>7</sup>τίω γὰρ ἐστὶν οὐ μόνον τὸ ἀνταποδίδωμι ἀλλὰ καὶ τὸ τιμῶ καὶ τὸ τιμωρῶ, <sup>8</sup>ἴν' ἢ τὸ μὲν αἵματος τινύμεναι δίκαν ἀντὶ τοῦ ἀνταποδιδοῦσαι, τὸ δὲ τινύμεναι φόνον ἀντὶ τοῦ ἐκδικοῦσαι τὸν φόνον καὶ τιμωρούμεναι τοὺς φονεῖς. <sup>9</sup>ἢ εἰ τὸ φόνον μεγαλογραφεῖται λάβοις ἂν ἀπὸ κοινοῦ τὸ δίκαν καὶ τὸ τινύμεναι ὡς καὶ τὸ πρῶτον ἔρεῖς. —ZZaZlZmTGUC

TRANSLATION: The Erinyes are three goddesses among the Greeks who oversee murder and punish murderers. And they are called Alecto, Megaera, and Tisiphone. And how does he say

here ‘exacting (‘tinnumenai’) murder’? For these goddesses do not give back murder in return, but rather punish murders. So we explain that from the way they make murderers go crazy they do almost the same as if in fact they were killing them. Or, one must understand the phrase ‘exacting murder’ to mean ‘punishing the murderers’. For the verb ‘τίω’ means not just ‘give back in return’, but it also means ‘honor’ and ‘avenge/punish’, so that ‘exacting (‘tinnumenai’) penalty of bloodshed’ means ‘giving back in return’, but ‘exacting (‘tinnumenai’) murder’ means ‘avenging the murder and punishing the murderers’. Or, if you write the word with a long vowel (genitive ‘of murders’ instead of accusative ‘murder’), you would take ‘penalty’ in common (with both phrases) and you will say ‘exacting’ (‘tinnumenai’) in the same way as the first one.

REF. SYMBOL: ZIZm at 321 *εὐμενίδες*; at 318 *θεαί ΖΖα* POSITION: on fol. with 323–335 T, fol. with 321–346 Gu

APP. CRIT.: 2 ἀλητῶ ΖΖαZmT, prob. Zl | καί om. Gu | 3 λέγει ἐνταῦθα transp. Zm | 3 φόνου] δίκην Gu | 5 καί om. T | 6 νοητέον τοὺς φονεῖς transp. ZIZmTGu | 8 δίκην ΖΖαGu (δίκην in text ΖΖα) | 9 δίκην Ζα [Zl ending washed out] |

APP. CRIT. 2: 1 ἐρινύσαι Zm | 2 μέγαρα Ζα | 3–9 τινύμεναι T (all places) | 4 ἐκδιοκοῦσαι Gu | 6 νοτέον Ζα | 9 λάβης Ζm |

PREVIOUS EDITIONS: Dind. II.107,11–13 and 108,1–10

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**Or. 323.16** (rec gloss) (second τινύμεναι): ἀναζητοῦσαι —V

POSITION: s.l.

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**Or. 323.17** (rec gloss) (second τινύμεναι): λαμβάνουσαι —MnSaXo<sup>2</sup>

POSITION: s.l.

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**Or. 323.18** (thom gloss) (second τινύμεναι): ἐκδιοκοῦσαι —ΖΖαZIZmTGuAa<sup>2</sup>Zc<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἦγουν prep. Zc<sup>2</sup>

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**Or. 323.19** (pllgn gloss) (second τινύμεναι): τιμωροῦσαι —Zc<sup>2</sup>

POSITION: s.l.

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**Or. 323.20** (pllgn gloss) (second τινύμεναι): τιμωρούμεναι —Zm

POSITION: s.l.

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**Or. 323.21** (pllgn gloss) (second τινύμεναι): ἦγουν φονεύουσαι —Gu

POSITION: s.l.

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**Or. 323.22** (pllgn gloss) (second τινύμεναι): καὶ ἀνταποδιδούσαι —Ox

POSITION: s.l.

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**Or. 323.23** (rec gloss) (φόνου): ποινήν —VGu

POSITION: s.l.

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**Or. 323.24** (rec gloss) <φόνου>: δίκην —V<sup>1</sup>

POSITION: s.l.

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**Or. 323.25** (rec exeg) <φόνου>: τίνα; τοῦ Ὀρέστου δηλονότι. —Pr

POSITION: s.l.

APP. CRIT.: τῷ ὀρέ( ) Pr

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**Or. 323.26** (pllgn exeg) <φόνου>: χάριν τοῦ αἵματος —F

POSITION: s.l.

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**Or. 323.27** (rec gloss) <φόνου>: φόνους —AbMnS

POSITION: s.l.

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**Or. 323.28** (pllgn gloss) <φόνου>: διὰ τὸν —G

POSITION: s.l.

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**Or. 323.29** (pllgn exeg) <φόνου>: φόνου —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 323.30** (pllgn exeg) <φόνου>: φόνων —Gu

POSITION: s.l.

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**Or. 323.31** (pllgn gloss) <φόνου>: δίκην ἀπὸ κοινοῦ —B<sup>3a</sup>

POSITION: s.l.

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**Or. 324.01 (324–326)** (rec paraphr) καθικετεύω ὑμᾶς ἕᾶσαι τὸν τοῦ Ἀγαμέμνονος παῖδα ἐπιλαθέσθαι τῆς μανίας τῆς λύπης καὶ τῆς νόσου τῆς ἐπιφοιτώσης αὐτῷ εἰς μανίαν. —GK

POSITION: s.l.

APP. CRIT.: ὑμῖν K | καὶ add. before ἐπιλαθ. K | τὰς μανίας ... τὰς ἐπιφοιτώσας K | καὶ om. G | αὐτὸν K

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**Or. 324.02** (mosch gloss) <καθικετεύομαι καθικετεύομαι>: καθικετεύω καθικετεύω —XXaXbXoT+YYfGr

POSITION: s.l. except X

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**Or. 324.03** (rec exeg) (first καθικετεύομαι): καὶ καθικετεύω, τὸ παθητικὸν ἀντὶ ἐνεργητικοῦ —Pr

POSITION: s.l.

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**Or. 324.04** (rec gloss) (first καθικετεύομαι): ἰκετεύω —V

POSITION: s.l.

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**Or. 324.05** (thom gloss) (first καθικετεύομαι): λίαν παρακαλῶ —ZIZmGu

POSITION: s.l.

APP. CRIT.: λίαν lost to damage ZI

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**Or. 324.06** (pllgn gloss) (first καθικετεύομαι): ὑμᾶς —Zm

POSITION: s.l.

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**Or. 324.07** (rec gloss) (second καθικετεύομαι): ὑμᾶς ᾧ ἐρίνυες —AaAbMnRSSa

POSITION: s.l.; above first καθικ. S

APP. CRIT.: ἦγουν prep. MnSSa

APP. CRIT. 2: ἐρίνυες AaRSa |

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**Or. 324.08** (pllgn gloss) (second καθικετεύομαι): ὑμᾶς —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 325.01** (pllgn artGloss) (Ἀγαμέμνωνος): τοῦ —S

POSITION: s.l.

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**Or. 325.02** (mosch gloss) (γόνου): υἰὸν —XXaXbXoT+YYfGGrZcCrF<sup>2</sup>

POSITION: s.l. (above τὸν Cr)

APP. CRIT.: καὶ prep. Cr

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**Or. 325.03** (pllgn gloss) (γόνου): ἦγουν τὸν Ὀρέστην —Aa

POSITION: s.l.; above ἐκλαθ. Aa

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**Or. 325.04** (pllgn exeg) (γόνου): γρ. δόμον. —Za

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 325.05** (pllgn exeg) (δόμον): γρ. γόνον. —Z

LEMMA: δόμον in text Z POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφει

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**Or. 325.06 (325–326)** (p11gn paraphr) <έάσατ' έκλαθέσθαι>: καὶ ἐπιλήσμονες γένεσθε  
—V<sup>3</sup>

POSITION: s.l.

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**Or. 325.07** (p11gn gloss) <έάσατ'>: καταλείψατε —CrOxZl

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 325.08** (p11gn gloss) <έάσατ'>: ἄφετε —F<sup>2</sup>

POSITION: s.l.

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**Or. 325.09** (tri metr) <έάσατ'>: long mark over first alpha —T

PREVIOUS EDITIONS: de Fav. 52

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**Or. 325.10** (recMosch gloss) <έκλαθέσθαι>: ὥστε —OMnPrXXaXbXoTYyfGGrZc

POSITION: s.l.

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**Or. 325.11 (325–326)** (p11gn gloss) <έκλαθέσθαι>: ἐπιλαθέσθαι —Xo<sup>2</sup>Zu

POSITION: s.l.

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**Or. 325.12 (325–326)** (rec gloss) <έκλαθέσθαι>: ἀποπαῦσαι —Ab<sup>2</sup>

POSITION: s.l.

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**Or. 326.01 (326–327)** (vet exeg) <λύσσας μανιάδος φοιταλέου>: λύσσα καὶ μανία καὶ φοῖτος ἓν ἔστιν. —MBC

TRANSLATION: Insanity ('lussa') and madness ('mania') and wandering ('phoitos') are one thing.

POSITION: intermarg.; appended to sch. 327.01, add. δέ, M

APP. CRIT. 2: φοιτὸς C |

PREVIOUS EDITIONS: Schw. I.131,9; Dind. II.108,17

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**Or. 326.02 (326–327)** (vet exeg) <λύσσας μανιάδος φοιταλέου>: τῆς λύσσης τῆς καὶ μαινέσθαι ποιούσης καὶ φοιτᾶν, ὃ ἔστι περιῖέναι —MCMnR<sup>b</sup>SSa, partial O

TRANSLATION: 'The mental disturbance that makes one both go mad and roam about, that is, 'go around'.

LEMMA: λύσσας Sa, λύσας MnR<sup>b</sup> POSITION: intermarg. M, s.l. OC: between 319.07 and 322.03 S

APP. CRIT.: τῆς λύσεως om. O | first τῆς om. S | τῆς καὶ Schw., καὶ τοῦ MC, τοῦ OR<sup>b</sup>, καὶ τῆς τοῦ MnSSa | ποιῶσαι MCR<sup>b</sup>, ποιῶσα O | καὶ φοιτᾶν κτλ om. O | second καὶ om.

MCR<sup>b</sup> | ὄ ἐ. περ. om. C | at end add. λύσσα καὶ μανία R<sup>b</sup> (cf. sch. 326.01) |

APP. CRIT. 2: λύσης R<sup>b</sup> |

PREVIOUS EDITIONS: Schw. I.131,7–8; Dind. II.108,14–15 app.

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**Or. 326.03 (326–327)** (rec paraphr) <λύσσας μανιάδος φοιταλέου>: τῆς ποιούσης τοὺς μαινομένους ὄρμᾶν μανίας —AbMnRSSaGu

POSITION: s.l., except marg. R

APP. CRIT.: μανίας om. AbRGu

APP. CRIT. 2: ὄρμᾶς Mn |

PREVIOUS EDITIONS: Dind. II.108,13–14

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**Or. 326.04** (pllgn gloss) <λύσσας>: καὶ τῆς μανίας —CrOx

POSITION: s.l. CrOx

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**Or. 326.05** (pllgn gloss) <λύσσας>: τῆς νόσου —F<sup>2</sup>

POSITION: s.l.

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**Or. 326.06** (pllgn artGloss) <λύσσας>: τῆς —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 326.07** (recTri etaGloss) <λύσσας>: λύσεως —AaRRfXTB<sup>3a</sup>

POSITION: s.l.

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**Or. 326.08** (rec gloss) <μανιάδος>: μανιώδους —Rf

POSITION: s.l.

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**Or. 326.09** (moschThom gloss) <μανιάδος>: μανικῆς —XXaXbXoYYfGGrZcZZaZlZmT

POSITION: s.l. except X, marg. H

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**Or. 326.10 (326–327)** (rec gloss) <φοιταλέου>: μανικῆς —VPrB<sup>3a</sup>

POSITION: s.l.

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**Or. 326.11 (326–327)** (rec gloss) <φοιταλέου>: κινητικῆς —VK

POSITION: s.l.

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**Or. 326.12 (326–327)** (recMoscThom gloss) <φοιταλέου>: ὀρημητικῆς —H<sup>4</sup>V<sup>3</sup>Aa<sup>2</sup>CrPrOx-XXaXbXoYYfGGrZcZZaZlZmZuT<sup>4</sup>B<sup>4</sup>

POSITION: s.l.

APP. CRIT.: ἡ τῆς prep. V<sup>3</sup>, καὶ prep. Zc

PREVIOUS EDITIONS: Dind. II.108,13

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**Or. 326.13 (326–327)** (rec gloss) <φοιταλέου>: τῆς ἐπερχομένης —AbRS

POSITION: s.l.; twice in R (also above -λαθέσθαι)

APP. CRIT.: καὶ prep. S | τοὺς ἐπερχομένους S

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**Or. 326.14 (326–327)** (pllgn paraphr) <φοιταλέου>: τῆς ἐμποιοῦσης φοῖτον, ἐνθουσιαστικῆς —G

POSITION: s.l.

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**Or. 326.15 (326–327)** (pllgn gloss) <φοιταλέου>: φονευτικῆς —F<sup>2</sup>

POSITION: s.l.

APP. CRIT.: crossed out later

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**Or. 327.01** (vet exeg) φεῦ μόχθων: τὸ φεῦ μόχθων καθ' ἑαυτό. τουτέστι δυστυχῆς ἐστὶ χάριν τῶν μόχθων. —MBCkPr

TRANSLATION: 'The phrase 'alas for the toils' is by itself. That is, he is unfortunate because of his toils.

LEMMA: BPr REF. SYMBOL: B POSITION: intermarg. MC, s.l. K

APP. CRIT.: τὸ φεῦ μόχθων] τοῦτο Pr, om. K | ἐστὶ καὶ MC

APP. CRIT. 2: καθεαυτὸ C, καθεαυτὸν M, καθ' ἑαυτὸν Pr | τουτέστι B | τὸν μόχθων C |

PREVIOUS EDITIONS: Schw. I.131,10–11; Dind. II.108,16–17

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**Or. 327.02** (vet exeg) ἄλλως: <sup>1</sup>τοῦτο κατ' ἰδίαν ἀναπεφώνηται. <sup>2</sup>ἢ τὸ φεῦ συντέτακται, ἴν' ἢ φεῦ {ἰὼ Ζεῦ} οἶων μόχθων ὁ τάλας ὀρεχθεὶς ἔρρεις. —MC, app. H

TRANSLATION: 'This phrase has been uttered by itself. Or the exclamation 'pheu' ('alas') has been connected syntactically, so that it means: 'Alas for the sort of toils that you, poor man, reached for and were ruined'.

LEMMA: C POSITION: follows 332.01 MVC (cf. sch. 332.02 in HO); H app. has it in proper sequence

APP. CRIT.: H almost entirely lost | 1 ἀναπεφώνηκεν M [H] | 2 ἰὼ ζεῦ del. Schw.

APP. CRIT. 2: 1 κατιδίαν M | 2 ὀρεχθεὶς by correction M (perhaps began ἔρρ)

PREVIOUS EDITIONS: Schw. I.131,12–13; Dind. II.108,20–22

COMMENT: The similarity of sch. 332.02 seems to have led to the displacement of this note and the interpolation of ἰὼ ζεῦ by a misunderstanding of 332.01, leading to the improbable idea that ἰὼ ζεῦ goes closely with φεῦ.

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**Or. 327.03** (rec exeg) (φεῦ μόχθων): ὦ τῆς ἀνάγκης· φεῦ σοι τῷ δυστυχεῖ χάριν τῆς κακοπαθείας —VPr

POSITION: s.l.

APP. CRIT.: ὦ τῆς ἀν. om. Pr

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**Or. 327.04** (pllgn exeg) (φεῦ μόχθων): σοι τῷ Ὀρέστῃ —V<sup>3</sup>

POSITION: s.l.

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**Or. 327.05** (rec gloss) (μόχθων): χάριν —O

POSITION: s.l.

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**Or. 327.06** (rec gloss) (μόχθων): ἔνεκεν τῶν πόνων —AbR

POSITION: s.l.

APP. CRIT.: τῶν om. R

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**Or. 327.07** (rec gloss) (μόχθων): ἔνεκεν τῶν κόπων —Mn

POSITION: s.l.

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**Or. 327.08** (rec gloss) (μόχθων): ἔνεκεν τῶν —CrSOx

POSITION: s.l.; Ox as two sep. glosses

APP. CRIT.: τῶν om. Cr

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**Or. 327.09** (pllgn gloss) (μόχθων): τῶν πόνων —Aa

POSITION: s.l.

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**Or. 327.10** (pllgn gloss) (μόχθων): τῶν κακῶν —G

POSITION: s.l.

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**Or. 327.11** (thom exeg) (μόχθων): πόνων λέγω δὴ τοῦ τῆς μητρὸς φόνου —ZIZmTG<sub>u</sub>

TRANSLATION: (Genitive ‘of toils’ means) ‘of the pains, I mean, (deriving) from the murder of the mother’.

POSITION: s.l.

APP. CRIT.: τῶν prep. T | δὴ om. Gu

PREVIOUS EDITIONS: Dind. II.108,18

COMMENT: λέγω δὴ means that Thomas advocated taking μόχθων as in apposition to λύσσας, not as genitive of cause with the exclamation, as others did.

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**Or. 327.12** (pllgn gloss) (μόχθων): δυστυχιῶν —F

POSITION: s.l.

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**Or. 327.13** (p[ll]gn gloss) (μόχθων): ἔργων —Gu

POSITION: s.l.

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**Or. 327.14** (p[ll]gn exeg) (μόχθων): ἐν ἄλλῳ μόχθων κακῶν —A<sup>r</sup>

POSITION: s.l.

KEYWORDS: variant reading: ἐν ἄλλῳ

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**Or. 327.15** (mosch gloss) (κακῶν μόχθων): ἔνεκα —XXaXoTYyfGGrZc

LEMMA: κακῶν μόχθων in text XXaXoYfGr POSITION: s.l.

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**Or. 327.16 (327–328)** (vet exeg) οἶων ὁ τάλας ὄρεχθεις: <sup>1</sup>πρὸς αὐτὸν ἀπέτεινε τὸν λόγον· <sup>2</sup>οἶων πραγμάτων ὁ τάλας ἐπιθυμήσας· <sup>3</sup>λέγει δὲ τοῦ φόνου τοῦ κατὰ τῆς μητρός· <sup>4</sup>οἶχη καὶ διέφθαρσαι ἀπὸ τοῦ τρίποδος δεξάμενος τὴν μαντείαν ἦν ὁ Φοῖβος ἔλακεν. —MBCPr, app. H

TRANSLATION: (The chorus) turned its speech to address him (Orestes): ‘Having longed for what sort of things, poor man’. (The chorus) is speaking of the murder directed at his mother: ‘You are gone and have been destroyed, having received from the tripod the oracle that Phoebus cried forth’.

LEMMA: BPr, ὄρεχθεις ἔρρεις C REF. SYMBOL: B

APP. CRIT.: H almost totally lost | 1 ὡς πρὸς BCPr | ἀποτίνει (om. τὸν λόγον) C | 2 ὁ| σὺ ὁ BPr, ὦ C | 4 διεφθάρης C | τοῦ om. M | ἄν M, ὄν Pr | ἐλάλησεν Pr

APP. CRIT. 2: 4 ὦχη M |

PREVIOUS EDITIONS: Schw. I.131,16–18; Dind. II.108,22–109,2

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**Or. 327.17** (p[ll]gn paraphr) δι’ οἶων κακῶν δηλονότι ἔρρεις ἑαυτὸν κτεῖναι —Lp

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.109,3

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**Or. 327.18** (rec exeg) (οἶων): πραγμάτων, φόνου τῆς μητρός —O

POSITION: s.l.

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**Or. 327.19** (rec gloss) (οἶων): πραγμάτων —Aa<sup>2</sup>MnPrB<sup>2</sup>B<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: λείπει prep. Pr

KEYWORDS: λείπει

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**Or. 327.20** (rec gloss) (οἶων): ὁποῖων —CrKRSOxZu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrSOx

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**Or. 327.21** (rec gloss) <οἶων>: ποίων —AbMn

POSITION: s.l.

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**Or. 327.22** (mosch gloss) <οἶων>: κακῶν δηλονότι —XXaXbXoT+YYfGrZc

POSITION: s.l. except X

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**Or. 327.23** (pllgn gloss) <ῶ τάλας>: σύ —Aa

POSITION: s.l.

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**Or. 327.24** (pllgn gloss) <ὁ τάλας>: Ὀρέστης —G

POSITION: s.l.

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**Or. 327.25** (rec exeg) <ὁ>: ῶ —Ab

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**Or. 327.26** (tri artGloss) <τάλας>: ῶ —T

LEMMA: no ὁ/ῶ in his text T POSITION: s.l.

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**Or. 327.27** (tri metr) <τάλας>: long mark over second alpha —T

PREVIOUS EDITIONS: de Fav. 52

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**Or. 328.01** (vet exeg) <ὄρεχθεις>: ἐπιθυμῆσας· ἐκτείνεται γὰρ τὴν διάνοιαν ὁ ἐπιθυμῶν.  
—M<sup>a</sup>M<sup>b</sup>C<sup>a</sup>C<sup>b</sup>V

TRANSLATION: ('Having reached for' here means) 'having longed for'. (This word is suitable) because the one who desires stretches forth his thought.

LEMMA: C<sup>a</sup>V REF. SYMBOL: V POSITION: s.l. M<sup>a</sup>; appended to sch. 332.01 C<sup>a</sup>

APP. CRIT.: ἐκτείνονται ... οἱ ἐπιθυμοῦντες M<sup>a</sup>V | ὁ ἐπιθυμ. τὴν διάνοιαν transp. C<sup>a</sup>

APP. CRIT. 2: ἐπιθυμῶν C<sup>a</sup> |

PREVIOUS EDITIONS: Schw. I.131,14–15; Dind. II.108,19–20

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**Or. 328.02** (vet exeg) <ὄρεχθεις>: ἐπιθυμῆσας· ὁ γὰρ ἐπιθυμῶν ἐντείνεται ἴῶσπερ† τὴν διάνοιαν πρὸς τὸ ποθοῦμενον. —B

TRANSLATION: ('Having reached for' here means) 'having longed for'. (This word is suitable) because the one who desires, as it were, stretches forth his thought toward the thing longed for.

POSITION: intermarg.

APP. CRIT.: perhaps transpose ὥσπερ ἐντέίνεται τὴν δianoian or ὥσπερ πρὸς τὸ ποθ.

PREVIOUS EDITIONS: Schw. I.131,14–15; Dind. II.108,19–20 app.

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**Or. 328.03** (recThom gloss) <ὄρεχθεις>: ἐπιθυμίας —OV<sup>3</sup>AaAbFGKMnPrRSXoZZa-ZlZmZuTGuOx<sup>2</sup>Y

POSITION: s.l.

APP. CRIT.: καὶ prep. FPrZu | V<sup>3</sup> adds ἐκτείνεται γὰρ ὁ ἐπιθυμῶν (cf. prev. sch.)

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**Or. 328.04** (rec gloss) <ὄρεχθεις>: ἀγαπήσας —Rf

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.109,4

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**Or. 328.05** (pllgn gloss) <ὄρεχθεις>: ἑαυτὸν κτεῖναι —Lp

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.109,3

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**Or. 328.05a** (rec exeg) <ἔρρεις>: γρ. ἔρρη. —R

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 328.06** (recMosch gloss) <ἔρρεις>: φθείρη —VAaAbMnRSSaXXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l.

APP. CRIT. 2: φθείρει Gr (η s.l.), a.c. app. Yf |

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**Or. 328.07** (rec gloss) <ἔρρεις>: διεφθάρης —O

POSITION: s.l.

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**Or. 328.08** (pllgn gloss) <ἔρρεις>: διέφθαρσαι —Gu

POSITION: s.l.

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**Or. 328.09** (recThom gloss) <ἔρρεις>: ἐφθάρης —CrFKPrOxZZaZlZmZuTGuB<sup>3a</sup>, app. Ab

POSITION: s.l.

APP. CRIT.: καὶ prep. CrFPrOxZu

APP. CRIT. 2: ἐφθάρεις FB<sup>3a</sup> |

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**Or. 328.10** (pllgn gloss) <ἔρρεις>: φθείρεις ἑαυτὸν —Lp

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.109,3–4

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**Or. 328.11** (p[ll]gn exeg) (ἔρρεις): ἵτιο ἐνεργητικὸν ἀντὶ τοῦ παθητικοῦ· ἵτιο γὰρ ἔρρω καὶ ἡ ἐνέργεια πάθος ση(μαίνει), ὡς καὶ τὸ χαίρομαι τὸ παθητικὸν χαρὰν ση(μαίνει). οὕτω καὶ ἐνταῦθα τὸ ἐνεργητικὸν πάθος ὡς τὸ [Hom. Π. 8.164] ‘ἔρρε, κακὴ γλήνη’. —Y<sup>2</sup>

TRANSLATION: ‘The active voice used with a passive sense. For with the verb ‘errō’ even the activity indicates passivity, just as also in the case of ‘chairomai’, the passive indicates delight. Thus too here the passive form indicates passivity, as in (the Homeric phrase) ‘off with you, poor sissy’.

POSITION: marg.

KEYWORDS: citation of Homer (with direct quotation)

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**Or. 328.12** (p[ll]gn gram) (ἔρρεις): ἔρρω τὸ φθείρω πρωτότυπον. ὁ μέλλων ἐρρήσω. ἵτιο γὰρ ἐστὶν ὁ μέλλων ἐρῶ δι’ ἐνὸς ῥ ἵνα μὴ συνεμπίεση τὸ ἐρῶ καὶ λέξω. ἵτιο ποῦ μαρτυρεῖ καὶ ὁ Ἀριστοφάνης [Arist. Eq. 4]: ‘ἄφ’ οὗ γὰρ εἰσηρρησεν εἰς τὴν οἰκίαν’. —Y<sup>2</sup>

TRANSLATION: ‘Errō’ meaning ‘I ruin’ is the base form. The future is ‘erēsō’. For the future is not ‘erō’ written with one rho, in order that the form not coincide with ‘erō’ meaning ‘I will say’. Since Aristophanes too gives evidence: ‘because ever since he made his damned way (‘eisētrēsen’) into the house’.

KEYWORDS: citation of literature other than Homer (with direct quotation) | Aristophanes

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**Or. 329.01 (329–330)** (rec paraphr) δεξάμενος σὺ τὴν μαντείαν ἢν Ἀπόλλων ἐλάλει ἀπὸ τοῦ τρίποδος εἰς τὴν γῆν —R<sup>a</sup>

**Or. 329.02** (rec exeg) (τρίποδος ἀπο φάτιν): καὶ τὴν γενομένην ἀπὸ τοῦ ναοῦ —AbMnS

POSITION: s.l.

APP. CRIT.: καὶ τὴν γεν. om. AbMn

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**Or. 329.03** (rec exeg) (τρίποδος ἀπο φάτιν): ἀπὸ τοῦ μαντ(εῖου) τοῦ ὄντος ποῦ —Pr

POSITION: s.l.

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**Or. 329.04** (rec exeg) (τρίποδος ἀπόφασιν): ἀπὸ τῆς μαντείας —V

POSITION: s.l.

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**Or. 329.05** (p[ll]gn gloss) (τρίποδος ἀπόφασιν): δεξάμενος —G

POSITION: s.l.

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**Or. 329.06** (rec gloss) (τρίποδος): ἀπό —ΟΑα<sup>2</sup>GK

POSITION: s.l.

APP. CRIT.: τήν prep. K | τοῦ add. Αα<sup>2</sup>G

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**Or. 329.07** (rec artGloss) (τρίποδος): τοῦ —FS

POSITION: s.l.

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**Or. 329.08** (vet exeg) ἀπόφατιν: ἀπόφασιν πρόσταξιν —BOVC

TRANSLATION: (Meaning) declaration, command.

LEMMA: C POSITION: intermarg. B, cont. from 328.02, add. δέ: s.l. OV

APP. CRIT.: ἀντί prep. C | πρόσταξιν ἀπόφασιν transp. B, πρόσταξιν om. O

PREVIOUS EDITIONS: Schw. I.131,19; Dind. II.109,5

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**Or. 329.09** (pllgn exeg) (ἀπόφατιν): διὰ τήν ἀπόφασιν. πρόσταξιν τήν κακήν —V<sup>3</sup>

POSITION: s.l.

APP. CRIT.: formed by adding words to V gloss 329.08

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**Or. 329.10** (recThom gloss) (ἀπόφατιν): μαντείαν —ΟΑα<sup>1</sup>AbKMnRSZZaZIZm

LEMMA: ἀπόφασιν in text Zm, ἀπο φάτιν RS POSITION: s.l.

APP. CRIT.: καί τήν prep. S

APP. CRIT. 2: μαντίαν MnS |

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**Or. 329.11** (recMosch gloss) (ἀπόφατιν): κακήν μαντείαν —PrXXaXbXoT\*YYfGGrZ-cAa<sup>2</sup>

LEMMA: ἀπόφασιν in text Zc POSITION: s.l. except X

APP. CRIT.: τήν prep. PrXo | μαντ. κακήν transp. G

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**Or. 329.12** (rec gloss) (ἀπόφατιν): χρησιμὸν —FPt

LEMMA: ἄπο, φάτιν in text p.c. Pr POSITION: s.l.

APP. CRIT.: οὐς add. under gloss (= χρησιμὸς) F

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**Or. 329.13** (pllgn exeg) (ἀπόφατιν): γρ. ἀπόφασιν καὶ ἀπόφατιν. —ZI

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 329.14** (rec exeg) (ἄπο φάτιν): γρ. ἀπόφασιν. —R

POSITION: marg.

KEYWORDS: variant reading: γράφεται/γράφε

---

**Or. 329.15** (p1lgn exeg) <ἄπο, φάτην>: γρ(άφετ)αι ἀπόφατιν. —Mn

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 329.16** (p1lgn exeg) <ἀπόφασιν>: γράφεται ἄπο φάτιν. —Zm

POSITION: marg.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 329.17** (p1lgn gloss) <ἀπόφασιν>: ἀπόφατιν —ZuB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu

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**Or. 329.18** (p1lgn gloss) <ἀπόφασιν>: φάτιν —Gu

POSITION: s.l.

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**Or. 329.19** (rec gloss) <φάτιν>: διὰ τήν —CrMnSOx

LEMMA: ἀπόφασιν in text CrOx POSITION: s.l.

APP. CRIT.: τήν om. Mn

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**Or. 329.20** (rec metr) <ἄν>: long mark over alpha —O

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**Or. 329.21** (p1lgn gloss) <ἄν>: ἦντινα —CrOxZu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 329.22** (recTri etaGloss) <ἄν>: ἦν —AaAbGMnRSaT

POSITION: s.l.

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**Or. 329.23** (p1lgn exeg) <ἄν>: Δωρικὸν —B<sup>3d</sup>

POSITION: marg.

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**Or. 329.24** (p1lgnTri gloss) <ὁ Φοῖβος>: ὁ Ἀπόλλων —TZI

POSITION: s.l.

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**Or. 330.01** (recMosch gloss) <ἔλακεν ἔλακε>: εἶπεν —OXaXbXoT<sup>+</sup>YYfGGrZI

POSITION: s.l.



**Or. 330.02** (rec gloss) <ἔλακεν ἔλακε>: ἐφθέγξατο —V

POSITION: s.l.

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**Or. 330.03** (rec gloss) <ἔλακεν ἔλακε>: ἐφώνησε —Pr

POSITION: s.l.

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**Or. 330.04** (rec gloss) <ἔλακεν ἔλακε>: ἐβόησεν —AbMnR<sup>a1</sup>R<sup>a2</sup>SZmZu

REF. SYMBOL: R<sup>a1</sup> POSITION: s.l., except marg. R<sup>a1</sup>

APP. CRIT.: ἦτοι prep. R<sup>a1</sup>, καὶ prep. S

APP. CRIT. 2: ἐβόησε Zu |

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**Or. 330.05** (rec gloss) <ἔλακεν ἔλακε>: ἐλάλησεν —AaAbMnRSG

POSITION: s.l. except marg. R

APP. CRIT. 2: ἐλάλησε S, ἀλάλησε Mn |

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**Or. 330.06** (rec gloss) <ἔλακεν ἔλακε>: ἤχησεν —CrF<sup>2</sup>SaOx

POSITION: s.l.

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**Or. 330.07** (pllgn gloss) <ἔλακεν ἔλακε>: ἐμαντεύσατο —B<sup>3a</sup>

POSITION: s.l.

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**Or. 330.08** (pllgn gloss) <ἔλακεν ἔλακε>: ὁ Φοῖβος —GOx<sup>2</sup>

POSITION: s.l. G, marg. Ox<sup>2</sup>

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**Or. 330.09** (rec gloss) <δεξάμενος>: ἀντὶ τοῦ ἐκτελέσας —Pr

POSITION: s.l.

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**Or. 330.10** (recThom gloss) <δεξάμενος>: σὺ —AbMnRZZmTGGuOx<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.109,6

COMMENT: The gloss is intended to forestall the temptation to take δεξάμενος as part of the relative clause, thus applying to Apollo (see also 329.01). That misconstrual is evident in the gloss 330.11.

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**Or. 330.11** (pllgn gloss) <δεξάμενος>: ὁ οἰκῶν —P<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.109,6

COMMENT: The participle is interpreted as modifying ὁ Φοῖβος.

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**Or. 330.12** (vet paraphr) <ἀνὰ δάπεδον>: κατ' ἐκεῖνο τὸ πέδον —BOC

TRANSLATION: In that land.

POSITION: s.l. O, marg. B; cont. from 329.08 (with no punct.) BC

APP. CRIT.: πεδίον O, δάπεδον C

PREVIOUS EDITIONS: Schw. I.131,20

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**Or. 330.13** (rec paraphr) <ἀνὰ δάπεδον>: ἀνὰ πλατὺ πέδον —V

POSITION: s.l.

APP. CRIT.: ἐκεῖνον (sic) add. V<sup>3</sup>

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**Or. 330.14** (rec paraphr) <ἀνὰ δάπεδον>: κατ' ἐκεῖνον τὸν τόπον ἤγουν τὸ οἶκημα —Pr

POSITION: s.l.

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**Or. 330.15** (mosch paraphr) <ἀνὰ δάπεδον>: κατὰ τὴν γῆν —XXaXbXoT<sup>+</sup>YYfGGrZ-cAa<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.109,6–7

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**Or. 330.16** (thom exeg) <ἀνὰ δάπεδον>: ἤγουν εἰς τὸ τοῦ Ἀπόλλωνος οἶκημα τὸ καλούμενον Δελφούς —ZZIZmTGuOx<sup>2</sup>

TRANSLATION: That is, at the dwelling of Apollo called Delphi.

POSITION: s.l.

APP. CRIT.: ἤγουν om. T | εἰς om. GuOx<sup>2</sup> | τοῦ om. Gu

PREVIOUS EDITIONS: Dind. II.109,7–8

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**Or. 330.17** (rec gloss) <δάπεδον>: τὴν γῆν —AbFMnRSZu

LEMMA: ἀναπέδον in text MnS POSITION: s.l.

APP. CRIT.: τὴν om. F

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**Or. 330.18** (rec gloss) <δάπεδον>: τὸ γήδιον —Sa

POSITION: s.l.

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**Or. 330.19** (thom gloss) <δάπεδον>: τὸ ἔδαφος —ZmGu

POSITION: s.l.; a second instance in marg. Zm

APP. CRIT.: τὸ om. Gu

PREVIOUS EDITIONS: Dind. II.109,7

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**Or. 330.20** (p[ll]gn gloss) <δάπεδον>: ναὸν —B<sup>3d</sup>

POSITION: s.l.

**Or. 330.21** (p[ll]gn gloss) <δάπεδον>: καὶ τὸ οἶκημα —CrOx

POSITION: s.l.

**Or. 330.22** (rec art[Gloss]) <δάπεδον>: τὸ —AbF<sup>2</sup>MnRS

LEMMA: ἀναπέδον in text MnS POSITION: s.l.

**Or. 330.23** (tri metr) <δάπεδον>: long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 52

COMMENT: Triclinius wrongly adjusts the length of the alpha to suit his scheme. He apparently treated the alpha as short in the trimeter Or. 1645 (no mark) as well as in Andr. 117, Ion 121, and IA 756 (all in I.).

**Or. 331.01** (vet exeg) ἵνα μεσόμφαλοι λέγονται: ἰόμφαλός κέκληται ἡ Πυθὼ παρὰ τὰς ὀμφὰς τὰς ὑπὸ τοῦ θεοῦ χρηστηριαζομένας. <sup>2</sup>ἢ παρὰ τὸ εἶναι ἐν μέσῳ τῆς οἰκουμένης τὴν Πυθῶ. <sup>3</sup>λέγεται γὰρ τὸν Δία μαθεῖν βουλόμενον τὸ μέσον τῆς γῆς δύο ἀετούς ἰσοταχεῖς ἀφεῖναι, τὸν μὲν ἀπὸ δύσεως, τὸν δὲ ἀπὸ ἀνατολῆς, <sup>4</sup>καὶ ἐκέισε αὐτοὺς ἀπαντῆσαι, ὅθεν ὀμφαλὸς ἐκλήθη. <sup>5</sup>ἀνακεῖσθαι τε χρυσοῦς ἀετούς φασὶ τῶν μυθευμένων ἀετῶν ὑπομνήματα. —(H)MBOCP<sup>r</sup>Rw

TRANSLATION: Pytho is called ‘navel’ (‘omphalos’) by derivation from the prophetic utterances (‘omphai’) given as oracles by the god. Or because Pytho is in the middle of the inhabited world. For it is said that when Zeus wanted to determine the midpoint of the earth he released two equally swift eagles, one from the west and one from the east, and they met at that place, wherefore it was called navel. And they say that golden eagles have been set up as dedications memorializing the eagles told of in the mythical story.

LEMMA: MC(prep. ἄλλως), μεσόμφαλοι Rw; label ἰστορία in marg. Pr REF. SYMBOL: H POSITION: follows 322.02 in M, follows next in C; follows sch. 327.16 (with punct.), add. δέ, B

APP. CRIT.: only small traces survive in H | 1–2 ὀμφαλός ... ἢ ὀμ. O | 1 κέκληται| λέγεται Rw | ἢ πυθία Pr | παρὰ τὰς Schw. (from next sch.), παρὰ τὸ τὰς MBRw, παρὰ τὸ CPr, H uncertain | second τὰς ὀμ. M | ὑπὸ θεοῦ BPr | after χρηστ. add. λέγειν BPr | 2 εἶναι ὀμ. C, transp. after οἰκουμένης O | τὴν πυθῶ ὀμ. BPr | 3 δύο ταχεῖς ἀφεῖναι ἀετούς Pr | ἀφιέναι MOCRw | μὲν| δέ O | 4 συναντῆσαι BPr | ὅθεν καὶ HPr | 5 τε δύο ἀετούς χρυσοῦς H | ἀετούς| ἀε M | φη(σὶν) Pr | μεμυθευμένων O | ὑπομνήματα| μνηεῖα H, ἀπομνήματα Valckenaer |

APP. CRIT. 2: 1 πυθῶα (sic) M | 2 πυθῶ M | 5 χρυσοῦς Pr

PREVIOUS EDITIONS: Schw. I.132,1–7; Dind. II.109,9–15

COMMENT: The addition of λέγειν after χρηστηριαζομένας provides the infinitive expected with παρὰ τὸ and could conceivably be meant to provide the lambda that a full etymology would want to account for. But it likely to be secondary, that is, a correction in the B-tradition after the accidental intrusion of τὸ. | Valckenaer’s emendation is to be found in Theocriti decem Idyllia ... cum notis edidit eiusdemque Adoniasus uberioribus adnotationibus instruxit L. C. Valckenaer (Leiden 1773) 402–403, where he reports an excerpt from this scholion with the reading ἀπομνήματα (found in Barnes’ edition, although Arsenius correctly printed ὑπομνήματα).

**Or. 331.02** (vet exeg) ἵνα μεσόμφαλοι λέγονται μυχοί: ἢ Δῆλος γὰρ μεσαιτάτη ἐστὶ τοῦ παντὸς κόσμου. ἢ τῶν Κυκλάδων νήσων. ἢ παρὰ τὰς ὀμφὰς καὶ τὰς φήμας. —BC

TRANSLATION: ('Mesomphalos', 'in the midmost navel' is used) because Delos is at the very middle of the entire world. Or (in the middle of) the Cycladic islands. Or ('mesomphalos') is derived from the oracular voices and pronouncements.

LEMMA: C; ἄλλως in marg. B POSITION: precedes prev. in C

APP. CRIT.: παρὰ τὸ τὰς C

PREVIOUS EDITIONS: Schw. I.131,21–23; Dind. II.109,15–17

COMMENT: Outside the scholia on this play, there is no other extant claim that Delos is at the midpoint of the world, and the most likely explanation of the origin of the note is that in a short note stating that Delphi was at the center of the world the proper name was corrupted to Delos by some combination of visual similarity and mental association. (Proper names of mythological persons, gods, and places are sometimes accidentally substituted for one another both by ancient scribes and by modern scholars.) Once this error occurred, someone added the more traditional doctrine that Delos is in the middle of the Cyclades, found in Sch. Hom. Od. 5.123c1 Pontani, sch. Callimachus Hymn. 4.325a, and elsewhere. The idea of Delos as a midpoint in a different sense is found once in Galen, when he names it as a temperate midpoint between hot Africa and cold Scythia: in Hipp. prognost. comm. iii, 18b:314,5–8 Kühn Λιβύης μὲν γὰρ ὡς θερμῆς, Κυθίας δ' ὡς ψυχρᾶς, Δήλου δ' ὡς ἐκράτου καὶ μέσης ἀμφοῖν, ἔνεκα παραδείγματος ἐνημημένους.

**Or. 331.03** (rec exeg) ἵνα μεσόμφαλοι λέγονται: <sup>1</sup>ἢ Δῆλος γὰρ μεσαιτάτον ἐστὶ παντὸς τοῦ κόσμου καὶ τῶν Κυκλάδων νήσων. <sup>2</sup>ἢ ὀμφαλὸν τὴν Πυθῶ λέγει. <sup>3</sup>λέγεται γὰρ τὸν Δία μαθεῖν βουλόμενον τὸ μέσον τῆς γῆς δύο ἀετούς ἀφείναι ἰσοταχεῖς, τὸν μὲν ἀπὸ δύσεως, τὸν δὲ ἀπὸ ἀνατολῆς, <sup>4</sup>καὶ ἐκέισε αὐτοὺς ἀπαντῆσαι. <sup>5</sup>ὀμφαλὸς δὲ κέκληται ἢ Πυθῶ παρὰ τὰς ὀμφὰς τὰς ὑπὸ θεοῦ χρηστηριζομένας. —VMnR<sup>b</sup>SSa, partial R<sup>a</sup>

TRANSLATION: ('Mesomphalos', 'in the midmost navel' is used) because Delos is at the very middle of the entire world and of the Cycladic islands. Or by 'omphalos' he means Pytho. For it is said that when Zeus wanted to determine the midpoint of the earth he released two equally swift eagles, one from the west and one from the east, and they met there. Pytho is called navel by derivation from the prophetic utterances ('omphai') given as oracles by the god.

LEMMA: V, ἵνα μεσόμφαλοι (sic) R<sup>b</sup>, μεσόμφαλοι MnS REF. SYMBOL: VSa

APP. CRIT.: 1–2 ἢ δῆλος ... λέγει om. R<sup>a</sup> | 2 λέγειν V | 3 γὰρ om. R<sup>a</sup>R<sup>b</sup> | ἀνατολῆς] ἀνατ(ο)λ(ο) VR<sup>a</sup>, ἀνατολῶν R<sup>b</sup>MnSSa | 5 παρὰ τὰς R<sup>a</sup>R<sup>b</sup>, παρὰ τὸ VMnSSa | at end add. λέγειν V, add. ἦτοι μαντευομένης R<sup>a</sup> |

APP. CRIT. 2: 2 πυθῶ a.c. Mn | 5 πυθῶ R<sup>a</sup> | χρηστηριζομένας Mn |

PREVIOUS EDITIONS: Dind. II.109,9 app.

**Or. 331.04** (rec exeg) ἄλλως: <sup>1</sup>ἢ Δῆλος γὰρ μεσαιτάτον ἐστὶ τοῦ παντὸς κόσμου, ἢ τῶν Κυκλάδων νήσων. <sup>2</sup>ἢ παρὰ (τὸ) τὰς ὀμφὰς καὶ τὰς φήμας ἄλλεσθαι. —Pr

APP. CRIT.: 1 ἦ] ἢ Pr

KEYWORDS: etymology

**Or. 331.05** (thom exeg) ἵνα μεσόμφαλοι: <sup>1</sup>βουλόμενος ὁ Ζεὺς τὸ μέσον τῆς γῆς μαθεῖν

δύο ἀετοὺς ἰσοπετεῖς εἰληφῶς ἀφῆκε, τὸν μὲν ἐξ ἀνατολῆς, τὸν δὲ ἐκ δυσμῶν. <sup>2</sup>συνητηθήσαν οὖν εἰς Δελφοῦς, ἔνθα τὸ τοῦ Ἀπόλλωνος ἐστὶ μαντεῖον. <sup>3</sup>ᾔθεν καὶ εἰς τοῦτο κατασκευάσαντες χρυσοῦς ἀετοὺς δύο ἀνέθεσαν ἐκεῖ εἰς ὑπόμνημα τῶν πρόσθεν ἀετῶν. —ZZaZlZmTGuOx<sup>2</sup>

TRANSLATION: When Zeus wanted to determine the midpoint of the earth, he took two eagles that flew at the same pace and released them, one from the east, the other from the west. They came together, then, at Delphi, where the oracle of Apollo is. Therefore also in response to this, having procured two golden eagles, they dedicated them there as a remembrance of the earlier eagles.

LEMMA: T REF. SYMBOL: ZZaZlZmGu

APP. CRIT.: 1 ἰσοταχεῖς T

APP. CRIT. 2: 1 αἰετοῦς ZGu | ἀφῆκεν Zm | 2 συνετηθήσαν Ox<sup>2</sup> | 3 αἰετῶν Z, αὐτῶν Zl |

PREVIOUS EDITIONS: Dind. II.109 app. on 12

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**Or. 331.06** (recMoschThom gloss) <ἴνα> ὄπου —V<sup>1/2</sup>AaAbCrF<sup>2</sup>MnPrRSOxXXaXbX-  
oYYfGGrZcZZaZlZuT

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 331.07** (rec gloss) <μεσόμφαλοι> ἢ Πυθῶ —O

POSITION: s.l.

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**Or. 331.08** (rec gloss) <μεσόμφαλοι> εἰς Πυθίαν —V

POSITION: s.l.

APP. CRIT. 2: πυθῆαν V (perhaps corrected) |

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**Or. 331.09** (rec paraphr) <μεσόμφαλοι> οἱ μέσοι τόποι τῆς γῆς —K

POSITION: s.l.

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**Or. 331.10** (pllgn paraphr) <μεσόμφαλοι> τόποι τῆς γῆς οἱ μεσόμφαλοι —G

POSITION: s.l.

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**Or. 331.11** (rec gloss) <μεσόμφαλοι> οἱ μέσοι —Ab

POSITION: s.l.

---

**Or. 331.12** (thom paraphr) <μεσόμφαλοι> οἱ μέσοι ὀμφαλοῖ —ZmGu

POSITION: s.l.

---

**Or. 331.13** (p[ll]gn gloss) <μεσόμφαλοι>: καὶ τὰ μέσα —CrOx

POSITION: s.l.

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**Or. 331.14** (p[ll]gn gloss) <μεσόμφαλοι>: τὸ μέσον —F<sup>2</sup>

POSITION: s.l.

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**Or. 331.15** (p[ll]gn exeg) <μεσόμφαλοι>: ὅπου, γίνωσκε, ὁ Παρνασσὸς τυγχάνει ἐν τῇ Πυθίᾳ. —F

POSITION: marg.

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**Or. 331.16** (p[ll]gn gram) <μεσόμφαλοι>: παρὰ τὸ (?)ὀμφαλὸν(?) εἶναι ἐν μέσῳ —V<sup>3</sup>

POSITION: s.l.

APP. CRIT.: mostly erased

KEYWORDS: etymology

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**Or. 331.17** (p[ll]gn exeg) <μεσόμφαλοι>: β' ὁ (?)Δῆλος(?) ὀμφ(ά)λη(?) / ἀπὸ τῆς γῆς ἐλέγοντο. —B<sup>3a</sup>

POSITION: marg. beside 323–324

COMMENT: The reading is extremely uncertain, and the note seems incomplete, but the possibility that Delos and 'omphal-' are mentioned suggests the note belongs here. The words have no discernible relevance to 323–324.

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**Or. 331.18** (rec artGloss) <μεσόμφαλοι>: οἱ —PrS

POSITION: s.l.

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**Or. 331.19** (rec gloss) <λέγονται>: εἶναι —AaKMnSGu

POSITION: s.l.

---

**Or. 331.20** (rec gloss) <λέγονται>: ὑπάρχειν —PrXoY

POSITION: s.l.

APP. CRIT.: δηλονότι add. Y, δηλονότι μυχοὶ add. Xo

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**Or. 331.21** (thom gloss) <λέγονται>: καλοῦνται —ZZaZlZmTGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.109,18

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**Or. 331.22** (thom gloss) <λέγονται>: ἄδονται —ZmGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.109,18

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**Or. 331.23** (rec gloss) <μυχοί>: τὰ βάθη —Ab

POSITION: s.l.

---

**Or. 331.24** (mosch gloss) <μυχοί>: καταδύσεις οικήσεις —XXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

POSITION: s.l. except X

APP. CRIT.: ἦγουν prep. Xo | οικήσεις om. Zc

PREVIOUS EDITIONS: Dind. II.109,18–19

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**Or. 331.25** (pllgn gloss) <μυχοί>: κοιλότητες —GuOx<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.109,19

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**Or. 331.26** (tri metr) ἡμέτερον: περισσὸν ἦν τὸ γᾶς· ἦγουν μυχοὶ γᾶς. διὸ καὶ ἐξεβλήθη παρ' ἑμοῦ. ἀρκεῖ γὰρ τὸ δάπεδον. —T

TRANSLATION: 'The word 'gās' was superfluous (scil. in the reading 'muchoi gās' found in the manuscripts). ('Hollows' by itself) means 'hollows of the earth'. Therefore the word has been removed from the text by me. For the word 'ground/land' (330 'dapedon') is sufficient (to indicate the meaning).

LEMMA: ἡμέτερον in marg.

PREVIOUS EDITIONS: Dind. II.109,20–21; de Fav. 52

KEYWORDS: Triclinius, emendation by | περισσός/περιττός

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**Or. 331.27** (rec artGloss) <μυχοί>: οἶ —AbS

POSITION: s.l.

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**Or. 331.28** (rec etaGloss) <γᾶς>: γῆς —AbF<sup>2</sup>MnRSGuZu

POSITION: s.l.

APP. CRIT.: τῆς prep. F<sup>2</sup>

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**Or. 331.29** (rec artGloss) <γᾶς>: τῆς —S

POSITION: s.l.

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**Or. 331.30** (tri metr) paragraphos —T

PREVIOUS EDITIONS: de Fav. 52

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**Or. 332.01** (vet exeg) ἰὼ Ζεῦ: πρὸς τὰ ἄνω τοῦτο σχετλιαστικῶς μετὰ ἦθους ἀναπεφώνηται. —MCP<sup>r</sup>

TRANSLATION: In reaction to the preceding words, this is enunciated complainingly with controlled emotion.

LEMMA: MC REF. SYMBOL: M POSITION: s.l. Pr; after (out-of-order) sch. 335.19 M

APP. CRIT.: τὸ ἄνω printed by Dind. (and Schw.) without note | τοῦτο om. M, transp. before πρὸς Pr | σχετλιαστικὸν MC | μετὰ] μέτρον Pr | at end add. ἰὼ ζεῦ μόχθων ὁ τάλας ὀρεχθεῖς ἔρρει Pr, cont. with sch. 328.01 MC

PREVIOUS EDITIONS: Schw. I.132,8–9; Dind. II.110,4–5

COMMENT: See on 136.02.

KEYWORDS: μετὰ ἤθους

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**Or. 332.02** (vet exeg) (ἰὼ Ζεῦ): τοῦτο κατ' ἰδίαν ἀναπεφώνηται. —HO

TRANSLATION: This is enunciated on its own.

POSITION: intermarg. H

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**Or. 332.03** (rec gloss) (ἰὼ Ζεῦ): θαυμαστικὸν —AbKMnRSSa

POSITION: s.l.

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**Or. 332.04** (pllgn exeg) (ἰὼ Ζεῦ): πρὸς τὸν Ὀρέστην ὁ λόγος. —V<sup>3</sup>

POSITION: s.l.

KEYWORDS: addressee identified

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**Or. 332.05** (rec gloss) (ἰὼ): βαβαὶ —V

POSITION: s.l.

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**Or. 332.06** (recMosch gloss) (ἰὼ): φεῦ —KXXaXbXoT<sup>+</sup>YYfGGrZcOxZl

LEMMA: ὦ in text T POSITION: s.l. except X (above ζεῦ G)

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**Or. 332.07** (mosch artGloss) (Ζεῦ): ὦ —XXaXbXoYYfGrAa<sup>2</sup>Ox

POSITION: s.l. except X

APP. CRIT.: ὦ ζεῦ X

PREVIOUS EDITIONS: Dind. II.110,6

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**Or. 332.08** (mosch exeg) (Ζεῦ): ἐπὶ ἀποτροπῇ —XXaXbXoT<sup>+</sup>YYfGGr

TRANSLATION: (The invocation of Zeus is spoken) apotropically.

POSITION: s.l. except X; cont. from prev. X, from 332.06 T

APP. CRIT.: φεῦ prep. X | ἀποτροπῆς Xo, ἀποτροπ( )<sup>~</sup> T

PREVIOUS EDITIONS: Dind. II.110,6

COMMENT: The usual construction in describing exclamations is ἐπὶ + gen., as in the more common ἐπὶ ἐκπλήξεως, and the gen. is found here in Xo and in sch. rec. Arist. Nub. 1372c alpha Koster ὥσπερ ἐστὶ τὸ ὦ Ἄπολλον' ἐπὶ ἀποτροπῆς, οὕτω καὶ τὸ ὦ ἄλεξικάκε'. τὸ δὲ ὦ Ἡράκλειος' ἐπὶ θαυμασμοῦ λαμβάνεται.



On the other hand, ἐπί ἀποτροπῇ + objective gen. is quite common in various authors, and that usage may have influenced the choice of dative, if that was Moschopolus' choice.

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**Or. 333.01** (vet exeg) τίς ἔλεος: <sup>1</sup>εἰς τὸ τίς ἔλεος στιγμήν δεδωκότες λείπειν τῷ λόγῳ φήσομεν τὸ γενήσεται καὶ τὸ ἄλλο τίς ἀντι τοῦ οὐδεῖς, <sup>2</sup>ἴν' ἢ ὁ νοῦς οὕτως· τίς ἔλεος γενήσεται, ἀντι τοῦ τίς ἐλεήσει σε, Ὀρέστα; —MBCPrRw

TRANSLATION: Having placed punctuation at 'what pity' we shall say that the verb 'will come about' is missing in the phrase and that the second 'what' is to be understood as 'none', so that the sense is as follows: 'what pity will come about?' meaning 'who will have pity on you, Orestes?'

REF. SYMBOL: B POSITION: follows 327.16 in M

APP. CRIT.: 1 στιγμήν δεδωκ.] στίξαντες Pr | στιγμή M | ἄλλο del. Matt. | 2 ὁ νοῦς om. Pr | τίς ἔλεος γενήσεται om. Rw | after γενήσεται add. τῷ ὀρέσθη BPr | second τίς] τίς τοῦτον ἐλεήσει, τίς ἄρα Rw | σε ὀρέστα] τὸν ὀρέστην Pr |

PREVIOUS EDITIONS: Schw. I.132,11–13; Dind. II.110,7–10

COMMENT: Taking the second τίς as equivalent to 'no one' implies punctuation after the second τίς. The many mss I have checked have punctuation and/or extra space after ἔλεος, but none after the second τίς, except F (where it appears to be by the text hand) and V, where it is clearly added by corrector V<sup>2</sup>. Cf. the glosses with οὐδεῖς, 333.10, 333.18, as well as 333.05, which says correctly that the answer to the rhetorical question τίς ἔλεος must be supplied mentally (ἐξωθεν). The present note would make good sense if ἄλλο were deleted with Matthiae so that the remark applied to the first τίς, but ἄλλο appears to be confirmed by δεῦτερον in 333.28 and the supralinear note 333.29 (although these could of course have been derived from the discursive note after it was corrupted).

KEYWORDS: λέιπει

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**Or. 333.02** (rec exeg) (τίς ἔλεος): στιγμή —H<sup>4</sup>

POSITION: intermarg.

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**Or. 333.03** (vet paraphr) ἄλλως: <sup>1</sup>τίς ἄρα, φησὶ, τοῦτον ἐλεήσει, <sup>2</sup>τίς δὲ ὁ κίνδυνος οὗτος καὶ ἡ μανιώδης νόσος ἐπέρχεται ἐπὶ σὲ τὸν μέλεον, ταχύνων σε καὶ ἐξεγείρων. <sup>3</sup>τουτέστιν· ἄρα δαίμων τις ἐπιπέμπει τούτῳ τὰς Ἐρινύας; —MBCPrRw

TRANSLATION: Who, then, (the chorus) says, will pity this man? And what danger is this and what insanity-like sickness that comes upon you, wretched man, speeding you and arousing you? That is, is some divinity sending the Erinyes against this man?

LEMMA: MC, in marg. B POSITION: cont. from 333.01 PrRw

APP. CRIT.: 1 τίς ... ἐλεήσει om. Rw (cf. app. to prev.) | 2 ἐπὶ σὲ] ἐπὶ δὲ Pr | ταχύνων] ταχίστων Rw | 3 δαίμων ἄρα transp. M | ἀποπέμπει Rw | τούτῳ] om. Rw, οὕτω Pr |

APP. CRIT. 2: 1 ἄρα] ἄρα M | 3 ἄρα] ἄρα C | ἐρινύας PrRw |

PREVIOUS EDITIONS: Schw. I.132,14–16; Dind. II.110,10–13

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**Or. 333.04** (rec paraphr) τίς ἔλεος: λείπει τὸ γενήσεται ἴν' ἢ ὁ νοῦς· τίς ἐλεήσει σε, Ὀρέστα, τίς δὲ ὁ κίνδυνος οὗτος καὶ ἡ μανιώδης νόσος ἐπέρχεται ἐπὶ σὲ τὸν μέλεον, ταχύνων καὶ ἐξεγείρων. —V

TRANSLATION: The verb 'will come about' is to be understood so that the sense is: Who will

pity you, Orestes, and what danger, that is, insanity-like sickness, is this that comes upon you, wretched man, speeding and arousing (you)?

LEMMA: ἰὼ ζεῦ τίς ἔλεος V REF. SYMBOL: V

PREVIOUS EDITIONS: Schw. I.132,11–6 app.; Dind. II.110,7 app.

KEYWORDS: λείπει

**Or. 333.05** (vet exeg) **καὶ ἄλλως**: ἵτις ἐλήσει αὐτόν· ἔξωθεν ἀκουσόμεθα τὸ οὐδέεις. Ἔτις δὲ τίς; οὗτος γὰρ αὐτῷ ὁ κίνδυνος, ὁ ἐκ τῶν Ἐρινυῶν, ἐπέρχεται φόνιος, μεθ' ὁρμῆς φερόμενος ἐπὶ σὲ τὸν μέλεον. —MBCPrRw

TRANSLATION: Who will pity him? We will supply from outside (the answer) 'no one'. Why (will no one pity him)? Because this danger, the one from the Erinyes, is coming upon him in bloody fashion, carried along with strong impulse against you, wretched man.

LEMMA: M, ἢ καὶ ἄλλως C, ἢ ἄλλως PrRw(ἄλλως), ἄλλως in marg. B POSITION: cont. from 333.03 Rw

APP. CRIT.: 2 ἀκουσόμεθα M, ἀκουστέον Pr | 3 οὗτος] app. οὕτω or οὕτω M | αὐτοῦ Pr | second ὁ om. Rw | ἐκ om. C | ἔρχεται BPrRw | after ἔρχεται scholion-ending punct. Rw |

APP. CRIT. 2: 3 ἐρινυῶν Pr | μεθορμῆς MC |

PREVIOUS EDITIONS: Schw. I.132,17–19; Dind. II.110,13–15

COMMENT: See on 333.01.

**Or. 333.06** (vet paraphr) **ἄλλως**: ἵτις ἔλεός ἐστι τούτῳ τῷ Ὀρέστη, τίς, ὦ Ζεῦ, ἔφ' δάκρυα δάκρυσι συμβάλλεται τις ἀλάστῳ, πορεύων εἰς δόμους, ἀντὶ τοῦ περιέλκων αὐτὸν τῇ μανίᾳ καὶ ἀναβακχεύων κατὰ τὸν οἶκον, ὅστις, ὁ ἀλάστῳ, ἐγείρει τὸ αἶμα τῆς μητρός. —MBVCP<sup>a</sup>Pr<sup>b</sup>

TRANSLATION: What pity is there for this Orestes, what pity, o Zeus, (for this one) for whom some avenging demon ('alastōr') adds tears upon tears, making (him) enter the house, meaning dragging him around in madness and making him revel throughout the house; who, the avenging demon, arouses the blood of his mother.

LEMMA: VCP<sup>a</sup>, in marg. MB POSITION: follows 335.01 M, follows 335.19 V; Pr<sup>b</sup> version follows Pr<sup>b</sup> version of 338.10

APP. CRIT.: 1 τίς ἔλεος ... Ζεῦ om. Pr<sup>b</sup> | τίς ὦ Ζεῦ om. BPr<sup>a</sup> | 2 ἀλαστόρων V, τῶν ἀλαστόρων Pr<sup>b</sup> | δόμους αὐτοῦς VPr<sup>b</sup>, δόμον Pr<sup>a</sup> | ἀντὶ τοῦ] καὶ Pr<sup>b</sup> | ἔλκων B, ἤκων Pr<sup>a</sup> | αὐτὸν] om. VPr<sup>b</sup>, αὐτῷ C | after μανία add. τὸ γὰρ πορεύων δηλοῖ τὸ περιέλκων αὐτὸν τῇ μανίᾳ C | καὶ ἀναβακχεύων del. Schw. | καὶ om. Pr<sup>b</sup> | ἀναβακχεύω V | κατὰ τῶν οἴκων VPr<sup>b</sup> | 3 ὁ M, om. others | ἀλαστόρων V | ἐγείρει] om. Pr<sup>a</sup>, ἀνεγείρει V | at end add. V sch. 337.17, add. Pr<sup>a</sup> πορεύεσθαι καὶ διατρέχειν αὐτὸν κατὰ τὸν οἶκον ποιοῦντα |

APP. CRIT. 2: 1 ἐστὶν M | 2 φ] ὦ C | συμβάλλεται C | ἀλλάστῳ M | 3 ἀλλάστῳ M |

PREVIOUS EDITIONS: Schw. I.132,20–23; Dind. II.110,16–111,2

**Or. 333.07** (rec paraphr) ἢ ᾧτινι σοὶ τῷ Ὀρέστη πορεύων ἦτοι φέρων εἰς δόμους ἀλαστόρων ἀντὶ τοῦ εἰς δόμους τοῦ Ἴδου τὴν σὴν μητέρα ἐπὶ τοῖς δάκρυσι δάκρυα συμμίγει. ἢ οὕτως· ἐν ᾧτινι τῷ φόβῳ καὶ τῷ κινδύνῳ καὶ τῇ μανιώδει νόσῳ δάκρυα ἐπὶ τοῖς δάκρυσιν. —Pr

TRANSLATION: Or, for whom, that is, for you, Orestes, (the struggle) conveying or bringing

your mother into the house of the avenging demons, meaning into the house of Hades, mixes tears upon tears. Or this way: in which, (namely) the fear and danger and insane sickness, (the struggle mixes) tears upon tears.

POSITION: cont. from P<sup>b</sup> version of 333.06

**Or. 333.08** (vet exeg) **ἄλλως**: <sup>1</sup>τίς ἔλεός ἐστι τούτω, ὧ δάκρυα ἐπιβάλλει τις τῶν ἀλαστόρων δαιμόνων, τὸ αἷμα τῆς μητρὸς πορεύεσθαι καὶ διατρέχειν αὐτὸν κατὰ τὸν οἶκον ποιοῦν; <sup>2</sup>τινὲς δὲ ἤκουσαν εἰς ἀλαστόρων δόμον ἀντὶ τοῦ εἰς Ἄιδου, εἰς τὸν οἶκον τῶν ἀλαστόρων· <sup>3</sup>καὶ τίς δὲ ἡ νόσος πορεύεσθαι αὐτὸν ποιοῦσα εἰς Ἄιδου; <sup>4</sup>ἡ δὲ περικοπή· οἶων μόχθων ἐπιθυμίας, ὧ τάλας, διέφθαρσαι, δεξάμενος ἀπὸ τοῦ τρίποδος τὴν μαντείαν, ἣν ὁ Ἀπόλλων εἶπε κατὰ τοὺς Δελφοὺς, ἔνθα γῆς ὀμφαλὸς λέγεται. <sup>5</sup>τίς ἐλεήσει αὐτὸν, ὧ Ζεῦ; <sup>6</sup>τί; οὗτος γὰρ αὐτῷ ὁ ἀγὼν ἐκ τῶν Ἐρινύων ἐπέρχεται διὰ τὸν τῆς μητρὸς φόνον, μεθ' ὀρμῆς φερόμενος ἐπὶ σὲ τὸν μέλεον. <sup>7</sup>μετέβαλε δὲ ἀπὸ τοῦ περὶ αὐτοῦ λόγου εἰς τὸν πρὸς αὐτόν. —BC, partial Pr

TRANSLATION: What pity is there for this man, upon whom one of the alastor-demons imposes tears, the blood of his mother causing him to go and to run throughout the house? Some have understood (that the phrasing is) to the house of the alastors, meaning to Hades, to the dwelling of the alastors. And what is the sickness causing him to go to Hades? And the passage as a whole runs: having set your heart on what toils, o wretched man, you have been ruined, after receiving the oracle from the tripod, which Apollo spoke in Delphi, where the navel of the earth is said to be. Who will pity him, o Zeus? Why (do I ask this)? Because this struggle comes upon him from the Erinyes because of the murder of his mother, carried along with strong impulse against you, wretched man. The chorus shifted from speaking about him to speaking to him.

LEMMA: BC

APP. CRIT.: 1 τίς ... ποιοῦν om. Pr | τούτω τῷ ὀρέστη B | διατρέχων αὐτὸ C | ποιεῖ C | 2 first εἰς] τὸ B | τοῦ om. C | εἰς τὸν] κατὰ τὸν B, rewritten as εἰς τὸν later | 3 εἰς ἄδην Pr | 4 οἶον C | τοὺς δελφοὺς] τὴν ἀδελφὴν Pr | 5–7 τίς ἐλεήσει κτλ om. Pr | 6 τί, οὗτος C, τοιοῦτος B | τὸν om. C | after ὀρμῆς add. δὲ B | φερομένη C |

APP. CRIT. 2: 6 μεθορμῆς C |

PREVIOUS EDITIONS: Schw. I.133,1–11; Dind. II.111, 3–13

**Or. 333.09** (rec paraphr) **ἄλλως**: τίς ἐλεήσει τοῦτον; —O

POSITION: s.l.

**Or. 333.10** (pllgn exeg) **ἄλλως**: τίς ἔλεος γενήσεται, ὧ Ὀρέστα, τίς, ἦγουν οὐδεὶς. —F

POSITION: marg.

**Or. 333.11** (pllgn paraphr) **ἄλλως**: τίς ἐλεήσει σε; —V<sup>3</sup>

POSITION: s.l.

**Or. 333.12** (mosch exeg) **τίς ἔλεος**: ἀντί τοῦ πόθεν ἂν γένοιτο ἔλεος;

—XXaXbXoT+YYfGGrZcAa<sup>2</sup>

TRANSLATION: Equivalent to: from where might pity come?

LEMMA: X POSITION: s.l. except X

APP. CRIT.: ἀντί τοῦ om. G | ἂν γέν. ἔλεος om. Aa<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.111,17–18

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**Or. 333.13** (pllgn paraphr) **〈τίς ἔλεος〉**: ὑπάρξει ἐν τῷ Ὀρέστῃ —Zu

POSITION: s.l.

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**Or. 333.14** (thom paraphr) **〈τίς ἔλεος〉**: ἔσται σοὶ τῷ Ὀρέστῃ —ZZaZlZmTGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.111,17

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**Or. 333.15** (vet exeg) **〈τίς ἔλεος〉**: λείπει τὸ γενήσεται. —H

TRANSLATION: (The verb phrase) ‘will there be’ is to be understood.

POSITION: s.l.

KEYWORDS: λείπει

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**Or. 333.16** (rec gloss) **〈τίς ἔλεος〉**: γενήσεται —O

POSITION: s.l.

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**Or. 333.17** (pllgn gloss) **〈τίς ἔλεος〉**: γένηται —F<sup>2</sup>

POSITION: s.l.

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**Or. 333.18** (pllgn exeg) **〈τίς〉**: ἀντί τοῦ οὐδεὶς —Pr

POSITION: below the word, because space above full

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**Or. 333.19** (rec gloss) **〈ἔλεος〉**: οἰκτρότης —AbMnRS

POSITION: s.l.

APP. CRIT.: οἰκτρότ(α)τ()S

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**Or. 333.20** (pllgn gloss) **〈ἔλεος〉**: ἦγουν ἐλεημοσύνη —Ox

POSITION: s.l.

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**Or. 333.21 (333–338)** (vet paraphr) τίς ὄδ’ ἀγών (φόνιος) ἔρχεται ἕως τοῦ ματέρος  
αἷμα σᾶς ὄ σ’) ἀναβακχεύει: ἰτὸ ἐξῆς τίς φόνιος οὗτος ἀγών, ματέρος αἷμα σᾶς ὄ

σε ἀναβακχεύει, ἔρχεται θοάζων σὲ τὸν μέλεον, <sup>2</sup>ῶτινι, τῶ ἀγῶνι, δάκρυα δάκρυσι συμμίγει τις τῶν ἀλαστόρων μαίνεσθαι σε ποιῶν κατὰ τοὺς οἴκους.  
—MCMnR<sup>a</sup>R<sup>b</sup>RwSSa

TRANSLATION: The run of the sense (is): What (is) this bloody struggle, the blood of your mother that makes you revel, (that) comes agitating you, the wretched one? For/In/With which, that is, the struggle, one of the alastors mixes tears with tears, causing you to rave in madness throughout the house.

LEMMA: M(om. τίς)C(ὁ δ'), τίς δδ' ἄγων ἕως τοῦ ὅς ἀναβακχεύει MnR<sup>a</sup>R<sup>b</sup>(-εὐών)S(ὅς ναβακ-)Sa, τίς εἰς δόμους Rw REF. SYMBOL: R<sup>a</sup>R<sup>b</sup>Sa POSITION: intermarg. M

APP. CRIT.: 1 τὸ ἐξῆς] MC, om. others | σῆς Rw | ὅ σε] Rw (ὅς s.l.), ὅ σ' MnSSa, ὅτι MCR<sup>b</sup> [R<sup>a</sup>] | ἀναβακχεύει] sch.-ending punct. after this word Sa (ἔρχεται ... μέλεον by rubr.) | ἔρχεται om. Rw | μέλεον] sch.-ending punct. after this word M | 2 συμμίγει] συμμίγει R<sup>a</sup>Sa, συμμίγει R<sup>b</sup> | σε] σοι C, a.c. M, om. R<sup>a</sup> |

APP. CRIT. 2: 1 app. οὐτός or οὐτό M | θοάζων σε MR<sup>a</sup>S | 2 ῶτινι M | συμμιγεῖ Mn | τίς all (except τῆς R<sup>b</sup>) | ἀλαστόρων Mn |

PREVIOUS EDITIONS: Schw. I.133,12–16; Dind. II.111 app. at 7

**Or. 333.22** (rec paraphr) τίς δδ' ἄγων φόνιος ἔρχεται ἕως τοῦ ματέρος αἷμα σᾶς: ἵτις οὐτός σε φόνιος ἄγων ἔρχεται θοάζων μέλεον, <sup>2</sup>ῶτινι, τῶ ἀγῶνι, δάκρυα δάκρυσι συνεισάγει (τίς) τῶν ἀλαστόρων, <sup>3</sup>ματέρος αἷμα σᾶς, ὅς ἀναβακχεύει καὶ ἀνακινεῖ πορεύων καὶ μαίνεσθαι (σε ποιῶν) κατὰ τοὺς δόμους. —VC

TRANSLATION: What is this bloody struggle that comes agitating you, wretched one, to which, namely the struggle, one of the alastors contributes tears upon tears, the blood of your mother, (the alastor, or the struggle) which makes you revel and stirs you to motion, conveying (you) and making you go mad throughout the house?

LEMMA: V (but punct. and rubr. as if note begins with ἕως), ἄλλως C REF. SYMBOL: V

APP. CRIT.: 1 τίς ... ἀγῶνι] τὸ ἐξῆς τίς δδ' ἄγων φόνιος V | 2 τῶ om. V | 3 ματέρος om. C | ἀναβ. καὶ om. V | ἀναβακχεύει] cf. prev. sch., -εὐών C | πορεύων V | μαίνεσθαι] σημαίνεσθαι C | σε ποιῶν suppl. from prev. sch. |

APP. CRIT. 2: οὐτός σε C |

PREVIOUS EDITIONS: Schw. I.133,12–16 app.; Dind. II.110 app. at 7

**Or. 333.23 (338–338)** (mosch paraphr) τίς δδ' ἄγων: ἵτις ὅδε ὁ κίνδυνος φόνιος ἔρχεται παροξύνων σε τὸν μέλεον, <sup>2</sup>ῶτινι ἦγουν σοὶ δάκρυα δάκρυσι συνάπτει τις ἀπὸ τῶν ἐχθρῶν <sup>3</sup>πορεύων εἰς τοὺς δόμους τὸ αἷμα ἦγουν τὸν φόνον τῆς σῆς μητρὸς, ὅ σ' ἀναβακχεύει. —XXaXbXoT<sup>+</sup>YYfGGr

TRANSLATION: What is this murderous danger that comes sharply urging you on, wretched man, for whom, that is, for you, one among the hostile (spirits) joins tears to tears, conveying into the house the blood, that is, the murder of your mother, which makes you revel in madness?

LEMMA: G

APP. CRIT.: 1 ἔρχεται φόνιος transp. a.c. Xo | 2 ῶτινι ἦγουν σοὶ] ὅς T | δάκρυσι] δάκρυα G | ἀπὸ] λέγω T | 3 χορεύων, πο s.l. G (same reading and s.l. variant in text G) | εἰς τὸν

δόμον T, εις τούσδε G | τῆς om. Xo | ὄσ' ἀναβακχεύει om. X, ὄς ἀναβακχεύει (-εῦων a.c.)  
G |

APP. CRIT.: 2 τίς all except τίς G | 3 σ'] σε T |

PREVIOUS EDITIONS: Dind. II.111,13–16

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**Or. 333.24 (333–338)** (rec wdord) word order (α) τίς ὄδ' ἄγων, (β) ἔρχεται, (γ) φόνιος, (δ) σε, (ε) τὸν μέλειον, (ς) θοάζων, (ζ) ῥ, (η), τις, (θ) ἀλαστόρων, (ι) συμβάλλει, (ια) δάκρυα, (ιβ) δάκρυσι, (ιγ) πορεύων, <(ιδ) ματέρος αἶμα σᾶς(?)>, (ιε) εἰς δόμους —V<sup>1/2</sup>

APP. CRIT.: ιε app. changed from ιδ; corrected placement of ιδ either effaced or omitted

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**Or. 333.25** (rec paraphr) <τίς ὄδ' ἄγων>: ποία αὕτη ἢ ἀνάγκη καὶ ἡ βία καὶ ὁ κίνδυνος καὶ ὁ φόνος —V

POSITION: s.l.

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**Or. 333.26** (pllgn exeg) <τίς ὄδ' ἄγων>: πρὸς τὸν Ὀρέστην —B<sup>3a</sup>

POSITION: s.l.

KEYWORDS: addressee identified

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**Or. 333.27** (pllgn gloss) <τίς ὄδ' ἄγων>: ἐστὶν —P<sup>2</sup>

POSITION: s.l.

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**Or. 333.28** (vet exeg) <second τίς>: τὸ δεύτερον τίς ἀντὶ τοῦ οὐδείς. —M

TRANSLATION: The second 'tis' ('which?') conveys the sense of 'none'.

POSITION: s.l.

PREVIOUS EDITIONS: Schw. I.132,10

COMMENT: For this note and the next two, see above on 333.01.

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**Or. 333.29** (vet exeg) <second τίς>: ἢ οὐδείς —HOCSa

TRANSLATION: Or (to put it in other words) 'none'.

POSITION: s.l. except intermarg. C

APP. CRIT.: ἢ] ἀντὶ τοῦ CSa, om. O

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**Or. 333.30** (pllgn exeg) <second τίς>: οὐδείς· ἢ οὕτως· τίς τοῦτ' ἐλεήσει; —V<sup>3</sup>

POSITION: s.l.

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**Or. 333.31** (rec gloss) <ὄδ' ἄγων>: ὁ κίνδυνος οὔτος —O

POSITION: s.l.

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**Or. 333.32** (thom exeg) <δδ' άγων>: ή καταλαμβάνουσα σε μανία —ZZaZlZmTGu

TRANSLATION: ('This struggle' here refers to) the madness that possesses you.

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.111,18–19

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**Or. 333.33** (pllgn gloss) <δδ'>: οὔτος —F<sup>2</sup>

POSITION: s.l.

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**Or. 333.34 (333–335)** (rec paraphr) φόνιος έρχεται: ό κίνδυνος ό εκ τῶν Έριννύων έρχεται φόνιος μεθ' όρμηής έπιφερόμενος έπί σέ τόν άθλιον. —Rf

APP. CRIT. 2: έριννύων Rf |

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**Or. 333.35 (333–334)** (vet paraphr) <άγων φόνιος έρχεται>: έπέρχεται κίνδυνος και φόνος —MB

TRANSLATION: Danger and killing approach.

POSITION: s.l. M, intermarg. B

APP. CRIT.: φόβος M

PREVIOUS EDITIONS: Dind. II.111,20–21

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**Or. 333.36** (rec gloss) <άγων>: κίνδυνος φόβος —CSa

POSITION: s.l.

APP. CRIT.: ό κίνδ. και ό φόβ. Sa

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**Or. 333.37** (recMosch gloss) <άγων>: ό κίνδυνος —PrV<sup>3</sup>XXaXbXoT<sup>+</sup>YGGu

POSITION: s.l.

APP. CRIT.: ό om. V<sup>3</sup>XoGu

PREVIOUS EDITIONS: Dind. II.111,18

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**Or. 333.38** (pllgn gloss) <άγων>: νόσος —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.111,18

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**Or. 333.39** (pllgn exeg) <άγων>: ήγουν ή μανιώςδης νόσος —Zu

POSITION: s.l.

APP. CRIT. 2: μανιώςδης Zu |

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**Or. 333.40** (rec gloss) <άγων>: πόνος —Ab

POSITION: s.l.

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**Or. 333.41** (p1lgn gloss) <ἀγών>: ἀπὸ τῶν Ἐρινυῶν —V<sup>3</sup>

POSITION: s.l.

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**Or. 333.42** (p1lgn artGloss) <ἀγών>: ὁ —F<sup>2</sup>

POSITION: s.l.

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**Or. 334.01** (thom gloss) <φόνιος>: ποταπὸς —ZmT

POSITION: s.l.

COLLATION NOTES: This note omitted by Ta. |

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**Or. 334.02** (thom gloss) <φόνιος>: φονικὸς —ZmTGuOx

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.111,20

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**Or. 334.03** (p1lgn gloss) <φόνιος>: φονευτικός —F<sup>2</sup>

POSITION: s.l.

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**Or. 334.04** (p1lgn gloss) <φόνιος>: δαιμονιώδης —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.111,20

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**Or. 334.05** (p1lgn gloss) <ἐρχεται>: ὅστις —P<sup>2</sup>

POSITION: s.l.

COMMENT: To be understood along with 333.27, that is, τίς ἐστιν (ἀγών) ὅστις ἐρχεται.

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**Or. 335.01** (vet exeg) **θoάζων**: <sup>1</sup>ἐπιδιώκων ταχύνων διεγείρων ἐκμαίνων. <sup>2</sup>κῆτος θoάζον' [Eur. Andromeda fr. 145.2] Ἄνδρομέδα. —M<sup>a</sup>C<sup>b</sup>B, partial M<sup>b</sup>C<sup>b</sup>Rw

TRANSLATION: Pursuing, hastening along, agitating, driving mad. 'Sea-monster speeding along' in Andromeda.

LEMMA: Rw POSITION: intermarg. B, s.l. M<sup>b</sup>C<sup>b</sup>, cont. from 333.05, add. δέ, M<sup>a</sup>C<sup>b</sup>

APP. CRIT.: 2 κῆτος κτλ om. M<sup>b</sup>C<sup>b</sup>Rw | θoάζον Plut. de aud. poetis 6 (Mor. 22E), θoάζων M<sup>a</sup>BC<sup>a</sup>

APP. CRIT. 2: ἄνδρομέδο) M<sup>a</sup>B (-μέδα printed by Dindorf), ἄνδρομέδη C<sup>a</sup> |

PREVIOUS EDITIONS: Schw. I.133,17–18; Dind. II.111,22–23

COMMENT: The Andromeda passage contains an intransitive use, according to Plutarch (κινεῖσθαι), and that is certain if line 1 of Eur. fr. 145 (ὄρω δὲ πρὸς τὰ παρθένου θοινάματα / κῆτος θoάζον ἐξ Ἀτλαντικῆς ἁλός) is correctly joined to line 2 (as Fritzsche first proposed). The reading θoάζων within the isolated line provides the typical commentator's support for the transitive or causative sense offered by the four gloss-words. Perhaps the line was cited in a commentary that offered transitive and intransitive examples from more than one text, and when the note was shortened at a later stage to include only the Andromeda example (because from Eur. himself?), someone felt the need to change θoάζον to θoάζων to make the example work.

KEYWORDS: citation of literature other than Homer (with direct quotation) | Euripides, Andromeda



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**Or. 335.02** (vet gloss) <θοάζων>: διώκων —HOAbFMnS

POSITION: s.l.

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**Or. 335.03** (vet gloss) <θοάζων>: διεγείρων —HAaAbKMnSB<sup>3d</sup>

POSITION: s.l.

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**Or. 335.04** (rec exeg) <θοάζων>: ἦτοι τὸν Ὀρέστην διεγείρων διώκων —R

POSITION: s.l.

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**Or. 335.05** (rec gloss) <θοάζων>: ταράσσων —VRfZu

POSITION: s.l.

APP. CRIT. 2: ταράττων Zu

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**Or. 335.06** (pllgn gloss) <θοάζων>: ἐκταράττων —P<sup>2</sup>

POSITION: s.l.

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**Or. 335.07** (recThom gloss) <θοάζων>: κινῶν —VKPrZZaZlZmTGuzcOx<sup>2</sup>

POSITION: s.l.; cont. from 333.05 V

APP. CRIT.: καὶ prep. VPrZc

PREVIOUS EDITIONS: Dind. II.111,23

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**Or. 335.08** (rec gloss) <θοάζων>: μαίνεσθαι ποιῶν —VFG

POSITION: s.l.

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**Or. 335.09** (pllgn gloss) <θοάζων>: ταχύνων —F<sup>2</sup>

POSITION: s.l.

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**Or. 335.10** (pllgn gloss) <θοάζων>: ἐπιφέρων —G

POSITION: s.l.

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**Or. 335.11** (mosch gloss) <θοάζων>: παροξύνων —XXaXbXoT+YYfGGrAa<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.111,23

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**Or. 335.12** (thom gloss) <θοάζων>: ἐκμαίνων —ZZaZlZmTGuzcOx<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.111,23

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**Or. 335.13** (p1lgn gloss) <θοάζων>: καὶ ἐκπλήττων —CrOx

POSITION: s.l.

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**Or. 335.14** (p1lgn gloss) <θοάζων>: μεθ' ὀρμῆς φερόμενος —V<sup>3</sup>

POSITION: marg.

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**Or. 335.15** (p1lgn gloss) <σέ>: ἐπὶ —V<sup>3</sup>

POSITION: s.l.

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**Or. 335.16** (recMosch gloss) <τὸν μέλεον>: τὸν ἄθλιον —CrPrOxXXaXbXoTYyfGGr

POSITION: s.l.

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**Or. 335.17** (p1lgn gloss) <τὸν μέλεον>: ἤγουν τὸν Ὀρέστην —V<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τὸν νέστ(ο)ρα V<sup>2</sup>

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**Or. 335.18** (p1lgn artGloss) <μέλεον>: τὸν —Aa<sup>2</sup>

POSITION: s.l.

COMMENT: Since Aa has τὸν μέλεον in the text, this article gloss is abnormal. Perhaps it is an incomplete copying of Moschopulean τὸν ἄθλιον.

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**Or. 335.19 (335–338)** (vet exeg) **ᾧ δάκρυα δάκρυσι**: <sup>1</sup>συνάγει καὶ συμμίσγει ἐπάλληλα δάκρυα. <sup>2</sup>Ὁμηρος [Hom. Il. 4.453]: ‘συνβάλλετον ὄβριμον ὕδωρ’. <sup>3</sup>ἢ συνάπτει, ἵνα ἡ ἢ μεταφορὰ ἀπὸ τῶν συμβαλλόντων τοῖς σχοινίοις ἕτερα καὶ ἐπιμηκέστερα ποιούντων, <sup>4</sup>οἶον· ἐπὶ τοῖς δάκρυσι συνάπτει δάκρυα. <sup>5</sup>Ἀριστοφάνης [Arist. Pac. 36–37]: ‘ὥσπερ οἱ σχοινία / συνβάλλοντες εἰς τὰς ὀλκάδας’. —MBCPr, partial HVRw

TRANSLATION: He brings together and mixes together tears in close succession. Homer: ‘the two (torrents) combine their mighty streams of water’. Or (the meaning is) ‘ties together’, so that the metaphor is from those who combine other things with ropes and make the things greater in length, as if to say ‘he joins tears to the tears’. Aristophanes: ‘just like those who plait ropes for towed barges’.

LEMMA: MC(δάκρυσιν)Rw, ᾧ δάκρυα δάκρυσι συνβάλλει B(δά() δάκρυ())Pr, ᾧ δάκρυσιν V REF. SYM-BOL: HBV POSITION: between sch. 331.01 and 332.01 M; follows next C

APP. CRIT.: 1 συνάγει ἀλλεπάλληλα δάκρυα καὶ συμμίσγει H(δάκρυα om.)Rw | συνάγει| ἄγει MVC (ἄγει καὶ crossed out by a later hand in V) | ἀλλεπάλληλα δακρύων V | 2–3 ὄμρος ... ποιούντων om. V, ὄμρος ... ἡ om. H, ὄμρος ... ἡ om. Rw | 2 καὶ add. before ὄμ. M | 2–5 συνβάλλετον| συμ[. rest lost to trimming H | 2 συνβάλλετον] συνβάλλει τὸ BPr [H] | ὄβριμον B, ὄβριμον MBCPr, s.l. B | 3–4 ἕτερα ... ἐπὶ| ἕτε (ρα ... ἐπὶ om.) M | 3 ἕτερον ἕτερ(ον) Rw | καὶ om. C | ποιούντων| τοιούτων Rw, om. Pr | 4 συνάπτειν C | 5 ἀριστοφάνης κτλ om. VRw | οἱ om. BPr |

APP. CRIT. 2: 1 συμμίγει Pr | 2 συμβάλετον MC | 3 ἴν' Pr | συμβαλόντων MC | 5  
ὀκκάδας Pr |

PREVIOUS EDITIONS: Schw. I.133,19–23; Dind. II.111,25–112,3

COMMENT: The quotation is inexact; for σχοινία Arist. has τὰ σχοινία / τὰ παχέα.

KEYWORDS: μεταφορά/μεταφορικῶς | citation of Homer (with direct quotation) | citation of literature other than Homer (with direct quotation) | Aristophanes

**Or. 335.20 (335–338)** (vet paraphr) **ᾧ δάκρυα:** ᾧ, τῷ Ὀρέστη, δάκρυα δαίμων τις κακὸς ἀλλεπάλληλα συνάπτει, δίκην τοῦ αἵματος τῆς μητρὸς αὐτοῦ εἰσπραττόμενος. —MCRw, partial H

TRANSLATION: For whom, namely Orestes, some evil demon joins together tears in close succession, exacting punishment for the bloodshed of his mother.

LEMMA: M(ὦ)C; ἄλλως Rw POSITION: intermarg. MH; precedes prev. in C; follows 333.21 Rw

APP. CRIT.: ᾧ, τῷ| ᾧτινι HRw | κακὸς om. H | δίκην κτλ om. H | τοῦ δὲ αἵματος Rw

APP. CRIT. 2: ὦ M | ἀλλ' ἐπάλληλα MC |

PREVIOUS EDITIONS: Schw. I.134,1–2

COLLATION NOTES: Daitz gives the last words in H as συν(άπτ)ε(ί δίκην), but there does not seem to be enough space in the intermarg. corner for δίκην (also the truncated scholion would be misconceived, since δίκην goes with εἰσπραττόμενος). Check new images of H when available. |

**Or. 335.21 (335–338)** (pllgn paraphr) **ᾧ δάκρυα:** τίς τῶν ἀλαστόρων περιέλκων σε καὶ τῷ μανιώδει νόσῳ ἀναβακχεύων κατὰ τὸν οἶκον διὰ τὸν φόνιον ἀγῶνα τῆς μητρὸς μαίνεσθαι σε ποιεῖ τοῖς δάκρυσι δάκρυα συνάπτων. —V<sup>3</sup>

TRANSLATION: Which one of the alastors, dragging you around and with the insanity-like sickness making you revel throughout the house, because of the bloody struggle of your mother makes you be insane, joining tears to tears?

REF. SYMBOL: V<sup>3</sup> POSITION: marg.

**Or. 335.22 (335–338)** (tri metr) **ἡμέτερον: ὃ δάκρυα:** <sup>1</sup>ὃ γράφε ἀντὶ τοῦ ὅστις καὶ δόμον μὴ δόμους, λέγων οὕτως <sup>2</sup>ὃ καὶ ὅστις ὁ ἀγὼν δηλονότι ὁ φόνιος συμβάλλει καὶ συνάπτει τοῖς δάκρυσι δάκρυα. <sup>3</sup>ἐπεὶ δὲ οὐκ ἐποίει ταῦτα ὁ ἀγὼν, ἀλλὰ τις τῶν θεῶν, ἐπήγαγε, <sup>4</sup>τις λέγω τῶν ἀλαστόρων καὶ τῶν ἐχθρῶν πορεύων καὶ ἐπιφέρων εἰς τὸν δόμον τὸ αἶμα τῆς σῆς μητρὸς ὅπερ σε ποιεῖ μαίνεσθαι. <sup>5</sup>οἱ δὲ γράφοντες τὸ ω μέγα διὰ τὸ συμβάλλει ἀγνοοῦσι τὰ μέτρα. —T

TRANSLATION: Write here 'ho' meaning 'hostis' (masculine relative pronoun) and 'domon' not 'domous', explaining it thus: which, that is, which contest, obviously, the bloody one, brings together and joins together tears with tears. But since the contest was not doing these things, but rather one of the gods, he continued with: one (I mean) of the alastors and the hostile (spirits) conveying and bringing into the house the blood of your mother, which makes you go mad. And those who write an omega (that is, 'hō' = 'hōi', dative relative pronoun) on account of 'sumballei' (which often takes a dative) do not understand the meter.

LEMMA: ἡμέτερον in marg. (barely visible now; τρικλινίου in marg. Ta) POSITION: on next page T (lemma last line of its page)

APP. CRIT.: 2 first ὁ om. Ta

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**Or. 335.23 (335–337)** (rec wdord) word order α (ῥ), β (τις), γ (ἀλαστόρων), δ (πορεύων), ε (συμβάλλει), ς (δάκρυα), ζ (δάκρυσι), η (εἰς δόμους) —R

POSITION: s.l.

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**Or. 335.24** (rec exeg) (ῥ): τῷ ἀγῶνι δηλονότι ἢ ῥτινι σοὶ τῷ Ὁρέστη —VMnSSa

POSITION: s.l.

APP. CRIT.: ῥτινι prep. Sa | δηλονότι om. MnSSa | σοὶ τῷ Ὁρέστη om. S, σὺ τῷ μελέω Mn

APP. CRIT. 2: ῥ ἀγῶνι | ῥ ἀγῶν ἢ a.c. Mn |

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**Or. 335.25** (rec exeg) (ῥ): τῷ ἀγῶνι ἢ τῷ μελέω σοὶ —Pr

POSITION: marg.

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**Or. 335.26** (rec gloss) (ῥ): ἀγῶνι σοῦ —R

POSITION: s.l.

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**Or. 335.27** (pllgn gloss) (ῥ): ἀγῶνι τῆς μανίας —F

POSITION: s.l.

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**Or. 335.28** (rec gloss) (ῥ): τῷ ἀγῶνι —AaAb

POSITION: s.l.

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**Or. 335.29** (mosch gloss) (ῥ): σοὶ —XXaXbXoYYfGrZcAa<sup>2</sup>

POSITION: s.l.

---

**Or. 335.30** (pllgn gloss) (ῥ): Ὁρέστη σοὶ —G

POSITION: s.l.

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**Or. 335.31** (pllgn exeg) (ῥ): καὶ ῥτινι τῷ Ὁρέστη ἦγουν σοὶ —Yf<sup>2</sup>

POSITION: s.l.

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**Or. 335.32** (thom exeg) (ῥ): σοὶ ἢ τῷ ἀγῶνι —ZZaZlZmGuOx<sup>2</sup>

TRANSLATION: (The masculine relative pronoun has as antecedent) ‘you’ or ‘the struggle’.

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.111,24

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**Or. 335.33** (pllgn gloss) <ῥ>: καὶ ῥτινι —CrOx

POSITION: s.l.

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**Or. 335.34** (tri exeg) <ῥ>: ὅστις ἀγών —T

TRANSLATION: (The relative pronoun ‘ho’ is here masculine, meaning) ‘which struggle’ (with ‘which’ in its relative use).

LEMMA: ῥ in text T POSITION: s.l.

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**Or. 335.35** (pllgn gloss) <δάκρυα>: ἕτερα —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 336.01** (pllgn gloss) <δάκρυσι>: ἐπάνω τοῖς δάκρυσι —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 336.02** (pllgn gloss) <δάκρυσι>: ἐπὶ τοῖς —Yf

POSITION: s.l.

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**Or. 336.03** (rec artGloss) <δάκρυσι>: τοῖς —S

POSITION: s.l.

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**Or. 336.04** (rec gloss) <συμβάλλει>: συνεισάγει καὶ συνεισφέρει —V

POSITION: s.l.

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**Or. 336.05** (rec gloss) <συμβάλλει>: συμμίγει —AbMnSSaGuZu

POSITION: s.l.

APP. CRIT.: συμμίσγει S, συμμίγνυσι Zu

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**Or. 336.06** (rec gloss) <συμβάλλειν>: συμμιγνύειν —Rf

LEMMA: συμβάλλειν in text Rf POSITION: s.l.

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**Or. 336.07** (rec gloss) <συμβάλλει>: μιγνύει —K

POSITION: s.l.

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**Or. 336.08** (pllgn gloss) <συμβάλλει>: συνέρχονται —AbMnS

POSITION: s.l.

COMMENT: The plural assumes that δάκρυα is the subject and that the verb is intransitive.

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**Or. 336.09** (pllgn gloss) <συμβάλλει>: συνέρχεται —B<sup>3a</sup>

POSITION: marg.

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**Or. 336.10** (rec gloss) <συμβάλλει>: συνεισφέρει —PrGu

POSITION: s.l.

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**Or. 336.11** (recMoschThom gloss) <συμβάλλει>: συνάπτει —AaFPrXXaXbYYfGrZcZZa-ZlZmT<sup>o</sup>Ox<sup>2</sup>

LEMMA: συμβάλλη in text Zl POSITION: s.l.

APP. CRIT. 2: συνάπτη Zl |

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**Or. 336.12** (pllgn gloss) <συμβάλλει>: συντάπτει —G

POSITION: s.l.

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**Or. 337.01** (rec paraphr) <πορεύων τις εις δόμους ἀλαστόρων>: πορευόμενος ἢ πορεύων τὸν Ὀρέστην ἀντὶ τοῦ ἀνακινῶν κατὰ τοὺς δόμους καὶ μαίνεσθαι ποιῶν —V

TRANSLATION: Conveying himself, or conveying Orestes, equivalent to making him move throughout the house and making him insane.

POSITION: s.l.

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**Or. 337.02** (vet gloss) <πορεύων>: ἀντὶ τοῦ περιέλκων —MCPt

POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ om. Pr, τοῦ om. C | τῆς μανίας add. M<sup>2</sup>

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**Or. 337.03** (rec gloss) <πορεύων>: ἄγων τῇ μανίᾳ —O

POSITION: s.l.

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**Or. 337.04** (rec gloss) <πορεύων>: διώκων περιφέρων —Pr

POSITION: s.l.

---

**Or. 337.05** (pllgn gloss) <πορεύων>: ἐπιδιώκων —G

POSITION: s.l.

---

**Or. 337.06** (recMosch gloss) <πορεύων>: κινῶν —V<sup>1</sup>AaFMnPrRSSaXXaXbXoYYfG-GrB<sup>3a</sup>

POSITION: s.l.

**Or. 337.07** (recThom gloss) <πορεύων>: ἐπιφέρων —KZZaZlZmTGυ

POSITION: s.l.

COLLATION NOTES: Ta wrongly places a cross with this gloss, app. misreading the rectilinear breathing sign in T. |

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**Or. 337.08** (pllgn gloss) <πορεύων>: φέρων —Aa

POSITION: s.l.

---

**Or. 337.09** (pllgn gloss) <πορεύων>: καὶ ἄγων —Zc

POSITION: s.l.

---

**Or. 337.10** (pllgn gloss) <πορεύων>: καὶ παρακινῶν —Zu

POSITION: s.l.

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**Or. 337.11** (rec gloss) <πορεύων>: πορευόμενος —AbCrMnRSOxP<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | -ομένην S

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**Or. 337.12** (rec exeg) <πορεύων>: καὶ πορευόμενος, τὸ ἐνεργητικὸν ἀντὶ τοῦ παθητικοῦ —S

TRANSLATION: That is, conveying himself; the active form used in place of the passive.

POSITION: below the line, last of page

APP. CRIT.: παθητικὸν ... ἐνεργητικοῦ S

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**Or. 337.13** (rec gloss) <πορεύων>: ἐρχόμενος —RfYf

POSITION: s.l. Rf, marg. Yf

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**Or. 337.14** (pllgn gloss) <τις>: δαίμων —Yf

POSITION: s.l.

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**Or. 337.15** (tri gloss) <τις>: λέγω —T

LEMMA: τίς in text T (indefinite: 335.22) POSITION: s.l.

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**Or. 337.16** (rec exeg) <εἰς δόμους ἀλαστόρων>: ἢ εἰς δόμους ἀλαστόρων ἀντὶ τοῦ εἰς δόμους τοῦ Ἄιδου τὴν σὴν μητέρα ἢ σέ, τὸν Ὀρέστην —V

TRANSLATION: Alternatively, (the syntax is) to the house of the alastors, meaning to the house of Hades, (carrying) your mother or you, Orestes.

PREVIOUS EDITIONS: Schw. I.134,3–4

COMMENT: Schw. ignores or suppresses the initial ἦ and treats εἰς δ. ἀλ. as a lemma, but V does not rubricate the initial of ἀντι.

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**Or. 337.17** (rec exeg) (εἰς δόμους ἀλαστόρων): τινὲς δὲ ἤκουσαν εἰς ἀλαστόρων δόμον ἀντὶ τοῦ εἰς Ἅιδου πορεύεσθαι αὐτὸν ποιεῖ εἰς τοὺς καταχθονίους. —V

TRANSLATION: Some have understood it as to the house of the alastors, meaning ‘makes him go to Hades to those below’.

POSITION: appended to sch. 333.06 V

APP. CRIT.: αὐτῶ V

PREVIOUS EDITIONS: Schw. I.133 app. at 1–11

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**Or. 337.18** (tri gloss) (εἰς δόμον): εἰς τὸν οἶκον —T

POSITION: s.l.

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**Or. 337.19** (rec artGloss) (δόμους): τοὺς —SGu

POSITION: s.l.

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**Or. 337.20** (rec gloss) (ἀλαστόρων): δαιμόνων τις —V<sup>1</sup>

POSITION: s.l.

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**Or. 337.21** (rec gloss) (ἀλαστόρων): τις ἤγουν ἀπὸ τῶν θεῶν —PrB<sup>3d</sup>

POSITION: s.l.

APP. CRIT.: τις ἤγουν om. B<sup>3d</sup>

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**Or. 337.22** (rec exeg) (ἀλαστόρων): τιμωρητικῶν θεῶν —MnRSSa

POSITION: s.l.

APP. CRIT.: 2: τιμωριτ- RMn |

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**Or. 337.23** (rec gloss) (ἀλαστόρων): θεῶν —Ab

POSITION: s.l.

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**Or. 337.24** (thom exeg) (ἀλαστόρων): τιμωρητικῶν δαιμόνων —ZZaZIZmTGu

TRANSLATION: (‘Alastores’ are) punishing divinities.

POSITION: s.l.

APP. CRIT.: τιμωρητικῶν ὀργάνων δαιμόνων Za

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**Or. 337.25** (pllgn gloss) **〈ἀλαστόρων〉**: ἀπό τῶν τιμωρητικῶν —Zu

POSITION: s.l.

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**Or. 337.26** (rec gloss) **〈ἀλαστόρων〉**: ἀπό τῶν —S

POSITION: s.l.

---

**Or. 337.27** (mosch gloss) **〈ἀλαστόρων〉**: ἀπό τῶν ἐχθρῶν —XXaXbXoT<sup>+</sup>YYfGGrZ-cAa<sup>2</sup>B<sup>3a</sup>

POSITION: s.l. except marg. B<sup>3a</sup>

APP. CRIT.: ἀπό om. T | τῶν om. G

APP. CRIT. 2: ἐχρῶν Λa<sup>2</sup> |

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**Or. 337.28** (pllgn gloss) **〈ἀλαστόρων〉**: καὶ τῶν δαιμόνων —CrFOx

POSITION: s.l.

APP. CRIT.: καὶ τῶν om. F

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**Or. 337.29** (rec gram) **〈ἀλαστόρων〉**: ἀπό τοῦ ἀλῶ τὸ πλανῶ —Pr

POSITION: s.l.

KEYWORDS: etymology

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**Or. 338.01** (rec exeg) **〈ματέρος αἷμα〉**: ἔνεκεν τοῦ αἵματος τῆς σῆς μητρὸς ὅπερ σε μαίνεσθαι ποιεῖ. —R

REF. SYMBOL: R POSITION: marg.

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**Or. 338.02** (rec exeg) **〈ματέρος αἷμα〉**: ἔνεκεν τοῦ αἵματος —AbMnPrS

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.134,13

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**Or. 338.03** (pllgn exeg) **〈ματέρος αἷμα〉**: διὰ τὸν φόνον τῆς μητρὸς —B<sup>3a</sup>

POSITION: s.l.

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**Or. 338.04** (recMosch etaGloss) **〈ματέρος〉**: μητέρος —Aa<sup>2</sup>AbRXXaXbXoT

POSITION: s.l. except marg. R

APP. CRIT.: μητρός Λa<sup>2</sup>RT

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**Or. 338.05** (rec gloss) **〈αἷμα〉**: διὰ —V<sup>3</sup>FRSa

POSITION: s.l.

APP. CRIT.: τὸ add. R, γὰρ add. Sa (app. by misreading of τὸ)

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**Or. 338.06** (recMosch gloss) <αἷμα>: φόνον —KXXaXbXoT+YYfGGrAa<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τὸν prep. KT

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**Or. 338.07** (pllgn exeg) <αἷμα>: διὰ τὸν φόνον —Zu

POSITION: s.l.

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**Or. 338.08** (thom artGloss) <αἷμα>: τὸ —ZZaZmTGu

POSITION: s.l.

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**Or. 338.09** (recMoschThom etaGloss) <σᾶς>: σῆς —AaAbSXXaXbGrZZaZmT

POSITION: s.l.

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**Or. 338.10** (vet exeg) ὃ σ' ἀναβακχεύει: <sup>1</sup>διχῶς στίζουσιν ΟΣ ἀναβακχεύει.  
<sup>2</sup>ἀποδίδεται οὖν πρὸς μὲν τὴν πρώτην στιγμήν· <sup>3</sup>τίς οὗτος φόνιος ἔρχεται ἀγών,  
<sup>4</sup>ῶ ἀγῶνι δάκρυα δάκρυσι συμμίσγει καὶ συμβάλλει τις τῶν ἀλαστόρων  
<sup>5</sup>πορεύεσθαι ποιῶν τὸ αἷμα τῆς σῆς μητρὸς εἰς τοὺς οἴκους καὶ μὴ ἔῶν αὐτὸ ἡρεμεῖν  
ἀτιμώρητον, <sup>6</sup>ῶ[ῆ] ὃ σε, τὸ αἷμα δηλονότι, ἀναβακχεύει καὶ μαίνεσθαι ποιεῖ. <sup>7</sup>πρὸς  
δὲ τὴν δευτέραν στιγμήν οὕτως· <sup>8</sup>τίς οὗτος ἔρχεται φόνιος ἀγών, (ῶ, τῶ ἀγῶνι.)  
δάκρυα δάκρυσι συμμίσγει τις τῶν ἀλαστόρων, <sup>9</sup>ὃ σε ἀναβακχεύει πορεύων καὶ  
περιέλκων ματέρος αἷμα σᾶς, <sup>10</sup>ὅ ἐστιν· ἀνακινῶν τὸ αἷμα τῆς μητρὸς σου κατὰ  
τοὺς οἴκους καὶ μὴ ἔῶν αὐτὸ ἡρεμεῖν ἀτιμώρητον. —MBCPr<sup>a</sup>, partial Pr<sup>b</sup>

TRANSLATION: They punctuate/segment 'os anabackcheuēi' in two different ways. Now then, it is rendered with the first segmentation (that is, 'ho s', neuter relative pronoun with elided pronoun 'se'): What bloody contest is this that comes, to which contest one of the alastors mixes in and adds tears to tears, causing the blood of your mother to move into the house and not permitting it to rest unavenged, which thing, the blood clearly, makes you revel and causes you to go mad? With the second segmentation (that is, 'hos', masculine relative pronoun without a pronoun), (it is rendered) as follows: What bloody contest is this that comes, for which, that is, the contest, one of the alastors mixes tears with tears, (one) who makes you revel, conveying (or: making dance?) and forcing around the blood of your mother, that is, causing the blood of your mother to move through the house and not allowing it to rest unavenged?

LEMMA: BPr<sup>a</sup>(-χεύσει), ὃς ἀναβακχεύει C, ὡς (or ὅς) ἀναβακχεύει app. M POSITION: between 340.02 and 341.01 C, between 351.01 and 333.06 Pr<sup>b</sup>

APP. CRIT.: 1–2 διχῶς ... πρώτην στιγμήν om. Pr<sup>b</sup> | 1 ΟΣ ἀναβακχεύει| ὃς ἀναβ. C, ὡς ἀναβ. M, om. BPr<sup>a</sup> | 2 μὲν| μίαν Pr<sup>a</sup> | 3 δάκρυα om. Pr<sup>a</sup>Pr<sup>b</sup> | 4 ποιῶν πορεύεσθαι transp. BPr<sup>a</sup>Pr<sup>b</sup> | σῆς om. BPr<sup>a</sup>Pr<sup>b</sup> | εἰς τοὺς] prob. thus B, κατὰ τοὺς after rewriting of faded ink at a later time | 5 ἦ del. Schw. | ὃ σε] ὃς σε M | δηλονότι om. BPr<sup>a</sup>Pr<sup>b</sup> | 6–9 πρὸς δὲ τὴν δευτ. κτλ om. Pr<sup>b</sup> | 6–7 οὕτως· τίς οὗτος Schw., ὅτι τοσοῦτον all | 7 after ἀγών add. καὶ BPr<sup>a</sup>, ῶ τῶ ἀγῶνι suppl. Schw. | 8 πορεύων] om. Pr<sup>a</sup>, χορεύων C | σᾶς om. Pr<sup>a</sup> | 9 σου om. Pr<sup>a</sup> | μὴ ἔῶν αὐτὸ

ἡρεμεῖν] Pr<sup>a</sup>, οὐκ ἔων αὐτὸ ἡρεμεῖν B, μὴ ἡρεμῶν αὐτὸ εἶναι M(-μόν or -μῶν)C, μὴ ἡρεμεῖν αὐτὸ ἔων Schw. |

APP. CRIT. 2: 1 διχῶς M | 3 Ϙ] ῶ M | συμμίγει Pr<sup>a</sup>Pr<sup>b</sup> | συμβάλει C | ἀλλαστόρων M | 7 συμμίγει Pr<sup>a</sup> |

PREVIOUS EDITIONS: Schw. I.134,5–14; Dind. II.112,17–26

**Or. 338.11** (vet exeg) **ὁ σ' ἀναβακχεύει**: ἴτινὲς στίζουσιν ὁ σ' ἀναβακχεύει, ἴν' ἦ ὅπερ σε, τὸ αἷμα. <sup>2</sup>γράφεται δὲ καὶ ὄς σε ἀναβακχεύει, ὁ ἀλάστωρ (ὄς) σε ἀνακινεῖ καὶ μαίνεσθαι ποιεῖ. —MCMnR<sup>b</sup>SSa

TRANSLATION: Some punctuate/segment (with neuter relative pronoun and elided pronoun, 'ho s') 'which makes you revel', so that the sense may be 'which very thing ... you', (namely) the blood. But it is also written (as one word 'hos', masculine relative pronoun) 'who makes you revel', (namely) the alastor who agitates you and makes you go mad.

LEMMA: Mn, ῶς or ὄς ἄν. M, ὄς ἄν. CR<sup>b</sup>, ὄς or ὄς ἄν. S, Sa faded and illegible REF. SYMBOL: R<sup>b</sup> POSITION: marg. M

APP. CRIT.: 1 after στίζ. add. εἰς τὸ MCR<sup>b</sup> | ὁ σ'] Sa, ὁ σ' Mn, ὄς R<sup>b</sup>, ὄς MC, ὄς S | πόντου add. before ἴν' R<sup>b</sup> | 2 γράφεται δὲ om. MnR<sup>b</sup>SSa | ὁ om. MCMn | ὄς suppl. Schw. | ποιεῖ μαίνεσθαι transp. MnSSa |

APP. CRIT. 2: 1 ἴνα MnR<sup>b</sup>SSa | 2 ἀλάστωρ written over ἴνα ἦ (repeated from prev. sentence) Mn | ἀνακινεῖ Mn |

PREVIOUS EDITIONS: Schw. I.134,15–17; Dind. II.112,14–17

KEYWORDS: variant reading: γράφεται/γράφε

**Or. 338.12** (vet exeg) **ὁ σ' ἀναβακχεύει**: τουτέστιν ὅπερ, (τὸ αἷμα) τῆς μητρὸς, ἀναβακχεύει σε καὶ μαίνεσθαι ποιεῖ. ἢ ὅστις ἀλαστόρων ἀνακινεῖ τὸ αἷμα τῆς μητρὸς σου μὴ ἔων αὐτὸ ἡρεμεῖν ἀτιμώρητον. —B

TRANSLATION: That is, which thing (neuter relative pronoun), (the blood) of your mother, makes you revel and makes you insane. Or, which (masculine relative pronoun) of the alastors arouses the blood of your mother, not allowing it to rest unavenged.

POSITION: follows 338.08 with period, not scholion-ending punct.

PREVIOUS EDITIONS: Schw. I.134,18–20; Dind. II.112,12–14

**Or. 338.13** (rec paraphr) **ὁ σ' ἀναβακχεύει**: ὅπερ μαίνεσθαι σε ποιεῖ —AbMn

POSITION: s.l.

APP. CRIT.: σε] με Mn

**Or. 338.14** (tri paraphr) **ὁ σ' ἀναβακχεύει**: ὅπερ σε ἐκμαίνει —T

POSITION: s.l.

**Or. 338.15** (tri metr) **ὁ σ' ἀν(αβακχεύει)**: ἀντὶ μιᾶς —T

POSITION: s.l.

PREVIOUS EDITIONS: de Fav. 52

COMMENT: The note is above the first two syllables. This does not agree with the description of the colon in 316.01, which indicates that at some point Triclinius read ὅς σ' ἀνα- and treated ἀνα as the resolution. See on 316.01.

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**Or. 338.16** (rec exeg) ⟨δ⟩: ἦ ὁ καὶ ὄπερ τὸ αἷμα —SSa

POSITION: s.l.

APP. CRIT.: ἦ ὁ om. S | ὄπερ τὸ αἷμα] ὕπερ τίνα S

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**Or. 338.17** (rec gloss) ⟨δ⟩: ὄπερ —Aa<sup>2</sup>CrPrOxZc

POSITION: s.l.

APP. CRIT.: καὶ prep. CrZcOx

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**Or. 338.18** (pllgn exeg) ⟨δ⟩: ἡγουν τὸ αἷμα τῆς μητρὸς —V<sup>3</sup>

POSITION: s.l.

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**Or. 338.19** (pllgn gloss) ⟨δ⟩: αἷμα —ZI

POSITION: s.l.

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**Or. 338.20** (vet paraphr) ⟨ἀναβακχεύει⟩: ἀντὶ τοῦ κινεῖ, μαίνεσθαι κατὰ σοῦ ποιεῖ.  
—MC

TRANSLATION: Meaning sets in motion, causes to rage madly against you.

POSITION: s.l.

APP. CRIT.: τοῦ om. C

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**Or. 338.21** (rec gloss) ⟨ἀναβακχεύει⟩: διεγείρει —O

POSITION: s.l.

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**Or. 338.22** (rec gloss) ⟨ἀναβακχεύει⟩: ταρασσει —V

POSITION: s.l.

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**Or. 338.23** (rec gloss) ⟨ἀναβακχεύει⟩: κινεῖ —VH<sup>4</sup>

POSITION: s.l.

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**Or. 338.24** (pllgn gloss) ⟨ἀναβακχεύει⟩: ἀναταράττει —ZI

POSITION: s.l.

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**Or. 338.25** (pllgn paraphr) ⟨ἀναβακχεύει⟩: ἦτοι μὴ ἔῶν αὐτὸ ἡρεμεῖν —V<sup>3</sup>

POSITION: s.l.

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**Or. 338.26** (rec gloss) <ἀναβακχεύει>: μανιοποιεῖ ἀνεγείρει —MnS

POSITION: s.l.

APP. CRIT.: μανίαις ποιεῖ Mn

COMMENT: The verb μανιοποιεῖν is attested in TLG only in Philodemus, περὶ ὄργης fr. 17, col. 34,26 and Et. Magn. 547\*,337.

KEYWORDS: rare word

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**Or. 338.27** (rec gloss) <ἀναβακχεύει>: ἀνακινεῖ —CrFPrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 338.28** (rec gloss) <ἀναβακχεύει>: μαίνεσθαι κινεῖ —K

POSITION: s.l.

APP. CRIT.: perhaps read μαίνεσθαι (ποιεῖ,) κινεῖ (338.31, 338.23)

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**Or. 338.29** (moschThom gloss) ἀναβακχεύει: ἐκμαίνει —XXaXbXoT<sup>+</sup>YYfGrZcZZaZlZ-mAa<sup>2</sup>

LEMMA: ὄσ' ἀναβακχεύει X POSITION: s.l. except X

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**Or. 338.30** (pllgn gloss) <ἀναβακχεύει>: ἐκμαίνεσθαι ποιεῖ —GGu

POSITION: s.l.

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**Or. 338.31** (pllgn gloss) <ἀναβακχεύει>: ποιεῖ μαίνεσθαι —ZbB<sup>3a</sup>

POSITION: s.l.

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**Or. 338.32** (pllgn gloss) <ἀναβακχεύει>: τιμωρεῖ —Gu

POSITION: s.l.

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**Or. 338.33** (pllgn gram) <ἀναβακχεύει>: <βάκχος> ἢ ὁ οἶνος ἀπὸ τοῦ χέειν βοήν. <ἦ> βάκχος ὁ μαινόμενος ἀπὸ τοῦ βοᾶν τὸν Ἰακχον, τουτέστι τὸν Διόνυσον. πίνοντες γὰρ εἰς τὰς τοῦ Διονύσου ἑορτὰς ἐβόων τὸ Ἰακχε. —Y<sup>2</sup>

TRANSLATION: 'Bacchus' either means wine, from pouring a loud cry ('boēn cheein'); or 'bacchus' means the one who rages madly, from shouting (the name of) Iacchus, that is, Dionysus. For when people were drinking in the festivals of Dionysus, they used to shout 'Iacchus'.

KEYWORDS: etymology

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**Or. 338.34** (tri metr) <ἀναβακχεύει>: koine short over ευ —T

**Or. 339.01** (tri metr) <κατολοφύρομαι κατολοφύρομαι>: long mark over each upsilon  
—T

PREVIOUS EDITIONS: de Fav. 52

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**Or. 339.02** (recTri gloss) <first κατολοφύρομαι>: θρηνηῶ —RT

POSITION: s.l.

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**Or. 339.03** (thom gloss) <first κατολοφύρομαι>: λίαν θρηνηῶ —ZmGuOx<sup>2</sup>

POSITION: s.l.

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**Or. 339.04** (pllgn gloss) <first κατολοφύρομαι>: δακρύω —F<sup>2</sup>Xo<sup>2</sup>ZI

POSITION: s.l.

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**Or. 339.05** (pllgn gloss) <first κατολοφύρομαι>: λυποῦμαι —Aa

POSITION: s.l.

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**Or. 339.06** (pllgn gloss) <first κατολοφύρομαι>: καὶ κλαίω —CrOx

POSITION: s.l.

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**Or. 339.07** (pllgn gloss) <first κατολοφύρομαι>: πενθῶ —ZI

POSITION: s.l.

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**Or. 339.08** (thom gloss) <first κατολοφύρομαι>: σὲ —ZmGu

POSITION: s.l.

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**Or. 339.09** (pllgn gloss) <second κατολοφύρομαι>: θρηνηῶ —Aa<sup>2</sup>F<sup>2</sup>

POSITION: s.l.

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**Or. 339.10** (pllgn gloss) <second κατολοφύρομαι>: λίαν θρηνηῶ —Ox<sup>2</sup>

POSITION: s.l.

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**Or. 339.11** (pllgn gloss) <second κατολοφύρομαι>: δακρύω —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 340.01 (340–344)** (vet exeg) ὁ μέγας ὄλβος: περισσὸν τὸ ἐν ὧς.

—MVCmR<sup>b</sup>RwSSa

TRANSLATION: One (instance of) ‘as’ (in 341 or in 343) is superfluous.

LEMMA: all (ὄλβος om. R<sup>b</sup>) REF. SYMBOL: VR<sup>b</sup>Sa POSITION: marg. M

APP. CRIT. 2: ἐν] ἐνὰς M<sub>n</sub> |

PREVIOUS EDITIONS: Schw. I.134,21; Dind. II.113,6

KEYWORDS: περισσός/περιττός

**Or. 340.02 (340–344)** (vet exeg) ὁ μέγας ὄλβος οὐ μόνιμος: <sup>1</sup>καὶ ἔσται ὁ λόγος· οὐ μόνιμος ὁ μέγας ὄλβος. <sup>2</sup>κατέκλυσε γὰρ αὐτὸν δαίμων τις, ὡσεὶ λαΐφος ἀκάτου θοᾶς τινάξας κατέκλυσε τοῖς ὀλεθρίοις καὶ λάβροις κύμασι πόντου. <sup>3</sup>τὸ δὲ δεινῶν πόνων ἐν μέσῳ ἀναπεφώνηται. <sup>4</sup>ἢ οὕτως· ὡς δὲ πόντου λάβροις ὀλεθρίοις ἐν κύμασι δαίμων τις ἀκάτου θοᾶς λαΐφος κατέκλυσε, <sup>5</sup>οὕτως καὶ τὸν μέγαν ὄλβον κατέκλυσε τινάξας ὑπὸ δεινῶν πόνων. —MBCPrRw, partial H

TRANSLATION: And the sense (of the whole long sequence) will be: Great prosperity is not lasting. For some divinity has overwhelmed it, as if he has shaken violently the sail of a swift vessel and overwhelmed it with the destructive and violent waves of the sea. The words ‘of terrible sufferings’ are pronounced separately in the middle. Or (take it) this way: just as in the violent destructive waves of the sea some divinity has overwhelmed the sail of a swift vessel, so too he has shaken violently and overwhelmed great prosperity with terrible sufferings.

LEMMA: BPr REF. SYMBOL: B POSITION: marg. M; cont. from prev. MCRw

APP. CRIT.: 1 καὶ ἔσται ὁ λόγος om. BPr [H] | οὐ ... ὄλβος om. Pr | 2 first κατέκλυσε] κατέλυσε M(-εν)C | τις transp. before αὐτὸν M | ὡσεὶ] ὡς εἰς Pr | λαΐφος transp. after θοᾶς Pr | second κατέκλυσε] κατέκλυσε ἐν M, κατέκλεισε C | πόντου] πάντως Rw | 4–5 ἢ οὕτως κτλ om. H | 4 ἢ om. Rw | 4–5 κατέκλυσε ... ὄλβον om. M | 5 ὑπὸ om. Pr |

APP. CRIT. 2: 2 τις all except H (uncertain, damaged) | λάβροισι Rw | κύμασι] κύμασιν M | 4 τις all |

PREVIOUS EDITIONS: Schw. I.134,22–135,2; Dind. II.113,6–9

**Or. 340.03 (340–344)** (rec exeg) ἰὸ λόγος δὲ οὐ μόνιμος ὁ μέγας ὄλβος. <sup>2</sup>κατέκλυσε γὰρ αὐτὸν δαίμων τις, ὡσεὶ λαΐφος ἀκάτου θοᾶς τινάξας κατέκλυσε τοῖς ὀλεθρίοις καὶ λάβροις κύμασι πόντου. <sup>3</sup>οὕτω καὶ τὸν ὄλβον κατέκλυσε τινάξας ὑπὸ δεινῶν πόνων. <sup>4</sup>ὅσον γὰρ δύναται πνεῦμα κατὰ νηὸς ἐν θαλάσῃ, τοσοῦτον ἀνθρώπων ἡ τύχη. —VMnR<sup>b</sup>SSa

TRANSLATION: The sense is ‘great prosperity is not lasting’. For some divinity has overwhelmed it, as if he has shaken violently the sail of a swift vessel and overwhelmed it with the destructive and violent waves of the sea. So too he has shaken violently and overwhelmed prosperity with terrible sufferings. For as much power as wind has over a ship in the sea, so much does fortune have over humans (or: so much does the fortune of human beings have).

POSITION: cont. from prev. all

APP. CRIT.: 1 ὁ δὲ λόγος transp. V | 2 first κατέκλυσε] κατέλυσε MnSa | γὰρ] τὸν Sa | second κατέκλυσε] κατέλυσε Sa | 4 οὐ δύναται Sa | κατὰ νηὸς πνεῦμα transp. MnSSa | ἐκ θαλάσσης R<sup>b</sup> | ἀνθρώπων V, ἀν(θρώπου)ου R<sup>b</sup>, τῶν ἀνθρώπων S |

**Or. 340.04 (340–344)** (rec paraphr) ἄλλως: ὡς ἐν πόντῳ λάβροις ὀλεθρίοις ἐν κύμασι δαίμων τις ἀκάτου θοᾶς λαΐφος κατέκλυσεν, οὔτως καὶ τὸν μέγαν ὄλβον κατέκλυσε τινάξας ὑπὸ δεινῶν πόνων. —V

PREVIOUS EDITIONS: Schw. I.134 app.; Dind. II.113,11–13

**Or. 340.05 (340–344)** (rec paraphr) <sup>1</sup>σύνταξις οὔτως· ἀντινάξας τις δαίμων κατέκλυσε τὸν ὄλβον ὑπὸ τῶν δεινῶν πόνων <sup>2</sup>καθὼςπερ τις ἄνεμος κατέκλυσεν ἐν λάβροις ὀλεθρίοις κύμασι τοῦ πόντου τὸ λαΐφος τῆς ἀκάτου θοᾶς ἢ τῆς ταχυτάτης νηός. —MnR<sup>a</sup>R<sup>b</sup>SSa

POSITION: cont. from prev. without punct. SSaR<sup>b</sup>

APP. CRIT.: 1 σύνταξις οὔτως R<sup>b</sup>, om. others | 2 κατέκλυσεν Sa, κατέκλυσεν τὸν ὄλβον S | τὸ λαΐφος ... ἢ R<sup>b</sup>, τὸ ἄρμενον others (ἄρμ- Mn) | at end add. ὅσον γὰρ δύναται πνεῦμα κατὰ νηός, τοσοῦτον ἀνθρώπων ἡ τύχη R<sup>a</sup>

APP. CRIT. 2: 1 ἀντινάξας S | τίς all | 2 λαύροι Mn |

**Or. 340.06** (rec paraphr) ἡ εὐδαιμονία ἐν τοῖς βροτοῖς οὐκ ἐπιμένει. —K

POSITION: s.l.

**Or. 340.07** (rec gloss) <ὄλβος>: ἡ εὐτυχία —Sa<sup>a</sup>G

POSITION: s.l.

**Or. 340.08** (thom gloss) <ὄλβος>: εὐδαιμονία —ZZaZIZmTG<sup>u</sup>

POSITION: s.l.

APP. CRIT.: ἡ prep. T, ἡ μεγάλη prep. ZI

**Or. 340.09** (pllgn gloss) <ὄλβος>: πλοῦτος —CrF<sup>2</sup>Ox<sup>a</sup>A<sup>a</sup><sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

**Or. 340.10** (mosch paraphr) <οὐ μόνιμος>: οὐκ ἐν μονῇ ἐστίν, ἤγουν οὐ μένει —XXaXbXoT<sup>+</sup>YYfGr

POSITION: s.l. except X

APP. CRIT.: οὐ om. Xo |

PREVIOUS EDITIONS: Dind. II.115,6

**Or. 340.11** (pllgn gloss) <οὐ μόνιμος>: ἀλλὰ φθείρεται —Y<sup>2</sup>



POSITION: s.l. (perhaps meant to supplement prev.)

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**Or. 340.12** (rec gloss) (μόνιμος): αἰώνιος —H<sup>4</sup>Pr<sup>2</sup>

POSITION: s.l.

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**Or. 340.13** (rec gloss) (μόνιμος): αἶδιος —R

POSITION: s.l.

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**Or. 340.14** (thom gloss) (μόνιμος): διηνεκῆς —Z<sup>c</sup>ZaZlZmAaCrGOxZc

POSITION: s.l.

APP. CRIT.: καὶ prep. ZZcCrOx |

APP. CRIT. 2: διηνεκῆς Λα |

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**Or. 340.15** (thom gloss) (μόνιμος): στάσιμος —ZmZuGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.115,7

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**Or. 340.16** (pllgn gloss) (μόνιμος): καὶ βέβαιος —F<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: καὶ| οὐ F<sup>2</sup>

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**Or. 340.17** (thom gloss) (μόνιμος): ἐστὶν —ZZlZm

POSITION: s.l.

APP. CRIT. 2: ἐστὶ Zl |

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**Or. 340.18** (pllgn gloss) (μόνιμος): ὑπάρχει —Aa<sup>2</sup>GZuP<sup>2</sup>

POSITION: s.l.

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**Or. 341.01 (341–344)** (vet exeg) ἀνὰ δὲ λαΐφος: ἄνατινάξας δέ τις δαίμων τὸν ὄλβον κατέκλυσεν αὐτὸν καὶ κατεπόντισεν, ὡς ἀκάτου θοᾶς λαΐφος πόντου λάβροις ὀλεθρίοις κύμασιν. ὅσον γὰρ δύναται πνεῦμα κατὰ νηὸς ἐν θαλάσῃ, τοσοῦτον κατὰ τὸν βίον τῶν ἀνθρώπων ἡ τύχη. —MBVCP<sup>r</sup>

TRANSLATION: Some divinity, having shaken prosperity violently, has overwhelmed it and sunk it in the sea, like the sail of a swift vessel with the sea's violent destructive waves. For just as much force as wind has against a ship at sea, so much does fortune have in the life of humans.

LEMMA: MC, ἄλλως BPr REF. SYMBOL: M POSITION: cont. from 341.04 V

APP. CRIT.: 1 πόντου om. Pr | λάβ. καὶ ὄλ. BPr | κύμασι transp. before λάβροις Pr | 2 ὅσον| ὅς M | γὰρ om. MC | τοσοῦτον καὶ κατὰ BV | ἡ τύχη τῶν ἀνθρώπων transp. MC |

**Or. 341.02 (341–344)** (rec exeg) <sup>1</sup>ἀνατινάξας δὲ δαίμων τις τὸν ὄλβον, ὡς λαΐφος τι ἀκάτου θοᾶς κατέκλυσε λάβροις ὀλεθρίοις κύμασι. <sup>2</sup>τὸ δὲ δεινῶν πόνων ἐμ μέσῳ καταπεφώνηται. <sup>3</sup>ὅσον γὰρ δύναιται πνεῦμα κατὰ νηὸς ἐν θαλάσῃ, τοσοῦτον κατὰ τὸν βίον τῶν ἀνθρώπων ἡ τύχη. —O

APP. CRIT.: 3 νηὸς perhaps corr. from νῆα O

APP. CRIT. 2: 1 τίς O | λέφος τί O |

**Or. 341.03 (341–344)** (rec paraphr) **ἀνὰ δὲ λαΐφος:** <sup>1</sup>οὕτως κλύζεσθαι δαίμων τις παρεσκεύασεν ὑπὸ ἀστάτων ἔργων, δηλονότι τὸν ὄλβον, <sup>2</sup>ὡς λαΐφος ἀκάτου θοᾶς ἀνατινάξας κλύζεσθαι ἐποίησεν ἐν κύμασι πόντου λάβροις καὶ ὀλεθρίοις. —VCRw

TRANSLATION: In such a way some divinity caused (it) to be flooded by unceasing actions, (it being) namely prosperity, in the same way that, having shaken violently the sail of a swift vessel, he caused it to be washed in the violent and destructive waves of the sea.

LEMMA: all (prep. ἄλλως C) REF. SYMBOL: V

APP. CRIT.: 2 ὡς] ἢ R<sub>w</sub> | ἐποίησεν added by V<sup>1</sup> in space left by V | ἐν λάβροις V

APP. CRIT. 2: 1 τίς R<sub>w</sub> |

PREVIOUS EDITIONS: Schw. I.135,12–14; Dind. II.113,13–16

**Or. 341.04 (341–344)** (rec exeg) **καὶ ἄλλως:** <sup>1</sup>ἀνατινάξας γὰρ δαίμων τις, ὃ ἐστὶν ἄνωθεν ἐκ τοῦ οὐρανοῦ πνεύσας, δηλονότι τὸν ὄλβον, <sup>2</sup>οὕτως κλύζεσθαι ἐποίησεν ὑπὸ τῶν ἀστάτων ἔργων ὡς ναῦν ἐν κύμασι πόντου λάβροις καὶ ὀλεθρίοις. <sup>3</sup>τὸ γὰρ λαΐφος ἀκάτου θοᾶς περιφραστικῶς τὴν ναῦν. —VC, partial R<sub>w</sub>

TRANSLATION: For some divinity, having shaken (it) violently, which is to say having blown from above from heaven, (it being) namely prosperity, has caused it to be flooded by unceasing actions just like a ship in the sea's violent and destructive waves. For 'sail of a swift vessel' is used periphrastically for 'ship'.

LEMMA: V POSITION: cont. from prev. CR<sub>w</sub>, prep. ἢ οὕτω

APP. CRIT.: 1 γὰρ om. R<sub>w</sub> | πνεύσας Mastr., πέμψας all | 2–3 ὑπὸ τῶν κτλ om. R<sub>w</sub> | 2 τῶν om. C | 3 γὰρ om. C

APP. CRIT. 2: 1 τίς all | οὐρανοῦ] ὄραν R<sub>w</sub> |

PREVIOUS EDITIONS: Schw. I.135,15–18; Dind. II.113,16–20

**Or. 341.05 (341–344)** (mosch exeg) **τινάξας δαίμων:** <sup>1</sup>ἀνατινάξας δὲ τις δαίμων αὐτὸν δηλονότι τὸν ὄλβον ὥσπερ λαΐφος ἀκάτου θοῆς κατέκλυσε ὥσπερ ἐν κύμασι πόντου λάβροις ὀλεθρίοις. <sup>2</sup>τὸ δὲ δεινῶν πόνων διὰ μέσου, ἀντὶ τοῦ φεῦ ἔνεκα τῶν δεινῶν πόνων. —XXaXbXoT+YYfGGr

TRANSLATION: Some divinity having violently shaken it, prosperity itself, just like the sail of a swift vessel, flooded (it) as if in the sea's violent destructive waves. The words 'of terrible sufferings' are parenthetic, meaning 'alas because of the terrible sufferings'.

LEMMA: G

APP. CRIT.: 1 δὲ om. Gr

APP. CRIT. 2: 1 δῆλον ὅτι G |

PREVIOUS EDITIONS: Dind. II.114,13–16

KEYWORDS: διὰ μέσου

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**Or. 341.06 (341–343)** (rec wdord) word order α (ἀνὰ), β (τινάξας), γ (τις), δ (δαίμων), ε (κατέκλυσε), ς (ὡς), ζ (λαῖφος), η (ἀκάτου θοᾶς), θ (λάβροις), ι (πόντου) —M<sup>2</sup>

POSITION: s.l.

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**Or. 341.07 (341–343)** (rec wdord) word order α (ἀνὰ), β (τινάξας), γ (τις), δ (δαίμων), ε (κατέκλυσε), ς (δεινῶν πόνων), ζ (second ὡς), η (first ὡς), θ (λαῖφος), ι (ἀκάτου θοᾶς), ια (πόντου) —V

POSITION: s.l.

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**Or. 341.08 (341–342)** (rec wdord) word order α (ἀνὰ), β (τινάξας), γ (δαίμων), δ (ὡς τις), ε (κατέκλυσε), ζ (λαῖφος), η (ἀκάτου) —Pr

POSITION: s.l.

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**Or. 341.09 (341–342)** (rec wdord) word order α (δαίμων), β ((?)πόντου), γ (δεινῶν), δ (πόνων ὡς), ε (ὥστης), ς (τινάξας), ζ (λαῖφος(?)), η (ἀκάτου), θ (κατέκλυσε) —Ab

POSITION: s.l.

APP. CRIT.: some numbers are obscure, uncertain

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**Or. 341.10 (341–342)** (pllgn wdord) word order α (δαίμων), β (τινάξας), γ (λαῖφος), δ (θοᾶς) —Aa

POSITION: s.l.

APP. CRIT.: some numbers are obscure, uncertain

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**Or. 341.11 (341–342)** (pllgn exeg) τὸ ἀνά εἰς τὸ τινάξ[ας] —B<sup>3a</sup>

POSITION: marg.

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**Or. 341.12** (rec.Mosch gloss) <λαῖφος>: ἄρμενον —AbCrF<sup>2</sup>RSOxXXaXbXoT<sup>+</sup>YYfG-GrZcZl

POSITION: s.l. except marg. R

APP. CRIT.: καὶ prep. CrOx, καὶ τὸ prep. S, ὡς prep. F<sup>2</sup>

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**Or. 341.13** (rec exeg) <ὥς τις>: ὥσπηγ —AbPrZc

POSITION: s.l.

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**Or. 341.14** (rec exeg) <ὥσπηγ>: ὥς τις —Mn

LEMMA: ὥσπηγ in text Mn POSITION: s.l.

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**Or. 341.15** (rec gloss) <ὥσπηγ>: ἄνεμος —AbMnRSSa<sup>r</sup>

LEMMA: ὥσπηγ in text MnRSa POSITION: s.l. (a second time in marg. R)

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**Or. 341.16** (rec gloss) <ὥς>: οὕτως —H<sup>4</sup>

POSITION: s.l.

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**Or. 341.17** (thom gloss) <ὥς>: ὥσπερ —Z<sup>c</sup>ZaZm

POSITION: s.l.

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**Or. 341.18** (pllgn gloss) <ὥς>: καθὰ —Aa<sup>3</sup>GY<sup>2</sup>P<sup>2</sup>

POSITION: s.l.

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**Or. 341.19** (rec gloss) <τις>: δαίμων —GK

POSITION: s.l.

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**Or. 341.20** (rec gloss) <ἀκάτου θοᾶς>: τῆς ταχυτάτης νηός —Ab

POSITION: s.l.

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**Or. 341.21** (recThom gloss) <ἀκάτου>: νηὸς —CrRSXo<sup>2</sup>ZZaZlZmTGuOx<sup>2</sup>B<sup>3a</sup>

POSITION: s.l. except marg. R

APP. CRIT.: καὶ prep. CrS

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**Or. 341.22** (rec gloss) <ἀκάτου>: πλοίου —GRSZc

POSITION: s.l. (second instance in marg. R)

APP. CRIT.: καὶ prep. Zc

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**Or. 341.23** (pllgn gloss) <ἀκάτου>: πλοιαρίου —Aa

POSITION: s.l.

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**Or. 341.24** (recMoschThom gloss) <θοᾶς>: ταχείας —CrRSOxXXaXbXoYYfGGrZZa-ZlZmT\*

POSITION: s.l. (second instance in marg. R)

APP. CRIT.: καὶ prep. CrOx

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**Or. 341.25** (pllgn gloss) <θοᾶς>: ταχυτάτου —V<sup>3</sup>

POSITION: s.l.

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**Or. 341.26** (pllgn gloss) <θοᾶς>: ταχινῆς —F<sup>2</sup>

POSITION: s.l.

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**Or. 341.27** (pllgn etaGloss) <θοᾶς>: θοῆς —AaGrXbB<sup>3a</sup>

POSITION: s.l.

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**Or. 342.01** (rec gloss) <τινάξας>: ἀνα(τινάξας) —KSXo<sup>2</sup>

POSITION: s.l.

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**Or. 342.02** (rec gloss) <τινάξας>: τὸν ὄλβον —V<sup>3</sup>F<sup>2</sup>RB<sup>3d</sup>

POSITION: s.l.

APP. CRIT.: ἦγουν prep. R

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**Or. 342.03** (pllgn gloss) <τινάξας>: αὐτὸν τὸν πλοῦτον δηλονότι —Aa<sup>2</sup>F

POSITION: s.l.

APP. CRIT.: αὐτὸν om. F | δηλον F

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**Or. 342.04** (rec gloss) <τινάξας>: ἀνακινήσας —Sa<sup>r</sup>Y<sup>2</sup>Zu

POSITION: s.l.

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**Or. 342.05** (pllgn gloss) <τινάξας>: στρέψας —Y<sup>2</sup>

POSITION: s.l.

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**Or. 342.06** (thom gloss) <τινάξας>: παράξας τοῦτον —ZZaZlZmTGUGOx<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τοῦτον om. G

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**Or. 342.07** (rec gloss) <δαίμων>: ἡ τύχη —Ab

POSITION: s.l.

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**Or. 342.08** (rec gloss) <δαίμων>: τις —OAbMnRS

POSITION: s.l.

APP. CRIT. 2: τις Ab |

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**Or. 342.09** (rec artGloss) <δαίμων>: ὁ —Ab

POSITION: s.l.

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**Or. 342.10** (vet exeg) κατέκλυσεν δεινῶν: ἰκλύζεσθαι παρεσκεύασεν, ἄστατον ὄντα ὑπὸ τῶν δεινῶν πόνων, τουτέστιν ἔργων. <sup>2</sup>Ὅμηρος [Hom. Il. 1.467]: ‘αὐτὰρ ἐπεὶ παύσαντο πόνου’. <sup>3</sup>ὡς γὰρ κλύζεται ναῦς ἐν θαλάσῃ, οὕτω καὶ ἡ τῶν ἀνθρώπων τύχη ὑπὸ ἀστάτων ἔργων. <sup>4</sup>[Men. Georg. fr. 4.5 Sandbach = 94 Kock, 1 Koerte] ‘τὸ τῆς τύχης γὰρ ῥεῦμα μεταπίπτει ταχύ’. —MBCPr

TRANSLATION: Caused (prosperity) to be washed over, being unstable because of the terrible toils, that is, deeds. (‘Ponos’ is used as in) Homer, ‘but when they ceased from toil’. For just as a ship is washed over in the sea, thus too the fortune of humans (is affected) by unceasing actions. (Menander writes:) ‘For the flow of fortune shifts quickly’.

LEMMA: M(-σε)C, ἢ οὕτως BPr REF. SYMBOL: M

APP. CRIT.: 1 παρεσκεύασεν τις θεῶν τὸν ὄλβον ἄστατον BPr (-ασε τις Pr) | ἀπὸ Pr | 3 κλύζεσθαι Pr | οὕτω ... ταχύ] τοσοῦτον καὶ κατὰ τὸν βίον ἡ τύχη τῶν ἀνθρώπων MC [from sch. 341.01 above] | 4 τῆς τύχης γὰρ Menander, γὰρ τῆς τύχης all |

APP. CRIT. 2: 1 τοὔτέστιν B | 3 οὕτως Pr |

PREVIOUS EDITIONS: Schw. I.135,7–11; Dind. II.114,7–12

KEYWORDS: citation of Homer (with direct quotation); citation of literature other than Homer (with direct quotation); Menander

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**Or. 342.11** (rec gloss) <κατέκλυσε>: κατέλυσε —O

POSITION: s.l.

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**Or. 342.12** (rec gloss) <κατέκλυσε>: κατεπόντισε —ORfY<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu

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**Or. 342.13** (thom gloss) <κατέκλυσε>: ἠφάνισε —ZZaZIZmTG<sub>u</sub>

POSITION: s.l.

APP. CRIT. 2: -σεν T |

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**Or. 342.14** (pllgn gloss) <κατέκλυσε>: κατεβύθισε —Y<sup>2</sup>

LEMMA: κατέλυσε in text Y POSITION: s.l.

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**Or. 342.15** (pllgn gloss) <κατέκλυσε>: καὶ ἐβύθισε —CrOx

POSITION: s.l.

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**Or. 342.16** (rec gloss) <κατέκλυσε>: δηλαδὴ τὸν ὄλβον —AbMnPrRSF<sup>2</sup>

POSITION: s.l.

APP. CRIT.: δηλαδὴ om. Pr | αὐτοῦ add. R

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**Or. 342.17** (rec gloss) <κατέκλυσε>: τὴν εὐδαιμονίαν —K

POSITION: s.l.

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**Or. 342.18** (pllgn gloss) <κατέκλυσε>: ναῦν —Aa

POSITION: s.l.

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**Or. 342.19** (rec exeg) <κατέκλυσε>: κατὰ τῶν κυμάτων τῶν δεινῶν —K

POSITION: s.l.

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**Or. 342.20** (pllgn exeg) <κατέκλυσε>: ἐν τοῖς κύμασι —G

POSITION: s.l.

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**Or. 342.21 (342–343)** (rec exeg) <δεινῶν πόνων>: ὑπὸ τῶν —OAbFMnPrRS

POSITION: s.l.

APP. CRIT.: ἦ prep. Pr | ἀπὸ Ab | τῶν om. OAbMn | δεινῶν add. S

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**Or. 342.22 (342–343)** (pllgn paraphr) <δεινῶν πόνων>: τῶν μακρῶν πόνων (?)καί(?) [ ]πιλύν(?) —P<sup>2</sup>

POSITION: s.l.

APP. CRIT.: obscured by fold in parchment

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**Or. 342.23 (342–343)** (rec exeg) <δεινῶν πόνων>: ἐλλειπτικτὸν, φεῦ καμάτων —Pr

POSITION: s.l.

KEYWORDS: ἐλλειπτικός

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**Or. 342.24 (342–343)** (mosch exeg) <δεινῶν πόνων>: φεῦ ἔνεκα —XXaXbXo<sup>2</sup>T<sup>+</sup>YYfG-GrAa<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἔνεκεν Aa<sup>2</sup> | τῶν add. Xo<sup>2</sup>, τῶν χαλεπῶν δυστυχιῶν add. T (from Thoman glosses 342.25, 343.06)

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**Or. 342.25** (thom gloss) <δεινῶν>: χαλεπῶν —ZZaZlZmGu

POSITION: s.l.

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**Or. 343.01** (rec gloss) <πόνων>: ἔργων —K

POSITION: s.l.

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**Or. 343.02** (thom gloss) <πόνων>: δυστυχιῶν —ZZaZlZmGu

POSITION: s.l.

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**Or. 343.03** (pllgn artGloss) <πόνων>: τῶν —Xo

POSITION: s.l.

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**Or. 343.04** (rec paraphr) <ὡς πόντου>: καὶ καθὼςπερ ἄνεμος κατέκλυσε τῆς θαλάσσης —R

POSITION: s.l.

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**Or. 343.05** (rec exeg) <ὡς πόντου>: λείπει ἄνεμος —Pr

POSITION: s.l.

KEYWORDS: λείπει

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**Or. 343.06** (thom gloss) <ὡς πόντου>: κύμασι δηλονότι —ZZlZmTGu

POSITION: s.l.

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**Or. 343.07** (rec gloss) <ὡς>: καθὼς —H<sup>4</sup>

POSITION: s.l.

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**Or. 343.08** (rec gloss) <ὡς>: καθὰ —Aa<sup>3</sup>AbGKMn

POSITION: s.l.

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**Or. 343.09** (pllgn gloss) <ὡς>: ὥσπερ —Z<sup>c</sup>ZuP<sup>2</sup>

POSITION: s.l.

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**Or. 343.10** (pllgn gloss) <ὡς>: οὕτως —B<sup>3d</sup>

LEMMA: in text ὡς changed to ὥς by B<sup>3d</sup> POSITION: s.l.

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**Or. 343.11** (pllgn gloss) <ὡς>: λίαν —V<sup>3</sup>

POSITION: s.l.



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**Or. 343.12** (pllgn gloss) (πόντου): ὑπὸ —V<sup>3</sup>

POSITION: s.l.

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**Or. 343.13** (pllgn gloss) (πόντου): ἐπὶ —Aa

POSITION: s.l.

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**Or. 343.14** (pllgn gloss) (πόντου): καὶ θαλάσσης —CrOx

POSITION: s.l.

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**Or. 343.15** (rec artGloss) (πόντου): τοῦ —S

POSITION: s.l.

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**Or. 343.16** (thom exeg) (λάβροις): <sup>1</sup>τὸ λάβροις ὀλεθρίους ἐν κύμασι πρὸς τὸ δεινῶν πόνων σύναπτε, καὶ μὴ λάμβανε ὑπὸ ἕξωθεν, <sup>2</sup>μηδὲ τὸ ὡς πόντου μετὰ τόνου τὸ ὡς ἔκφερε, ὡς τινὲς φασιν. οὕτω δέ· <sup>3</sup>ὁ μέγας ὄλβος καὶ ἡ μεγάλη εὐδαιμονία οὐ μόνιμος καὶ διηνεκῆς ἐστὶν ἐν τοῖς βροτοῖς, <sup>4</sup>ἀνατινάξας δὲ καὶ ταραξας αὐτόν τις δαίμων ὥσπερ λαΐφος ἀκάτου καὶ νηὸς θοᾶς καὶ ταχείας κατέκλυσε <sup>5</sup>καὶ ἠφάνισεν ἐν λάβροις καὶ σφοδροῖς ὀλεθρίους κύμασι δεινῶν πόνων καὶ δυστυχιῶν, ὥσπερ πόντου κύμασι δηλονότι. <sup>6</sup>ἴστέον δὲ ὅτι ἐπειδὴ λαΐφος εἶπε διὰ τοῦτο καὶ κατέκλυσεν εἶπε καὶ κύμασι, <sup>7</sup>δεικνύς ὅτι ἡ τοῦ ὄλβου ἀνατροπὴ ἀνατροπῇ λαΐφους ἔοικε καὶ αἱ τῶν δεινῶν πόνων ἐπελεύσεις κύμασιν ὀλεθρίους. <sup>8</sup>τὸ δὲ [346] ‘θεογόνων γάμων’ λέγει ἐπειδὴ καὶ ὁ Τάνταλος υἱὸς ἦν Διός. —ZZaZIZmTGu

TRANSLATION: Join ‘in violent destructive waves’ to ‘of terrible sufferings’, and do not understand from outside ‘by means of/because of’ (‘hupo’); and do not pronounce ‘as of the sea’ with an accent as ‘thus (of the sea)’, as some say, but rather (the sense is) like this: Great prosperity, that is, great wealth/success, is not lasting, that is, continuous, among mortals, but some divinity, having shaken it violently and disturbed it just like the sail of a vessel, that is, a ship, a speedy one, that is, a swift one, has engulfed, that is, destroyed, it in violent, that is, intense, destructive waves of terrible sufferings, that is, misfortunes, just as if with waves of the sea, obviously. One should understand that since he (the poet) spoke of a sail, for this reason he also used ‘engulfed’ and ‘with waves’, showing that the overturning of prosperity is similar to the overturning of a sail, and the attacks of terrible sufferings (are similar) to destructive waves. And he uses the term ‘of god-born marriages’ because in fact Tantalus was a son of Zeus.

LEMMA: ἡ σύνταξις in marg. Z (at level of sentence 3) REF. SYMBOL: all except Gu

APP. CRIT.: 1 ἐν om. Zl | 2 first τὸ om. Gu | τόνου] πόνου Zl | 4 ταραξας] ἀναταράξας Zl | 5 first κύμασι transp. before λάβροις T | 6 first καὶ om. Zl | 7 ἀνατροπῇ om. Gu | ἀπελεύσεις Zl | κύμασιν] κύμασι θαλάσσοις [sic] T (θαλάσσης Ta) | 8 διὸς ἦν υἱὸς transp. Za |

APP. CRIT. 2: 2 μὴ δέ all | τινες φασιν Zl | 3 εὐδαινία Za | 7 ἔοικεν Zl |

PREVIOUS EDITIONS: Dind. II.114,16–115,1

COMMENT: The target of Thomas’ disagreement about understanding ὑπὸ with δεινῶν πόνων is to be found in earlier scholia such as 340.02–05, 340.10, 342.21. As for his other objection, concerning the second ὡς (in

ὡς πόντου), there is the later evidence of 343.10, and of the almost 50 mss I checked, the following have ὡς πόντου (or ὡς, πόντου) in the text: (contemporary with Thomas) AL and (later) B<sup>20</sup>NYvZd. For the earlier ὡς of ὡς τις being taken as οὕτως one can cite 341.16, earlier than or nearly contemporary with Thomas. But that gloss is ambiguous: it could mean either that ὡς is to be treated as οὕτως here, or that one should paraphrase οὕτως (scil. τὸν ὄλβον ἀνετίναξεν) ὡς.

KEYWORDS: Thomas critical of another view

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**Or. 343.17** (thom exeg) Ἡ οὕτω· κατέκλυσε δὲ αὐτόν τις δαίμων, ὥσπερ ἐν λάβροις ὀλεθρίοις κύμασι δεινῶν πόνων, ὡσπερ κατακλύζει λαΐφος ἀκάτου θοᾶς ἐν λάβροις ὀλεθρίοις κύμασι πόντου, ἀνατινάξας καὶ ἀνατρέψας τοῦτο. —ZIZmGu

TRANSLATION: Or (paraphrase it) in this way: Some divinity engulfed it, as if in violent destructive waves of terrible sufferings, just as he engulfs the sail of a swift vessel in violent destructive waves of the sea, having violently shaken and overturned this (sail of a ship).

POSITION: sep. from prev. by space Zm, by dot Gu, by small cross ZI

APP. CRIT.: 2 ἀνατρέψας] ἀναταράξας ZI | τοῦτον Gu

APP. CRIT.: 2: 1 οὕτως ZI |

PREVIOUS EDITIONS: Dind. II.115,1–5

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**Or. 343.18** (rec gloss) <λάβροις>: ἐν —Ab

POSITION: s.l.

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**Or. 343.19** (recThom gloss) <λάβροις>: μεγάλοις —V<sup>3</sup>AbMnRZ<sup>c</sup>ZaZIZmGu

POSITION: s.l.

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**Or. 343.20** (moschThom gloss) <λάβροις>: σφοδροῖς —XXaXbXoYYfG-GrZcZ<sup>c</sup>ZaZIZmT<sup>a</sup>Aa<sup>3</sup>CrOx<sup>B</sup><sup>d</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

COLLATION NOTES: In F, there is a possible trace of a gloss by F<sup>2</sup>. The trace is above ὀλεθρίοις and looks like a phi, so it may have been σφοδροῖς intended for λάβροις. |

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**Or. 343.21** (thom gloss) <ὀλεθρίοις>: χαλεποῖς —ZZaZIZmTGGu

POSITION: s.l.

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**Or. 343.22** (pllgn gloss) <ὀλεθρίοις>: καὶ κακοῖς —CrOx

POSITION: s.l.

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**Or. 343.23** (tri metr) <ὀλεθρίοις>: koine long over epsilon —T

PREVIOUS EDITIONS: de Fav. 53

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**Or. 344.01** (pllgn exeg) <ἐν κύμασι>: κατέκλυσε τὴν ναῦν —G

**Or. 344.02** (p[ll]gn exeg) (έν κύμασι): τινάξας τὸ λαΐφος —B<sup>3a</sup>

POSITION: s.l.

**Or. 344.03** (tri metr) (κύμασιν): long mark over upsilon —T

PREVIOUS EDITIONS: de Fav. 53

**Or. 344.04** (tri metr) ((κύ)μασιν): ἀντὶ μιᾶς —T

POSITION: s.l.

PREVIOUS EDITIONS: de Fav. 53

**Or. 345.01** (vet exeg) **τίνα γὰρ**: ἄλγῳ οὖν, φησὶν, τὴν ψυχὴν ὡς ἐπὶ ἰδίοις κακοῖς καὶ συσσυποφέρομαι τὴν τύχην. <sup>2</sup>τίς γὰρ ἕτερος οἶκός ἐστι σέβεσθαι παρ' ἡμῶν ἄξιός ἢ οὗτος, ὃς ἐκ θεῶν ἔχει τὴν καταβολήν. <sup>3</sup>ἀρχηγός γὰρ τῆς γονῆς ὁ Ζεὺς, ὅστις ἐφύτευσε Τάνταλον Πλουτοῖ συνελθῶν. —MBCMnPrR<sup>b</sup>RwSSa, partial (H)OV

TRANSLATION: Therefore I am pained, the chorus says, as if over personal sufferings and I suffer along with (them, Orestes and Electra) their misfortune. For what other house is worthy to be revered by us compared to this one, which has its origin from the gods? For Zeus is the first origin of their birth, he who begot Tantalus when he had intercourse with Pluto.

LEMMA: M, τίνα γὰρ ἔτι πάρος VCMnR<sup>b</sup>SSa, lemma τίνα γὰρ ἔτι πάρος οἶκον BPr, τίνα γὰρ πρὸς οἶκον Rw REF. SYMBOL: HMBVR<sup>b</sup>Sa POSITION: marg. O

APP. CRIT.: in H all that survives is the ref. symbol at the text and possible remnants of ἰδίοις and σέβεσθαι in the left margin. | 1–2 ἄλγῳ ... καταβολήν om. O | 1 ἄλγῳ ... τύχην om. V | οὖν om. BMnPr<sup>b</sup>S | τὴν ψυχὴν om. BPr | ὡς om. PrRw | συσσυποφέρομαι τὴν τύχην Schw., συσσυποφέρομαι τὴν ψυχὴν all | 2 τίνα γὰρ ἕτερον V(ἕτερον corr. to ἕτερος V<sup>1</sup>) | ἕτερος om. PrRw | οἶκος ἐστι om. V, add. in blank space V<sup>1</sup> | ἐστι om. BPr | παρ' ἡμῶν V | ἄξιός ἢ ... ἐκ om. V, ἢ οὕτως ὅτι ἐκ add. in blank space V<sup>1</sup> | ἄξιός BPr, om. others | ἢ] ὡς Rw | οὗτος] οὕτως Pr | ὃς] BPr, ὅτι others | ἔχειν M, ἔχων V(ἔχω with ν above ω) | καταβολήν] καταμοιήν V | 3 ἀρχηγός om. V, add. in blank space V<sup>1</sup>, ἀρχηγός ἐστι Rw | τῆς om. O | γονῆς] ζῶης MnR<sup>b</sup>SSa | ὅστις ... ταντάλου om. V, add in blank space V<sup>1</sup> | ὅστις] ὃς BOPr | τὸν τάνταλον CRw | πλουτοῖ συνελθῶν om. VMnSSa |

APP. CRIT. 2: 3 πλουτοῖ M, πλούτω Rw |

PREVIOUS EDITIONS: Schw. I.135,19–22; Dind. II.115,8–12

COMMENT: Schwartz restored συσσυποφερ- from Sch. Or. 1.04 συσσυποφέρει τῷ ἀδελφῷ τὴν τύχην and the same sense is seen in Maximus Conf. Capita de caritate 3.79 φίλος ἐκεῖνός ἐστι γνήσιος ὁ τὰς ἐκ περιστάσεως θλίψεις καὶ ἀνάγκας καὶ συμφορὰς ἐν καιρῷ πειρασμοῦ συσσυποφέρων τῷ πλησίον ὡς ἰδίας ἀθρομβῶς καὶ ἀταράχως (cf. 4.93). The verb is not common (and some instances in TLG may be corruptions of συναποφερ-), and the use of the middle here appears to be unique, apparently reinforcing the idea of making the burden one's own. | The note was clearly corrupt or hard to decipher in V's source, and the variants suggest other difficulties from a corrupt tradition. Possibly the majority reading ὅτι (2) is right and BPr's ὃς a rewriting. Certainly, their omission of τὴν ψυχὴν early in the first sentence is best understood as an intervention to remove repetition after τύχην became ψυχὴν, since ἄλγῳ τὴν ψυχὴν is well attested in scholia and elsewhere. On the same lines, BPr's ἄξιός could simply be a repair of a lost word of different appearance. | Schwartz noted of the first sentence 'referenda sunt ad vs. 339' (i.e., κατολοφύρομαι κατολοφύρομαι). I do not know whether he intended to say the words were originally a note on 339. The periphrasis offered here shares the view of the next note that this passage carries on the thought of 339.

**Or. 345.02** (vet exeg) <sup>1</sup>πρὸς τὰ ἄνω. <sup>2</sup>πρὸς τὸ [339] ‘κατολοφύρομαι’ τὸ ‘τίνα γὰρ ἔτι πάρος’. —HMBC

TRANSLATION: (Uttered) with reference to the passage above. The phrase ‘for which in preference’ (has its causal meaning) in reference to ‘I lament’.

POSITION: marg. H, s.l. MC, intermarg. B (beside 342; also wrote first three words at 345, but erased them)

APP. CRIT.: 1 ἄνω Schw. (after Dindorf), ἄνω κακά· τοῦτέστιν HB, ἄνω κακά C, ἄνω καὶ κατα κάτω M | κατολοφύρομαι Schw. (after Dindorf, sch. Mosch.), ὀλοφύρομαι MBH, ὀλοφυρόμενον C | second τὸ H (suppl. Schw.), om. MBC

PREVIOUS EDITIONS: Schw. I.135,23–24; Dind. II.115,13

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**Or. 345.03** (mosch exeg) τίνα γὰρ ἔτι πάρος: πρὸς τὸ [339] ‘κατολοφύρομαι’ ἀποδίδοται —XXaXbXoT+YYfGGr

TRANSLATION: (This clause of explanation) refers back to ‘I lament’.

LEMMA: X POSITION: s.l. except X

APP. CRIT.: ἀπὸ δοτικῆς G | τὸ τίνα add. T

PREVIOUS EDITIONS: Dind. II.115,13–14

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**Or. 345.04** (rec exeg) (τίνα γὰρ ἔτι πάρος): ἀλγῶ ὡς ἐπὶ ἰδίῳ κακῶ —O

POSITION: s.l.

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**Or. 345.05** (rec gloss) (τίνα): ποῖον —CrPrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | ποῖος Ox

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**Or. 345.06** (rec gloss) (ἔτι): ἦ νῦν —Pr

POSITION: s.l. (above πάρος)

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**Or. 345.07** (pllgn gloss) (ἔτι): ἀπὸ τοῦ νῦν —Zu

POSITION: s.l.

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**Or. 345.08** (rec gloss) (πάρος): πρὶν —MnRS

POSITION: s.l.

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**Or. 345.09** (recMoschThom gloss) (πάρος): πρότερον —AbCrMnSSa<sup>r</sup>XXaXbXoYGZc ZZIZmTGuOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrZcOx

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**Or. 345.10** (rec gloss) <πάρος>: κατὰ προτίμησιν —K

POSITION: s.l.

---

**Or. 345.11** (pllgn gloss) <πάρος>: ἐν προτιμήσει —B<sup>3a</sup>

POSITION: s.l.

---

**Or. 345.12** (pllgn gloss) <πάρος>: ἔμπροσθεν —V<sup>3</sup>Zu

POSITION: s.l.

---

**Or. 345.13** (pllgn gloss) <πάρος>: πρὸ τούτου —F

POSITION: s.l.

---

**Or. 345.14** (rec gloss) <πάρος>: τῶν πρὶν ὄντων —R

POSITION: s.l.

---

**Or. 345.15** (pllgn gloss) <οἶκον ἄλλον>: μετὰ ταῦτα —Y

POSITION: s.l.

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**Or. 345.16 (345–346)** (rec exeg) <ἄλλον ἕτερον ἢ>: μόνον —Pr

POSITION: s.l.

---

**Or. 345.17 (345–346)** (tri exeg) <ἄλλον ἕτερον>: ἐκ παραλλήλου τὸ ἄλλον ἕτερον.  
—T

TRANSLATION: ‘Other another’ is ‘in parallel’ (a pleonastic pairing of synonyms).

POSITION: s.l.

KEYWORDS: ἐκ παραλλήλου

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**Or. 345.18 (345–346)** (mosch exeg) <ἄλλον>: γρ. ἕτερον. —Xo

TRANSLATION: (For ‘allon’, ‘other’), the reading ‘heteron’ (‘another’) is found.

LEMMA: ἕτερον om. in text Xo POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφει

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**Or. 346.01** (rec gloss) <ἦ>: παρὸ —AaAbGMnRSZu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu

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**Or. 346.02** (rec gloss) <τὸν ἀπὸ θεογόνων>: τὸν οἶκον τὸν ὄντα —AbMnRSSa<sup>r</sup>

LEMMA: τῶν ἀπό θ. in text Sa POSITION: s.l.

APP. CRIT.: τὸν om. Aa | τὸν ὄντα om. AaS

APP. CRIT. 2: οἶκτον S |

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**Or. 346.03** (pllgn exeg) (τὸν ἀπό θεογόνων): ἤγουν τὸν ἐκ τοῦ Διὸς —Zl

POSITION: s.l.

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**Or. 346.04** (mosch gloss) (τὸν ἀπό): τὸν καταγόμενον —XXaXbXoT<sup>+</sup>YYfGGr

POSITION: s.l.

APP. CRIT.: τὸν om. XaXoYYfGr | καταγομένων s.l. Y

PREVIOUS EDITIONS: Dind. II.115,15

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**Or. 346.05** (pllgn gloss) (τὸν ἀπό): κατερχόμενον —B<sup>3a</sup>

POSITION: s.l.

---

**Or. 346.06** (pllgn gloss) (τὸν ἀπό): τὸν ὑπάρχοντα —Zc

POSITION: s.l.

---

**Or. 346.07** (pllgn gloss) (ἀπό θεογόνων): ἀπὸ τῶν θείων —F<sup>2</sup>

POSITION: s.l.

APP. CRIT.: water damage, hand might be F, not F<sup>2</sup>

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**Or. 346.08** (pllgn exeg) (θεογόνων γάμων): θεογόνων γάμων λέγει τὴν

Ἄγαμεμόνειον γενεάν· ἀπὸ γὰρ τοῦ Ταντάλου κατήγοντο. —Zu

POSITION: s.l.

---

**Or. 346.09** (pllgn diagr) (θεογόνων γάμων): Πλουτοῦς καὶ Διὸς, ἢ Τιμῶλου ἄλλοι λέγουσι, with line down from Πλουτοῦς to Τάνταλος —F

POSITION: marg.

---

**Or. 346.10** (pllgn exeg) (θεογόνων γάμων): ἦτοι τοῦ Ταντάλου· ὁ γὰρ Τάνταλος ἀπὸ τοῦ Διὸς εἶχε τὸ γένος. —Y<sup>2</sup>

POSITION: s.l.

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**Or. 346.11** (pllgn exeg) (θεογόνων γάμων): Τιμῶλου καὶ Πλουτοῦς ὁ Τάνταλος —V<sup>rec</sup>

POSITION: s.l.

APP. CRIT. 2: τιμόλου V<sup>rec</sup> |

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**Or. 346.12** (tri metr) (θεο(γόνων)): ἀντὶ μιᾶς —T

POSITION: s.l.

PREVIOUS EDITIONS: de Fav. 53

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**Or. 346.13** (rec gloss) (γάμων): ἀπὸ —Aa<sup>3</sup>Pr

POSITION: s.l.

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**Or. 347.01** (pllgn exeg) (τῶν ἀπὸ Ταντάλου): ὅτι υἱὸς τοῦ Διὸς ὁ Τάνταλος —V<sup>3</sup>

POSITION: s.l.

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**Or. 347.02** (rec gloss) (τῶν ἀπὸ Ταντάλου): τῶν καταγομένων —AbMnRSa<sup>r</sup>

LEMMA: τῶν ἀπὸ ταντ. in text Aa (also τῶν s.l. Pr) POSITION: s.l. except marg. R

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**Or. 347.03** (rec gloss) (τὸν ἀπὸ Ταντάλου): τὸν καταγομένον —AaPr, perhaps H<sup>4</sup>

LEMMA: τῶν ἀπὸ ταντ. in text Aa POSITION: s.l.

COLLATION NOTES: For H Daitz reports here ταν<sup>r</sup>, but I see the traces as [κ|αταγό[μενον]. Check new image of H when available. |

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**Or. 347.04** (pllgn exeg) (τὸν ἀπὸ Ταντάλου): [(?)ὁ Τάνταλ]ο[ς] ἦν υἱὸς τοῦ Διὸς. —ZI

POSITION: s.l.

---

**Or. 347.05** (rec gloss) (τὸν): λείπει οἶκον —Pr

POSITION: marg.

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**Or. 347.06** (mosch gloss) (τὸν): λέγω —XXaXbXoT<sup>+</sup>YYfGGrAa

POSITION: s.l.

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**Or. 347.07** (recTri gloss) (σέβεσθαι): τιμᾶν —Aa<sup>2</sup>AbCrF<sup>2</sup>MnPrRSa<sup>r</sup>OxXo<sup>2</sup>T

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 347.08** (rec gloss) (χρή): ἔπρεπεν —Pr

POSITION: s.l.

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**Or. 347.09** (mosch gloss) (χρή): πρέπει —XXaXbXoT<sup>+</sup>YYfGGr

POSITION: s.l.

---

Or. 347.10 (tri metr) coronis —T

PREVIOUS EDITIONS: de Fav. 53

Or. 348.01 (348–355) (tri metr) ἡμέτερον: καὶ μὴν βασιλεύς: <sup>1</sup>τοῦτο οὐκ ἔστιν ἐπωδὸς ὡς ἂν τις ἴσως οἰηθείη διὰ τὸ κεῖσθαι μετὰ τὴν στροφὴν καὶ ἀντιστροφὴν, ἀλλὰ καλεῖται σύστημα ἐπιφθεγματικὸν ὡς προσφθεγγόμενον τὸν Μενέλαον προσιόντα. <sup>2</sup>αἱ μὲν γὰρ ἐπωδοὶ οὐκ εἰσὶ μονοειδοῦς μέτρου ἀλλὰ διαφόρων, τοῦτο δὲ μονοειδοῦς: <sup>3</sup>κώλων γάρ ἐστιν ἀναπαιστικῶν ἡ', ὦν τὸ τρίτον καὶ τὸ σ' μονόμετρα, ἦτοι ἀναπαιστική βάσις. <sup>4</sup>τὰ λοιπὰ δίμετρα ἀκατάληκτα, τὸ δὲ ἡ' καταληκτικὸν ἦτοι ἐφθημιμερὲς ὃ καλεῖται παροιμακόν. <sup>5</sup>ἐπὶ τῷ τέλει μόνῃ παράγραφος. —T

<sup>1</sup>348 - - - - -  
καὶ μὴν βασιλεύς ὅδε δὴ στείχει  
<sup>2</sup>349 - - - - -  
Μενέλαος ἀναξ, πολλὴ ἄβροσύνη,  
<sup>3</sup>350 - - - - -  
δῆλος ὀραῶσθαι  
<sup>4</sup>351 - - - - -  
τῶν Τανταλιδῶν ἐξ αἵματος ὦν.  
<sup>5</sup>352 - - - - -  
ὦ χιλιόναυ στρατὸν ὀρήσας  
<sup>6</sup>353 - - - - -  
εἰς γῆν Ἀσίαν,  
<sup>7</sup>354 - - - - -  
χαῖρ'· εὐτυχία δ' αὐτὸς ὀμιλεῖς,  
<sup>8</sup>355 - - - - -  
θεῶθεν πράξας ἄπερ ἠῦχου.

TRANSLATION: This is not an epode, as one might perhaps believe because it is placed after the strophe and antistrophe. Rather, it is called an epiphthegmatic system since it addresses Menelaus as he approaches. For epodes are not formed of a meter of a single type but of different types, whereas this one has a single type. For it consists of eight anapaestic cola, of which the third and sixth are monometers, or an anapaestic base. The rest are acatalectic dimeters, but the eighth is catalectic, or the three-and-a-half-foot measure that is called paroemiac. At the end a sole paragraφος.

LEMMA: ἡμέτερον in marg.

PREVIOUS EDITIONS: Dind. II.13,24–31; de Fav. 53

COMMENT: On the term σύστημα ἐπιφθεγματικόν see Smith 1075, 206 n. 82. It is found many times in the Triclinian scholia on Aeschylus, but not in extant texts by anyone else.

Or. 348.02 (348–355) (tri metr) σύστημα ἐπιφθεγματικὸν κώλων ἡ' —T

POSITION: marg.

PREVIOUS EDITIONS: de Fav. 53

Or. 348.03 (vet exeg) καὶ μὴν βασιλεύς: ἐν τοῖς τέλεσιν εἰώθασιν οἱ ἀπὸ τοῦ χοροῦ μεταλλάττειν φεύγοντες τὴν μονωδίαν τοῦ λόγου. —MB<sup>b</sup>VCPr

TRANSLATION: At the ends (of choral odes) the chorus members are accustomed to make a shift, avoiding (the use of) a monotonous delivery of their speech.

LEMMA: B<sup>b</sup>V, καὶ μὴν ὅδε βασιλεύς Pr REF. SYMBOL: B<sup>b</sup>V POSITION: s.l. M, intermarg. B<sup>b</sup>C

APP. CRIT.: τέλεσιν om. V, leaving blank | οἱ ἀπὸ] τί κατὰ V | μεταλλάττειν| πλάττειν τι V | φεύγ. .... λόγου om. MB<sup>b</sup>Pr | λόγου| λέγειν V

APP. CRIT. 2: μεταλάττειν MB<sup>b</sup>B<sup>c</sup> |

PREVIOUS EDITIONS: Schw. I.136,1–2; Dind. II.115,16–17

COMMENT: For μονωδία as 'monotony', a sense omitted by dictionaries, see Plut. Mor. 7C μονωδία γὰρ ἐν



ἄπασιν ἔστι πλήσιον καὶ πρόσαντες, ἢ δὲ ποικιλία τερπνόν, καθάπερ κὰν τοῖς ἄλλοις ἄπασιν, οἷον ἀκούσασιν ἢ θεάσασιν (where Babbitt in the Loeb translation appropriately renders with 'monotony').

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**Or. 348.04** (vet paraphr) **καὶ μὴν βασιλεύς:** <sup>1</sup>τὸ ἐξῆς καὶ μὴν βασιλεύς ὄδε δὴ στείχει Μενέλαος ἄναξ, <sup>2</sup>τῶν Τανταλιδῶν ἐξ αἵματος ὦν, πολλῆ δ' ἀβροσύνη δῆλος ὀρᾶσθαι. —MBCPrRw

TRANSLATION: The run of the sense (with the word order simplified) is: And, behold, here comes the king, lord Menelaus, being of the blood of the Tantalids, and conspicuous to see with much luxurious glamor.

LEMMA: MC, καὶ μὴν βασιλεύς ὡδε στείχει Rw POSITION: cont. from prev. BPr, add. δὲ

APP. CRIT.: 1 τὸ ἐξῆς ... στείχει om. Rw | ὄδε| ὡδε C, ὡδε M | δὴ om. MCPr | 2 πολλή MC (with ἀβροσύνη), πολὺ B, πολὺς Rw

APP. CRIT.: 2: 1 ἐξῆς M | 2 πολλή δ' C |

PREVIOUS EDITIONS: Schw. I.136,3–5; Dind. II.115,17–19

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**Or. 348.05** (rec gloss) [ 3–4 ] **ὡς ἀφε/[τ]ήριον** —K

POSITION: marg.

COMMENT: Damaged and uncertain, but perhaps 'the starting-point of [something]' if **ὡς** is the ending of a genitive singular noun.

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**Or. 348.06** (rec gloss) **⟨μὴν⟩: δὴ** —AbR

POSITION: s.l.

---

**Or. 348.07** (pllgn gloss) **⟨μὴν⟩: ἦδη** —Aa<sup>2</sup>

POSITION: s.l.

---

**Or. 348.08** (rec artGloss) **⟨βασιλεύς⟩: ὁ** —S

POSITION: s.l.

---

**Or. 348.09** (rec gloss) **⟨ὡδε⟩: δεῦρο** —R

POSITION: s.l.

---

**Or. 348.10** (rec gloss) **⟨ὡδε⟩: καὶ ἐνταῦθα** —CrSOxZI

POSITION: s.l.

APP. CRIT.: καὶ om. ZI

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**Or. 348.11** (rec exeg) **⟨ὄδε⟩: γρ. ὡδε.** —Sa<sup>2</sup>Xo

LEMMA: ὅτε in text Sa POSITION: s.l.

APP. CRIT.: γρ. om. Xo

KEYWORDS: variant reading: γράφεται/γράφει

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**Or. 348.12** (pllgn gloss) <ὄδε>: οὗτος —F<sup>2</sup>

POSITION: s.l.

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**Or. 348.13** (recMoschThom gloss) <στείχει>: ἔρχεται —AbCrF<sup>2</sup>MnPrRSSa<sup>o</sup>OxXXaXbX-  
oYYfGGrZZaZlZmT

POSITION: s.l.

APP. CRIT.: καὶ prep. CrSOx

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**Or. 348.14** (pllgn gloss) <στείχει>: καὶ πορεύεται —Zc

POSITION: s.l.

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**Or. 348.15** (pllgn paraphr) <στείχει>: ἔρχεται διὰ τοῦ ποδός, ποδί —Gu

POSITION: s.l.

APP. CRIT.: ἔρχεται of Gr (348.13) reused by Gu

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**Or. 349.01** (tri exeg) <Μενέλαος ἄναξ>: ἐκ παραλλήλου τὸ βασιλεὺς ἄναξ. —T

TRANSLATION: ‘King lord’ is ‘in parallel’ (a pleonastic pairing of synonyms).

POSITION: s.l.

KEYWORDS: ἐκ παραλλήλου

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**Or. 349.02** (rec artGloss) <Μενέλαος>: ὁ —AbOx

POSITION: s.l.

---

**Or. 349.03** (tri metr) <Μενέλαος>: long mark over alpha —T

---

**Or. 349.04** (pllgn gloss) <ἄναξ>: ὁ βασιλεὺς —Ox

POSITION: s.l.

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**Or. 349.05** (rec artGloss) <ἄναξ>: ὁ —Ab

POSITION: s.l.

---

**Or. 349.06 (349–350)** (pllgn paraphr) <πολλῇ δ’ ἄβροσύνη δηλος ὀράται>: ὀράται  
δηλος ἐν πολλῇ ἄβροσίᾳ. —Lp

LEMMA: this in text Lp POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.116,3

COMMENT: This is the only attestation known so far for ἄβροσία, a formation that is contrary to analogy. It may have arisen from a misunderstanding of a truncated form of ἄβροσύνη, which is the word one would expect in a paraphrase that simply rearranges the word order.

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**Or. 349.07** (rec gloss) <πολλῆ δ' ἀβροσύνη>: πολλῆ δόξη —V

POSITION: s.l.

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**Or. 349.08** (mosch paraphr) <πολλῆ δ' ἀβροσύνη>: διὰ τῆς πολλῆς δὲ ἀβροσύνης ἦγουν  
τρυφερότητος —XXaXbXoT<sup>+</sup>YYfGGr

POSITION: s.l. except X and marg. Yf

APP. CRIT.: τῆς om. G | δὲ| ἐξ X, om. TG (δ' om. in text T)

PREVIOUS EDITIONS: Dind. II.115,22–23

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**Or. 349.09** (pllgn gloss) <πολλῆ δ' ἀβροσύνη>: βασιλικῶ μεγέθει —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.115,23

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**Or. 349.10** (rec exeg) <πολλῆ>: πολὺς —V<sup>3</sup>Rw

POSITION: s.l.

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**Or. 349.11** (thom gloss) <πολλῆ>: ἐν —ZZaZmTF

POSITION: s.l.

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**Or. 349.12** (tri metr) <πολλῆ>: koine short over eta —T

PREVIOUS EDITIONS: de Fav. 53

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**Or. 349.13** (pllgn exeg) <δ'>: γρ. γ' —Aa

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 349.14** (vet exeg) <ἀβροσύνη>: τῆ τρυφῆ τοῦ βαδίσματος ἢ τῆς ὄψεως —MVC,  
app. H

TRANSLATION: With luxuriance of walk or of appearance.

POSITION: s.l. MVC (in M above whole line); punct. after τρυφῆ as if two notes V

APP. CRIT.: only σμα survives in trimmed margin of H

PREVIOUS EDITIONS: Schw. I.136,7; Dind. II.116,1–2

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**Or. 349.15** (rec gloss) <ἀβροσύνη>: πλούτῳ —V

POSITION: s.l. (prep. to 349.14)

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**Or. 349.16** (rec gloss) <ἀβροσύνη>: λαμπρότητα —AaAbFMnPrRSSa<sup>r</sup>Zu

POSITION: s.l.

APP. CRIT.: και prep. S

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**Or. 349.17** (rec gloss) <ἀβροσύνη>: πλουσιότητα —RfZu

POSITION: s.l.

APP. CRIT. 2: πλουσιότητα Zu |

PREVIOUS EDITIONS: Dind. II.116,2

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**Or. 349.18** (thom exeg) <ἀβροσύνη>: τρυφή ἱματίων και τῶν περὶ αὐτὸν ἀκολούθων —ZZaZlZmTGuOx<sup>2</sup>

TRANSLATION: With luxuriance of garments and of the attendants accompanying him.

POSITION: s.l.

APP. CRIT.: τρυφῆς Za | και τῶν κτλ om. Ox<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.116,1

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**Or. 349.19** (pllgn gloss) <ἀβροσύνη>: τρυφή —B<sup>3a</sup>

POSITION: s.l.

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**Or. 349.20** (pllgn gloss) <ἀβροσύνη>: τρυφερότητα —Zc

POSITION: s.l.

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**Or. 349.21** (pllgn gloss) <ἀβροσύνη>: και περιουσία —CrOx

POSITION: s.l.

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**Or. 349.22** (rec exeg) <ἀβροσύνη>: ἔστι και ἀβροσύνη ὅταν τις και φιλοτίμως ἐστόλισται. —GK

TRANSLATION: It is in fact a (mark of) luxury whenever one has attired oneself lavishly.

POSITION: s.l.

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**Or. 350.01** (rec paraphr) <δηλος ὀραῖσθαι>: φανερός ὑπάρχει εἰς τὸ ὀραῖσθαι —AbKMn-PrRSSa<sup>r</sup>

POSITION: s.l.

APP. CRIT.: ὑπάρχων S, ὑπάρχ() Ab, ἐστὶ RK | εἰς τὸ ὀραῖσθαι transp. before φανερός ἐστὶ K | ὀραῖσθαι om. R

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**Or. 350.02** (pllgnTri gloss) <δηλος>: φανερός —CrOxF<sup>2</sup>GXo<sup>2</sup>TZl

POSITION: s.l.

**Or. 350.03** (pllgn gloss) <δηλος>: ἐπίδηλος —Zu

POSITION: s.l.

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**Or. 350.04** (rec gloss) <ὄρασθαι>: ὥστε —V, perhaps H

POSITION: s.l.

COLLATION NOTES: I read H as having "στ with raised epsilon; Daitz interprets it as 'ση. Check new image of H when available.

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**Or. 350.05** (pllgn gloss) <ὄρασθαι>: γνωρίζεσθαι —G

POSITION: s.l.

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**Or. 350.06** (pllgn gloss) <ὄρασθαι>: βλέπεσθαι —Zc

POSITION: s.l.

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**Or. 350.07** (pllgn gloss) <ὄρασθαι>: φαίνεσθαι —AaF<sup>2</sup>

POSITION: s.l.

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**Or. 350.08** (pllgn exeg) <ὄραται>: ὄρασθαι —Gu

LEMMA: ὄραται in text Gr POSITION: s.l.

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**Or. 350.09** (pllgn gloss) <ὄραται>: φαίνεται —Xo<sup>2</sup>

LEMMA: ὄραται in text Xo POSITION: s.l.

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**Or. 351.01** (vet exeg) τῶν Τανταλιδῶν ἐξ αἵματος ὧν: ὁ ἐστι διὰ τῆς ὄψεως ἐμφαίνει τὴν εὐγένειαν. —MBOVCPrRw

TRANSLATION: That is, through his appearance he indicates indirectly his noble birth.

LEMMA: BC, δηλος ὄρασθαι πολὺ δ' ἀβροσύνη V REF. SYMBOL: V (at δηλος, in prev. line) POSITION: s.l. MO (above ὄρασθαι in prev. line O); cont. from 348.04 PrRw

APP. CRIT.: ὁ ἐστι] ἦτοι O | after ἐστι add. πολὺ δ' ἀβρότατος ἰδεῖν καὶ V | διὰ om. Rw

PREVIOUS EDITIONS: Schw. I.136,6; Dind. II.115,20

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**Or. 351.02** (mosch paraphr) <τῶν Τανταλιδῶν>: τῶν ἀπὸ τοῦ Ταντάλου —XXaXbX-οYYfGrF<sup>2</sup>

POSITION: s.l. except X

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**Or. 351.03** (pllgn paraphr) <τῶν Τανταλιδῶν>: τῶν τοῦ γένους τοῦ Ταντάλου —G

POSITION: s.l.

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**Or. 351.04** (p[ll]gn gloss) <τῶν Τανταλιδῶν>: ἀπόγονον —ΖΙ

POSITION: s.l.

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**Or. 351.05** (mosch gloss) <ἔξ αἵματος>: ἐκ τοῦ γένους —XXaXbXoT+YYfGrCrF<sup>2</sup>OxZu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | ἐκ τοῦ om. CrF<sup>2</sup>OxZu

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**Or. 351.06** (p[ll]gn gloss) <ῶν>: καὶ ὑπάρχων —CrOx

POSITION: s.l.

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**Or. 352.01** (vetThom exeg) ᾧ χιλιόναυον στρατὸν ὀρηγήσας: δι' ὧν δοκεῖ αὐτὸν ἐπαινεῖν, διὰ τούτων λυπεῖ ἀναμιμνήσκουσα τῶν ἀπολομένων ἐν τῇ Τροίᾳ. —HMBVCM-nPrR<sup>b</sup>Rw<sup>a</sup>Rw<sup>b</sup>SSaZIZmGu

TRANSLATION: Through the words with which (the chorus) seems to praise him, through these they pain him by reminding him of those killed at Troy.

LEMMA: MC, ἄλλως: ᾧ χιλιόναυον B; ἄλλως Rw<sup>a</sup>, εἰς γῆν ἄσιαν MnPrR<sup>b</sup>S REF. SYMBOL: (at χιλιόναυον) MZmZIGu, (at 353 εἰς γῆν)PrR<sup>b</sup> POSITION: beside 353–354 εἰς γῆν ... εὐτυχία H; cont. from 352.02 B, cont. from or follows 352.03 VMnPrR<sup>b</sup>Rw<sup>b</sup>SSa

APP. CRIT.: δι' ... ἐπαινεῖν om. Sa | between ὧν and δοκεῖ a line drawn of ca. 10 letters width V | ἐπαινεῖν] τιμᾶν H | τούτων λυπεῖ] τὰ τῶν λυπηρῶν Rw<sup>a</sup> | διὰ τοῦτο R<sup>b</sup>, διὰ τοῦτο δέ Rw<sup>b</sup> | μιμνήσκουσα M | τῶν ἀπολομένων R<sup>b</sup>, τοὺς ἀπολλυμένους Rw<sup>b</sup>, τῶν ἀπολλυμένων others (ἀπολυ- V, ἀπολλυ- Gu, ἀπολλύμενον Mn) | ἐν τροίᾳ Rw<sup>a</sup>, εἰς τὴν τροίαν VRw<sup>b</sup>, εἰς τροίαν MnPrR<sup>b</sup>SSaZIGu |

APP. CRIT. 2: δι᾽ ὧν BRw<sup>a</sup>Rw<sup>b</sup> | διατούτων MIn |

PREVIOUS EDITIONS: Schw. I.136,8–10; Dind. II.116,6–8

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**Or. 352.02** (vet exeg) ᾧ χιλιόναυον στρατὸν: ἰὰπὸ τούτων αὐτὸν ἐγκωμιάζει, ἀφ' ὧν ἐμεγαλύνετο. <sup>2</sup>τῷ δὲ ἀπηρτισμένῳ ἀριθμῷ ἐχρήσατο· τοσαῦται γὰρ ἦσαν αἱ νῆες τῶν Ἑλλήνων, ἀρπς. —(H)MBC

TRANSLATION: (The chorus) praises him on the basis of those deeds on which he prided himself. He (the poet) (or it, the chorus) used the rounded number, for the ships of the Greeks (at Troy) were this many: 1,186.

LEMMA: B, 353 εἰς γῆν ἄσιαν MC REF. SYMBOL: M(to 353 εἰς γῆν)B POSITION: precedes 352.01 B

APP. CRIT.: H mostly lost, but [τοσαῦ]ται γὰρ suggests it had this version, not 352.03 | <sup>2</sup> ἐχρήσατο ἀριθμῷ transp. B | χίλια πρὸς ρ̄ π̄ ς̄ B

APP. CRIT. 2: 1 ἀφῶν M, ἀφῶν B |

PREVIOUS EDITIONS: Schw. I.136,11–13; Dind. II.

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**Or. 352.03** (rec exeg) ᾧ χιλιόναυον: ἰὰπὸ τούτων αὐτὸν ἐγκωμιάζει, ἀφ' ὧν

ἔσεμνύνετο. <sup>2</sup>τῶ ἀπηρτισμένῳ δὲ ἀριθμῶ ἐχρήσατο· ἦσαν γὰρ αἱ νῆες τῶν Ἑλλήνων ,ἀρπς. —VMnPrR<sup>a</sup>R<sup>b</sup>RwSSa

TRANSLATION: The chorus praises him on the basis of those deeds for which he prided himself. He used the rounded number, for the ships of the Greeks were 1,186.

LEMMA: all except R<sup>a</sup> (-*ναυ* R<sup>b</sup>MnS; *χιόναν* a.c. Rw) REF. SYMBOL: VPtR<sup>b</sup>Sa POSITION: precedes 352.01 VPtR<sup>b</sup>SSaMn; follows 356.02 Rw; cont. from 352.08, add. δέ, R<sup>a</sup>

APP. CRIT.: 1 ἐγκωμιάζειν ἀφ' ὧ Sa | 2 τῶ ἀπαρτισμένῳ Sa, τῶν ἀπηρτισμένων Rw | 5] VRw, ζ̄ the others

APP. CRIT. 2: 1 ἀφῶν Mn | 2 εἶσαν R<sup>a</sup> |

PREVIOUS EDITIONS: Schw. I.136,11–13 app.; Dind. II.116,4–6 app.

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**Or. 352.04** (pllgn exeg) ἀποστροφή πρὸς τὸν Μενέλαον —Xo<sup>2</sup>

POSITION: marg.

KEYWORDS: apostrophe; addressee identified

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**Or. 352.05** (rec paraphr) (ὧ χιλιόναν στρατὸν ὀρμήσας): πλήθος νηῶν ὀρμήσας καὶ στρατὸν πολὺν —K

POSITION: s.l.

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**Or. 352.06** (rec exeg) (ὧ χιλιόναν): ἐγκωμιάζει ὁ χορὸς τὸν Μενέλαον. —O

POSITION: s.l.

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**Or. 352.07** (rec gloss) (ὧ χιλιόναν): Μενέλαε —AaAbMnPrSRSa<sup>a</sup>GuZiZuOx<sup>2</sup>

POSITION: s.l.

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**Or. 352.08** (rec exeg) (χιλιόναν): ἔχοντα χιλίας καὶ ῥ̄ π̄ ζ̄ ναῦς —R<sup>a</sup>

REF. SYMBOL: R<sup>a</sup>

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**Or. 352.09** (pllgn exeg) (χιλιόναν): χίλια ἑκατὸν π̄ς νῆες ἔπλευσαν πρὸς τὴν Τροίαν, ἐνταῦθα δὲ τῶ ἀπηρτισμένῳ μέτρῳ ἐχρήσατο. —F

POSITION: marg.

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**Or. 352.10** (mosch gloss) (χιλιόναν): χιλίων νηῶν —XXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l.

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**Or. 352.11** (thom exeg) (χιλιόναν): τῶ ἀπηρτισμένῳ ἐχρήσατο ἀριθμῶ. αἱ νῆες γὰρ τῶν Ἑλλήνων, ,ᾠ πρὸς ταῖς ῥ̄π̄ζ̄ ἦσαν. —ZIZmGu

TRANSLATION: He used the rounded number, for the ships of the Greeks were 1000 in addition to 186.

REF. SYMBOL: Zm POSITION: follows sch. 352.01 Zm, cont. from 352.01 ZIGu  
APP. CRIT.: ἐχρήσατο δὲ τῷ ἀπηρτισμένῳ ἀρ. GuZI | νῆες om. Zm | ,ᾱ] χίλια GuZI

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**Or. 352.12** (pllgn exeg) (χιλιόνανυ): καίτοι γε πλείοιαι ἦσαν αἱ νῆες παρὸ χίλια. ὅμως δὲ διὰ τὸ πολὺ τοῦ ἀριθμοῦ ἐκάλεσεν οὕτως. οὐ γὰρ εἶχεν ἄλλως εἰπεῖν. —Y<sup>2</sup>

TRANSLATION: Truly, however, the ships were very many, more than one thousand. But nevertheless because of the large size of the number he described (the expedition) thus. For he could not say it otherwise.

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**Or. 352.13** (pllgn gloss) (χιλιόνανυ): πολυἀριθμον —F<sup>2</sup>

POSITION: s.l.

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**Or. 352.14** (tri metr) (χιλιόνανυ): long mark over first iota —T

PREVIOUS EDITIONS: de Fav. 53

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**Or. 352.15** (rec gloss) (ὄρμησας): ὁ ποιήσας πλεῦσαι —H<sup>8</sup>

POSITION: s.l.

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**Or. 352.16** (recMosch gloss) (ὄρμησας): παρορμήσας —KXXaXbXoT+YYfGr

POSITION: s.l. except X

PREVIOUS EDITIONS: Dind. II.116,12

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**Or. 352.17** (mosch gloss) (ὄρμησας): παρακινήσας —XXbT+YgZc

POSITION: s.l. except X

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**Or. 352.18** (mosch gloss) (ὄρμησας): κινήσας —XaXoTYfGrF<sup>2</sup>

POSITION: s.l.; cont. from next with ἦ T

PREVIOUS EDITIONS: Dind. II.116,12

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**Or. 352.19** (thom gloss) (ὄρμίσας): ἐλλιμενίσας —ZIZmTGu

LEMMA: ὄρμίσας in text ZIZm, ὄρμησας TGu POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.116,13

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**Or. 352.20** (pllgn exeg) (ὄρμησας): ὄρμίσας —Gu

POSITION: s.l.

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**Or. 352.21** (pllgn gloss) (ὄρμίσας): εἰς ὄρμον ἀγαγών —B<sup>3a</sup>

LEMMA: ὄρμησας in text changed to ὄρμίσας by B<sup>3a</sup> POSITION: s.l.



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**Or. 352.22** (pllgn gloss) <ὄρμησας>: καὶ ἀγαγῶν —CrOx

POSITION: s.l.

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**Or. 352.23** (rec artGloss) <ὄρμησας>: ὁ —Aa<sup>2</sup>AbMnSSa<sup>r</sup>

LEMMA: ὄρμησας in text Aa    POSITION: s.l.

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**Or. 352.24** (tri metr) <ὄρμησας>: long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 53

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**Or. 353.01** (rec exeg) <εἰς γῆν Ἀσίαν>: εἰς τὴν Τροίαν —AbMnPrSSa<sup>r</sup>

POSITION: s.l.

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**Or. 353.02** (thom exeg) <εἰς γῆν Ἀσίαν>: εἰς τὴν ἀνατολὴν ἢ εἰς τὴν Τροίαν —ZZa

TRANSLATION: ('To the land Asia' means) 'to the east' or 'to Troy'.

POSITION: s.l.

APP. CRIT.: first εἰς τὴν om. Z | ἦτοι Z

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**Or. 353.03** (pllgn exeg) <εἰς γῆν Ἀσίαν>: κατὰ τὴν Τροίαν —Zc

TRANSLATION: ('To the land Asia' means) 'in Troy'.

POSITION: s.l.

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**Or. 353.04** (vet exeg) <Ἀσίαν>: νεώτερον τὸ τῆς Ἀσίας ὄνομα. —BVCMnPrR<sup>b</sup>RwSSa

TRANSLATION: 'The name Asia is more recent (i.e., not used by Homer).

POSITION: marg. B, intermarg. C; cont. from 352.01, add. δέ, others (from Rw<sup>b</sup> version Rw) except R<sup>b</sup>

APP. CRIT. 2: νεωτὰς Sa | ἀσίας Rw |

PREVIOUS EDITIONS: Schw. I.136,14; Dind. II.116,15

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**Or. 353.05** (pllgn gloss) <Ἀσίαν>: ἀνατολὴν —Aa

POSITION: s.l.

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**Or. 353.06** (mosch exeg) <Ἀσίαν>: Ἀσιανήν, τὴν Τροίαν —XXaXbXoT<sup>+</sup>YYfGr

TRANSLATION: ('Asia' is to be taken as adjectival,) 'Asian', ('Asian land' thus meaning) 'Troy'.

POSITION: s.l. except X

APP. CRIT.: ἦγουν prep. XXoYf | ἀθανασίαν a.c. Y

PREVIOUS EDITIONS: Dind. II.116,14

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**Or. 353.07** (pllgn exeg) <Ἀσίαν> Ἀσίαν νῦν τὴν Τροίαν —G

POSITION: s.l.

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**Or. 353.08** (thom exeg) <Ἀσίαν> ἐν γὰρ τῇ Ἀσίᾳ ἡ Τροία. —ZIZmTGU

TRANSLATION: ('Asia') because Troy is in Asia.

POSITION: s.l.

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**Or. 353.09** (pllgn exeg) <Ἀσίαν> ἀνατολικήν. ἔστι δὲ τὸ ἀπλοῦν ἀντὶ κτητικοῦ οἶον ἐστὶ καὶ τὸ [Aesch. Pers. 2] "Ἑλλάδ' ἐς αἶαν". —Zm

TRANSLATION: ('Asia' is here adjectival in meaning) 'of the east'. It is an instance of the simple noun used instead of the (derived) possessive adjective, such as also in (Aeschylus') phrase 'to the Grecian land'.

POSITION: marg.

KEYWORDS: citation of literature other than Homer (with direct quotation)

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**Or. 353.10** (pllgn exeg) <Ἀσίαν> τὴν ἀνατολικήν —CrOx

POSITION: s.l.

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**Or. 353.11** (rec diag) <Ἀσίαν> circle divided in halves by horizontal diameter, Ἀσία in upper half; lower half divided by vertical radius, εὐρώπ(η) in left quarter, Λιβύη in right —Ab

POSITION: marg.

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**Or. 354.01** (vet exeg) εὐτυχία δ' αὐτὸς ὀμιλεῖς: σὺ, φησὶν, οὐ μετέχεις τῆς δυστυχίας τῶν Τανταλιδῶν. —MBVCK

TRANSLATION: You, (the chorus) says, do not share in the misfortune of the Tantalids.

LEMMA: χαῖρ' εὐτυχία C REF. SYMBOL: M (at χαῖρ') POSITION: s.l. VK (K above 350 τῶν ταντ. ἐξ αἰμ.), intermarg. M, marg. B

PREVIOUS EDITIONS: Schw. I.136,15; Dind. II.116,11

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**Or. 354.02** (rec exeg) <εὐτυχία δ' αὐτὸς ὀμιλεῖς>: σὺ μὲν οὐ μετέχεις τῆς δυστυχίας τῶν Τανταλιδῶν, ὁ δὲ Ὀρέστης δυστυχεῖ. —O

POSITION: s.l.

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**Or. 354.03** (rec gloss) <εὐτυχία ... ὀμιλεῖς>: εὐτυχεῖς —K

POSITION: s.l.

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**Or. 354.04** (pllgn gloss) <εὐτυχία>: εὐδαιμονία —ZI

POSITION: s.l.

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**Or. 354.05** (rec gloss) <εὐτυχί(α): ἐν —AbFXo<sup>2</sup>

POSITION: s.l.

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**Or. 354.06** (tri metr) <εὐτυχί(α): long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 53

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**Or. 354.07** (pllgn gloss) <δ'>: γάρ —Aa

POSITION: s.l. (gloss repeated above ὀμιλεῖς Aa)

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**Or. 354.08** (rec gloss) <αὐτός>: μόνος —R

POSITION: s.l.

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**Or. 354.09** (rec gloss) <αὐτός>: σύ —AaAb

POSITION: s.l.

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**Or. 354.10** (rec gloss) <ὀμιλεῖς>: συνυπάρχεις —AbMnPrRSSa<sup>r</sup>

POSITION: s.l.

APP. CRIT.: σύ υπάρχεις R

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**Or. 354.11** (rec gloss) <ὀμιλεῖς>: διάγεις —H<sup>4</sup>V<sup>3</sup>

POSITION: s.l.

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**Or. 354.12** (recMosch gloss) <ὀμιλεῖς>: συνδιάγεις —KXXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.116,16

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**Or. 354.13** (pllgn gloss) <ὀμιλεῖς>: διαλέγει —F<sup>2</sup>

POSITION: s.l.

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**Or. 354.14** (tri metr) <ὀμιλεῖς>: long mark over iota —T

POSITION: s.l.

PREVIOUS EDITIONS: de Fav. 53

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**Or. 355.01** (vet exeg) θεόθεν πράξας ἄπερ ἠῦχου: <sup>1</sup>τὸν γὰρ πόλεμον κατορθώσας ἔλαβε τὴν Ἑλένην. <sup>2</sup>οὐ μὲν οὖν, φησὶν, εὐτυχῶς ἀπηλλάχθης, ὁ δὲ Ὀρέστης δυστυχεῖ. —(H)M<sup>a</sup>M<sup>b</sup>BC<sup>c</sup>C<sup>b</sup>VPrR<sup>b</sup>SSa

TRANSLATION: (Menelaus had success) because, having succeeded in the war, he captured Helen. You, then, (the chorus) says, ended up with good fortune, but Orestes suffers misfortune.

LEMMA: M<sup>c</sup>C, θεόθεν πράξας VMnPrR<sup>b</sup>SSa REF. SYMBOL: M<sup>c</sup>VR<sup>b</sup> POSITION: s.l. M<sup>b</sup>; 1 intermarg., 2 s.l. at 354 C<sup>b</sup>; follows 353.04 Sa, cont. from 352.01 B

APP. CRIT.: only small traces survive in H | τὸ δὲ θεόθεν πράξας ἄπερ ἠΰχου προσέθηκεν ἐπειδὴ prep. B | 1 τὸν ... ἐλένην om. M<sup>b</sup> | τὸν γὰρ] γὰρ τὸν transp. S, τὸν B | 2 μὲν οὖν om. C<sup>b</sup>, οὖν om. BSa | ἀπηλάχθαι M<sup>b</sup> | ὁ δὲ δυστυχῶς (om. ὀρ.) M<sup>b</sup>C<sup>b</sup>V ([... δυστυχ]εῖ H) |

APP. CRIT.: 2 ἀπηλάγχθης M<sup>c</sup>R<sup>b</sup>, ἀπηλλέχθης Sa | ρέ(σσης) R<sup>b</sup> |

PREVIOUS EDITIONS: Schw. I.136,16–18; Dind. II.116,8–10

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**Or. 355.02** (mosch paraphr) ἀπὸ τοῦ θεοῦ τελέσας ἄπερ δι' εὐχῆς ἐποιοῦ. —X

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**Or. 355.03** (thom paraphr) ἦγουν τῆ τῶν θεῶν βοηθεία τὴν σὴν λαβῶν ξυνάορον —ZZa

POSITION: s.l.

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**Or. 355.04** (recMosch gloss) <θεόθεν>: ἀπὸ τοῦ θεοῦ —SXaXbXoT<sup>+</sup>YYfGrZcF<sup>2</sup>Zl

POSITION: s.l.

APP. CRIT.: καὶ prep. S | τοῦ om. TF<sup>2</sup>Zl

PREVIOUS EDITIONS: Dind. II.116,17

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**Or. 355.05** (rec gloss) <πράξας ἄπερ ἠΰχου>: νικήσας —O

POSITION: s.l.

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**Or. 355.06** (mosch gloss) <πράξας>: τελέσας —XaXbXoT<sup>+</sup>YYfGGrZcF<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: τελείς Zu

PREVIOUS EDITIONS: Dind. II.116,17

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**Or. 355.07** (pllgn gloss) <πράξας>: κατώρθωσας —V<sup>3</sup>

POSITION: s.l.

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**Or. 355.08** (pllgn gloss) <πράξας>: καὶ ποιήσας —CrOx

POSITION: s.l.

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**Or. 355.09** (tri metr) <πράξας>: long mark over second alpha —T

PREVIOUS EDITIONS: de Fav. 53

**Or. 355.10** (rec exeg) <ἄπερ ηὔχου>: τὴν ἐλένην ἔλαβες. —O

POSITION: s.l.

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**Or. 355.11** (mosch paraphr) <εὔχου>: δι' εὐχῆς ἐποιοῦ —XaXbXoT+YYfGGrZc

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.116,17–18

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**Or. 355.12** (rec gloss) <ηὔχου>: ἐπεθύμεις —MnSa'Zl

POSITION: s.l. (follows next with καὶ linking Mn)

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**Or. 355.13** (rec gloss) <εὔχου>: ὠρέγου —Mn

POSITION: s.l. (follows next with καὶ linking)

APP. CRIT. 2: ὀρέγου Mn |

COLLATION NOTES: Lighter on image, possibly rubricator, check original Mn. |

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**Or. 355.14** (rec gloss) <εὔχου>: ἤθελες —F<sup>2</sup>MnZl

POSITION: s.l. (precedes prev. Mn)

APP. CRIT.: καὶ prep. Mn | perhaps ἔθελες Mn (first letter tiny, ambig.)

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**Or. 355.15** (pllgn gloss) <εὔχου>: ἐπαρεκάλεις —Aa<sup>2</sup>

POSITION: s.l.

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 355.16** (pllgn exeg) <εὔχου>: ηὔχου —Gu

POSITION: s.l.

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**Or. 355.17** (tri metr) paragraphos —T

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**Or. 356.01 (356–728)** (tri metr) ἡμέτερον: ὃ δῶμα τῆ μέν σε: <sup>1</sup>αἱ ἐξῆς αὐται περίοδοι στίχων εἰσὶ τριμέτρων ἀκαταλήκτων τοα' [=371], ὦν τελευταῖος [728] 'κρείσσω γαλήνης ναυτίλοισιν εἰσορᾶν'. <sup>2</sup>ἐπὶ ταῖς ἀποθέσεσι παράγραφος, ἐπὶ δὲ τῷ τέλει κορωνίς. —T

TRANSLATION: 'The following groups of lines [356–728] consist of 371 acatalectic (iambic) trimeters, of which the last is 'better to see than a calm sea for sailors'. At the sense-divisions a paragraphos, and at the end a coronis.

LEMMA: ἡμέτερον in marg.

PREVIOUS EDITIONS: Dind. II.13,32–14,2; de Fav. 53

COMMENT: The count of lines is correct. 356–728 is only 371 lines because numbers 499 and 719 are skipped in the modern conventional numeration.

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**Or. 356.02** (vet exeg) **ὧ δῶμα**: <sup>1</sup>ἀπό πρώτης παρόδου σημειοῦται τὸ κακότηες τῆς γνώμης Μενελάου. <sup>2</sup>καὶ γὰρ οὐδὲ εἰς Σπάρτην ἀνήχθη, ἀλλὰ πρότερον εἰς Ἄργος ὡς ἐξελάσων Ὀρέστην, ὡς ἐν τοῖς ἐξῆς δηλὸς ἐστί. <sup>3</sup>καίτοι παρὰ τῷ ποιητῇ εὐρίσκεται τῶν πάλαι πολεμίων φειδόμενος· <sup>4</sup>ἐν γὰρ τῇ Ζ ῥαψωδίᾳ [Hom. II. 6.37–65] κωμωδεῖται συγχωρῶν ζῆν τὸν Ἄδραστον δόσιν χρημάτων ἐπαγγελλόμενον. —MBVCRw, partial H

TRANSLATION: From his first entrance, the malice of Menelaus' attitude is marked as noteworthy. For he did not even land his vessel at Sparta, but first moored at Argos in order to drive Orestes out, as is clear about him in what follows. And yet in the poet (Homer) he is found to be one who spares even his longtime enemies. For in Book 6 (of the Iliad) he is mocked for granting life to Adrastus when the latter was promising a payment of money.

LEMMA: MB, ὧ δῶμα τῇ μὲν σ' ἠδέως C, 357 τροίαθεν ἐλθὼν V, ἄλλως Rw REF. SYM-  
BOL: HMBV POSITION: follows 352.01 Rw

APP. CRIT.: only line ends extant in H | 1 ἀπό τῆς πρ. V [H] | πρώτου προόδου Rw | 2 οὐδὲ ... πρότερον] πρότερον οὐκ εἰς σπάρτην κατήχθη ἀλλ' V | οὐδὲ written twice C | σπάρτην] πρᾶπει M | ἀνηέχθη M | πρότερος MC | εἰς τὸ ἄργος Rw | first ὡς om. MCRw | after ὀρέστην add. τῶν οἴκων V | second ὡς] ὡς καὶ BV | ἔσται Rw | 3–4 καίτοι κτλ om. H | 3 καίτοι] καὶ MVCRw | παρὰ ... φειδόμενος] παρ' ὀμίρω Vrw | παρὰ ... εὐρίσκεται om. B | παρὰ τὸ (abbrev.) M | εὐρίσκεται τῶν] ἔρις τοῦτον M [not τούτου as Schw.] | 4 γὰρ om. VRw | κωμωδεῖται παρὰ τῷ ποιητῇ B | ζῆν om. MC | ἄδραστον] ἀνδρα τὸν V, ἀνδρ() τὸν Rw | ἐπαγγελλόμενον C

APP. CRIT. 2: 2 ἐξῆς M | ἐστὶν M | 4 Z] ἐβδόμη C | ἐπαγγελλόμενον MVRw |

PREVIOUS EDITIONS: Schw. I.136,19–137,2; Dind. II.117,18–23

KEYWORDS: κακότηες/κακοήθως | citation of Homer (with direct quotation)

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**Or. 356.03** (thom exeg) **ὧ δῶμα**: οὐ πρὸς Σπάρτην ἀνήχθη ἀλλὰ πρότερον εἰς Ἄργος ὡς ἐξελάσων Ὀρέστην. —ZIZmGu

TRANSLATION: Menelaus did land his vessel at Sparta, but first at Argos, intending to drive Orestes into exile.

REF. SYMBOL: Zm POSITION: beside 361 Gu, beside 351–352 Zl

APP. CRIT.: ὡς om. ZIGu

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**Or. 356.04** (rec paraphr) **ὧ οἴκημα καὶ ἡμετέρα γῆ πότε σε καλῶς προσόφομαι**; —Rf

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**Or. 356.05** (pllgn gloss) **ὧ δῶμα**: καὶ ὧ οἴκημα —Aa<sup>2</sup>CrOx

POSITION: s.l.

APP. CRIT.: καὶ ὧ om. As<sup>2</sup>

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**Or. 356.06** (vet exeg) **〈τῇ μὲν〉**: τῇ μὲν ἀντὶ τοῦ ἐν μέρει —B

TRANSLATION: 'In this respect' is used for 'in part'.

POSITION: marg.

PREVIOUS EDITIONS: Dind. II.117,23

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**Or. 356.07** (rec exeg) <τῆδε μὲν>: κατὰ τι —O

LEMMA: τῆδε μὲν in text O POSITION: s.l.

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**Or. 356.08** (mosch exeg) <τῆ μὲν>: τῆ μὲν ἑτέρῳ μερίδι —XXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

TRANSLATION: ('In this respect' is used for) 'in one part (of two)'.

POSITION: s.l. except X

APP. CRIT. 2: μερίδι Λα<sup>2</sup> |

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**Or. 356.09** (rec exeg) <πῆ μὲν>: ἐνταῦθα ἐν τῷ ἐνὶ μέρει —GK

POSITION: s.l.

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**Or. 356.10** (pllgn exeg) <πῆ μὲν>: ἀναμέρος —G

POSITION: s.l.

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**Or. 356.11** (rec exeg) <τῆ>: γρ. πῆ —AbR<sup>a1</sup>R<sup>a2</sup>SGu

LEMMA: πῆ in text Ab POSITION: s.l. except marg. R<sup>a2</sup>

APP. CRIT.: γρ. R<sup>a2</sup>, om. others

KEYWORDS: variant reading: γράφεται/γράφει

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**Or. 356.12** (rec exeg) <τῆ>: ποτέ —V<sup>1</sup>AbRSB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: μὲν add. AbR

---

**Or. 356.13** (pllgn exeg) <πῆ>: ποῦ —V<sup>3</sup>

LEMMA: in text πῆ by V<sup>2</sup> POSITION: s.l.

COMMENT: In this and the next scholion the gloss may be meant to be indefinite, our ποῦ and πῶς; but note the interrogative interpretation in 356.04.

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**Or. 356.14** (recThom exeg) <πῆ>: πῶς —GMnZZaZlZmTGu

LEMMA: τῆ in text TGu POSITION: s.l.

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**Or. 356.15** (pllgn exeg) <πῆ>: τῆ —Aa

POSITION: s.l.

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**Or. 356.16** (pllgn gloss) <ἡδέως>: γλυκερῶς —F<sup>2</sup>

POSITION: s.l.

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**Or. 356.17** (pllgn gloss) <ἡδέως>: εὐφραντῶς —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 356.18** (rec gloss) <προσδέρομαι>: προσβλέπω σε —R

POSITION: s.l.

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**Or. 356.19** (recThom gloss) <προσδέρομαι>: βλέπω —AbCrMnPrSa<sup>r</sup>ZaZIB<sup>4</sup>Ox

POSITION: s.l.

COMMENT: I mark this as Thoman because the gloss may have been in Z, as well; in Z 356 is the first line of its page, and glosses on first lines have often been washed out.

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**Or. 356.20** (mosch gloss) <προσδέρομαι>: πρὸς σὲ βλέπω —XXaXbXoT<sup>+</sup>YYfGGrAa<sup>2</sup>

POSITION: s.l.

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**Or. 356.21** (pllgn gloss) <προσδέρομαι>: προσορῶ —F<sup>2</sup>

POSITION: s.l.

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**Or. 356.22** (pllgn gloss) <προσδέρομαι>: καὶ βλέπομαι —Zc

POSITION: s.l.

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**Or. 356.23** (rec paraphr) <προσδέρομαι>: καθορῶ †καταλάβειτ νῦν πρὸς σε —Mn

POSITION: s.l.

APP. CRIT.: app. καθορῶ by corr. (from καθωρᾶ?) Mn (but rho is not clear) | corruption of καταβλέπω? εἰ written over or corrected to ω?

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**Or. 357.01** (thom gloss) <Τροίαθεν>: ἀπὸ τῆς Τροίας —ZZaZITGuAa<sup>2</sup>CrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. Aa<sup>2</sup>CrOx | τῆς om. T

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**Or. 357.02** (pllgn gloss) <Τροίαθεν>: καὶ ἐκ τῆς Τροίας —Zc<sup>2</sup>

POSITION: s.l.

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**Or. 357.03** (rec gloss) <Τροίαθεν>: ἀπὸ —AbB<sup>3a</sup>

POSITION: s.l.

---

**Or. 357.04** (recTri metr) <Τροίαθεν>: long mark over alpha —OT

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**Or. 357.05** (pllgn gloss) <ἐλθών>: ἐρχόμενος —Aa<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἀρχ- Aa<sup>2</sup>

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**Or. 357.06** (rec gloss) <ἐλθών>: ἐγὼ —Ab

POSITION: s.l.

---

**Or. 357.07** (pllgn exeg) <πῆ δ'>: τῷ δὲ ἐτέρῳ μέρει —G

POSITION: s.l.

---

**Or. 357.08** (pllgn exeg) <πῆ>: τῆ —Aa

POSITION: s.l.

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**Or. 357.09** (rec exeg) <πῆ>: ποτὲ —AbRSB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: δὲ add. AbR

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**Or. 357.10** (rec exeg) <τῆ>: γρ. πῆ. —AbRSGu

POSITION: s.l. except marg. R

APP. CRIT.: γρ. om. AbS

KEYWORDS: variant reading: γράφεται/γράφε

---

**Or. 357.11** (recThom exeg) <πῆ>: πῶς —MnPrZZaZlZmTGu

TRANSLATION:

LEMMA: ποῖ in text Zl, τῆ TGu POSITION: s.l. (above πῆ of 357.10 Gu)

COMMENT: Either this means that πῆ is to be understood adverbially, a typical use of πῶς, or despite its accent πῶς is intended to be the indefinite, 'in some way' (perhaps disagreeing with the view in 357.09 that 'at some time' is a suitable gloss).

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**Or. 357.12** (pllgn gloss) <ιδών>: βλέπων —F<sup>2</sup>

POSITION: s.l.

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**Or. 357.13** (rec gloss) <ιδών>: σὲ —MnGu

POSITION: s.l.

---

**Or. 357.14** (thom gloss) <καταστένω>: στενάζω —ZZaZlTGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.117,24

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**Or. 357.15** (pllgn gloss) <καταστένω>: κατασθενάζω —Aa<sup>2</sup>

POSITION: s.l.

---

**Or. 357.16** (pllgn gloss) <καταστένω>: λυποῦμαι —F<sup>2</sup>

POSITION: s.l.

---

**Or. 357.17** (pllgn gloss) <καταστένω>: καὶ θρηνώ —CrOx

POSITION: s.l.

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**Or. 357.18** (pllgn gloss) <καταστένω>: θλίβομαι —Lp

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.117,24

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**Or. 358.01 (358–359)** (rec paraphr) τοῖς κακοῖς κυκλωθεῖσαν σε ὀρώ, ὡς οὔπω ἄλλον ὑπὸ δυστυχιῶν. —GK

POSITION: s.l.

APP. CRIT.: ὑπὸ δυστυχιῶν om. K

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**Or. 358.02** (rec gloss) <κύκλω>: καθόλου —V

POSITION: s.l.

---

**Or. 358.03** (pllgn gloss) <κύκλω>: γύρω —Aa<sup>2</sup>

POSITION: s.l.

---

**Or. 358.04** (rec gloss) <εἰλιχθεῖσαν>: συστραφεῖσαν —V

POSITION: s.l.

---

**Or. 358.05** (rec gloss) <εἰλιχθεῖσαν>: περικυκλωθεῖσαν —VMnCrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 358.06** (mosch gloss) <εἰλιχθεῖσαν>: περιληφθεῖσαν —XXaXbXoT<sup>+</sup>YYfGrZcAa<sup>2</sup>B<sup>3d</sup>

POSITION: s.l. except X

PREVIOUS EDITIONS: Dind. II.117,25

---

**Or. 358.07** (thom gloss) <εἰλιχθεῖσαν>: κυκλωθεῖσαν —ZZaZlZmZuTG<sub>u</sub>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.117,25

---

**Or. 358.08** (pllgn gloss) <είλιχθεῖσαν>: συσχεθεῖσαν —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.117,25–26

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**Or. 358.09** (pllgn gloss) <είλιχθεῖσαν>: κρατηθεῖσαν —F<sup>2</sup>

POSITION: s.l.

---

**Or. 358.10** (pllgn gram) <είλιχθεῖσαν>: ἔλίσσω τὸ συστρέφω —B<sup>4</sup>

POSITION: marg.

COMMENT: From Et. Magn., ps-Zonaras.

---

**Or. 358.11** (mosch paraphr) <ἄθλοις κακοῖς>: ὑπὸ ἄθλιων δυστυχιῶν  
—XXaXbXoT+YYfGrZcAa<sup>2</sup>B<sup>3d</sup>

POSITION: s.l. except X

APP. CRIT.: ἦγουν prep. T | ἀπὸ Yf

---

**Or. 358.12** (pllgn gloss) <ἄθλοις κακοῖς>: ἐν —F

POSITION: s.l.

---

**Or. 358.13** (tri metr) <ἄθλοις>: koine long over alpha —T

PREVIOUS EDITIONS: de Fav. 53

---

**Or. 359.01** (mosch gloss) <οὐπώποτ'>: οὐπῶ ποτέ —XXaXbXoT+YYfGGrZcAa<sup>2</sup>

POSITION: s.l. except X

APP. CRIT. 2: οὐπο X |

---

**Or. 359.02** (pllgn gloss) <οὐπώποτ'>: καὶ ποτέ —CrOx

POSITION: s.l.

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**Or. 359.03** (rec gloss) <μᾶλλον>: ἦγουν δυστυχεστέραν —AbMnPrSSa<sup>r</sup>

POSITION: s.l.

APP. CRIT.: ἦγουν om. Sa<sup>r</sup> | δυστυχεστέρον Mn

---

**Or. 359.04** (rec gloss) <μᾶλλον>: πλεῖον —R

POSITION: s.l.

---

**Or. 359.05** (rec gloss) <μᾶλλον>: σοῦ —AaMnRGu

POSITION: s.l.

---

**Or. 359.06** (pllgn gloss) <μᾶλλον>: παρὸ σέ —V<sup>3</sup>

POSITION: s.l. (above ἐστίαν)

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**Or. 359.07** (recMoschThom gloss) <ἐστίαν>: οἰκίαν —Aa<sup>2</sup>CrF<sup>2</sup>RRf<sup>2</sup>OxXXaXbXoYYfG-GrZcZZaZlZmT<sup>3</sup>B<sup>3d</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

APP. CRIT. 2: οἰκίαν Aa<sup>2</sup>, a.c. Ox |

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**Or. 359.08** (pllgn gloss) <ἐστίαν>: οἴκον —Ab<sup>2</sup>

POSITION: s.l.

---

**Or. 359.09** (rec artGloss) <ἐστίαν>: τήν —Mn

POSITION: s.l.

---

**Or. 359.10** (tri metr) <ἐστίαν>: long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 53

---

**Or. 360.01** (pllgn gloss) <Ἀγαμέμνωνος>: τοῦ ἐμοῦ ἀδελφοῦ —Zl

POSITION: s.l.

---

**Or. 360.02** (mosch artGloss) <Ἀγαμέμνωνος>: τοῦ —XXaXbXoTYYfGGrF<sup>2</sup>Aa<sup>2</sup>OxB<sup>3d</sup>

POSITION: s.l.

---

**Or. 360.03** (rec gloss) <τύχας>: δυστυχίας —AaF<sup>2</sup>RfOx

POSITION: s.l.

APP. CRIT.: καὶ τὰς prep. Ox, τὰς prep. F<sup>2</sup>

---

**Or. 360.04** (mosch paraphr) <τύχας>: ἦγουν τὰ συμβεβηκότα τῷ Ἀγαμέμνονι —XXaXbXoT<sup>+</sup>YYfGGrZcB<sup>3d</sup>

POSITION: s.l. except X

APP. CRIT.: ἦγουν om. GZc | τῷ ἀγ. om. Zc

---

**Or. 360.05** (recTri metr) <τύχας>: long mark over alpha —OT

---

**Or. 360.06** (rec gloss) (ἠπιστάμην): οἶδα —R

POSITION: s.l.

---

**Or. 360.07** (rec gloss) (ἠπιστάμην): ἐνόησα —Sa<sup>r</sup>

POSITION: s.l.

---

**Or. 360.08** (recThom gloss) (ἠπιστάμην): ἔμαθον —AbCrOxZaZIZmZuTGu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

---

**Or. 360.09** (pllgn gloss) (ἠπιστάμην): ἔγνων —F<sup>2</sup>

POSITION: s.l.

---

**Or. 360.10** (pllgn gloss) (ἠπιστάμην): τοῦτο ἤδη ἐγνώρισα —Xo<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τοῦτο ἤδη erased or damaged

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**Or. 361.01** (rec paraphr) (καὶ θάνατον οἴω): οἴω θανάτω δηλονότι παρὰ τῆς γυναικός —C

POSITION: s.l.

APP. CRIT.: περὶ C

---

**Or. 361.02** (rec gram) (καὶ θάνατον οἴω): κλίσις καὶ μετὰκλίσις —V<sup>1</sup>

TRANSLATION: Case and change of case.

POSITION: s.l.

COMMENT: Apparently, another way to point out that the poet does not use οἴω θανάτω with both forms in the same case.

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**Or. 361.03** (rec artGloss) (θάνατον): τὸν —AbF<sup>2</sup>Ox

POSITION: s.l.

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**Or. 361.04** (thom gloss) (οἴω): ἐν —ZZIZmTGuXo<sup>2</sup>

POSITION: s.l.

---

**Or. 361.05** (rec gloss) (οἴω): θανάτω —V<sup>3</sup>AbKMnPrRSSa<sup>r</sup>GGuB<sup>3a</sup>

POSITION: s.l.

---

**Or. 361.06** (pllgn gloss) <οἴω>: ὀποίω —AaCrF<sup>2</sup>Rf<sup>2</sup>ZaZuOx

POSITION: s.l.

APP. CRIT.: και ὀποίω θανάτω CrOx |

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**Or. 361.07** (pllgn gloss) <οἴω>: και τίνι —V<sup>3</sup>

POSITION: s.l.

---

**Or. 361.08** (recMoschThom gloss) <πρὸς δάμαρτος>: παρὰ τῆς γυναικός —AaAbMnCr-PrSSa<sup>p</sup>Rf<sup>2</sup>XXaXbXoYYfGGrZZaTB<sup>3d</sup>Ox

POSITION: s.l. except X (spaced as two sep. ZZa)

APP. CRIT.: τῆς om. Z

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**Or. 361.09** (recThom gloss) <πρὸς>: παρὰ —KZIZm

POSITION: s.l.

---

**Or. 361.10** (pllgn gloss) <δάμαρτος>: τῆς γυναικός —Zl<sup>2</sup>ZcF<sup>2</sup>

POSITION: s.l.

---

**Or. 361.11** (pllgn gloss) <δάμαρτος>: και τῆς γυνῆς —Zu

POSITION: s.l.

---

**Or. 361.12** (rec artGloss) <δάμαρτος>: τῆς —R

POSITION: s.l.

---

**Or. 361.13** (pllgn gloss) <ῶλετο>: ἀπώλετο —F<sup>2</sup>

POSITION: s.l.

---

**Or. 361.14** (pllgn gloss) <ῶλετο>: και ἐφθάρη —Ox

POSITION: s.l.

---

**Or. 362.01** (vet exeg) <Μαλέα>: ὄρος Λακωνικῆς· και Ὅμηρος [Hom. Od. 3.287]·  
'Μαλειάων ὄρος αἰπύ'. —HBVC

TRANSLATION: A mountain of Laconia. And Homer (refers to it): 'the steep mountain of Maleae'.

REF. SYMBOL: app. H POSITION: s.l. VC, marg. B

APP. CRIT.: after λακωνικῆς add. ἐστι τὸ μάλειον B | και om. B | second ὄρος om. V

APP. CRIT. 2: ὄρος (both) C |

PREVIOUS EDITIONS: Schw. I.137,3–4; Dind. II.117,27–118,1

COLLATION NOTES: V does carry αἰπύ, contra Schw. |

KEYWORDS: citation of Homer (with direct quotation)

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**Or. 362.02** (rec exeg) τὴν ναῦν τῷ Μαλέῳ προσπελάσας ὄρει Λακωνικῆς· καὶ Ὅμηρος [Hom. Od. 3.287] ‘Μαλ(ε)ιάων ὄρος αἰπύ’. —GK

POSITION: s.l.

APP. CRIT.: προσπελάζων G | λακωνικῶ G | μαλίδων G

KEYWORDS: citation of Homer (with direct quotation)

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**Or. 362.03** (plgn exeg) **Μαλέα**: ὄρος Λακεδαιμονίας —GB<sup>3c</sup>

LEMMA: G POSITION: marg. G, s.l. B<sup>3c</sup>

APP. CRIT.: τὸ prep. B<sup>3c</sup>

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**Or. 362.04** (rec gloss) **⟨Μαλέα⟩**: ὄνομα ὄρους —AbRPrSSa<sup>r</sup>

POSITION: s.l.

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**Or. 362.05** (rec gloss) **⟨Μαλέα⟩**: ἀκρωτηρίῳ —OZI

POSITION: s.l.

APP. CRIT.: τῷ prep. ZI

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**Or. 362.06** (recMosch exeg) **⟨Μαλέα⟩**: ἀκρωτήριον τῆς Λακωνικῆς —FPrRSSaXXoYf

TRANSLATION: (Malea is) an promontory of Laconia.

POSITION: s.l. PrSSa<sup>r</sup>, marg. FRY<sup>f</sup>

APP. CRIT.: ὁ Μαλέας prep. F | after ἀκρ. add. ἐστὶ F

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**Or. 362.07** (rec gloss) **⟨Μαλέα⟩**: ἀκρωτήριον —V<sup>3</sup>AaCrRfOxB<sup>3c</sup>B<sup>3d</sup>

POSITION: s.l. except marg. B<sup>3c</sup>

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**Or. 362.08** (mosch exeg) **⟨Μαλέα⟩**: ἀκρωτήριον ἐν τοῖς Λακωνικοῖς —XaXbT<sup>+</sup>YGr

TRANSLATION: (Malea is) an promontory in Laconian territory.

POSITION: s.l.

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**Or. 362.09** (thom exeg) **⟨Μαλέα⟩**: ἀκρωτήριόν ἐστιν ὁ Μαλέας περὶ Λακεδαιμονίαν, λεγόμενον παρὰ τισιν ἰδιωτικῶς ὄνου κατωμάγουλον. —ZZaZIZmTGU

TRANSLATION: Maleas is a promontory around Lacedaemonia, which is called by some in ordinary (uncultured) language ‘lower jaw of the ass’.

REF. SYMBOL: ZZaZIGU

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APP. CRIT. 2: κατομ- Za |

PREVIOUS EDITIONS: Dind. II.118,1–3

COMMENT: κατομάγουλον appears in TLG only here and in Digenes Akritis; see LBG s.v. The ancient equivalent was ὄνου γνάθος, mentioned in Strabo 8.5.1–2, Paus. 3.22.10, 3.23.1, lexica and scholia.

KEYWORDS: rare word | Byzantine vernacular word/form/usage

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**Or. 362.10** (pllgn exeg) ὁ αὐτὸς δὲ λέγεται καὶ Ξυλοφάγος. —ZIGu

TRANSLATION: And the same is also called ‘Timber-devourer’.

POSITION: cont. from prev. ZIGu

APP. CRIT.: Ξυλοφάγος damaged or erased in Gu, partially obscured in ZI

COMMENT: For this as the name of Cape Caphereus in Euboea see ps.-Apollodorus, Bibl. epitome 6.11 and Sch. Lycophr. Alex. 373, 1095, and the Thoman 432.02 below; of an unspecified cape, Joannes Apocaucus, Notit. et epist. 65,27; of Maleas, Georg. Pachymeres, Hist. brevis 507,4.

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**Or. 362.11** (pllgn gloss) <Μαλέα>: ἐν τῷ ὄρει —Zu

POSITION: s.l.

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**Or. 362.12** (pllgn gloss) <Μαλέα>: λιμένι —Zc<sup>2</sup>Gu

POSITION: s.l.

APP. CRIT.: δηλονότι add. Zc<sup>2</sup>

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**Or. 362.13** (pllgn gloss) <Μαλέα>: ἐν τῷ τόπῳ —G

POSITION: s.l.

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**Or. 362.14** (pllgn gloss) <Μαλέα>: ἐν τῷ —F

POSITION: s.l.

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**Or. 362.15** (pllgn artGloss) <Μαλέα>: ὁ —Aa

POSITION: marg.

APP. CRIT.: expunction dots around ὁ, perhaps iota subscript on μαλέα was added, not original

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**Or. 362.16** (thom artGloss) <Μαλέα>: τῷ —ZZaZmTGGu

POSITION: s.l.

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**Or. 362.17** (rec metr) <Μαλέα>: long mark over second alpha —O

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**Or. 362.18** (rec paraphr) <προσίσχων πρώραν>: προσσκαλώσας νῆα —H<sup>4</sup>

POSITION: s.l.

COMMENT: The Byzantine verb σκαλόω/σκαλώνω is known; this compound occurs only here.



**Or. 362.19** (p|lgn exeg) <προσίσχω> (πρώραν): τότε ἔμαθον τὸν φόνον τοῦ ἀδελφοῦ μου. περὶ δὲ τῆς Κλυταιμνήστρας τί οὐκ ἐγίνωσκε; —Y<sup>2</sup>

TRANSLATION: That is when I learned of the murder of my brother. But why did he not learn about Clytemnestra?

POSITION: s.l.

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**Or. 362.20** (rec exeg) <προσίσχω>: προσορμίζων. τὸ δὲ ἴσχω ἀπὸ τοῦ ἔχω τὸ ἐλαύνω· καὶ Ὅμηρος [Hom. Il. 5.829, etc.] ἔχε μώνυχας ἵππους· ἀντὶ τοῦ ἔλαυνε. —V

TRANSLATION: Bringing to mooring near. And (the root verb) 'ischō' is from 'echō' in the sense 'drive'. And Homer (uses this verb in) 'hold the single-hooved horses' in the sense 'drive'.

POSITION: s.l.

KEYWORDS: citation of Homer (with direct quotation)

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**Or. 362.21** (rec gloss) <προσίσχω>: προσεγγίζων —VAaAbPrSSa<sup>r</sup>

POSITION: s.l.

COLLATION NOTES: Recheck original Sa 131v first line. |

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**Or. 362.22** (rec gloss) <προσίσχω>: πλησιάσας —CrRPrSOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 362.23** (rec gloss) <προσίσχω>: πελάσασα —S

POSITION: s.l.

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**Or. 362.24** (rec gloss) <προσίσχω>: προσεμβάλλον —Rf

POSITION: s.l.

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**Or. 362.25** (recMoschThom gloss) <προσίσχω>: πλησιάζων —Sa<sup>r</sup>XaXbXoYYfGrZcZZa-ZlZmT<sup>r</sup>B<sup>4</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. Zc

APP. CRIT. 2: πλησιάζων Zc |

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**Or. 362.26** (p|lgn gloss) <προσίσχω>: ἔλλιμενίσας —F

POSITION: s.l.

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**Or. 362.27** (thom gloss) <προσίσχω>: ἐλλιμενίζων —ZZaZlZmZuTGuaAa

POSITION: s.l.

APP. CRIT.: 2: ἔλλημεν- Zl |

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**Or. 362.28** (rec gloss) <πρώραν>: τήν νῆα —AbCrRPrSSa<sup>r</sup>Ox

POSITION: s.l.

APP. CRIT.: ἦγουν prep. CrOx

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**Or. 362.29** (thom gloss) <πρώραν>: τήν τῆς νεώς —ZZaZlZmTGua

POSITION: s.l.

APP. CRIT.: τήν om. ZaT, spaced as sep. Zm

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**Or. 362.30** (pllgn exeg) <πρώραν>: ἀπὸ μέρους τὸ πᾶν. —B<sup>3a</sup>

POSITION: s.l.

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**Or. 362.31 (362–364)** (rec wdord) word order α (ἐκ δέ κυμάτων), β (προφήτης), γ (ὁ ναυτίλοισι), δ (μάντις), ε (νήρεως), ς (ἐξηγγειλε) —MnPr

POSITION: s.l.

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**Or. 362.32** (rec exeg) <ἐκ δέ κυμάτων>: ἐξελθὼν ὁ Γλαῦκος —PrRSSa<sup>r</sup>

POSITION: s.l.

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**Or. 362.33** (rec exeg) <ἐκ δέ κυμάτων>: λείπει ἐξελθὼν. —AbF

POSITION: s.l.

APP. CRIT.: λείπει om. Ab

KEYWORDS: λείπει

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**Or. 362.34** (pllgn exeg) <ἐκ δέ κυμάτων>: ἦγουν ἐκβᾶς ἐκ τῶν κυμάτων —V<sup>3</sup>

POSITION: s.l.

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**Or. 362.35** (pllgn exeg) <ἐκ δέ κυμάτων>: προκύψ[ας] —Aa<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ψ uncertain, υ very faint (damage)

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**Or. 362.36** (pllgn gloss) <ἐκ>: ἔξωθεν —Zu

POSITION: s.l.

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**Or. 362.37** (mosch gloss) <δὲ>: γάρ —XaXbXoTYfGr

POSITION: s.l.

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**Or. 362.38** (pllgn gloss) <κυμάτων>: τῆς θαλάσσης —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 362.39** (rec metr) <κυμάτων>: long mark over upsilon —O

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**Or. 363.01** (rec exeg) ὁ ναυτίλοισι <μάντις>: τοῖς γὰρ ναύταις οὗτος, ὃς φίλος καὶ θαλάσση ἐστὶ καὶ ἰχθύσι, τὰ πεπρωμένα βάζει —VMnPrR<sup>b</sup>SSa

TRANSLATION: For this (being), who is friendly both to the sea and to fish, speaks to sailors what is fated.

LEMMA: all REF. SYMBOL: VSa, (to νηρέως προφ.) R<sup>b</sup> POSITION: follows 364.01 R<sup>b</sup>

APP. CRIT.: ταῖς S | ὡς] ὃς Schw. | βάζει om. Sa

APP. CRIT. 2: ναῦτες a.c. Mn | φίλωσ (a.c.?) Mn | ἰχθύσι S |

PREVIOUS EDITIONS: Schw. I.137,5–6; Dind. II.118,6–7

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**Or. 363.02** (rec paraphr) <ὁ ναυτίλοισι μάντις>: ὁ ναυτῶν μάντις —R

POSITION: s.l.

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**Or. 363.03** (rec gloss) <ὁ ναυτίλοισι>: τῶν ναυτῶν ὁ φίλος —AbMnPrSSa<sup>f</sup>

POSITION: s.l.

APP. CRIT.: ὁ φίλ. τ. ναυτ. transp. Ab

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**Or. 363.04** (vet gloss) <ναυτίλοισι>: τῶν ναυτίλων —H

POSITION: s.l.

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**Or. 363.05** (recMosch gloss) <ναυτίλοισι>: τῶν ναυτῶν —AbXXaXbXoT<sup>+</sup>YYfGGrZcB<sup>3d</sup>

POSITION: s.l.

APP. CRIT.: ἤγουν prep. T, ὁ prep. G | τῶν om. Ab

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**Or. 363.06** (pllgn gloss) <ναυτίλοισι>: ἐν τοῖς —F<sup>2</sup>

POSITION: s.l.

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**Or. 363.07** (pllgn artGloss) <ναυτίλοισι>: τοῖς —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 363.08** (pllgn gloss) <μάντις>: προφήτης —F<sup>2</sup>

POSITION: s.l.

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**Or. 363.09** (pllgn gloss) <μάντις>: ὁ Γλαῦκος —G

POSITION: s.l.

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**Or. 363.10** (rec artGloss) <μάντις>: ὁ —Aa<sup>2</sup>Ab

POSITION: s.l.

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**Or. 363.11** (pllgn paraphr) <ἐξήγγειλέ μοι>: εἶπε μοι πάντα —Zl

POSITION: s.l.

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**Or. 363.12** (rec exeg) <ἐξήγγειλέ>: ἦτοι τὸν θάνατον τοῦ Ἀγαμέμνονος —MnPrRSSa<sup>f</sup>

POSITION: s.l.

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**Or. 363.13** (pllgn gloss) <ἐξήγγειλέ>: διηγῆσατο —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 363.14** (pllgnTri gloss) <ἐξήγγειλέ>: εἶπεν —CrOxT

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

APP. CRIT. 2: εἶπε CrOx |

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**Or. 363.15** (rec exeg) <ἐξήνεγκε>: ἐξήγγειλε —Rf

LEMMA: thus in text Rf POSITION: s.l.

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**Or. 364.01** (vetThom exeg) **Νηρέως προφήτης**: ἰούτος Ἄνθηδόνιος ἀλιεύς· <sup>2</sup>έωρακῶς δὲ ἰχθὺν παρὰ τὴν ψάμμον βοτάνης γευσάμενον καὶ ἀναζήσαντα, φαγῶν καὶ αὐτὸς γέγονεν ἀθάνατος, ἀλλ’ οὐκ ἀγήραος, <sup>3</sup>ἐφ’ ᾧ κατεπόντισεν ἑαυτόν. ‘μαντεύεται δὲ ὥς ὁ παρ’ Ὀμήρω [Hom. Od. 4.365 sq.] Πρωτεύς καὶ παρὰ Πινδάρω [Pyth. 4.20] Τρίτων τοῖς Ἀργοναύταις. —HMBOVCCrMnPrR<sup>b</sup>RwSaZIZmGuOx

TRANSLATION: This was a fisherman from Anthedon. (or: This was Anthedonius, a fisherman.) And having observed a fish (marooned and dying) on the beach that tasted a plant and came back to life, by eating (the plant) himself too he became immortal, but not free of old age; for which reason he threw himself into the sea. He gives prophecies as (do) the Proteus in Homer and, in Pindar, Triton to the Argonauts.

LEMMA: MBCMnPrR<sup>b</sup>Sa, 363 ὁ ναυτίλοισιν Rw REF. SYMBOL: HMBPr, (at 363 ὁ ναυτίλοισι) R<sup>b</sup>, (at γλαῦκος) ZIZmGu POSITION: precedes 363.01 in R<sup>b</sup>

APP. CRIT.: 1 Ἄνθηδόνιος] ὁ ἀνθ. R<sup>b</sup>, ὁ ἀνθ. ὁ ἀπὸ ἀνθηδονίας πόλεως ὦν MnPrSa, ὁ γλαῦκος ἀνθ.

Zl | ἦν add. before ἀλιεύς OVMnPrRZlZmGu<sup>b</sup>Sa | 2 δὲ om. CrRwOx | παρὰ] περι  
MnPrSaR<sup>b</sup>ZlZmGu | τὴν om. VMnPrSaR<sup>b</sup> | βοτάνην MOCRw, βοτάν(ην) φαγόντα και  
H | γεγευμένον Sa [H] | first και om. CrPrSaZlZmGuOx, app. Mn (damage) | after φαγών  
add. ὁ γλαῦκος MnPrSa | γέγονεν] ἔμεινεν CrOx | ἀλλ' οὐκ ἀγήραος om. Gu | ἀγήρατος  
V, ἀγήρωως (sic) Sa, ἀγήρωως RwOx, ἀγήραιος Pr | 3 ἐφ' ᾧ ... ἑαυτὸν om. VPrR<sup>b</sup>SaZlZmGu |  
4 ὡς ὁ] ὡς V, και OCrRwOx, ὡς και MnPrR<sup>b</sup>SaZlZmGu [H] | πρωτεύς κτλ om. HO | παρὰ  
πινδάρῳ] πατὸν Sa, παπινδ(άρῳ) PrMn, πινδάρῳ CrRwOx | τρίτων BZlZmGu, τρίτο M,  
τρίτον CCrRwOx, τριπ( ) V, τρισσοῖς (om. τοῖς) MnPrSa, τρισιν (om. τοῖς) R<sup>b</sup> (with a second σ above  
σ) | ἀργαυτῶν (or -αιτῶν?) corr. to ἀργαύτην (or -αίτην) app. M |

APP. CRIT.: 2: 1 ἀνθιδόνιος M, ἀναθηδόνιος Mn | ἀλιεύς MR<sup>b</sup> | 2 ἰχθῦν BR<sup>b</sup> | φαγών B | 3  
ἑαυτὸν M, αὐτὸν O, αὐτὸν Rw | 4 πρῶτον R<sup>b</sup> |

PREVIOUS EDITIONS: Schw. I.137,6–11; Dind. II.118,8–12

COMMENT: See on 318.01. For the belief that Ἀνηδόνιος was a proper name here, cf. 364.09.

KEYWORDS: citation of Homer | citation of literature other than Homer | Pindar

**Or. 364.02** (thom exeg) τὴν δὲ βοτάνην ἧς ἐγεύσατο φασί τινες ἀείζωνοι εἶναι.  
—ZlZmGu

TRANSLATION: And some say that the plant he tasted is houseleek (in Greek, ‘ever-living’).

POSITION: cont. from prev. all

PREVIOUS EDITIONS: Dind. II.118,12–13

**Or. 364.03** (pllgn exeg) Ἰὸ Γλαῦκος ὡς λέγεται κολυμβητῆς ἦν ἐπὶ τὴν θάλασσαν  
ἄριστος. <sup>2</sup>συνέβη δὲ κατὰ τύχην μίαν καταβῆναι εἰς τὸ τῆς θαλάσσης βάθος και  
εὐρών βοτάνην ἔφαγεν αὐτήν και φαγών ἀπηθανατίσθη, γενόμενος και μάντις.  
<sup>3</sup>ἦν γοῦν ἀπὸ τότε καιροῦ ἐντὸς τῆς θαλάσσης. <sup>4</sup>και ἐπεὶ μάντις ἦν, ἐγίνωσκε τὰ  
συμβαίνοντα ἐν τῷ κόσμῳ. <sup>5</sup>ὅς προγνοῦς και τὸν τοῦ Ἀγαμέμνονος θάνατον  
διαβαίνοντος ἐκέῖσε τοῦ Μενελάου μετὰ τῶν νηῶν ἐξεῖπε περὶ τοῦτον πρὸς  
αὐτόν. <sup>6</sup>οὔτω γὰρ διαβαινόντων ἐκέῖσε τινῶν γινώσκων ἐκεῖνος τὰ ἐν τοῖς οἴκοις  
αὐτῶν ἐξερχόμενος τῶν κυμάτων ἔλεγε ταῦτα. <sup>7</sup>κατὰ τούτου λέγεται ὡς μάντις  
τῶν ναυτῶν Νηρέως προφήτης ἦτοι τοῦ θαλασσίου δαίμονος. —Y<sup>2</sup>

TRANSLATION: Glaucus, the story is told, was an excellent diver into the sea. It came about  
on one occasion that he went down to the depths of the sea and, finding a plant, ate it and  
after eating it was rendered immortal, becoming also a prophet. So, then, from that moment  
on he was in the sea. And since he was a prophet, he knew about events taking place in the  
world. Knowing in advance of the death of Agamemnon too, when Menelaus was crossing  
the sea there with his ships, he spoke out about this to him. For in this way when people were  
crossing there, he, knowing the affairs in their houses, used to come out of the waves and tell  
these things. In this respect he is spoken of as ‘seer of sailors, prophet of Nereus’, that is, of the  
sea divinity.

APP. CRIT.: 6 διαβαινόντων] Mastr., διαβαίνομένων Y<sup>2</sup>

COMMENT: For Glaucus as diver, see Athenaeus 7.47 (Mnaseas fr. 12, FHG III.151). Compare the rationalized  
version of the story in Michael Apostolius 5.49 [Paroem. Gr. II.346 Leutsch]. | The few instances of  
διαβαινόμενος in TLG are all passive in sense, and no other middle-passive forms from the present stem  
διαβαίω are found.

**Or. 364.04** (rec gloss) <Νηρέως>: ἦτοι τοῦ Ποσειδῶνος —V<sup>1</sup>Gu

POSITION: s.l.

APP. CRIT.: ἦτοι om. Gu

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**Or. 364.05** (mosch gloss) <Νηρέως>: ὁ τῆς θαλάσσης —XXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

POSITION: s.l. except X

APP. CRIT.: ὁ om. GAa<sup>2</sup> | δαίμων add. Y<sup>2</sup>

APP. CRIT. 2: θαλάττης XaXbYYfG |

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**Or. 364.06** (thom gloss) <Νηρέως>: τοῦ θαλασσίου δαίμονος —ZmGu

POSITION: s.l.

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**Or. 364.07** (pllgn artGloss) <Νηρέως>: τοῦ —F<sup>2</sup>

POSITION: s.l.

---

**Or. 364.08** (tri metr) <Νηρέως>: συνίζησις —T

POSITION: s.l.

PREVIOUS EDITIONS: de Fav. 53

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**Or. 364.09** (pllgn gloss) <προφήτης>: ὁ Ἄνθηδόνιος —B<sup>3c</sup>

POSITION: s.l.

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**Or. 364.10** (pllgn gloss) <προφήτης>: ὁ Γλαῦκος —B<sup>3a</sup>

POSITION: s.l.

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**Or. 364.11** (rec artGloss) <προφήτης>: ὁ —AaAb

POSITION: s.l.

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**Or. 364.12** (rec exeg) <Γλαῦκος>: γρ. μάντις. —S

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 364.13** (pllgn exeg) <Γλαῦκος>: ὁ λεγόμενος ἰδιωτικῶς γλάρος —Z<sup>c</sup>

TRANSLATION: 'The one called in vernacular speech 'seagull' ('glaros').

POSITION: s.l.

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 364.14** (recMosch artGloss) (Γλαῦκος): ὁ —AbXXaXbXoZcAa<sup>2</sup>

POSITION: s.l.

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**Or. 364.15** (rec gloss) (ἀψευδής): ἀληθής —F<sup>2</sup>PrSa<sup>r</sup>

POSITION: s.l.

APP. CRIT.: ὁ prep. F<sup>2</sup>

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**Or. 364.16** (recMosch artGloss) (ἀψευδής): ὁ —AbXXaXbXoTZcAa<sup>2</sup>

POSITION: s.l.

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**Or. 364.17** (pllgn gloss) (θεός): Γλαῦκος —Rw

POSITION: s.l.

COMMENT: Rw has neither Γλαῦκος nor μάντις in the line, so this may be a misplacement of a marginal note originally intended to supply the missing word.

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**Or. 364.18** (pllgn artGloss) (θεός): ὁ —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 365.01** (thom exeg) (ὅς μοι τάδ' εἶπεν): Ὅμηρικὸς ζῆλος τὸ ἐξήγγειλε καὶ τὸ εἶπεν.  
—ZlZmGu

TRANSLATION: (It is an example of) Homeric emulation (to use both) 'he announced' (in 363) and 'he said' (in 365).

REF. SYMBOL: Gu POSITION: s.l. Zm, marg. Zl

APP. CRIT. 2: εἶπε Zl |

PREVIOUS EDITIONS: Dind. II.118,4–5

COMMENT: The term Ὅμηρικὸς ζῆλος is applied in scholia and Eustathius to a variety of features of vocabulary, syntax, and narrative technique. For other cases in the Eur. scholia cf. sch. Vo Andr. 17 Schw. (perhaps really belonging to Andr. 20, to judge from a similar note by V<sup>3</sup> on 20 Θετιδείου), sch. Andr. 107, sch. Thom. Hec. 976, Ph. 17 and 88. The point of interest here is apparently the duplication of the verbs of saying introducing direct speech, and the commentator may have in mind phrases like ἐνέμπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν (Od. 16.416, 19.89, etc.) or εἶπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν (Od. 7.330, 21.248).

KEYWORDS: Ὅμηρικὸς ζῆλος

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**Or. 365.02** (mosch paraphr) (ὅς μοι τάδ' εἶπεν): ὅς μοι πλησίον σταθεὶς τάδε εἶπεν ἔμφανώς. —XXaXbXoT<sup>+</sup>YYfGrAa<sup>2</sup>

REF. SYMBOL: Xo POSITION: s.l. XaTYGrAa<sup>2</sup>, marg. Yf

APP. CRIT. 2: τάδ' Gr | εἶπε Aa<sup>2</sup> |

PREVIOUS EDITIONS: Dind. II.118,16

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**Or. 365.03** (pllgn gloss) (ὅς): καὶ ὄστις —CrOx

POSITION: s.l.

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**Or. 365.04** (rec gloss) <τάδ'>: τὰ κακὰ —Ab

LEMMA: τὰδ' (sic) in text Ab POSITION: s.l.

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**Or. 365.05** (pllgn gloss) <τάδ'>: ταῦτα —F<sup>2</sup>

LEMMA: τὰδ' in text F POSITION: s.l.

---

**Or. 365.06** (pllgn gloss) <τόδ'>: καὶ τοῦτο —Ox

POSITION: s.l.

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**Or. 365.07** (rec paraphr) <ἐμφανῶς κατασταθεῖς>: εἰς πρόσωπον ἔλθῶν —GK

POSITION: s.l.

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**Or. 365.08** (thom exeg) <ἐμφανῶς κατασταθεῖς>: τουτέστιν οὐκ ἐντὸς θαλάσσης ὦν καὶ ἄφανῶς μοι τοῦτο εἰπῶν, ἀλλ' ἐμφανῶς καὶ ἐνώπιον στὰς καὶ διηγησάμενος.  
—Z<sup>r</sup>ZaZlZmTG<sup>u</sup>

TRANSLATION: That is, not being within the sea and having invisibly told me this, but having stood visibly and face to face and told the story.

POSITION: s.l. Zm

APP. CRIT. 2: ἐμφανῶς Zm |

PREVIOUS EDITIONS: Dind. II.118,14–16

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**Or. 365.09** (rec gloss) <ἐμφανῶς κατασταθεῖς>: φανερωθεῖς —K

POSITION: s.l.

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**Or. 365.10** (thom exeg) <ἐμφανῶς>: φανερῶς καὶ οὐ διὰ τινος φαντάσματος —ZZa-ZlZmTG<sup>u</sup>

TRANSLATION: Openly and not by some kind of apparition.

POSITION: s.l.

APP. CRIT.: οὐ om. Za | φάσματος ZlΓ

PREVIOUS EDITIONS: Dind. II.118,17–18

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**Or. 365.11** (rec gloss) <ἐμφανῶς>: φανερῶς —AbCrF<sup>2</sup>MnPrRSoxXo<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 365.12** (pllgn gloss) <ἐμφανῶς>: πλησίον —G

POSITION: s.l. (sep. from 365.17)

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**Or. 365.13** (pllgn gloss) <ἐμφανῶς>: ἔμπροσθεν ἄντικρυς —Zu

POSITION: s.l.

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**Or. 365.14** (pllgn gloss) <ἐμφανῶς>: προδήλως —Lp

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.118,17

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**Or. 365.15** (pllgn gloss) <κατασταθείς>: πλησίον ἐλθῶν —F<sup>2</sup>

POSITION: s.l.

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**Or. 365.16** (pllgn gloss) <κατασταθείς>: πλησιάσας —Aa

POSITION: s.l.

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**Or. 365.17** (pllgn paraphr) <κατασταθείς>: ἦγουν πλησίον ἐμοῦ σταθείς —V<sup>3</sup>

POSITION: s.l.

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**Or. 365.18** (pllgn gloss) <κατασταθείς>: πλησίον σταθείς —G

POSITION: s.l.

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**Or. 365.19** (tri gloss) <κατασταθείς>: πλησίον στάς —T

POSITION: s.l.

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**Or. 365.20** (rec gloss) <κατασταθείς>: παρασταθείς —AbOx<sup>2</sup>

POSITION: s.l.

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**Or. 365.21** (rec gloss) <κατασταθείς>: στάς —Ab<sup>2</sup>

POSITION: s.l.

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**Or. 365.22** (pllgn gloss) <κατασταθείς>: ἦγουν σταθείς —B<sup>3d</sup>

POSITION: s.l.

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**Or. 365.23** (rec gloss) <κατασταθείς>: λέγων —Ab<sup>2</sup>

POSITION: s.l.

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**Or. 365.24** (rec gloss) <παρασταθείς>: ἐμοῦ —Mn

LEMMA: thus in text Mn    POSITION: s.l.

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**Or. 366.01** (pllgn exeg) <Μενέλαε>: λέγων τοῦτο —Aa<sup>2</sup>

POSITION: marg.

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**Or. 366.02** (rec artGloss) <Μενέλαε>: ῶ —Aa<sup>2</sup>AbCrF<sup>2</sup>Xo<sup>2</sup>ZuOx

POSITION: s.l.

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**Or. 366.03** (tri metr) <Μενέλαε>: long mark over alpha —T

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**Or. 366.04** (pllgn gloss) <κεῖται>: πέπτωκεν —Aa

POSITION: s.l.

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**Or. 366.05** (tri gloss) <κεῖται>: ἦγουν ἀπέθανεν —T

POSITION: s.l.

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**Or. 366.06** (rec artGloss) <σός>: ὁ —AbF<sup>2</sup>

POSITION: s.l.

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**Or. 366.07** (rec gloss) <κασίγνητος>: αὐτάδελφος —F<sup>2</sup>Rf<sup>2</sup>

POSITION: s.l.

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**Or. 366.08** (thom gloss) <κασίγνητος>: ἀδελφός —ZaTCrOx, perhaps Zl

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx, ὁ prep. T

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**Or. 366.09** (rec gloss) <θανών>: ἀποθανών —PrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

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**Or. 366.10** (pllgn gloss) <θανών>: φονευθεῖς —F<sup>2</sup>

POSITION: s.l.

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**Or. 366.11** (rec gloss) <θανών>: θανατωμένος —R

POSITION: s.l.

COMMENT: Vernacular form of τεθανατωμένος.

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 367.01** (rec exeg) (λουτροῖσιν ἀλόχου): λουσαμένῳ γὰρ τῷ Ἀγαμέμνονι τὸν χιτῶνα προσήνεγκεν. —OV<sup>3</sup>

TRANSLATION: For after Agamemnon bathed, she brought the (entrapping) robe upon him.

POSITION: s.l. V<sup>3</sup>

APP. CRIT.: τῷ ἀγαμ. om. V<sup>3</sup>

APP. CRIT. 2: -ήνεγκε V<sup>3</sup> |

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**Or. 367.02** (mosch paraphr) (λουτροῖσιν ἀλόχου): ἃ ἡ ἄλοχος ἔλουσεν αὐτὸν. —XXaXbXoT+YYfGGrAa<sup>2</sup>

TRANSLATION: (The bath) that his wife gave him.

POSITION: s.l. except X

PREVIOUS EDITIONS: Dind. II.118, 19

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**Or. 367.03** (thom paraphr) λουτροῖσιν ἀλόχου: τουτέστιν ἐν λουτροῖς ὑπὸ τῆς ἰδίας γυναικὸς ἀνηρέθη. —ZZIZmTG<sub>u</sub>

TRANSLATION: That is, he was killed during his bath by his own wife.

LEMMA: T(λουτροῖς) POSITION: s.l. except ZmT

APP. CRIT.: after τουτέστιν add. περιπεσῶν Zl

PREVIOUS EDITIONS: Dind. II.118, 19–20

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**Or. 367.04** (pllgn exeg) (λουτροῖσιν ἀλόχου): ἡ γὰρ Κλυταιμνήστρα ἔλουσε τὸν Ἀγαμέμνονα ὅταν ἐφονεύθη. —Zu

REF. SYMBOL: Zu POSITION: marg.

APP. CRIT.: κλυτ.] ἐλένη Zu

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**Or. 367.05** (rec gloss) (λουτροῖσιν): παρὰ —O

POSITION: s.l.

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**Or. 367.06** (pllgn gloss) (λουτροῖσιν): ἐν τοῖς —F<sup>2</sup>

POSITION: s.l.

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**Or. 367.07** (rec gloss) (ἀλόχου): γυναικὸς —V<sup>1</sup>CrOxZaZlB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ τῆς prep. CrOx | αὐτοῦ add. Zl

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**Or. 367.08** (pllgn gloss) (ἀλόχου): τῆς ὁμοκίτου —F<sup>2</sup>

POSITION: s.l.

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**Or. 367.09** (rec gloss) (ἀλόχου): ὑπό τῆς —AaAbMnPrRSSa<sup>F</sup>

POSITION: s.l.

**Or. 367.10** (rec artGloss) (ἀλόχου): τῆς —K

POSITION: s.l.

**Or. 367.11** (vet exeg) περιπεσῶν πανυστάτοις: <sup>1</sup>περισὴ ἢ περι. <sup>2</sup>καὶ ἔστιν ὁ νοῦς· ἀποθανῶν, πεσῶν, ἀπολωλῶς τοῖς πανυστάτοις λουτροῖς τῆς ἀλόχου. <sup>3</sup>ἢ περιπεσῶν ἀντὶ τοῦ συντυχῶν τοῖς λουτροῖς τῆς ἀλόχου· <sup>4</sup>λουσαμένῳ γὰρ τὸν χιτῶνα περιήγαγεν· <sup>5</sup>ὡς ἐν Ἐκάβῃ [1281]· ‘κτεῖν’, ὡς ἐν Ἄργει φόνια λουτρά σ’ ἀναμένει’. —MBVCMnPrR<sup>b</sup>RwSa

TRANSLATION: The prefix/preposition ‘peri’ is superfluous. And the sense is ‘having died, having fallen, having been destroyed by the final bath given by his wife’. Or else, (the compound with ‘peri’ means) ‘falling in with’ in the sense ‘meeting with the bath given by his wife’. For as he was bathing she wrapped the robe around him. As in Hecuba: ‘go ahead and kill me, since in Argos a murderous bath awaits you’.

LEMMA: MBVC, περιπεσῶν MnPrSa, πανυστάτοις R<sup>b</sup>, λουτροῖσι Rw REF. SYMBOL: MBVPrR<sup>b</sup>Sa

APP. CRIT.: 1–2 περισὴ ... ἀλόχου] παρὰ τοῖς πανύστοις λουτροῖς τῆς ἀλόχου πεσῶν ὃ ἔστιν ἀπολωλῶς Rw | 1 ἢ prep. C | 2 ἀποθανῶν ... ἀπολωλῶς om. B | after ἀλόχου add. πεσῶν· ὃ ἔστιν ἀπολωλῶς B | 3 ἢ ... ἀλόχου om. VMnSa | 4 γὰρ τὸν om. M | after γὰρ add. ἀγαμέ(μνονι) B, τῷ ἀγαμέμνονι Rw | πε(ρι)ῆγαγεν M, προσήγαγεν C, προσήγαγ() V, προσήγαγε MnPrR<sup>b</sup>Sa, προσήνεγκε BRw | 5 ὡς] καὶ VMnR<sup>b</sup>RwSa | ἐν ἐκάβῃ] ἐν ἐκάστῳ Mn(έν)Pr | ἐκάβῃ φησὶ B | κτεῖν’ om. VMnPrR<sup>b</sup>Sa | φόνια λουτρά om. R<sup>b</sup> | λουτρά σ’ ἀναμένει] λουτρ’ ἀναμένει C, λουτρά M, om. B |

APP. CRIT. 2: 2 ἀπολωλῶς Sa | 5 κτεῖναι Rw |

PREVIOUS EDITIONS: Schw. I.137,12–16; Dind. II.118,21–119,2

KEYWORDS: περισσός/περιττός

**Or. 367.12** (rec exeg) (περιπεσῶν): ἀποθανῶν. καὶ ἔστι περισὴ ἢ περι. (περι)πεσῶν ἀντὶ συντυχῶν —C

POSITION: intermarg.

APP. CRIT.: ἔτι C, perhaps corrected by a later hand | (περι) suppl. from prev.

KEYWORDS: περισσός/περιττός

**Or. 367.13** (pllgn gloss) (περιπεσῶν): συντυχῶν —G

POSITION: s.l.

**Or. 367.14** (pllgn gloss) (περιπεσῶν): περιτυχῶν —F<sup>2</sup>

POSITION: s.l.

**Or. 367.15** (pllgn gloss) (περιπεσῶν): ἀπολωλῶς —B<sup>4</sup>

POSITION: s.l.

APP. CRIT. 2: ἀπολωλῶς B<sup>4</sup> |

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**Or. 367.16** (rec gloss) <πανυστάτοις> ἔσχατοις —AbCrMnPrRRf<sup>2</sup>SO<sub>x</sub>, perhaps Zl

POSITION: s.l.

APP. CRIT.: καὶ prep. CrO<sub>x</sub>

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**Or. 367.17** (thom gloss) <πανυστάτοις> ὑστέροις —ZmGuF<sup>2</sup>

POSITION: s.l.

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**Or. 367.18** (tri gloss) <πανυστάτοις> τελευταίοις —T

POSITION: s.l.

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**Or. 367.19** (pllgn gram) <πανυστάτοις> πανύστατον πάντων ἔσχατον —B<sup>4</sup>

POSITION: marg.

COMMENT: Cf. Hesych. π 428 (similar in Photius, Suda, etc.).

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**Or. 368.01** (rec gloss) <ἐπλησεν> ὁ μάντις —AbMnPrR<sup>a1</sup>R<sup>a2</sup>S

POSITION: s.l. (except marg. R<sup>a2</sup>)

APP. CRIT.: ἦτοι prep. R<sup>a1</sup>R<sup>a2</sup> | ὁ om. R<sup>a2</sup>

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**Or. 368.02** (pllgnTri gloss) <ἐπλησεν> ἐπλήρωσεν —F<sup>2</sup>TZb<sup>2</sup>

POSITION: s.l.

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**Or. 368.03** (pllgn gloss) <ἐπλησεν> καὶ ἐγέμισεν —CrO<sub>x</sub>Zl

POSITION: s.l.

APP. CRIT. 2: ἐγέμισεν Cr |

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**Or. 368.04** (rec gloss) <ἐμέ> ἦγουν τὸν Μενέλαον —AaAbMnPrRS

POSITION: s.l. (second instance in marg. R)

APP. CRIT.: ἦγουν om. R (both instances), ἦτοι Ab

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**Or. 368.05** (pllgn artGloss) <ναύτας> τοὺς —F<sup>2</sup>O<sub>x</sub>

POSITION: s.l.

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**Or. 368.06** (pllgn artGloss) <έμούς> τοὺς —F<sup>2</sup>O<sub>x</sub>

POSITION: s.l.

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**Or. 369.01** (vet exeg) **ἐπει δὲ Ναυπλίας**: ἀπὸ Ναυπλίου τοῦ πατρὸς Παλαμήδους  
—MBOCPrMnR<sup>b</sup>RwSa

TRANSLATION: Derived from Nauplius the father of Palamedes.

LEMMA: MnPrR<sup>b</sup>(ἐπειδὴ δὲ)Sa, ναυπλίας Rw REF. SYMBOL: R<sup>b</sup> POSITION: s.l. MC, marg. B

APP. CRIT.: τοῦ om. OC

PREVIOUS EDITIONS: Schw. I.137,17; Dind. II.119,4

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**Or. 369.02** (pllgn gloss) **〈ἐπει〉**: ἀφ' οὗ —Ab<sup>2</sup>F<sup>2</sup>

POSITION: s.l.

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**Or. 369.03** (rec gloss) **〈Ναυπλίας〉**: ὄνομα λίμενος —AbMnPrRSSa<sup>r</sup>

POSITION: s.l.

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**Or. 369.04** (mosch exeg) **Ναυπλίας**: Ναύπλιος λιμὴν· ἀπὸ τούτου καὶ Ναυπλία χθών.  
—XXaXbXoT<sup>+</sup>YYfGGrAa<sup>2</sup>

TRANSLATION: Nauplius (is) a harbor, and from this also (derives) Nauplia, a country.

LEMMA: ἐπει δὲ ναυπλίας G REF. SYMBOL: Xo POSITION: s.l. XaXbYGr, above 368 Aa<sup>2</sup>

APP. CRIT.: καὶ ναυπλία χθών om. Aa<sup>2</sup> (no punct. before ἀπὸ)

PREVIOUS EDITIONS: Dind. II.119,3–4

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**Or. 369.05** (pllgn gloss) **〈Ναυπλίας〉**: τοῦ Ναυπλίου λιμένος —Zc

POSITION: s.l.

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**Or. 369.06** (pllgn gloss) **〈Ναυπλίας〉**: τῆς ἐν Ναυπλίῳ —F<sup>2</sup>

POSITION: s.l.

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**Or. 369.07** (rec artGloss) **〈Ναυπλίας〉**: τῆς —Aa<sup>2</sup>Mn, app. Sa<sup>r</sup>

POSITION: s.l.

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**Or. 369.08** (recMosch gloss) **〈ψαύω〉**: ἔψαυσα —AaFMnRfXXbXoT<sup>+</sup>YYfGGr

POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ prep. AaXo, καὶ prep. F

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**Or. 369.09** (pllgn gloss) **〈ψαύω〉**: πρὶν ἔψαυσα —V<sup>3</sup>

POSITION: s.l.

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**Or. 369.10** (rec gloss) **〈ψαύω〉**: πλησιάζω —R

POSITION: s.l.

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**Or. 369.11** (rec gloss) (ψαύω): ἔχωμαι —K

POSITION: s.l.

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**Or. 369.12** (rec gloss) (ψαύω): ἠψάμην —Ab

POSITION: s.l.

---

**Or. 369.13** (pllgn gloss) (ψαύω): ἄπτομαι —Zl

POSITION: s.l.

---

**Or. 369.14** (pllgn gloss) (ψαύω): προσεγγίζω —B<sup>4</sup>

POSITION: s.l.

---

**Or. 369.15** (pllgn gloss) (ψαύω): καὶ προσήγισα —CrOx

POSITION: s.l.

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**Or. 369.16** (pllgn gloss) (χθονός): γῆς —F<sup>2</sup>

POSITION: s.l.

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**Or. 369.17** (rec artGloss) (χθονός): τῆς —Mn

POSITION: s.l.

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**Or. 370.01** (rec exeg) ἤδη δάμαρτος: μέμνηται τῆς γυναικὸς οὐκ ἐν δέοντι, ἔρωτι δὲ μεγίστω μᾶλλον. —VPrMnR<sup>b</sup>RwSa

TRANSLATION: He mentions his wife not in an opportune (rhetorically suitable) moment, but rather because of very great love (for her).

LEMMA: all except Mn REF. SYMBOL: VR<sup>b</sup> POSITION: follows 371.01 MnR<sup>b</sup>Sa, follows 376.01 Rw

APP. CRIT.: δὲ μεγίστω] Mastr., μεγίστω VRw, μεγίστω δὲ MnPrR<sup>b</sup>Sa | at end add. δοκῶν ὀρέστου παιῶνα Rw (corrupt lemma for 371.01)

PREVIOUS EDITIONS: Schw. I.137,18–19; Dind. II.119,6–7

COMMENT: Punctuation is found after ἔρωτι in PrSa, and Dind. and Schw. punctuate there as well, but the other mss have no punctuation. οὐκ ἐν δέοντι is a standard phrase in criticism, so the punctuation must be there. I have moved δὲ on the assumption that after accidental omission, it was restored in the wrong position in the ancestor of the witnesses that carry it. Alternatively, one could accept that ἔρωτι μεγίστω cohere as a unit and that the conjunction follows the unit.

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**Or. 370.02** (pllgn gloss) (ἤδη): καὶ —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 370.03** (rec gloss) <δάμαρτος>: ἦτοι τῆς Ἑλένης —AbCrRRfZuB<sup>3+</sup>Ox

POSITION: s.l. except marg. R

APP. CRIT.: ἦτοι om. B<sup>3+</sup>Rf, ἦγουν CrZuOx | τῆς om. Rf

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**Or. 370.04** (rec gloss) <δάμαρτος>: ἦγουν τῆς γυναικός —AaCrF<sup>2</sup>MnPrSSa<sup>+</sup>Ox

POSITION: s.l.

APP. CRIT.: ἦγουν] om. AaF<sup>2</sup>, καὶ CrOx, ἦτοι S | τῆς om. Aa

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**Or. 370.05** (thom gloss) <δάμαρτος>: τῆς ἐμίης —ZZaZbZIZmTGU

POSITION: s.l.

APP. CRIT.: γυναικός prep. T

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**Or. 370.06** (pllgn gloss) <δάμαρτος>: ἐμοῦ —V<sup>3</sup>Xo<sup>2</sup>

POSITION: s.l.

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**Or. 370.07** (rec gloss) <ἐνθάδ'>: ἐλθεῖν —K

POSITION: s.l.

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**Or. 370.08** (thom gloss) <ἐνθάδ'>: ἐνταῦθα —ZZaZbZIZmTGU

POSITION: s.l.

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**Or. 370.09** (pllgn gloss) <ἐξορμωμένης>: ἀποπεμπομένης —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 370.10** (pllgn gloss) <ἐξορμωμένης>: καὶ ἐξερχομένης —CrOxXo<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ om. Xo<sup>2</sup>

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**Or. 370.11** (pllgn gloss) <ἐξορμωμένης>: κινουμένης —Zb

POSITION: s.l.

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**Or. 370.12** (pllgn gloss) <ἐξορμωμένης>: παραγενομένης —F<sup>2</sup>

POSITION: s.l.

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**Or. 371.01** (vet exeg) **δοκῶν Ὀρέστην**: ἵψουλα πάντα τὰ ρήματα Μενελάου, <sup>2</sup>ἀφ' οὗ ὁ ποιητῆς τὸ ἄστατον τῆς Λακεδαιμονίων γνώμης κωμωδεῖ, <sup>3</sup>ὥς καὶ ἐν Ἄνδρομάχῃ [445–446]: ὦ πᾶσιν ἀνθρώποισιν ἔχθιστοι βροτῶν, / Σπάρτης



ἔνοικοι, δόλια βουλευτήρια'. ἄπρὸ γὰρ Διοκλέους, ἐφ' οὗ τὸν Ὀρέστην ἐδίδαξε, Λακεδαιμονίων πρεσβευσαμένων περὶ εἰρήνης, ἅπισταῖσαντες Ἀθηναῖοι οὐ προσήκοντο, ἐπὶ ἄρχοντος Θεοπόμπου, ὃ ἐστι (ἔτεσιν β) πρὸ Διοκλέους. ὅστωις ἱστορεῖ Φιλόχορος [Philochorus FG+Hist 328 F 139a]. —MBVCRw, partial OMn-PrR<sup>b</sup>Sa

TRANSLATION: All the words of Menelaus are deceitful, (a portrayal) by which the poet mocks the unreliability of the Lacedaemonians' attitude/mind, as also in Andromache: 'O, most hateful of mortals for all people, / dwellers in Sparta, deceitful counselors'. For before Diocles, in whose archonship [409–408] he produced Orestes, when the Lacedaemonians sent ambassadors about peace, the Athenians, distrusting them, did not accept it, during the archonship of Theopompus, that is, two years before Diocles. Thus Philochorus records it.

LEMMA: MBC, δοκῶν Ὀρέστην παῖδα V (but not punct. as lemma) REF. SYMBOL: MB POSITION: cont. from 370.01 V, from 369.01, add. δέ, MnPrR<sup>b</sup>RwSa

APP. CRIT.: 1 πάντα om. MnPrR<sup>b</sup>Sa | τοῦ μενέλαου OSa, τῶ μενελ(ο) R<sup>b</sup> | 2–6 ἀφ' οὗ κτλ om. O | 2 ὁ ποιητῆς om. R<sup>b</sup> | γυνώμης λακεδαιμονίων transp. MnPrR<sup>b</sup>RwSa | ἐκωμῶδει MVC, κωμῶδει R<sup>b</sup> | 3 ὡς ... ᾧ om. MnPrR<sup>b</sup>Sa | ἀροδρομάχην (or ἀρειδρομάχην?) Rw | ᾧ ὡς MVC | ἀνθρώποισιν om. MnPrR<sup>b</sup>RwSa | βροτοὶ PrSa, βροτοῖς MnR<sup>b</sup>Rw | 3–6 δόλια βουλευτ. κτλ om. PrR<sup>b</sup>Sa, βουλευτήρια κτλ om. Mn | 4 ἀφ' οὗ VRw | πρεσβευσάμενος V | 5 ἀθηναῖοι om. V | προσήκουσαν Rw | 5–6 ἐπὶ ... οὕτως om. VRw | 5 ὃ ἐστι| ὅς ἦν B | ἔτεσιν β suppl. Jacoby | 6 οὕτως| ὡς B, οὗ των app. M |

APP. CRIT. 2: 2 λακιδαιμ- Mn | 3 σπάρτοις R<sup>b</sup> | βουλευτήρια M | 4 ἐδίδαξεν MV |

PREVIOUS EDITIONS: Schw. I.137,20–138,2; Dind. II.119,8–14

COMMENT: Poets are usually said to satirize someone with the present κωμῶδει. The imperfect ἐκωμῶδεῖτο with the target of ridicule as the subject is found in sch. Arist., but the present κωμῶδεῖται is about seven times more common in the same sense. Thus active ἐκωμῶδει as in MCV need not be preferred to B's κωμῶδει.

KEYWORDS: citation of historian or scholar | Philochorus | Euripides, Andromache

**Or. 371.02** (rec gloss) (δοκῶν): ἐγὼ —AaAbMnR

POSITION: s.l. except marg. R

**Or. 371.03** (mosch gloss) (δοκῶν): νομίζω —XXaXbXoT+YYfGrZcB<sup>4</sup>

POSITION: s.l. except X

**Or. 371.04** (pllgn gloss) (δοκῶν): καὶ ὑπολαμβάνων —CrOx

POSITION: s.l.

**Or. 371.05** (pllgn gloss) (δοκῶν): προσεδόκουν —F<sup>2</sup>

POSITION: s.l.

**Or. 371.06** (pllgn artGloss) (Ὀρέστην): τὸν —F<sup>2</sup>

POSITION: s.l.

**Or. 371.07** (pllgn gloss) <παῖδα>: καὶ υἰὸν —Zu

POSITION: s.l.

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**Or. 371.08** (pllgn artGloss) <παῖδα>: τὸν —F<sup>2</sup>

POSITION: s.l.

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**Or. 371.09** (pllgn artGloss) <Ἀγαμέμνωνος>: τοῦ —F<sup>2</sup>Zu

POSITION: s.l.

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**Or. 372.01** (mosch paraphr) <φίλαισι χερσὶ περιβαλεῖν>: προσφιλέσι, φιλικαῖς χερσὶ περιπτύξασθαι —X

**Or. 372.02** (mosch gloss) <φίλαισι>: προσφιλέσι, φιλικαῖς —XaXbXoT+YYfGr Aa<sup>2</sup>

POSITION: s.l.

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**Or. 372.03** (pllgn gloss) <φίλαισι>: ἀγαπηταῖς —F<sup>2</sup>

POSITION: s.l.

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**Or. 372.04** (vet gloss) <περιβαλεῖν>: ἀντὶ τοῦ περιλαβεῖν —M

POSITION: s.l.

PREVIOUS EDITIONS: Schw. I.138,3; Dind. II.119,18

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**Or. 372.05** (rec gloss) <περιβαλεῖν>: κρατεῖν —R

POSITION: s.l.

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**Or. 372.06** (rec gloss) <περιβαλεῖν>: περιπλέξαι —Mn

POSITION: s.l.

---

**Or. 372.07** (pllgn gloss) <περιβαλεῖν>: περιπλέξασθαι —Aa

POSITION: s.l.

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**Or. 372.08** (rec gloss) <περιβαλεῖν>: †περιπλακεῖν† —Rf

POSITION: s.l.

APP. CRIT.: corrupt for περιπλακῆναι (see next) or περιπλέκειν?

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**Or. 372.09** (thom gloss) <περιβαλεῖν>: περιπλακῆναι —ZZaZbZlZmTGUCrOx

POSITION: s.l.

APP. CRIT.: και prep. CrOx

APP. CRIT. 2: περιπλακῆχαι Zb |

PREVIOUS EDITIONS: Dind. II.119,19

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**Or. 372.10** (rec gloss) <περιβαλεῖν>: καὶ ἀσπάσαι —Mn

POSITION: s.l.

APP. CRIT.: κατασπάσαι a.c., ασπάσαι p.c. Mn

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**Or. 372.11** (rec gloss) <περιβαλεῖν>: καὶ ἀσπάζειν —Ab

POSITION: s.l.

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**Or. 372.12** (rec gloss) <περιβαλεῖν>: περιβαλοῦμαι —Mn

POSITION: s.l.

COMMENT: Apparently to indicate that the lemma is to be read as future and not aorist.

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**Or. 372.13** (mosch gloss) <περιβαλεῖν>: περιπτύξασθαι —XaXbXoT+YYfGrZcF<sup>2</sup>B<sup>3d</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.119,18–19

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**Or. 372.14** (mosch gram) περιβαλεῖν: <sup>1</sup>περιβάλλω τινὰ ἀντὶ τοῦ περιπτύσσομαι. <sup>2</sup>καὶ ‘περιβάλλει ὁ θεὸς τὸν οὐρανὸν ἐν νεφέλαις’ ἀντὶ τοῦ ἐνδύει. <sup>3</sup>καὶ παρὰ Φιλοστράτῳ [Philostratus Jun. 1.4.2] ‘περιβάλλων τοῖς τείχεσιν ἄνδρας ὥπλισμένους’ ἀντὶ τοῦ κύκλῳ τιθεῖς. —XXaXbXoT+YYfGGr

TRANSLATION: ‘I cast around someone’ in the sense ‘I embrace’. And ‘god surrounds the sky in clouds’ in the sense ‘clothes it’. And in Philostratus, ‘casting armed men around the walls’ in the sense ‘placing them in a circle around’.

LEMMA: χερσὶ περιβαλεῖν G

APP. CRIT.: 2 ἐν om. XoTYfG

APP. CRIT. 2: 3 περιβάλλων a.c. Y |

PREVIOUS EDITIONS: Dind. II.119,15–18

COMMENT: The first quotation is based on Psalm 146:8 τῷ περιβάλλοντι τὸν οὐρανὸν ἐν νεφέλαις, which is often paraphrased in Christian writers with the participle in the nominative or converted to the indicative.

KEYWORDS: citation of literature other than Homer (with direct quotation) | Psalms

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**Or. 372.15** (rec gloss) <μητέρα>: ἡγουν τὴν Κλυταιμνήστραν —V<sup>1</sup>Ab

POSITION: s.l.

APP. CRIT.: ἦτοι Ab, om. τὴν

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**Or. 372.16** (pllgn gloss) <μητέρα>: αὐτοῦ —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 372.17** (thom gloss) (μητέρα): ἐκείνου —ZmGu

POSITION: s.l.

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**Or. 372.18** (pllgn artGloss) (μητέρα): τὴν —F<sup>2</sup>

POSITION: s.l.

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**Or. 373.01** (vet exeg) ὡς εὐτυχοῦντας: <sup>1</sup>εἰώθασιν οἱ ἄνθρωποι τὰς τῶν ἐχθρῶν ἀτυχίας εὐτελεῖς λογίζεσθαι βουλόμενοι μέχρι θανάτου τὴν ἀτυχίαν αὐτῶν προκόπτειν. <sup>2</sup>καὶ ὁ Μενέλαος τοῖσιν ἔφεδρος ὦν τῇ τοῦ Ὀρέστου ἀρχῇ μόνον τὸ ζῆν αὐτὸν εὐτυχίαν ὀρίζειται. —MBVCR<sup>b</sup>Rw, partial MnPrSSa

TRANSLATION: People are accustomed to reckon the misfortunes of their enemies as unimportant, because they want their misfortune to proceed to the point of death. And Menelaus, accordingly, being the successor looming over Orestes' realm, defines his merely being alive as good fortune.

LEMMA: MBC, 371 δοκῶν ὀρέστην Rw, ἄλλως V, καὶ ἄλλως MnPrR<sup>b</sup>SSa REF. SYMBOL: MB POSITION: follows 373.06 VMnPrR<sup>b</sup>SSa

APP. CRIT.: <sup>1</sup> εἰώθασιν μὲν M, εἰώθαμεν VMnPrR<sup>b</sup>SSa | οἱ om. R<sup>b</sup> | τῶν om. MnPrR<sup>b</sup>SSa | ἀποτυχίας Rw | εὐτελεῖς| εὐτυχεῖς MnPrR<sup>b</sup>SSa | θανάτου δὲ R<sup>b</sup> | ἀτυχίαν| εὐτυχίαν Sa | αὐτῶν| αὐτοῖς Schw. (as if it were in M; cf. αὐτοῖς in O's 373.04), αὐτὸν Mn, αὐτὴν Rw | <sup>2</sup> καὶ ὁ μὲν. κτλ om. MnPrSSa | ἔφεδρος ὦν| C, ἐφέδρ(ας) ὦν M, ἐφεδρεῦσιν BVR<sup>b</sup>Rw | ἀρχὴ δὲ μόνον R<sup>b</sup> | χωρίζεται R<sup>b</sup>, πορίζεται Rw |

PREVIOUS EDITIONS: Schw. I.138,4–7; Dind. II.119,21–120,3

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**Or. 373.02** (vet exeg) ἄλλως: <sup>1</sup>τὰ κατὰ τὸν Ἀγαμέμνονα ἠπιστάμην καὶ τὸν ἐκείνου θάνατον ἐδάκρυσσα, <sup>2</sup>ἐλπίζων δὲ περιπτύσσεσθαι τὸν Ὀρέστην καὶ τὴν μητέρα ὡς σωζομένους, <sup>3</sup>παρ' ἐλπίδας ἤκουσα τῆς Κλυταιμνήστρας τὸν θάνατον. <sup>4</sup>τὸ γὰρ εὐτυχοῦντας ἀντὶ τοῦ σώους καὶ ὑγιεῖς. —MBCRw

TRANSLATION: I knew of what happened to Agamemnon and I wept for his death, but hoping I would embrace Orestes and his mother as safely surviving, contrary to my hopes I heard of the death of Clytemnestra. For (he uses) the word 'having good fortune' in the sense 'safe and healthy'.

LEMMA: corrupted to ἀλλὰ in all POSITION: cont. from prev. in all

APP. CRIT.: περιπτύσσεσθαι transp. after ὀρέστην Rw | τὴν αὐτοῦ μητέρα Rw | τοῦ om. M | καὶ om. Rw |

APP. CRIT. 2: <sup>2</sup> περιπτύσσεσθαι MRw | <sup>3</sup> παρελπίδας MRw | κλυτεμν- M | <sup>4</sup> σώους B |

PREVIOUS EDITIONS: Schw. I.138,8–11; Dind. II.120,3–7

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**Or. 373.03** (rec exeg) ἄλλως: <sup>1</sup>τὰ κατὰ τοῦ Ἀγαμέμνονος ἠπιστάμην καὶ τὸν ἐκείνου θάνατον ἐδάκρυσσα, <sup>2</sup>ἐλπίζων δὲ τὸν Ὀρέστην καὶ τὴν μητέρα περιπτύσσεσθαι ὡς σωζομένους, <sup>3</sup>ἤκουσα τῆς Κλυταιμνήστρας ἀνόσιον φόνον. —VR<sup>b</sup>

TRANSLATION: I knew of what happened to Agamemnon and I wept for his death, but hop-

ing I would embrace Orestes and his mother as safely surviving, I heard of the unholy murder of Clytemnestra.

LEMMA: corrupted to ἀλλὰ VR<sup>b</sup> POSITION: cont. from prev. VR<sup>b</sup>

APP. CRIT.: 1 τὰ κατὰ| ἐν R<sup>b</sup> | 2 ἐλπίζω R<sup>b</sup> | 3 καὶ add. before ἤκουσα V | ἀνόσιον| ἀλλόσιον R<sup>b</sup> |

APP. CRIT. 2: 2 περιπτύσσεσθαι R<sup>b</sup> |

PREVIOUS EDITIONS: Schw. I.138,8–11 app.; Dind. II.120,3–7 app.

**Or. 373.04** (rec exeg) <sup>1</sup>ἔθος ἐστὶ τὰς τῶν ἐχθρῶν ἀτυχίας εὐτελεῖς λογίζεσθαι βουλόμενοι μέχρι θανάτου τὴν ἀτυχίαν αὐτοῖς προκόπτειν. <sup>2</sup>καὶ ὁ Μενέλαος οὖν ἐφεδρεύων τῇ τοῦ Ὀρέστου ἀρχῇ μόνην τὴν ζωὴν αὐτοῦ εὐτυχίαν ὀρίζειται. <sup>3</sup>κὰν τὸν τοῦ πατρὸς ἐδάκρυον θάνατον, ἤλπιζον σὲ καὶ τὴν σὴν μητέρα ὑγιεῖς περιπτύσσεσθαι. —O

TRANSLATION: It is customary to reckon the misfortunes of enemies as unimportant, wanting misfortune to proceed to the point of death for them. And Menelaus, accordingly, looming over Orestes' realm as successor, defines his merely being alive as good fortune. Even though I was weeping for the death of your father, I was hoping to embrace you and your mother in good health.

**Or. 373.05** (vet exeg) τὸ εὐτυχοῦντας κακοήθως. —MC

TRANSLATION: The word 'enjoying good fortune' (is used) maliciously.

POSITION: cont. from 373.02 without punct. MC

PREVIOUS EDITIONS: Schw. I.138,12; Dind. II.119,21 app.

KEYWORDS: κακοήθες/κακοήθως

**Or. 373.06** (rec exeg) ὡς εὐτυχοῦντας: κακοήθως, ὡς ὑγιῶς ἔχοντας —VMnPrR<sup>b</sup>SSa

TRANSLATION: Maliciously (expressed), as if (meaning) in a healthy condition.

LEMMA: all (ὡς τοὺς εὐτ. R<sup>b</sup>) REF. SYMBOL: VR<sup>b</sup> POSITION: cont. from 370.01 without marking of lemma Sa; precedes sch. 373.01 Pr

PREVIOUS EDITIONS: Schw. I.138,12 app.; Dind. II.119,21

KEYWORDS: κακοήθες/κακοήθως

**Or. 373.07** (vet gloss) <ὡς εὐτυχοῦντας>: σώους καὶ ὑγιεῖς —HO

POSITION: s.l.

**Or. 373.08** (pllgn gloss) <ὡς εὐτυχοῦντας>: καὶ ὡς καλῶς ἔχοντας —CrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ ὡς om. F<sup>2</sup>

**Or. 373.09** (rec gloss) <εὐτυχοῦντας>: εὐτυχῶν —Ab

POSITION: s.l.

COMMENT: This could be a way of interpreting the accusative (plural) as used by antiptosis for the nominative (singular), or a grammatical note simply giving the nominative from which the lemma is formed.

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**Or. 373.10** (rec gloss) (ἔκλυον): ἤκουον —AbZu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu

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**Or. 373.11** (p[ro]l[ati]o[n] gloss) (ἔκλυον): ἤκουσα —Aa<sup>2</sup>CrF<sup>2</sup>Xo<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 373.12** (vet exeg) (ἄλικτύπων): ἰτῶν ἀλιέων, ἀπό τοῦ κτυπεῖν ταῖς κώπαις. <sup>2</sup>ἦ τῶν ναυτῶν. —MBCRw

TRANSLATION: (Meaning) of the fishermen, (the word being) derived from ‘strike with oars’.  
Or (meaning) of the sailors.

REF. SYMBOL: M POSITION: intermarg. M, marg. B, s.l. C

APP. CRIT.: 1 τῶν om. BRw

PREVIOUS EDITIONS: Schw. I.138,13; Dind. II.120,7–8

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**Or. 373.13** (rec exeg) (ἄλικτύπων): τῶν ἐν ἀλί κτυπούντων ἤχούντων —V

POSITION: s.l.

COMMENT: Cf. Sch. M Hipp. 754b Cavarzeran κύμ' ἀλίκτυπον| τὸ ἐν τῇ ἀλί κτυποῦν; Sch. M Hipp. 754c Cavarzeran κύμ' ἀλίκτυπον| τὸ ἐν τῇ θαλάσῃ ἤχουν.

KEYWORDS: etymology

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**Or. 373.14** (rec gloss) (ἄλικτύπων): ἀλιέων ναυτῶν —MnPrRSSa<sup>r</sup>

POSITION: s.l.

APP. CRIT. 2: app. ναυτον corr. to αὐτὸν Mn |

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**Or. 373.15** (vet gloss) (ἄλικτύπων): τῶν ναυτῶν —HFKZu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu | τῶν om. FKZu

APP. CRIT. 2: ναύτων Zu |

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**Or. 373.16** (rec paraphr) (ἄλικτύπων): πλεόντων ἐν τῇ θαλάσῃ —O

POSITION: s.l.

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**Or. 373.17** (rec gloss) (ἄλικτύπων): ναυτιλούντων —Ab<sup>2</sup>

POSITION: s.l.

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**Or. 373.18** (mosch exeg) **ἀλικτύπων**: ἀλιέων, οἱ ταῖς κώπαις τύπτουσι τὴν θάλασσαν —XXaXbXoT+YYfGGr

TRANSLATION: Of fishermen, who strike the sea with their oars.

LEMMA: ἀλιτύπων (as in text) Yf POSITION: s.l. except X

APP. CRIT.: ἀλιέων om. Yf

PREVIOUS EDITIONS: Dind. II.120,8–9

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**Or. 373.19** (moschThom gloss) **ἀλικτύπων**: ἀλιέων —XYfZZaZbZlAa<sup>3</sup>CrOxB<sup>3d</sup>

POSITION: s.l.

APP. CRIT.: καὶ τῶν prep. CrOxB<sup>3d</sup> | ἀλιεύς Λα<sup>3</sup>

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**Or. 373.20** (pIlgn exeg) **ἀλικτύπων**: τῶν κτυπούντων τὴν θάλασσαν —Zc

POSITION: s.l.

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**Or. 373.21** (pIlgn exeg) **ἀλικτύπων**: ἀλιέων, ἀπὸ τοῦ ἐν τῇ ἀλί κτύπον ποιεῖ —Zm

POSITION: s.l.

KEYWORDS: etymology

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**Or. 373.22** (pIlgn gloss) **ἀλικτύπων**: ἀλικτύπου —Aa

POSITION: s.l.

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**Or. 373.23** (rec exeg) **κτινός**: λείπει τὸ λέγοντος. —GMnPrRSSa<sup>f</sup>

POSITION: s.l.

APP. CRIT.: λείπει om. S, λείπει τὸ om. G

KEYWORDS: λείπει

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**Or. 373.24** (pIlgn gloss) **κτινός**: παρά τινος —F<sup>2</sup>

POSITION: s.l.

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**Or. 374.01** (recMosch gloss) **κτινός Τυνδαρείας**: τῆς τοῦ Τυνδάρεω —A<sup>f</sup>AbMn-PrSSa<sup>f</sup>XaXbXoT+YYfGGrZc

POSITION: s.l.

APP. CRIT.: τῆς om. A<sup>f</sup>AbMnS | τοῦ om. A<sup>f</sup>PrSa<sup>f</sup> | τυνδάρεως Zc

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**Or. 374.02** (rec exeg) **κτινός Τυνδαρείας**: ἡ κτητικὴ ἀντὶ γενικῆς —K

POSITION: marg.

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**Or. 374.03** (pIlgn gloss) **κτινός Τυνδαρείας**: τῆς θυγατρὸς τοῦ Τυνδάρεω —F<sup>2</sup>Zl

POSITION: s.l.

APP. CRIT.: τυνδάρεως Zl

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**Or. 374.04** (pllgn gloss) (τῆς Τυνδαρείας): ἤγουν τῆς Κλυταιμνήστρας —AaCrZuOx

POSITION: s.l.

APP. CRIT.: ἤγουν om. Aa

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**Or. 374.05** (vet exeg) (παιδός): γράφεται θυγατρός. —MC

TRANSLATION: (For ‘paidos’, ‘child’) the reading ‘thugatros’ (‘daughter’) is found.

POSITION: s.l.

PREVIOUS EDITIONS: Schw. I.138,16; Dind. II.120,16

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 374.06** (rec exeg) (θυγατρός): γρ. παιδός. —SXo

LEMMA: θυγατρός in text SXo POSITION: s.l.

APP. CRIT.: γρ. om. S

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 374.07** (vet exeg) (άνόσιον φόνον): δέον εἰπεῖν εὐσεβῆ φόνον, κακοήθως άνόσιον καὶ άσεβῆ φόνον καλεῖ τὴν τιμωρίαν Κλυταιμνήστρας. —BCRw

TRANSLATION: Although he should have said ‘pious murder’, maliciously he calls the punishment of Clytemnestra ‘unholy and impious murder’.

LEMMA: Rw POSITION: marg. B

APP. CRIT.: δέον ἦν Rw | first φόνον] φη(σι) Rw | after κακοήθως add. οὖν Rw | τὸν φόνον καλεῖ (om. τὴν τιμ.) Rw

PREVIOUS EDITIONS: Schw. I.138,14–15; Dind. II.120,11–12

KEYWORDS: κακόηθες/κακοήθως

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**Or. 374.08** (rec exeg) (άνόσιον φόνον): δέον εἰπεῖν εὐσεβῆ —O

POSITION: s.l.

---

**Or. 374.09** (thom exeg) (άνόσιον φόνον): <sup>1</sup>άνόσιον φόνον λέγει τὸν τῆς Κλυταιμνήστρας ὅτι ὑπὸ τοῦ ταύτης υἱοῦ Ὀρέστου ἐπράχθη. <sup>2</sup>ἔδει μὲν γὰρ αὐτὴν οὐχ ἅπαξ ἀλλὰ καὶ μυριάκις ἀπολωλέναι, αὐτόχειρα ἦτοι φονέα τοῦ οἰκείου άνδρὸς γενομένην. <sup>3</sup>ἔδει δὲ ὑπ’ ἄλλου του καὶ οὐχ ὑπὸ Ὀρέστου γεγενησθαι τοῦτο. —ZZaZbZIZmTGu

TRANSLATION: He calls the killing of Clytemnestra unholy murder because it was done by this woman’s son, Orestes. For she should have been put to death not once but countless times, because she proved to be the ‘autocheir’, that is, murderer of her own husband. But this should have come about at someone else’s hands, not at Orestes’.



LEMMA: ση() written twice above the note in Z REF. SYMBOL: ZZaZbZlZm

APP. CRIT.: 1 ὀρέσσης Zb | 2 καὶ om. ZbZl | ἤτοι| ἤγουν Zb | γενομένη Zb | 3 ὑπ' ] καὶ  
ἀπ' Zb | τοῦτοί ZmTGa |

APP. CRIT.: 2: 3 ὑπ' ὀρέστου Zl |

PREVIOUS EDITIONS: Dind. II.120,10–11 and 12–15

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**Or. 374.10** (pllgn gloss) <ἀνόσιον>: τὸν ἄδικον —F<sup>2</sup>Xo<sup>2</sup>

POSITION: s.l.

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**Or. 374.11** (pllgn gloss) <ἀνόσιον>: καὶ τὸν αἰσχροῦν —CrOx

POSITION: s.l.

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**Or. 374.12** (pllgn artGloss) <φόνου>: τὸν —Ox

POSITION: s.l.

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**Or. 374.13** (rec exeg) <ξένου>: φόνου —Rf

LEMMA: ξένου in text Rf POSITION: s.l.

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**Or. 375.01 (375–376)** (vet paraphr) ἀντὶ τοῦ ὅπου ἐστὶν ὁ Ἀγαμέμνωνος γόνος —M

TRANSLATION: (The interrupted word order is) equivalent to ‘where the offspring of Agamemnon is’.

POSITION: s.l.

APP. CRIT.: 2: γώνος app. M |

PREVIOUS EDITIONS: Schw. I.138,17; Dind. II.120,17–18

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**Or. 375.02** (rec gloss) <ὄπου>: ποῦ —F<sup>2</sup>K

POSITION: s.l.

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**Or. 375.03** (pllgn gloss) <ἐστὶν>: καὶ ὑπάρχει —CrOx

POSITION: s.l.

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**Or. 375.04** (pllgn gloss) <εἴπατ'>: ἀναγγείλατε —Zl

POSITION: s.l.

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**Or. 375.05** (pllgn gloss) <εἴπατ'>: ἔλεξα —Aa<sup>2</sup>

POSITION: s.l.

COMMENT: The glossator has misread εἴπατ' as if it were εἴπα τ'.

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**Or. 375.06** (pllgn exeg) (νεάνιδες): πρὸς τὸν χορὸν τοῦτο φησὶν —AaZa

POSITION: s.l.

APP. CRIT.: τοῦτο om. Λα

KEYWORDS: addressee identified

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**Or. 375.07** (rec metr) (νεάνιδες): long mark over alpha —O

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**Or. 376.01** (pllgn artGloss) (Ἀγαμέμνωνος): τοῦ —F<sup>2</sup>OxB<sup>3a</sup>

POSITION: s.l.

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**Or. 376.02** (pllgn gloss) (παῖς): ἤγουν ὁ Ὀρέστης —Zl

POSITION: s.l.

---

**Or. 376.03** (pllgn gloss) (παῖς): ὁ υἱός —F<sup>2</sup>

POSITION: s.l.

---

**Or. 376.04** (pllgn artGloss) (παῖς): ὁ —CrOx

POSITION: s.l.

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**Or. 376.05** (vet exeg) ὅς τὰ δειν' ἔτλη κακά: <sup>1</sup>καὶ ἐκ τούτου δηλὸς ἐστὶν ὁ Μενέλαος πονηρῶς ταῦτα λέγων. <sup>2</sup>δέον γὰρ εἰπεῖν 'ὅς ἤμυνε τῶ πατρὶ', φησὶν 'ὅς τὰ δεινὰ εἰργάσατο κακά'. —MBCRW

TRANSLATION: From this detail too it is clear that Menelaus says these things maliciously. For when he should have said 'who avenged his father', he says 'who accomplished the dreadful evils'.

LEMMA: C, ὅς τὰ δειν' ἔτλη M REF. SYMBOL: M POSITION: intermarg. B (at 377 on next page)

APP. CRIT.: 2 δέου] δὲ M | first ὅς] ὡς Rw | εἰργασαται MBRw

APP. CRIT. 2: 1 κακ τούτων B |

PREVIOUS EDITIONS: Schw. I.138,18–20; Dind. II.120,19–21

COLLATION NOTES: κακά in M is blurred and ambiguously written, but it probably is κακά rather than καλά, as Schw. read. |

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**Or. 376.06** (rec exeg) (ὅς τὰ δειν' ἔτλη κακά): δηλὸς ἐστὶ πονηρ[ὸς ὁ] Μενέλαος· δέον [γὰρ] εἰπεῖν 'ὅς ἤμυνε τῶ πατρὶ'. —O

POSITION: s.l.

APP. CRIT.: Restored letters obscured in binding.

PREVIOUS EDITIONS: Dind. II.120,22–23

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**Or. 376.07** (pllgn gloss) (ὅς): καὶ ὅστις —CrOx

POSITION: s.l.

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**Or. 376.08** (thom exeg) <τὰ δειν'>: τὸν τῆς μητρὸς φόνον —ZZbZlZmTGu

TRANSLATION: ('The terrible evils' refers to) the murder of his mother.

POSITION: s.l.

APP. CRIT.: τὸν φθόνον τῆς μητρὸς transp. Zb

PREVIOUS EDITIONS: Dind. II.120,21

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**Or. 376.09** (pllgn gloss) <τὰ δειν'>: τὰ κακὰ —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 376.10** (thom gloss) <δειν'>: φοβερὰ —ZmGu

POSITION: s.l. Gu, marg. Zm

PREVIOUS EDITIONS: Dind. II.120,21

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**Or. 376.11** (pllgn gloss) <δειν'>: δεινὰ —F<sup>2</sup>

POSITION: s.l.

---

**Or. 376.12** (rec gloss) <ἔτλη>: εἴργασται —O

POSITION: s.l.

APP. CRIT.: εἴργασθαι O

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**Or. 376.13** (pllgn gloss) <ἔτλη>: εἴργασατο —F

POSITION: s.l.

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**Or. 376.14** (recThom gloss) <ἔτλη>: ἐκαρτέρησε —Aa<sup>2</sup>MnZZbZlZmTGu

POSITION: s.l.

APP. CRIT. 2: -ησεν Gu |

PREVIOUS EDITIONS: Dind. II.120,22

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**Or. 376.15** (mosch gloss) <ἔτλη>: ἐτόλμησεν —XXaXbXoT<sup>+</sup>YYfGGrZcB<sup>3d</sup>

POSITION: s.l. except X

APP. CRIT. 2: -ησε GZcB<sup>3d</sup> |

PREVIOUS EDITIONS: Dind. II.120,22

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**Or. 376.16** (pllgn gloss) <ἔτλη>: ἐποίησε —V<sup>3</sup>CrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 376.17** (pllgn gloss) <ἔτλη>: ἔπραξε —B<sup>3a</sup>

POSITION: s.l.

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**Or. 376.18** (rec gloss) <κακά>: ποιῆσαι —R

POSITION: s.l.

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**Or. 377.01** (pllgn gloss) <ἦν>: ὑπῆρχεν —Aa<sup>2</sup>CrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | τότε add. Aa<sup>2</sup>

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**Or. 377.02** (pllgn exec) <τότ'>: ὁπότε ἀπεδήμησα δηλονότι —Zl

POSITION: s.l.

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**Or. 377.03** (rec artGloss) <Κλυταιμνήστρας>: τῆς —F<sup>2</sup>Mn

POSITION: s.l.

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**Or. 377.04** (pllgn gloss) <χεροῖν>: χερσί —F<sup>2</sup>

POSITION: s.l.

---

**Or. 377.05** (rec artGloss) <χεροῖν>: ταῖν (or ταῖς?) —Mn

POSITION: s.l.

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**Or. 378.01** (rec gloss) <ἔξέλιπον>: ἐγὼ —AbMnPrRSSa<sup>r</sup>

POSITION: s.l.

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**Or. 378.02** (mosch gloss) <ἔξέλειπον>: κατελίμπανον —XXaXbXoT<sup>+</sup>YYfGGrZcB<sup>3d</sup>

POSITION: s.l. except X

---

**Or. 378.03** (pllgn gloss) <ἔξέλειπον>: ἀφῆκα —F<sup>2</sup>

POSITION: s.l.

---

**Or. 378.04** (pllgn gloss) <μέλαθρον>: εἰς τὸν οἶκον —F<sup>2</sup>

POSITION: s.l.

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**Or. 378.05** (rec gloss) <μέλαθρον>: τὸ οἶκημα —Aa<sup>2</sup>AbCrMnPrRRRf<sup>2</sup>SSa<sup>r</sup>OxXo<sup>2</sup>ZITa<sup>2</sup>

POSITION: s.l.

**Or. 378.06** (pllgn gram) <μέλαθρον>: οἴκημα, τὸ μέσον τῆς στέγης ξύλον —B<sup>4</sup>

POSITION: s.l.

COMMENT: Cf. ps.-Zonaras 1347,12–14 μέλαθρον· οἴκημα, κυρίως δὲ τὸ μέσον τῆς στέγης ξύλου, ὃ καλοῦμεν ὑπότονον. ἀπὸ τοῦ μελαίνεσθαι ὑπὸ τοῦ καπνοῦ.

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**Or. 378.07** (tri metr) <Τροίαν>: long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 54

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**Or. 378.08** (thom gloss) <ἰών>: ἐρχόμενος —ZZaZbZmTG<sub>u</sub>

POSITION: s.l.

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**Or. 378.09** (pllgn gloss) <ἰών>: ἀπερχόμενος —Xo<sup>2</sup>Zl

POSITION: s.l.

---

**Or. 378.10** (pllgn gloss) <ἰών>: ἀπελθών —F<sup>2</sup>

POSITION: s.l.

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**Or. 378.11** (pllgn gloss) <ἰών>: καὶ ἐλθών —CrOx

POSITION: s.l.

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**Or. 379.01** (mosch exeg) ὥστ' οὐκ ἂν γνωρίσαιμ' ἄν: ὅτε ἐν ἐνὶ ῥήματι δύο λέγεται ἂν, ὡς ἐνταῦθα, τὸ μὲν ἐν ἐστὶ δυνητικὸς σύνδεσμος, τὸ δὲ ἕτερον παραπληρωματικὸς ἀντὶ τοῦ δῆ. —XXaXbXoT<sup>+</sup>YYfGGr

TRANSLATION: When in a single clause two (instances of the particle) 'an' are spoken, as here, the one is the particle of potentiality, and the other is a filler particle used in the sense of 'dē' ('indeed').

LEMMA: G (γνωρίσαιμ' with ai s.l. above oi)

APP. CRIT.: ἐν om. TYYf | λέγεται δύο transp. X

PREVIOUS EDITIONS: Dind. II.120,24–26

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**Or. 379.02** (pllgn exeg) <οὐκ ἂν αὐτὸν γνωρίσαιμ' ἄν>: διὸ ἦν βρέφος —Xo<sup>2</sup>

POSITION: s.l.

---

**Or. 379.03** (pllgn gloss) <first ἄν>: δῆ —ZcG<sub>u</sub>

POSITION: s.l.

---

**Or. 379.04** (pllgn gloss) <γνωρίσαιμ>: γνωριῶ —F<sup>2</sup>

POSITION: s.l.

---

**Or. 379.05** (pllgn gloss) <εἰσιδῶν>: θεασάμενος —CrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 379.06** (tri metr) paragraphos —T

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**Or. 380.01** (rec exeg) <ῥῥ>: ῥῥε —RfSa<sup>r</sup>P<sup>2</sup>

POSITION: s.l.

APP. CRIT.: γρ. prep. P<sup>2</sup>

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**Or. 380.02** (rec exeg) <ῶῥ>: ῶῥ —MnZc

LEMMA: ῶῥ' in text Zc, ῶῥ' Mn POSITION: s.l.

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**Or. 380.03** (rec gloss) <ῥῥ>: οὔτος —MnOx

LEMMA: ῶῥ' in text Mn (ῥῥ' s.l., between ῶῥ' and gloss) POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

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**Or. 380.04** (rec gloss) <ῥῥ>: ἔγω —AaFXo<sup>2</sup>GuZl

POSITION: s.l.

---

**Or. 380.05** (rec gloss) <εἴμ>: ὑπάρχω —AbF<sup>2</sup>MnPrSOx

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

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**Or. 380.06** (rec gloss) <εἴμ>: εἴμι —RZl

LEMMA: εἴμ' in text RZl POSITION: s.l.

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**Or. 380.07** (recTri artGloss) <Μενέλεως>: ῶ —AaF<sup>2</sup>MnPrRSaOx<sup>r</sup>GG<sup>r</sup>TZu

LEMMA: μενέλαε in text Zu POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

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**Or. 380.08** (mosch gloss) <Μενέλεως>: ῶ Μενέλαε —XXaXbXoY

POSITION: s.l.

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**Or. 380.09** (vet exeg) **ὄν ἱστορεῖς**: <sup>1</sup>ἢ περὶ οὗ ἐρωτᾶς, ἢ ὄν ὄρας. <sup>2</sup>εἴρηται γὰρ ἡ ὄψις ἱστορία, ὡς ἂν εἴποιμεν ‘ἱστορήσα τὴν πόλιν’. —BCRw

TRANSLATION: Either ‘concerning whom you are asking’, or ‘whom you see’. For vision is called ‘historia’, as we might say ‘I saw (‘historēsa’) the city’.

LEMMA: CRw POSITION: intermarg. B

APP. CRIT.: 1 οὗ] ὄν C | 2 ὄψις om. Rw

PREVIOUS EDITIONS: Schw. I.138,21–22; Dind. II.121,8–9

COMMENT: For the juncture in the example, see Plutarch, Pompey 40.1 βουλόμενος ἱστορήσαι τὴν πόλιν, Julian. epist. 79,11 (also a few times in Byzantine authors).

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**Or. 380.10** (rec exeg) **ὄντινα ἱστορεῖς**: ὄντινα ἐρωτᾶς ἢ ὄν ὄρας —Rf

POSITION: s.l.

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**Or. 380.11** (rec exeg) **ὄν ἱστορεῖς**: ἢ ὄν θεωρεῖς —MnPrS

POSITION: s.l.

APP. CRIT.: in Mn damaged continuation, perhap [ἢ] περ[ὶ οὗ] ἐρωτᾶς (the ἐρωτᾶς of 380.16 is separate)

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**Or. 380.12** (rec gloss) **ὄν**: περὶ οὗ —Rf

POSITION: s.l.

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**Or. 380.13** (rec gloss) **ὄν**: δι’ ὄν —SaZu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu | δι’ ὄν Sa

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**Or. 380.14** (pllgn gloss) **ὄν**: καὶ ὄντινα —Ox

POSITION: s.l.

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**Or. 380.15** (rec exeg) **ἱστορεῖς**: <sup>1</sup>ἢ ἐρωτᾶς, ἢ βλέπεις. <sup>2</sup>εἴρηται γὰρ ἡ ὄψις ἱστορία. —OV<sup>3</sup>

POSITION: s.l.

APP. CRIT.: 1 first ἢ om. O | ἢ βλέπεις om. O

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**Or. 380.16** (rec gloss) **ἱστορεῖς**: ἐρωτᾶς —AbGMnPrRSSa<sup>r</sup>ZmZuB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu

APP. CRIT. 2: ἐρωτᾶς S |

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**Or. 380.17** (recMoschThom gloss) <ἱστορεῖς> ζῆτεῖς —CrROxXbXoT\*YfGGrZcZZaZb-ZITB<sup>3d</sup>

POSITION: s.l.; twice in T

APP. CRIT.: καὶ prep. CrOx

PREVIOUS EDITIONS: Dind. II.121,9

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**Or. 380.18** (thom gloss) <ἱστορεῖς> ἔρευνᾶς —ZZaZbZITGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.121,10

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**Or. 380.19** (thom gloss) <ἱστορεῖς> ὄρᾶς —ZZaZmTGU

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.121,10

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**Or. 380.20** (pllgn paraphr) <ἱστορεῖς> ὄρᾶς οὐ γνωρίζων —Lp

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.121,10

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**Or. 380.21** (thom gloss) <ἱστορεῖς> λέγεις —ZTGU

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.121,10

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**Or. 380.22** (pllgn gloss) <ἱστορεῖς> διερωτᾶς —Aa

POSITION: s.l.

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**Or. 380.23** (pllgn gloss) <ἱστορεῖς> ἦ θεωρεῖς —CrOx

POSITION: s.l.

---

**Or. 380.24** (pllgn gloss) <ἱστορεῖς> βλέπεις —F

POSITION: s.l.

---

**Or. 381.01** (rec gloss) <ἐκῶν> ἔκουσίως —Mn

POSITION: s.l.

---

**Or. 381.02** (pllgn gloss) <ἐκῶν> ἐθελοντής —F<sup>2</sup>

POSITION: s.l.

---

**Or. 381.03** (rec gloss) <ἐκῶν> ἐθελουσίως —CrSOxZb<sup>2</sup>ZI



POSITION: s.l.

---

**Or. 381.04** (pllgn gloss) <ἐκῶν>: θέλω —Za

POSITION: s.l.

---

**Or. 381.05** (pllgn gloss) <ἐκῶν>: βουλόμενος —Xo<sup>2</sup>

POSITION: s.l.

---

**Or. 381.06** (pllgn gloss) <σοι>: τίτι —CrOx

POSITION: s.l.

---

**Or. 381.07** (mosch exeg) <τάμά>: ἤγουν ἑμαυτὸν οὕτω κακῶς ἔχοντα  
—XXaXbXoT+YYfGGr

TRANSLATION: ('My ills') that is, myself being in such a bad state.

POSITION: s.l. except X

APP. CRIT.: ἤγουν om. G | κακῶς Gr changed to καλῶς by Gu or later hand

PREVIOUS EDITIONS: Dind. II.121,11

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**Or. 381.08** (pllgn gloss) <τάμά>: τὰ ἐμὰ —Ox

POSITION: s.l.

---

**Or. 381.09** (tri metr) <τάμά>: long mark over first alpha —T

PREVIOUS EDITIONS: de Fav. 54

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**Or. 381.10** (pllgn gloss) <μηνύσω>: ἀναγγελῶ app. —Zl

POSITION: s.l.

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**Or. 381.11** (rec gloss) <σημανῶ>: δηλώσω —AbCrF<sup>2</sup>MnPrSOx

LEMMA: σημανῶ in text all except μηνύσω FS POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 381.12** (pllgn gloss) <κακά>: δεινά —F<sup>2</sup>

POSITION: s.l.

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**Or. 382.01** (pllgn gloss) <γονάτων>: ποδῶν —F<sup>2</sup>

POSITION: s.l.

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**Or. 382.02** (vet exeg) **πρωτόλεια θιγγάνω**: <sup>1</sup>ἀντί τοῦ πρὸ πάντων σε λιτανεύω καὶ ταύτην πρώτην ἰκεσίαν ἐπὶ σέ ποιοῦμαι οὐπώποτε τινα ἄλλον ἰκετεύσας. <sup>2</sup>πρωτόλεια δὲ κυρίως ἢ τῆς λείας ἀπαρχή· <sup>3</sup>νῦν δὲ πρωτόλεια φησι τῆς ἰκεσίας τὴν ἀπαρχήν. <sup>4</sup>καταχρηστικῶς γὰρ πρωτόλεια πάντα τὰ πρώτᾶ φασιν.

—MBCRw

TRANSLATION: Meaning ‘I beseech you before all else and I direct toward you this supplication as my first, never yet having supplicated anyone else’. ‘Prōtoleia’ is properly the firstfruits of plunder, but now he uses it to mean the firstfruits of supplication. For they (authors) use the term catachrestically of all things that are first.

LEMMA: MBC, θιγγάνω Rw REF. SYMBOL: B

APP. CRIT.: 1 ἀντί τοῦ πρὸ πάντων| ἀντιπροσωπούντων C | ἰκεσίαν πρώτην transp. Rw | ἐπὶ σοῦ B, σοῦ Rw | 3 πρωτόλειαν φησι Rw | ἰκέτευσα Rw | 4 γὰρ| δὲ CRw | πρωτόλεια om. Rw | φασιν Dindorf, φη(σί) all (φησι transp. before πάντα B)

PREVIOUS EDITIONS: Schw. I.138,23–27; Dind. II.121,13–17

KEYWORDS: catachresis

**Or. 382.03** (rec exeg) **(πρωτόλεια θιγγάνω)**: <sup>1</sup>πρὸ πάντων σε λιτανεύω. <sup>2</sup>κυρίως δὲ ἢ ἀπαρχή τῆς λείας. —OV<sup>3</sup>

POSITION: as sep. phrases in sep. margins O, s.l. V<sup>3</sup>

APP. CRIT.: 2 after δὲ add. πρωτόλεια V<sup>3</sup> | ἢ τῆς λείας ἀπαρχή transp. V<sup>3</sup> | ἀρχή O

PREVIOUS EDITIONS: Dind. II.121,21–22

**Or. 382.04** (rec exeg) **τῶν ὧν δὲ γονάτων πρωτόλεια**: πρωτόλειον μὲν κυρίως λέγεται τὸ ἀπὸ τῆς λείας ἐξαίρετον, τὸ ἀνατιθέμενον τῷ θεῷ· ἐνταῦθα δὲ τὸ πρωτόλειον ὡς ἐπίρρημα ἐδέξατο ἀντί τοῦ κατὰ πρῶτον λόγον ἢ πρωτοτύπως. —V

TRANSLATION: ‘Prōtoleia’ is used properly of the choice portion of the plunder, the part dedicated to the god. But here he interpreted the word as an adverb, equivalent to ‘in first speech’ or ‘in the first instance’.

LEMMA: V REF. SYMBOL: V

PREVIOUS EDITIONS: Schw. I.139,2–5; Dind. II.121,18–20

**Or. 382.05** (rec gloss) **(πρωτόλεια)**: πρωτοτύπως —VF

POSITION: s.l.

**Or. 382.06** (vet exeg) **πρωτόλεια**: ἀντί τοῦ πρῶτον, σύνθετον ἀντί ἀπλοῦ —MBCRw

TRANSLATION: Used for ‘prōton’ (‘first’), compound form in place of simple form.

LEMMA: B POSITION: cont. from 382.02 Rw, s.l. MC, intermarg. B

PREVIOUS EDITIONS: Schw. I.139,1; Dind. II.121,17–18

**Or. 382.07** (rec exeg) **(πρωτόλεια)**: τὴν ἀρχὴν τῆς ἰκεσίας —O

POSITION: s.l.

APP. CRIT.: τῆς| τὴν O

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**Or. 382.08** (rec gloss) <πρωτόλεια>: ἀπαρχάς —GK

POSITION: s.l.

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**Or. 382.09** (rec exeg) <πρωτόλεια>: ἐπίρρημα ἀντὶ τοῦ πρώτως —AbMnPrRS

POSITION: s.l. except marg. R

APP. CRIT. 2: πρώτως Mn |

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**Or. 382.10** (recMosch gloss) <πρωτόλεια>: πρώτως —RfSa'XXaXbXoT'YYfGGrZcZm

POSITION: s.l.

APP. CRIT.: ἡ prep. G, καὶ prep. Zc | πρώτων a.c. TZm, πρώτος Sa'Zc

COMMENT: T's use of the cross above seems somewhat loose here, as the Thoman gloss is πρώτων, which he changed to πρώτως while adding the cross above.

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**Or. 382.11** (thom gloss) <πρωτόλεια>: πρώτων —ZZaZbZlGu, a.c. TZm

POSITION: s.l.

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**Or. 382.12** (pllgn gloss) <πρωτόλεια>: καὶ πρότερον —CrOx

POSITION: s.l.

APP. CRIT. 2: πρω- a.c. Ox |

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**Or. 382.13** (pllgn gloss) <πρωτόλεια>: καὶ πρωτολείως —Aa

POSITION: s.l.

COMMENT: The adverb is not currently attested in TLG.

KEYWORDS: rare word

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**Or. 382.14** (pllgn exeg) <πρωτόλεια>: πρωτόλεια κυρίως τὸ πρώτων τῶν κούρσων, καταχρηστικῶς δὲ ἐτέθη ἐνταῦθα. —Y<sup>2</sup>

COMMENT: κούρσων is a mid-Byzantine word for 'marauding party' (GLRBP and Κρίaras s.vv. κούρσο, κούρσος).

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 382.15** (pllgn exeg) <πρωτόλεια>: κατὰ πρώτον λόγον —V<sup>3</sup>Y<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu, ἡ prep. V<sup>3</sup> | κατὰ om. Y<sup>2</sup>

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**Or. 382.16** (pllgn exeg) <πρωτόλεια>: πρὸ τῶν ἄλλων —B<sup>3a</sup>

POSITION: s.l.

COLLATION NOTES: Rewritten by B<sup>3d</sup>. |

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**Or. 382.17** (p11gn exeg) <πρωτόλεια>: σύνθετον ἀντί ἀπλοῦ, πρωτόλεια ἀντί τοῦ  
πρῶτα πάντων —Lp

APP. CRIT. 2: πρῶτα Lp |

PREVIOUS EDITIONS: Dind. II.121,20–21

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**Or. 382.18** (recThom gloss) <θιγγάνω>: ἄπτομαι —M<sup>3</sup>VZZbZIZmTGu

POSITION: s.l.

APP. CRIT. 2: ἄπτομαι M<sup>3</sup> |

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**Or. 382.19** (mosch gloss) <θιγγάνω>: ψάω —XaXbXoT<sup>+</sup>YYfGGrZcAaZaCrOxB<sup>3d</sup>

POSITION: s.l.

APP. CRIT.: καί prep. CrOx

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**Or. 382.20** (rec gloss) <θιγγάνω>: προσψάω —H<sup>8</sup>F<sup>2</sup>

POSITION: s.l.

COLLATION NOTES: H uncertain (Daitz read it differently); check new image when available. |

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**Or. 383.01** (vet exeg) ἰκέτης ἀφύλλου στόματος: ἀντί τοῦ ἄνευ στεμμάτων  
—HMOVCMnPrR<sup>b</sup>RwSSa

TRANSLATION: Equivalent to ‘without garlands’.

LEMMA: MCSa, ἄλλως ἰκέτης ἀφύλλου στόματος V, ἰκέτης ἀφύλλου MnPrR<sup>b</sup>RwS REF. SYM-  
BOL: HR<sup>b</sup> POSITION: follows 383.06 V

APP. CRIT.: ἀντί τοῦ om. OVR<sup>b</sup>Sa, τοῦ om. C | στέμματος V, στόματος MnPrR<sup>b</sup>SSa

PREVIOUS EDITIONS: Schw. I.139,6; Dind. II.122,9

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**Or. 383.02** (vet exeg) <sup>1</sup>τὴν φυλλάδα ἰκετεύοντες προέτεινον, ὡς παρ’ Ὀμήρω [Hom. II. 1.14] ὁ Χρῦσης ‘στέμματα’ ἔχων ἐν χερσίν’. <sup>2</sup>κέκληται δὲ φυλλάς, ἐπεὶ ἐκ φύλλων ἦτοι ἐλάιας ἢ δάφνης {ἦ, ὡς τινες, τὸ ἐκ τούτων ἄνθος} ἐστὶ, <sup>3</sup>καὶ ταύτην τῶν γονάτων ἐξάπτοσι τῶν ἰκετευσόμενων. <sup>4</sup>ἐπεὶ οὖν ἔθος ἐστὶ τοῖς ἰκετεύουσι φυλλάδα προτείνειν, τοῦτο δὲ νῦν οὐ πάρεστι, διὰ τοῦτό φησι τὴν ἐκ στόματος καὶ λόγων μόνων ἰκεσίαν ποιῆσθαι. <sup>5</sup>τὸ δὲ ἐξάπτων ἔφη παρόσον οὐς ἰκέτεον, τούτοις παρετίθεσαν τὰς ἰκετηρίας. <sup>6</sup>Ἀχαιὸς Ἀζᾶσι [Achaeus TrGF 20 F 2]. <sup>7</sup>‘νῦν οὖν ἡμεῖς ἰκέται θαλλοῦς <sup>8</sup>τε θεῶν τε σέβας τίθεμεν πρὸ ποδῶν <sup>9</sup>τῶν σῶν λῆξαι τῆς ἀστερόπου <sup>10</sup>Ζηνὸς θυσίας’.

<sup>1</sup>τινὲς δὲ ἀφύλλου στόματος ἤκουσαν τοῦ κατεξηραμένου διὰ τὴν νόσον {ἀντὶ τοῦ ἄνου ἰκετηρίας} <sup>2</sup>ἀπὸ μεταφορᾶς τῶν δένδρων, ἄτινα μὴ ἔχοντα φύλλα ὡς ἐπὶ πολὺ ξηρὰ εὐρίσκεται. —MBCRw

TRANSLATION: When supplicating, they used to hold out the leafy branch, as in Homer Chryses ‘having garlands in his hands’. (This branch) is called ‘phullas’ because it is made of leaves (‘phulla’) either of olive or laurel {or as some say the blossom from these}, and they hang these from the knees of those supplicated. Now, since it is customary for those supplicating to hold out a leafy branch, and this is not possible at this moment, for this reason he says he is making the supplication that comes from his mouth and from words alone. And he said ‘attach/hang from’ because they used to set the suppliant branches beside the people whom they were supplicating. Achaëus (attests this) in his Azanes: ‘Now, then, we suppliants place before your feet the branches and the respectful offering to the gods, asking that we cease from the sacrifice to flashing Zeus’. Some have understood ‘mouth without foliage’ to mean ‘dried out by the sickness’ {equivalent to ‘without suppliant branch’} by a metaphor from trees, which, if they do not have foliage, are generally found to be dry.

POSITION: cont. from prev. all, except cont. from 382.02 B

APP. CRIT.: 1 ἀφύλλου δὲ στόματος ὅτι prep. B | τὴν om. Rw | προείπειν S | στέμμι Rw | after χερσίν add. ἐκη() B, add. ἐκηβολ() ἀπόλλων Rw | 2 κέκληται δὲ Schw., ἢ κέκληται δὲ MC, ἢ κέκληται BRw | καὶ add. before φυλλᾶς M | ἐκ φύλλων] εἰς φύλλον MC | ἢ ὡς ... ἄνθος del. Schw. | second ἐκ] εἰς M | 2–3 ἐστὶ καὶ ταύτην om. B | 4 τοῦτο δὲ] Rw (cf. 383.03), τοῦτω δὲ others | παρῆν Rw | μόνην Rw | 5 δὲ om. M | ἐξάπτειν Rw | ἔφησε Rw | οὐς] οἷς MC | παρεπίθεσαν M, παρεπίθεντο Rw | 6 ἀχαιὸς ἄζᾶσι om. M | 7 οὖν om. Rw | 8 τε θεῶν] στεφάνων Wilam. Kl.Schr. 4.672 | θῶν or θεόν M, θεοῦ Rw | τε σέβας] γέρας Arsen. (editions before Dind.; γέρας del. Matt.) | τίθειμαι M | πεδῶν app. Rw | 9 τῆς τᾶς Rw | ἀστεροπῆς C, ἀστεράπ() Rw, ἀστόργου Wilam. | 11 second τοῦ om. C | 12 ἐπὶ τὸ πολὺ BRw | εὐρίσκονται Rw |

APP. CRIT. 2: 1 προύτεινον B | 3 ἐξάπτουσι M | 4 πάρεστιν M | τοῦτο φησὶ BC (MRw unclear) | 5 παρ’ ὄσον B | 6 ἄζᾶσι B, ἄζᾶσι Rw | 7 θαλοῦς BC | 11 κατεξηραμέν(ου) MRw |

PREVIOUS EDITIONS: Schw. I.139,8–19; Dind. II.122,9–21

COMMENT: In the quoted fragment of Achaëus, Wilamowitz’s two emendations would change the translation to ‘the branches and the respectful offering of crowns’ and ‘from the sacrifice to cruel Zeus’.

KEYWORDS: μεταφορά/μεταφορικῶς | citation of Homer (with direct quotation) | citation of literature other than Homer (with direct quotation) | Achaëus

**Or. 383.03** (rec exeg) <sup>1</sup>τὴν γὰρ φυλλάδα ἰκετεύοντες προείπειν, καὶ παρ’ Ὀμήρω [Hom. II. 1.14] Χρύσης ‘στέμματ’ ἔχων’. <sup>2</sup>ἐπεὶ οὖν ἔθος τοῖς ἰκετεύουσι φυλλάδα προτείνειν, τοῦτο δὲ νῦν οὐ πάρεστι, διὰ τοῦτό φησι τῶν ἐκ στόματος λόγων μόνον ἰκεσίαν ποιῆσθαι. <sup>3</sup>τινὲς δὲ ἀφύλλου τοῦ κατεξηραμένου διὰ τὴν νόσον {ἀντὶ τοῦ ἄνου ἰκετηρίας} <sup>4</sup>ἀπὸ μεταφορᾶς τῶν δένδρων, ἄτινα μὴ ἔχοντα φύλλα ξηρὰ εὐρίσκονται. —VMnPrR<sup>b</sup>SSa

TRANSLATION: For when supplicating, they used to hold out the leafy branch, and in Homer Chryses ‘having garlands’. So, since it was a custom for those supplicating to hold out a branch, and this is not possible at this moment, for this reason he says he is making his supplication with words from his mouth alone. Some (understand) ‘without foliage’ to mean ‘dried out by the sickness’ {equivalent to ‘without suppliant branch’} by a metaphor from trees, which, if they do not have foliage, are found to be dry.

POSITION: cont. from. 383.01 all

APP. CRIT.: 1 προέτειναν S | χρύσης om. MnPrSSa | ἔχων| ἔχω τε corr. το ἔχω γε Mn | 2 φυλλάδα| φύλλον Sa, φύλλειν S, φύλλων MnPr, φυλλο( R<sup>b</sup> | τοῦτο δὲ| τὸν τῶνδε V, τότε δὲ S | παρ[έ]στη Mn (damage) | στομάτ( R<sup>b</sup> | μόνον om. R<sup>b</sup>. transp. after ἰκεσίαν S | 3–4 τοῦ κατεξηραμ. ... φύλλα om. R<sup>b</sup> | 4 after φύλλα add. ὡς ἐπὶ τὸ πολὺ Pr | ξηρὰ δὲ εὐρ. Sa |

APP. CRIT. 2: 1 στέματ' Mn | 2 πάρεστιν R<sup>b</sup>, π(αρα)/ἔστι Sa | διατοῦτο VPrR<sup>b</sup>Sa [Mn] | τοῦτο φησὶ all | 3 ἀφύλου a.c. Mn | κατὰ ξηρ- Mn, -ξηραμένου all except Sa (om. R<sup>b</sup>) |

PREVIOUS EDITIONS: Schw. I.139,8–19 app.; Dind. II.123,5–11

KEYWORDS: μεταφορά/μεταφορικῶς | citation of Homer (with direct quotation)

**Or. 383.04** (vet exeg) εἰώθασι γὰρ οἱ λιτανεύοντες κλάδους φ[έ]ρειν ... ὡς| παρ' Ὀμηρῶ. διὰ τοῦτο φησὶ φύλλων μὴ ὄντων τὴν ἐκ στόματος μό[ν]... —H

TRANSLATION: Those making prayers in supplication are accustomed to carry branches [ ... as] in Homer. For this reason he says that, there being no leaves, [he makes] the [supplication] from his mouth only.

POSITION: cont. from 383.01 H

APP. CRIT.: extent of first gap undetermined; e.g., τοῖς ἰκετευομένοις or καὶ τῶν γονάτων ἐξάπτων | e.g. μό[ν]ου ἰκεσίαν ποιῆσθαι| Daitz

**Or. 383.05** (rec exeg) ἐκ φυλλάδων ἔστεφανοῦντο τὸ πρότερον —O

TRANSLATION: They (suppliants) were crowned with leafy branches in previous time.

POSITION: cont. from 383.01

APP. CRIT.: ἔστεφάνοντο O

**Or. 383.06** (vet exeg) ἀφύλλου στόματος ἐξάπτων λιτάς: <sup>1</sup>τὸ 'ἀφύλλους λιτάς' ἐνταῦθα εἰς τιμὴν τοῦ Μενέλαου Ὀρέστης εἶπε ταῖς μεγίσταις τιμαῖς βιάζων ἐκείνον γενέσθαι αὐτῷ εἰς βοήθον. <sup>2</sup>οἱ γὰρ ποιοῦμενοι τὰς λιτάς πρὸς τὸ θεῖον αἰεὶ κλάδους ἐπεφέροντο νεωστὶ δρεφθέντας ἐκ δένδρων καὶ θάλλοντας καὶ φύλλων κομώντας καὶ εἰρίοις πολυχρόοις ἀναδεδεμένους, οὓς καὶ εἰρσειῶνας ἐκάλουν. <sup>3</sup>τρόπον οὖν τινα ταῦτα λέγει ὁ Ὀρέστης πρὸς τὸν Μενέλαον ὅτι ἔδει τὰς λιτάς ὡς θεῷ σοι προσαγαγεῖν μετὰ κλάδων, <sup>4</sup>νῦν δὲ διὰ τὸ μὴ δύνασθαι τοῦτο, ἐπειδὴ πανταχόθεν εἰλοῦμαι παγχάλκοις ὄπλοις καὶ κωλύομαι, τοῦ ἐκ στόματος προαγομένου (λόγου) ταύτας προσάγω. —V

TRANSLATION: Orestes said here 'suppliant prayers without foliage' to honor Menelaus, trying to force him by very great honors to become his rescuer. For those who made their suppliant prayers to divinity always used to carry branches freshly cut from trees and flourishing and covered with leaves and bound up with wool strips ('eiria') of many colors, which they in fact used to call 'eiresiōnai'. Thus in a certain way Orestes says this to Menelaus, that 'I should have brought suppliant prayers to you as to a god along with branches, but as it is, because I cannot do this, since I am surrounded on all sides by bronze armor and am prevented, I bring these prayers of speech conveyed from my mouth.'

REF. SYMBOL: V (above ἰκέτης)

**Or. 383.07** (thom exeg) <sup>1</sup>εἰώθασιν οἱ παλαιοὶ ὅτε ἰκέτεον τοὺς ὑπερέχοντας φέρειν ἐν χειρὶ στέφανον ἐκ φύλλων ἢ δάφνης ἢ ἐλαίας. <sup>2</sup>ὁ δὲ νοῦς τοιοῦτος· πρὶν διηγήσομαι τὰ ἐμὰ κακὰ, ἄπτομαι τῶν σῶν γονάτων ἐξάπτων καὶ φέρων παρακλήσεις ἐξ ἀφύλλου στόματος. <sup>3</sup>τουτέστι μόνον διὰ λόγων δέομαι καὶ οὐ προτείνω κλάδον ὡς ἔθος. <sup>4</sup>ἢ τὸ ἀφύλλου στόματος νοητέον ἀντὶ τοῦ καταξήρου ὑπὸ τῆς νόσου. <sup>5</sup>περιαιρεθέντων γὰρ τῶν φύλλων ἐκ τῶν δένδρων ξηρὰ τὰ δένδρα τυγχάνει. <sup>6</sup>διὰ τί δὲ ἐκ δάφνης ἢ ἐξ ἐλαίας φύλλα προέτεινον καὶ οὐκ ἐξ ἄλλου φυτοῦ; <sup>7</sup>φαμέν ὡς ἐπεὶ ταῦτα τὰ φυτὰ ἀειθαλῆ τυγχάνει καὶ ἱερά, <sup>8</sup>ἢ μὲν γὰρ δάφνη τῶ Ἀπόλλωνι ὡς μαντικῶ ἀνετίθετο, ἢ δὲ ἐλαία τῇ Ἀθηνᾷ ὡς καταδειξάση πρώτη αὐτὴν ἐν Ἀθήναις, <sup>9</sup>διὰ τοῦτο ἐξίλεοῦντο τούτοις μόνοις καὶ οὐκ ἄλλοις τισὶ φυτοῖς. <sup>10</sup>πρωτόλεια δὲ κυρίως αἱ πρῶται τῆς λείας ἀπαρχαί, ἃς ἀnéφερον τοῖς θεοῖς ὡς αἰτίους τῆς νίκης. <sup>11</sup>δέον δὲ εἰπεῖν ἰκετικῶς, ἰκέτης εἶπε πρὸς τὸ θιγγάνω. —ZZaZbZmTGu, partial Ox<sup>2</sup>

TRANSLATION: The ancients were accustomed, when they were supplicating those superior to them, to carry in their hands a crown made of leaves either of laurel or olive. The overall sense is like this: before I explain my troubles, I clasp your knees, attaching and bringing prayers from a leafless mouth. That is, I beg solely through words and do not hold forth a branch according to custom. Or else one should take ‘leafless mouth’ to mean ‘dried up by illness’. For once the leaves have been stripped off from the trees, the trees are dry. And why did they hold forth leaves from laurel or from olive and not from another plant? We say that because these plants are evergreen and sacred—for the laurel was dedicated to Apollo as the prophetic god, and the olive to Athena as the one who first revealed it in Athens—for this reason they used to propitiate with these alone and not some other plants. ‘Prōtoleia’ are properly the first selected offerings from the plunder, which they used to offer to the gods as responsible for their victory. And though it would have been proper to say (using the adverb) ‘in the suppliant manner’, he said (using the noun) ‘suppliant’ construed with (the unexpressed subject of) ‘I touch’.

REF. SYMBOL: at ἀφύλλου ZZa, at στόματος Zl, at ἐξάπτων Zm, at λίτας Zb

APP. CRIT.: 1–9 om. Ox<sup>2</sup> | 1 τὸν ὑπερέχοντα Zb | 3 μόνον διὰ λόγου Zl, διὰ λόγων μόνον transp. ZZa | 4 τοῦ add. before ἀφύλλου Zb | 5 δένδρα| φύλλα ZZa | 6 φύλλα| κλάδους Zl | 7 καὶ add. before φαμέν Zl | 8 ἀνετέθη Za | πρώτην Zb | αὐτῇ, ἢν s.l., Gu | 9 τισὶ om. Za | 10 αἰτίους| αἰτίου changed from αἰτίος (accent thus) Ox<sup>2</sup> |

APP. CRIT. 2: 3 προτίνω Zb | 8 καταδείξαση ZT (not Ta) |

PREVIOUS EDITIONS: Dind. II.121,25–122,8 and 121,22–24

**Or. 383.08** (pllgn exeg) ἔθος εἶχον οἱ ἰκετεύοντες κρατεῖν ἐν ταῖν χειροῖν καὶ τεθηλὸς κλάδον. νῦν δὲ ὁ Ὁρέστης ἰκετεύων καὶ μὴ κρατῶν κλάδον λέγει πρὸς τὸν Μενέλαον τῶν σῶν γονάτων πρωτόλεια καὶ κατὰ πρῶτον λόγου θιγγάνω,

ικέτης ὑπάρχων ἐξάπτων καὶ κρεμῶν λιτὰς ἀφύλλου στόματος, ἤγουν κλάδον μὴ κρατοῦντος. —Υ<sup>2</sup>

POSITION: s.l.

COMMENT: I find no parallel for κλάδον treated as neuter as here (neuter κλάδος, κλάδους is attested in LBG).

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**Or. 383.09** (pllgn exeg) ἔθος ἦν τοῖς παλαιοῖς τοῖς περὶ τι ἰκετεύουσι κλάδον ἐλαίας ἢ φύλλον κατέχειν ἐν τῷ στόματι διὰ τὸν ἔλεον. φησὶν οὖν ὁ Ὀρέστης ἐνταῦθα πρὸς τὸν Ἀγαμέμνονα ὅτι τίθημι λιτὰς ἐκ τοῦ ἀφύλλου στόματος, μὴ κατέχων κλάδον ἐλαίας. —Υ<sup>f</sup>

POSITION: s.l.

APP. CRIT.: ἀγαμέμνονα sic, by error of association for μενέλαον

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**Or. 383.10** (rec gloss) <ικέτης>: εἰμί —AaAbMnPrSa<sup>r</sup>

POSITION: s.l.

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**Or. 383.11** (pllgn gloss) <ικέτης>: ὡς —G

POSITION: s.l.

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**Or. 383.12** (rec gloss) <ικέτης>: ὦν —Mn

POSITION: s.l.

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**Or. 383.13** (pllgn gloss) <ικέτης>: σου —Gu

POSITION: s.l.

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**Or. 383.14** (pllgn gloss) <ικέτης>: παρακλήτωρ —MnXo<sup>2</sup>ZZu

POSITION: s.l. except marg. Mn

APP. CRIT.: καὶ prep. Zu | -κλήτηρ app. Mn

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**Or. 383.15** (pllgn exeg) <ἀφύλλου>: τοῦ κατεξηραμένου διὰ τὴν νόσον, ἀπὸ μεταφορᾶς τῶν δένδρων —V<sup>3</sup>

POSITION: s.l.

KEYWORDS: μεταφορά/παρέλκειμεταφορικῶς

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**Or. 383.16** (rec gloss) <ἀφύλλου>: ἀγεννοῦς —AbMnPrRS

POSITION: s.l.

APP. CRIT. 2: ἀγεννᾶ S, ἀγενοῦς Ab

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**Or. 383.17** (rec gloss) (ἀφύλλου): καταξήρου —AaAbCrMnPrRSOxZb<sup>1</sup>

POSITION: s.l.

APP. CRIT.: και τοῦ prep. CrOx

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**Or. 383.18** (pllgn exeg) (ἀφύλλου): ἡ τοῦ καταξήρου· τὸ γὰρ φύλλον ὑγρόν. —Y<sup>2</sup>

POSITION: s.l.

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**Or. 383.19** (pllgn exeg) (ἀφύλλου): καταξήρου ὑπὸ τῆς νόσου, ξηροῦ —Gu, app. B<sup>3a</sup>

POSITION: s.l.

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**Or. 383.20** (rec exeg) (ἀφύλλου): ξηροῦ, τοῦ μὴ ἔχοντος τινὰ ὑγρότητα —Sa<sup>f</sup>

POSITION: s.l.

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**Or. 383.21** (rec gloss) (ἀφύλλου): ξηροῦ —V<sup>1</sup>Gu

POSITION: s.l.

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**Or. 383.22** (pllgn exeg) (ἀφύλλου): ἀφύλλους —V<sup>3</sup>

POSITION: s.l.

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**Or. 383.23** (mosch gloss) (ἀφύλλου): ἀκλάδου —XXaXbXoT<sup>+</sup>YYfGGrZcB<sup>3d</sup>

POSITION: s.l. except X

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**Or. 383.24** (pllgn gloss) (ἀφύλλου): ἦγουν ἄνευ κλάδου —F

POSITION: marg.

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**Or. 383.25** (pllgn gloss) (ἀφύλλου): καὶ ἀκλαδηφόρου —F

POSITION: s.l.

COMMENT: The gloss word is currently unattested in TLG.

KEYWORDS: rare word

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**Or. 383.26** (pllgn exeg) (ἀφύλλου): ἦγουν χωρὶς κλάδου ποιοῦντος ἰκεσίαν —B<sup>4</sup>

POSITION: marg.

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**Or. 383.27** (pllgn exeg) (ἀφύλλου): ἦγουν μὴ ἔχοντος κλάδους· ἔθος γὰρ τοῖς ἰκετεύουσι κλαδηφορεῖν, ὡς καὶ παρ' Ὀμήρῳ 'στέμματ' ἔχων ἐν χερσίν' ἢ φυλλάδας· ἦγουν καταξηροῦ. —Zu

POSITION: s.l.

**Or. 383.28** (pllgn exeg) <ἀφύλλου>: καὶ ἀφίλου —Zu

POSITION: s.l.

APP. CRIT.: ἀφίλου] only í written above ú Zu

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**Or. 383.29** (rec gloss) <ἀφύλλου>: ἀπό τοῦ —V<sup>3</sup>Mn

POSITION: s.l.

APP. CRIT.: τοῦ om. V<sup>3</sup>

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**Or. 383.30** (rec gloss) <ἐξάπτων>: διδοῦς —AaAbMnPrRS

POSITION: s.l.

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**Or. 383.31** (rec gloss) <ἐξάπτων>: παρέχων σοι —MnPrRSSa<sup>r</sup>

POSITION: s.l.

APP. CRIT.: σοι om. RSa<sup>r</sup>

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**Or. 383.32** (recMosch gloss) <ἐξάπτων>: ἀνατιθεῖς —KXXaXbXoT+YYfGGrZcB<sup>3d</sup>

POSITION: s.l. except X

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**Or. 383.33** (thom gloss) <ἐξάπτων>: ἐκφέρων —ZZaZbZlZmTGu

POSITION: s.l.

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**Or. 383.34** (rec gloss) <ἐξάπτων>: φέρων —H<sup>4</sup>

POSITION: s.l.

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**Or. 383.35** (pllgn gloss) <ἐξάπτων>: καὶ προσφέρων —CrOx

POSITION: s.l.

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**Or. 383.36** (pllgn gloss) <ἐξάπτων>: ἐπιφέρων —F

POSITION: s.l.

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**Or. 383.37** (pllgn gloss) <ἐξάπτων>: λέγων —Aa<sup>3</sup>

POSITION: s.l.

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**Or. 383.38** (pllgn gloss) <λιτάς>: παρακλήσεις —Gu

POSITION: s.l.

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**Or. 384.01** (pllgn exeg) ἢ σῶσον ἐμὲ ἀπὸ τῶν κακῶν, ἢ ἀφίξαι εἰς καιρὸν τῶν κακῶν τῶν ἡμετέρων —Y<sup>2</sup>

COMMENT: The first paraphrase assumes the parenthesis proposed by Brunck on the basis of punctuation in ms A (faint raised dot after μ' and comma after καιρὸν). A comma after καιρὸν also occurs in Aa.

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**Or. 384.02** (rec gloss) <σῶσον>: λύτρωσαι —AbMnPrS

POSITION: s.l.

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**Or. 384.03** (pllgn gloss) <σῶσον>: διατήρησον —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 384.04** (rec paraphr) <ἀφίξαι δ' αὐτός>: ὅτι καὶ σὺ —AbMnPrRS

POSITION: s.l.

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**Or. 384.05** (rec gloss) <ἀφίξαι>: παρεγένου —AaAbMnPrRfSSa<sup>2</sup>Y<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: καὶ prep. RfZu | παραγενοῦ Zu, παραγίνου Sa | σὺ add. Mn

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**Or. 384.06** (rec gloss) <ἀφίξαι>: ἤλθεῖς —V<sup>3</sup>CrFRoxXo<sup>2</sup>Zb<sup>1</sup>GuB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. V<sup>3</sup>CrFOx

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**Or. 384.07** (rec gloss) <δ'>: γὰρ —GPrRf

POSITION: s.l.

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**Or. 384.08** (pllgn gloss) <αὐτός>: σὺ —Aa<sup>2</sup>FXo<sup>2</sup>Y<sup>2</sup>Zb<sup>1</sup>Gu

POSITION: s.l.

APP. CRIT.: καὶ prep. Aa<sup>2</sup>

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**Or. 384.09** (mosch paraphr) <εἰς καιρὸν κακῶν>: εἰς τὴν ἀκμὴν τῶν κακῶν —XXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l. except X

APP. CRIT.: τὴν and κακῶν om. G

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**Or. 384.10** (thom paraphr) <εἰς καιρὸν κακῶν>: ἤγουν ἐγκαίρως καὶ συμφερόντως τοῖς ἐμοῖς κακοῖς —ZZaZbZlZmTGGu

POSITION: s.l.

**Or. 384.11** (rec gloss) <εἰς καιρὸν>: εἰς εὐκαιρίαν —Sa<sup>r</sup>

POSITION: s.l.

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**Or. 384.12** (rec gloss) <εἰς καιρὸν>: ἐγκαίρως —Mn

POSITION: s.l.

APP. CRIT.: ἐγκέρκ(ων) corr. to ἐγκαίρκ(ων) app. Mn

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**Or. 384.13** (pllgn gloss) <καιρὸν>: ἀκμήν —Zu

POSITION: s.l.

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**Or. 384.14** (rec gloss) <κακῶν>: ἀνάγκης —MnPrS

POSITION: s.l.

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**Or. 384.15** (pllgn gloss) <κακῶν>: τῶν ἐμῶν —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 384.16** (rec artGloss) <κακῶν>: τῶν —F<sup>2</sup>G

POSITION: s.l.

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**Or. 384.17** (tri metr) paragraphos —T

PREVIOUS EDITIONS: de Fav. 54

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**Or. 385.01** (pllgn exeg) ἰδὼν ὁ Μενέλαος Ὀρέστην ταῦτα σχετλιάζων φησί. —Lp

PREVIOUS EDITIONS: Dind. II.123,12–13

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**Or. 385.02** (tri metr) <θεοί>: συνίζησις —T

POSITION: s.l.

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**Or. 385.03** (mosch paraphr) τί βλέπω; τίνα βλέπω ἀπὸ τῶν κάτω; —X

TRANSLATION: What do I see? Whom of those below do I see?

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**Or. 385.04** (vet paraphr) <τίνα δέδορκα νεκτέρων>: τίνα ἐκ τῶν νεκρῶν βλέπω —M

TRANSLATION: Whom of the dead do I see?

POSITION: s.l.

**Or. 385.05** (recMosch gloss) <λεύσσω> βλέπω  
—M<sup>3</sup>Aa<sup>2</sup>AbCrF<sup>2</sup>MnPrRSOxXaXbXoT<sup>+</sup>YYfGGrZb<sup>1</sup>ZcZlB<sup>3b</sup>

REF. SYMBOL: M<sup>3</sup> POSITION: s.l. except M<sup>3</sup>

APP. CRIT.: τί prep. Y, ὅπερ prep. Aa<sup>2</sup>, καί prep. CrOx

**Or. 385.06** (thom gloss) <λεύσσω> βλέψω —ZZa

LEMMA: λεύσσω in text ZZa POSITION: s.l.

**Or. 385.07** (rec exeg) <δέркоμαι> γρ. δέδορκα —MnPrRS

LEMMA: δέркоμαι in text all POSITION: s.l. except marg. R

APP. CRIT.: τί add. before δέδ. R

KEYWORDS: variant reading: γράφεται/γράφει

**Or. 385.08** (pllgn exeg) <δέδορκα> δέркоμαι —Aa

POSITION: s.l.

**Or. 385.09** (mosch gloss) <δέδορκα> βλέπω —XaXbXoYYfGGrZbCrF<sup>2</sup>Ox

LEMMA: δέркоμαι in text CrOx POSITION: s.l.

APP. CRIT.: καί prep. CrOx

**Or. 385.10** (pllgn exeg) <νερτέρων> δοκῶν ὅτι εἶδωλον βλέπει τινὸς τῶν νεκρῶν —V<sup>3</sup>

POSITION: s.l.

**Or. 385.11** (recThom gloss) <νερτέρων> νεκρῶν —M<sup>3</sup>VAAAbCrF<sup>2</sup>PrRSOxZZaZb-ZlZmB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καί τῶν prep. CrOx, τῶν prep. F<sup>2</sup>, add. before Aa gloss Aa<sup>2</sup>

**Or. 385.12** (mosch paraphr) <νερτέρων> ἀπὸ τῶν κάτω ἤγουν τῶν νεκρῶν  
—XaXbXoT<sup>+</sup>YYfGGrZc

REF. SYMBOL: Xo POSITION: s.l. except Xo

APP. CRIT.: ἀπὸ om. TZc | ἤγουν τῶν om. GZc | second τῶν om. Y

**Or. 385.13** (pllgn gloss) <νερτέρων> ἀπὸ —B<sup>3a</sup>

POSITION: s.l.

**Or. 386.01** (vet exeg) **εὖ γ' εἶπας**: <sup>1</sup>καλῶς με νεκρὸν ἐκάλεσας· <sup>2</sup>οὐ γὰρ ζῶ ὑπὸ τῶν κακῶν. <sup>3</sup>ὅσον ἦκει εἰς τὰ κακὰ, (οὐ) ζῶ. —HMBC, partial VAaSa<sup>r</sup>

TRANSLATION: You correctly called me a corpse. For I am not alive because of my troubles. As far as pertains to my troubles, I am (not) alive.

LEMMA: MCSa POSITION: intermarg. B, s.l. VAaSa<sup>r</sup>

APP. CRIT.: 1 φησί (or e.g. [εἰκότως]/ φησί?) prep. H | νεκρὸν με transp. Aa | ἐκάλεσας] ὠνόμασας B | 2–3 οὐ γὰρ κτλ om. Aa | 2 οὐ] οὕτως C | ζῶ] ζῶν C | 3 ὅσον ... ζῶ om. VSa<sup>r</sup> | ὅσον δὲ ἐπὶ τ[ H, rest lost in cut margin | ἦκει Schw., ἦκεν MBC [H] | οὐ suppl. Schw. |

PREVIOUS EDITIONS: Schw. I.140,5–6; Dind. II.123,15–16

COMMENT: In the first sentence in H we cannot tell whether any preceding word occurred in the lost margin. Beginning a scholion with the word φησί is rare, but attested. In the third sentence, with δὲ included, it is possible that H had a different version, paraphrasing φάος δ' ὄρω, such as ὅσον δὲ ἐπὶ τ[ὸ φῶς ὄραυ ζῶ].

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**Or. 386.02** (rec gloss) **⟨εὖ γ' εἶπας⟩**: νεκρὸν —OF

POSITION: s.l.

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**Or. 386.03** (thom exeg) **⟨εὖ γ' εἶπας⟩**: ὅτι νεκρὸς εἰμί —ZZaZbZlZmTG<sup>u</sup>

TRANSLATION: ('You said well') that I am one dead.

POSITION: s.l.

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**Or. 386.04** (pllgn exeg) **⟨εὖ γ' εἶπας⟩**: ὅτι τινὰ νερτέρων δέδορκας. —Lp

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.123,17–18

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**Or. 386.05** (pllgn gloss) **⟨εὖ⟩**: καλῶς —CrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 386.06** (pllgn exeg) **⟨οὐ γὰρ ζῶ κακοῖς⟩**: ἐν τοῖς κακοῖς ὑπάρχω, οὐ ζῶ. —Zm

POSITION: s.l.

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**Or. 386.07** (pllgn exeg) **⟨οὐ γὰρ ζῶ⟩**: οὐκ ἄλλο κέκτημαι τῶν ζώντων εἰ μὴ μόνον τὸ ὄραυ τὸ φάος. —Lp

PREVIOUS EDITIONS: Dind. II.123,18–19

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**Or. 386.08** (rec gloss) **⟨κακοῖς⟩**: ἐν τοῖς (κακοῖς) ὦν —Mn

POSITION: s.l.

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**Or. 386.09** (rec gloss) **⟨κακοῖς⟩**: διὰ τὰ κακὰ —Ab

POSITION: s.l.

---

**Or. 386.10** (mosch gloss) <κακοῖς>: ὑπὸ τῶν κακῶν —XXaXbXoT<sup>+</sup>YYfGGrAa

POSITION: s.l. except X

APP. CRIT.: ἦγουν prep. T | κακῶν om. Aa

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**Or. 386.11** (pllgn gloss) <κακοῖς>: ἔνεκα κακῶν —ZIB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: κακῶν om. ZI

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**Or. 386.12** (pllgn gloss) <φάος δ'>: μόλις —ZI

POSITION: s.l.

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**Or. 386.13** (pllgn gloss) <φάος δ'>: ὅμως —Gu

POSITION: s.l.

---

**Or. 386.14** (pllgn gloss) <φάος>: φῶς —Aa<sup>2</sup>F<sup>2</sup>

POSITION: s.l.

---

**Or. 386.15** (rec gloss) <δ'>: ἀλλὰ —Ab

POSITION: s.l.

---

**Or. 387.01** (mosch paraphr) λίαν ἡγριωμένος εἶ κατὰ τὸν πλόκαμον τὸν κατάξηρον.  
—X

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.123,20–21

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**Or. 387.02** (recMosch gloss) <ῶς>: λίαν —AaAbMnPrRXXaXbXoT<sup>+</sup>YYfGGrZbZmZuB<sup>3d</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. AbZu, τως (= <οὔ>τως?) prep. Aa

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**Or. 387.03** (rec gloss) <ἡγρίωσαι>: ἐξήρανσαι —VF

POSITION: s.l.

APP. CRIT. 2: ἐξήρανσαι V |

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**Or. 387.04** (mosch gloss) <ἡγρίωσαι>: ἡγριώμενος εἶ —XaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>B<sup>3d</sup>

REF. SYMBOL: Aa<sup>2</sup> POSITION: s.l. except marg. Aa<sup>2</sup>; cont. from 387.02 T

APP. CRIT.: ἀντὶ τοῦ prep. Aa<sup>2</sup>

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**Or. 387.05** (rec gloss) (ἡγρίωσαι): ἡγριώθης —KZI

POSITION: s.l.

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**Or. 387.06** (rec exeg) (πλόκαμον αὐχμηρόν): ἔχων σὺ —AaAbMnPrRS

POSITION: s.l.

APP. CRIT. 2: ἔχον Mn |

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**Or. 387.07** (mosch exeg) (πλόκαμον αὐχμηρόν): κατὰ τὸν πλόκαμον τὸν κατάξηρον  
—XaXbXoT<sup>+</sup>YYfGGrZc

TRANSLATION: (The plain accusative ‘parched hair’ means) ‘in respect to my dry hair’.

POSITION: s.l.; as two sep. glosses GZc

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**Or. 387.08** (pllgn gloss) (πλόκαμον): κατὰ —B<sup>3a</sup>

POSITION: s.l.

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**Or. 387.09** (pllgn gloss) (πλόκαμον): καὶ τὴν τρίχα —CrOx

POSITION: s.l.

---

**Or. 387.10** (rec gloss) (αὐχμηρόν): ῥυπαρόν —H<sup>4</sup>

POSITION: s.l.

---

**Or. 387.11** (rec gloss) (αὐχμηρόν): κατάξηρον —M<sup>3</sup>AaAbMnPrRSSa<sup>i</sup>B<sup>3d</sup>

POSITION: s.l.

APP. CRIT.: τὸν prep. B<sup>3d</sup>

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**Or. 387.12** (thom exeg) (αὐχμηρόν): ποταπὸν κατάξηρον. ἔστι δὲ τοῦτο ἔρμηνεία τοῦ  
ἡγρίωσαι. —ZZaZbZmTGu

TRANSLATION: Of some sort, (namely) dry. And this is an explanation of ‘you have become wild’.

POSITION: s.l.

APP. CRIT.: ποταπὸν om. ZaGu(Ta) | κατάξηρον| ξηρόν a.c. Zm, om. Gu (allowing Gr’s  
κατάξηρον below to serve) | ἔστι δὲ τοῦτο ἔρμηνεία| ἔρμηνεία δὲ ἔστι T, τὸ αὐχμηρόν ἔρμηνεία  
ἔστι ZbZmGu

PREVIOUS EDITIONS: Dind. II.123,21–22

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**Or. 387.13** (pllgn gloss) (αὐχμηρόν): καὶ ξηρόν —Ox



POSITION: s.l.

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**Or. 387.14** (pllgn artGloss) <αύχηρον>: τὸν —F<sup>2</sup>

POSITION: s.l.

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**Or. 387.15** (rec gloss) <τάλας>: σὺ —Sa<sup>r</sup>

POSITION: s.l.

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**Or. 387.16** (pllgn gloss) <τάλας>: καὶ ὁ ἄθλιος —Ox

POSITION: s.l.

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**Or. 387.17** (rec artGloss) <τάλας>: ᾧ —AbSZu

POSITION: s.l.

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**Or. 388.01** (rec exeg) <οὐχ ἢ πρόσοψις>: λυπεῖ ἐμέ —MnSSa<sup>r</sup>

POSITION: s.l.

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**Or. 388.02** (thom exeg) <οὐχ ἢ πρόσοψις>: τὸ ‘οὐχ ἢ πρόσοψις’ οὐ πρὸς τὸν λόγον τοῦ μέσου τὸ [387] ‘ἠγρίωσαι’ ἐστίν, ἀλλὰ πρὸς τὸ [385] ‘τίνα δέδορκα νερτέρων’.  
—ZbZlZmTG<sub>u</sub>

TRANSLATION: The words ‘not the sight’ are not a response to the statement of the intervening line, ‘you have been made wild’, but to the (earlier) line ‘whom of the dead do I see?’.

REF. SYMBOL: ZbZlT POSITION: s.l. ZmGu

APP. CRIT.: τοῦ μέσου TG<sub>u</sub>, τοῦ μενελάου others (truncated μεν()) ZbZm)

PREVIOUS EDITIONS: Dind. II.123,24–25

COMMENT: This unconvincing view is a rejection of the kind of interpretation offered in several of the following scholia and glosses. The Mosch. gloss 388.08 ἢ θεωρία perhaps espouses a similar view.

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**Or. 388.03** (pllgn exeg) <οὐχ ἢ πρόσοψις>: <sup>1</sup>οὐχὶ τὸ εἶναι με τακερὸν καὶ ὠχρωμένον καὶ πανταχῶς πινώδη αἰκίζετα ἦγουν λυπεῖ, ἀλλὰ τὸ ἔργον ὃ εἰς τὴν μητέρα ἐπεπράχην. <sup>2</sup>μετανοῶν δὲ τοῦτο φησι. <sup>3</sup>οὐκ ἀπὸ τοῦ προσώπου πάσχω αὐχηροῦ ὄντος ἀλλ’ ἀπὸ τῶν ἔργων ᾧ ἐπραξα. —Y<sup>2</sup>

TRANSLATION: It is not the fact of my being wasted and ghostly pale and entirely filthy that torments, that is, pains, but the deed which I accomplished against my mother. He says this in repentance. I do not suffer from my visage, which is dry, but from the deeds that I did.

POSITION: s.l.

APP. CRIT.: 3 second ἀπὸ] ὑπὸ a.c. Y<sup>2</sup>

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**Or. 388.04** (rec exeg) <ἢ πρόσοψις>: τὰ ἔξω φαινόμενα —VSa<sup>r</sup>

POSITION: s.l.

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**Or. 388.05** (pllgn gloss) <ή πρόσοψις>: ή ὄψις —Ab<sup>2</sup>

POSITION: s.l.

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**Or. 388.06** (rec gloss) <ή πρόσοψις>: ή ιδέα —K

POSITION: s.l.

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**Or. 388.07** (pllgn exeg) <ή πρόσοψις>: ήγουν ή πιναρότης του προσώπου —V<sup>3</sup>

POSITION: s.l.

COMMENT: The only instance of πιναρότης in TLG is Eust. in Od. 6.230 (I.251,33).

KEYWORDS: rare word

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**Or. 388.08** (mosch gloss) <ή πρόσοψις>: ή θεωρία —XXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>B<sup>3d</sup>

POSITION: s.l. except X

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**Or. 388.09** (pllgn exeg) <ἀλλά τᾶργ’>: ἀλλά τὸ ἔργον ὃ εἰς τὴν μητέρα ἐπεπράχθει —V<sup>3</sup>

POSITION: s.l.

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**Or. 388.10** (pllgn exeg) <τᾶργ’>: ἔργον ήγουν ὁ φόνος —Y

POSITION: s.l.

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**Or. 388.11** (pllgn gram) <τᾶργ’>: πληθυντικῶς γὰρ καὶ ἐν τῇ λογογραφίᾳ —Y<sup>2</sup>

TRANSLATION: For (the word ‘ergon’, ‘deed’, is used) in the plural also in prose writings.

POSITION: marg.

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**Or. 388.12** (pllgn gloss) <τᾶργ’>: αἱ πράξεις —Zb<sup>2</sup>

POSITION: s.l.

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**Or. 388.13** (pllgn exeg) <τᾶργ’>: τὰ ἔργα —AaF<sup>2</sup>Xo

POSITION: s.l.

APP. CRIT.: καὶ prep. Λα

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**Or. 388.14** (rec gloss) <αἰκίζεται>: λυπεῖ —V<sup>3</sup>AbKPr

POSITION: s.l.

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**Or. 388.15** (mosch gloss) <αἰκίζεται>: μαστίζει —XXaXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>B<sup>4</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.123,25–26

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**Or. 388.16** (pllgn gloss) <αἰκίζεται>: μαστίζουσι —CrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 388.17** (pllgn gloss) <αἰκίζεται>: καὶ μαστίζεται —Zu

POSITION: s.l.

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**Or. 388.18** (rec gloss) <αἰκίζεται>: ἀφανίζει —H<sup>4</sup>Za

POSITION: s.l.

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**Or. 388.19** (thom paraphr) <αἰκίζεται>: ἀφανίζει, λυπεῖ εἰς μνήμην ἰόντα —ZZbZlZmT-GuOx<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τούτέστιν prep. Zl | ἀφαν. λυπεῖ om. Ox<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.123,26

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**Or. 388.20** (pllgn gloss) <αἰκίζεται>: δαμάζει —Za

POSITION: s.l.

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**Or. 388.21** (pllgn gloss) <αἰκίζεται>: (αἰκίζ)ει —F<sup>2</sup>

POSITION: s.l.

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**Or. 388.22** (pllgn gloss) <αἰκίζεται>: φθείρει —Lp

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.123,26

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**Or. 388.23** (rec gloss) <αἰκίζεται>: ἐμέ —AbPrR

POSITION: s.l.

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**Or. 389.01** (rec gloss) <δεινόν>: ὄξυ —V

POSITION: s.l.

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**Or. 389.02** (pllgn gloss) <δεινόν>: ἐκπληκτικόν —AbMnPrRS

POSITION: s.l.

---

**Or. 389.03** (mosch gloss) <δεινόν>: ἄγριον —XXaXbXoT<sup>+</sup>YYfGGrZcZuAa<sup>2</sup>CrOxB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 389.04** (thom gloss) <δεινόν>: χαλεπὸν φοβερόν —ZZaZbZlZmTGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.124,2

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**Or. 389.05** (pllgn gloss) <δεινόν>: ἠγριωμένον —V<sup>3</sup>

POSITION: s.l.

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**Or. 389.06** (rec exeg) <δεινόν>: πῶς —K

POSITION: s.l.

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**Or. 389.07** (pllgn exeg) <δεινόν>: δεινῶς —F<sup>2</sup>

POSITION: s.l.

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**Or. 389.08** (recMoschThom gloss) <λεύσεις>: βλέπεις  
—Aa<sup>2</sup>AbF<sup>2</sup>PrRSOxXXaXbXoT<sup>+</sup>YYfGGrZcZZa

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

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**Or. 389.09** (thom exeg) <ὀμμάτων ξηραῖς κόραι>: τῶν γὰρ ἀύπνων οἱ ὀφθαλμοὶ ξηροί.  
—ZZaZbZlZmTGu

TRANSLATION: For the eyes of people who lack sleep are dry.

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.124,3–4

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**Or. 389.10** (pllgn exeg) <ὀμμάτων ξηραῖς κόραις>: ἐξέλιπε γὰρ ἀπὸ τῶν ὀμμάτων τὸ  
ύγρὸν ἀπὸ τοῦ πλήθους τῶν δακρύων. —Y<sup>2</sup>

TRANSLATION: For the moisture has been lost from the eyes because of the multitude of tears shed.

POSITION: s.l.

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**Or. 389.11** (vet gloss) <ξηραῖς>: κατεσκληκυῖαις νεκραῖς —HBCFV<sup>3</sup>Y<sup>2</sup>

POSITION: s.l. HCY<sup>2</sup>, intermarg. B, marg. F

APP. CRIT.: ἀντί τοῦ prep. B, ταῖς prep. H | νεκρ. κετεσκλ. transp. V<sup>3</sup>, νεκρ. καί κετεσκλ. F | νεκραῖς om. H

PREVIOUS EDITIONS: Dind. II.124,2–3

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**Or. 389.12** (rec gloss) <ξηραῖς>: app. ἤγουν ξηρ[αῖς (?)ταῖς νεκραῖς(?)] —H<sup>4</sup>

POSITION: s.l.

COLLATION NOTES: Check new image of H when available. |

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**Or. 389.13** (pllgn gloss) <ξηραῖς>: ἀγρί[αις] —F<sup>2</sup>

POSITION: s.l.

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**Or. 389.14** (rec gloss) <ξηραῖς>: ἐν ταῖς —AaAbFGMnPrSXo<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ταῖς om. AaFG

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**Or. 389.15** (rec gram) <ξηραῖς>: ξηρόν ἄδει· ξηραὶ κόραι· ὑγραὶ κόραι· ὑγρόν ἄδει.  
—Mn

TRANSLATION: He sings hoarsely ('xēron'); dry ('xērai') eyes; moist ('hugrai') eyes; he sings with wavering ('hugron') voice.

POSITION: s.l.

APP. CRIT.: after second κόραι punct. in Mn as if end of note (:-)

COMMENT: Apparently this illustrates some possible sense of 'dry' and 'moist'. I find no other collocation of ξηρόν with αἶδω, but Oppian Hal. 2.412 has ὑγρόν αἶδων (of a drunk man as he walks home at night); medical writers attest phrases such as τὸ κατὰ τὴν κόρην ὑγρόν, τὸ ὑγρόν τῆς κόρης, but no instances are found where ὑγρός modifies κόρη.

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**Or. 390.01** (mosch exeg) <τὸ σῶμα φροῦδον>: ἐστὶ δηλονότι, ἀντί τοῦ ἠφάνισται ὑπερβολικῶς. —XXaXbXoT<sup>+</sup>YYfGr

TRANSLATION: Understand 'is', with the meaning 'has been destroyed', used in hyperbole.

POSITION: s.l. except X; over second half of line Y

APP. CRIT.: ἐστὶ δηλονότι om. Y

PREVIOUS EDITIONS: Dind. II.124,7–8

KEYWORDS: ὑπερβολή/ὑπερβολικῶς

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**Or. 390.02** (pllgn gloss) <φροῦδον>: ἐστὶ δηλονότι —Aa<sup>2</sup>GY<sup>2</sup>

POSITION: s.l. (above δ'ὄνομ' Aa<sup>2</sup>)

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**Or. 390.03** (thom exeg) <τὸ σῶμα φροῦδον>: ἵεπει ὁ Μενέλαος εἶπε πρὸς τὸν Ὀρέστην ὅτι [389] 'δεινὸν λεύσσεις ὀμμάτων ξηραῖς κόραις', <sup>2</sup>ἀποκρινόμενος ὁ Ὀρέστης

φησί· <sup>3</sup>τί λέγεις; ἅπαν μου τὸ σῶμα ἀπωλώλει, καὶ σὺ περι τῶν ὀμμάτων μου  
μόνον λόγον ποιῆ; —ZZaZbZlZmTG<sub>u</sub>

TRANSLATION: Because Menelaus said to Orestes ‘you have a fearsome gaze because of the dry pupils of your eyes’, in reply Orestes says: ‘What are you saying? My entire body was destroyed, and you speak only about my eyes?’

REF. SYMBOL: all except Gu

APP. CRIT.: 1 πρὸς om. Zl | 2 ὁ om. T | 3 second μου om. Zm | λόγον ποιῆ] ποιῆ τὸν λόγον  
a.c. Gu, p.c. τὸν deleted and α, β added to restore order λόγον ποιῆ

APP. CRIT.: 2: 1 λεύσεις all except T | 2 φησὶν Zb | 3 ἀπολώλει ZbGu [Zl] |

PREVIOUS EDITIONS: Dind. II.124,10–13

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**Or. 390.04** (p[ll]gn exeg) <τὸ σῶμα φροῦδον>: τὸ σῶμα φροῦδον γενήσεται· τὸ δὲ ὄνομα  
ἦγουν τὸ καλεῖσθαι με φονέα οὐκ ἐκλείπεται. —Zu

POSITION: marg.

APP. CRIT.: φροῦδον] φρονηκόν Zu; alternative conj. φθόριμον

APP. CRIT.: 2: ἐκλήπεται (ἐκλ conj. from ἐκπι) Zu |

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**Or. 390.05** (rec gloss) <φροῦδον>: ἀφανές —M<sup>3</sup>AbCrMnPrRSOxY<sup>2</sup>

REF. SYMBOL: M<sup>3</sup> POSITION: s.l. except marg. M<sup>3</sup>

APP. CRIT.: καὶ prep. CrOx

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**Or. 390.06** (p[ll]gn gloss) <φροῦδον>: ἠφάνισται —ZcB<sup>4</sup>

POSITION: s.l.

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**Or. 390.07** (p[ll]gn gloss) <φροῦδον>: ἄθλιον —F<sup>2</sup>

POSITION: s.l.

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**Or. 390.08** (p[ll]gn gram) <φροῦδον>: τὸ πρὸ ὁδοῦ γενόμενον —Aa<sup>2</sup>

POSITION: s.l.

KEYWORDS: etymology

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**Or. 390.09** (vet exeg) τὸ δ' ὄνομα' οὐ λέλοιπέ μοι: <sup>1</sup>ἀντὶ τοῦ εἰς ὄνομα μόνον λείπεται  
τὰ ἐμά. <sup>2</sup>καὶ εἰς ὄνομα μόνον σαλεύει τὰ κατ' ἐμέ, ἐπεὶ τὸ σῶμα ἅπαν μοι φροῦδον  
γέγονεν. —HMBVCPrR<sup>b</sup>SSa

TRANSLATION: Equivalent to ‘my situation/existence is left (reduced) to a name alone’. And the situation with me is storm-tossed/totTERS, (reduced) to a name alone, since my entire body is gone.

LEMMA: V, perhaps Sa (faded), lemma τὸ σῶμα φροῦδον MC, οὐ λέλοιπέ μοι Mn(app. a.c.  
λέπει)PrR<sup>b</sup>S(λέλειπέ) REF. SYMBOL: VR<sup>b</sup> POSITION: intermarg. B

APP. CRIT.: 1 ἀντὶ τοῦ εἰς ὄνομα] ἐν ὀνόματι B [H, Sa now illegible] | τοῦ om. C | τὸ add. before

ὄνομα MnPrR<sup>b</sup>S | after ἐμὰ repeated καὶ εἰς τὸ ἐμὸν ὄνομα λείπεται τὰ ἐμὰ R<sup>b</sup> | 2 καὶ εἰς ὄν.  
μόν. om. MnPrR<sup>b</sup>SSa | σαλεύει] λείπεται M(-ετε)C | ἐπειδὴ H | πᾶν V, πάνυ MnPrR<sup>b</sup>SSa  
[H] | γεγυός V |

APP. CRIT.: 2 1 λείπεται] λείπετε M | 2 γέγυοι Mn |

PREVIOUS EDITIONS: Schw. I.140,7-9; Dind. II.124,5-7

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**Or. 390.10** (rec gloss) <δ'>: ἀλλὰ —Ab

POSITION: s.l.

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**Or. 390.11** (rec exeg) <ὄνομ'>: γρ(άφετ)αι ὄμμα. —MnPr

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 390.12** (thom exeg) <ὄνομ'>: τὸ καλεῖσθαι Ὀρέστην —ZZaZbZlZmTG<sub>u</sub>

TRANSLATION: ('Name' here means) 'my being called Orestes'.

POSITION: s.l.

APP. CRIT.: after καλεῖσθαι add. με Zl | ὀρέστης Z, ὀρέστης ἢ φονεύς Z:Za, ὀρέσ() ZlZm

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**Or. 390.13** (pllgn gloss) <ὄνομ'>: Ὀρέστην μητροφόνον —G

POSITION: marg.

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**Or. 390.14** (pllgn gloss) <ὄνομ'>: τὸ μητροφόντης —F<sup>2</sup>

POSITION: s.l.

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**Or. 390.15** (pllgn exeg) <ὄνομ'>: ἤγουν τὸ καλεῖσθαι με φονέα —Zu

POSITION: s.l.

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**Or. 390.16** (pllgn exeg) <ὄνομ'>: τὸ καλεῖσθαι με μητροκτόνον —CrOx

POSITION: s.l.

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**Or. 390.17** (pllgn gloss) <ὄνομ'>: τὸ τοῦ φόνου —B<sup>3a</sup>

POSITION: s.l.

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**Or. 390.18** (pllgn paraphr) <οὐ λέλοιπέ με>: μόνον κατελείφθη ἐν ἐμοί —Y<sup>2</sup>

POSITION: s.l., cont. from 390.05 above τὸ σῶμα φροῦδον

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**Or. 390.19** (pllgn gloss) <οὐ λέλοιπε>: οὐκ ἠφάνισται —G

POSITION: s.l.

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**Or. 390.20** (p[ll]gn gloss) <λέλοιπε> κατελείφθη —Aa

POSITION: s.l.

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**Or. 390.21** (rec gloss) <με> ἤγουν τὸν Ὀρέστην —Mn

POSITION: s.l.

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**Or. 391.01** (p[ll]gn gloss) <ῶ> Ὀρέστα —V<sup>3</sup>

POSITION: s.l.

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**Or. 391.02** (rec gloss) <ῶ> φεῦ —MnGu

POSITION: s.l.

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**Or. 391.03** (rec exeg) <παράλογόν>: γρ. παρὰ λόγον(?) —MnPrR

POSITION: s.l. MnPr, marg. R

APP. CRIT.: γρ. om. R | π(α)λόγ- Pr, περιλόγ- Mn | ending sign uncertain in MnPr, possibly  
ὡς rather ον (or even ους Pr); see 391.06.

COMMENT: παρὰ λόγον is in the text only in P, and there is a small grave as well as large acute on παρὰ in O (the grave is not large enough or positioned in a way that would make it certain that it is the correction; it may have been written first and corrected in scribendo). Aa has an apparent dot added between παρὰ and λόγον, which is perhaps meant to indicated παρὰ λόγον as a correction.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 391.04** (rec gloss) <παράλογόν>: παράδοξον —C

POSITION: s.l.

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**Or. 391.05** (rec gloss) <παράλογόν>: παρὰ τὸ προσῆκον —AbMnSPrRZu

POSITION: s.l. except marg. R

APP. CRIT.: τὸ om. Zu | προσῆκον om. S

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**Or. 391.06** (rec gloss) <παράλογόν>: παραλόγως —VAaFRw

POSITION: s.l.

COMMENT: See 391.03 for the possibility that MnPr attest γρ. παραλόγως.

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**Or. 391.07** (rec gloss) <παράλογον>: παρὰ τὴν προσδοκίαν —Sa<sup>f</sup>

POSITION: s.l.

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**Or. 391.08** (rec gloss) <παράλογόν>: παρὰ τὸ πρέπον —CrRfOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 391.09** (rec exeg) (παράλογόν): πῶς —GKSaB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. Sa

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**Or. 391.10** (recMoschThom gloss) (παράλογόν): παρ' ἐλπίδα —FKXXaXbXoYYfG-GrZcZZaZbZlZmT<sup>o</sup>GuAa<sup>2</sup>B<sup>3a</sup>B<sup>4</sup>

POSITION: s.l. except X, marg. B<sup>3a</sup>; cont. from next, prep. καὶ, ZZaZbZlZmTG<sup>o</sup>U

APP. CRIT. 2: παρελπίδα FXXaZZbZmTAa<sup>2</sup>, a.c. Y [not Ta] |

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**Or. 391.11** (thom gloss) (παράλογόν): ἄτοπον —ZZaZbZlZmTG<sup>o</sup>U

POSITION: s.l.

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**Or. 391.12** (pllgn exeg) (παράλογόν): ἤγουν παρ' ἐλπίδα διὰ τὸ πραχθέν παρὰ σοῦ, ἢ παρὰ τὸ πρέπον —V<sup>3</sup>

POSITION: s.l.

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**Or. 391.13** (pllgn exeg) (παράλογόν): διὰ τὸ παράνομον ὅπερ ἐποίησας —Y<sup>2</sup>

POSITION: s.l.

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**Or. 391.14** (pllgn artGloss) (σῆ): ἦ —Aa<sup>2</sup>F<sup>2</sup>

POSITION: s.l.

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**Or. 391.15** (rec gloss) (φανείσ'): ἐφάνη —AbMnPrRfS

POSITION: s.l.

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**Or. 391.16** (pllgn gloss) (ἀμορφία): ἡ κακὴ ὄψις —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 392.01** (vet exeg) ὅδ' εἰμι μητρὸς τῆς ταλαιπώρου φονεύς: <sup>1</sup>ἦτοι ὅτι μετανοεῖ ἀνελῶν αὐτήν, ταλαιπωρόν φησιν· <sup>2</sup>οὐ γὰρ πρὸ πράξεως καὶ μετὰ τὴν πρᾶξιν οἱ αὐτοὶ τυγχάνομεν· <sup>3</sup>ἢ προαγόμενος αὐτὸν εἰς ἔλεον διὰ τοῦ καθομολογεῖν τὴν ἀνοσίαν ἑαυτοῦ πρᾶξιν· <sup>4</sup>ἢ ὑπομιμησῶν αὐτὸν ὅτι ἔκδικος τοῦ πατρὸς ὑπάρχει. <sup>5</sup>τὸ δὲ ταλαιπώρος παρὰ τὴν πώρην, ὃ δηλοῖ τὸ πένθος. <sup>6</sup>Ἀντίμαχος [Antimachus fr. 54 Matthews = 48 Wyss]: 'πρωρητὴν ἀλόχοισι καὶ οἷς τεκέεσσιν ἕκαστος', ἀντὶ τοῦ πένθος. —MBC, partial VMnPrR<sup>b</sup>RwSSa

TRANSLATION: Either because he regrets having killed her, he uses 'unhappy' ('talaiḗros'). For we are not in fact the same (in our judgment) before action and after the action. Or (he

uses the term) because he is inducing him to feel pity by admitting his own unholy action. Or because he is reminding him (Menelaus) that he (Orestes) is the avenger of his father. And the word 'talaiḗpōros' is derived from 'pōrē', which means grief. Antimachus (uses this root): 'they each of them (caused) grief for their wives and children', (with 'pōrē') equivalent to 'penthos' (grief).

LEMMA: V, ὄδ' εἰμί μητρός τῆς ταλαί(ῶ) B, ὄδ' εἰμί μητρός MCRw, ὄδ' εἰμί MnPrR<sup>b</sup>SSa (ὄδ' MnR<sup>b</sup>: εἰμί MnPrS, app. Sa) REF. SYMBOL: MBVR<sup>b</sup>

APP. CRIT.: 1–3 ἦτοι ... διὰ τοῦ add. in blank space V<sup>1</sup> | 1 μετανοεῖ ἀνελῶν] ἀνείλεν V<sup>1</sup>R<sup>b</sup>, ἀνείλων MnPrSSa, μετανοῶν Rw | αὐτὴν τὴν MnPrR<sup>b</sup>SSa | ταλαίπῳρον ἔφη BRw | 2 οὐ γὰρ ... τυγχάνομεν om. V<sup>1</sup>MnPrR<sup>b</sup>RwSSa, transp. after 3 ἑαυτοῦ πράξιν B | οὐ γὰρ B, εἰ γὰρ MC | after τυγχάνομεν add. ταλαίπῳρον ἔφη MC | 3 ἦ om. BRw | προαγ- R<sup>b</sup>S, προαγ- others (except προσώμενος Sa), -όμενον MV<sup>1</sup>C | διὰ τὸ MBCRwSa | τὴν ἀνόσιον VMnRwSSa, τὸ ἀνόσιον R<sup>b</sup> | ἑαυτοῦ BV, αὐτοῦ others [Pr] | 4 ἦ om. M | μιμησκῶν M | αὐτὸν] ἑαυτὸν V | ἔνδικος S | τοῦ om. R<sup>b</sup> | 5–6 τὸ δὲ ταλαίπῳρος κτλ om. VMnPrR<sup>b</sup>SSa | τὸ δὲ ταλαίπῳρος] τὸ δὲ ταλαιπῳρου MC, ταλαίπῳρος δὲ B, ταλαίπῳρος Rw | 6 ἀντίμαχος κτλ om. Rw | πῳρητὴν Dind. (after Soringius), πῳρητυ ἀλόχοισι B, πῳρηγαλόχοισιν M, πῳρηγαλόχοισι C | τέκεσι M | τοῦ om. C |

APP. CRIT. 2: 1 ἦτοι] εἴ τι S | 3 πράξιν Mn |

PREVIOUS EDITIONS: Schw. I.140,10–16; Dind. II.124,16–22

COMMENT: For the statement in 2, since *σύνεσις* appears strikingly a few lines later, it may be relevant that commentators on Aristotle note the difference between *φρόνησις* and *σύνεσις* in similar terms of before and after: e.g. Eustratius CAG 20:369,4–5 ἡ μὲν γὰρ πρὸ τῆς πράξεως καὶ τοῦ τέλους, ἡ φρόνησις, ἡ δὲ (scil. *σύνεσις*) μετὰ τὴν πράξιν καὶ τὸ τέλος. | In 3 *προάγειν εἰς ἔλεον* is attested in Lycurg. in Leocrat. 33 and Aristot. Rhet. 1354a25, while *προσάγειν εἰς ἔλεον* is not attested. | The third explanation (in 4) is hard to understand unless it reflects an alternative, far-fetched construal in which the adj. refers to Orestes, 'the mother of a wretched man'. | For Antimachus (6), see Matthews, Wyss, and Sch. Soph. OC 14 Xenis. G. Soringius restored the correct spelling *πῳρητὴν* in the quotation in Sch. Soph. OC 14 in his note on Hesychius *πῳρητύς*: *ταλαιπῳρία, πένθος*, p. 808 of *ΗΣΥΧΙΟΥ ΛΕΞΙΚΟΝ cum variis doctorum virorum notis etc.*, Leiden 1668.

KEYWORDS: citation of literature other than Homer (with direct quotation) | Antimachus

**Or. 392.02** (rec gloss) <ὄδ'> οὔτως —AbOx

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox | οὔτως Ab

**Or. 392.03** (pllgn gloss) <ὄδ'> ἐγὼ —F<sup>2</sup>GXo<sup>2</sup>ZuB<sup>3a</sup>

POSITION: s.l.

**Or. 392.04** (rec gloss) <εἰμί> διάκειμαι —MnPrS

LEMMA: εἶμι in text MnS POSITION: s.l.

**Or. 392.05** (pllgn gloss) <εἰμί> ὑπάρχω —F<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

**Or. 392.06** (pllgn gloss) <τῆς ταλαιπῳρου> καὶ τῆς ἀθλίας —CrOx

POSITION: s.l.

**Or. 392.07** (rec gloss) (φρονεύς): ὦν —R

POSITION: s.l.

**Or. 392.08** (pllgn artGloss) (φρονεύς): ὁ —F<sup>2</sup>Ox

POSITION: s.l.

**Or. 393.01** (rec paraphr) (ἤκουσα): ἐγὼ αὐτὸ ἤκουσα —Ab<sup>2</sup>

POSITION: s.l.

**Or. 393.02** (pllgn exeg) (ἤκουσα): ὅτι σὺ ἐφόνευσας σὴν μητέρα —Xo<sup>2</sup>

POSITION: s.l.

**Or. 393.03** (vet exeg) φείδου δ' ὀλιγάκις λέγειν κακά: <sup>1</sup>λείπει τὸ ὥστε· <sup>2</sup>ἤκουσα, ὥστε φείδου λέγειν τὰ κακά. <sup>3</sup>οἶον παραιτοῦ τὰ κακά πολλάκις λέγειν. <sup>4</sup>ὀλιγάκις δὲ ἀντὶ τοῦ οὐδ' ὅλως, ὡς τὸ [Hom. Il. 5.800] 'ἦ ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς'. —MBC, partial VMnPrR<sup>b</sup>RwSSaGu

TRANSLATION: 'So that/and so' is to be supplied. I heard, and so spare speaking of the evils. As if to say, refrain from mentioning the evils repeatedly. And 'few times' is used in place of 'not at all', as in the (Homeric) line 'Indeed Tydeus fathered a son little similar to himself'.

LEMMA: MC, φείδου δ' ὀλιγάκις others except Gu REF. SYMBOL: VR<sup>b</sup>

APP. CRIT.: 1–3 λείπει ... λέγειν| φείδου δὲ καὶ παραιτοῦ Gu | 1–2 λείπει ... κακά om. Rw | 1 λείπει τὸ ὥστε| ἴν' ἢ VMnPrR<sup>b</sup>SSa | τὸ om. M | 2 τὰ om. VMnPrR<sup>b</sup>SSa | 3 οἶον ... λέγειν om. VMnR<sup>b</sup>SSa | 4 ὀλιγάκις δὲ| ὀλιγάκις RwGu, τὸ δὲ ὀλιγάκις VMnPrR<sup>b</sup>SSa | τοῦ om. C | ὡς τὸ κτλ om. MnPrSSa | ὡς τὸ| ἔμῃρος Rw | παῖδες (ἐοικότα γ. τ. om.) VR<sup>b</sup> | ἐοικότες (om. γείνατο τυδεύς) Rw | τυδεύς om. M |

APP. CRIT. 2: 4 οὐδ' ὅλως B, οὐδὲ ὅλως Gu, οὐδὲ ὅλως others (ὀδὲ ὅλως Mn) [M illegible] | ἢ B, ἢ VR<sup>b</sup> [M] |

PREVIOUS EDITIONS: Schw. I.140,17–20; Dind. II.125,2–5, 125,7–9

COMMENT: The full explanation applies ὥστε to the connection between ἤκουσα and φείδου, but since a conjunction is present, λείπει is oddly applied (e.g. for ἀντὶ τοῦ). Perhaps at an earlier stage λείπει τὸ ὥστε was intended to apply to λέγειν, since that has to be taken as an exegetic infinitive if one does not emend the line, and such an infinitive often attracts as gloss ὥστε or λείπει ὥστε (as in 393.22).

KEYWORDS: λείπει | citation of Homer (with direct quotation)

**Or. 393.04** (vet exeg) (ἤκουσα· φείδου δ'): λείπει τὸ ὥστε —H

TRANSLATION: 'So that/and so' is to be supplied.

POSITION: s.l.

KEYWORDS: λείπει

**Or. 393.05** (rec exeg) ἄλλως: οὕτως συντάξεις· φείδου λέγειν τὰ κακά, ἀντὶ τοῦ πεφεισμένως λέγε τὰ κακά. (ἢ) 'ὀλιγάκις δὲ' ἀντὶ τοῦ 'καὶ ὀλιγάκις', τοῦ δὲ ἐνταῦθα ἀντὶ τοῦ καὶ κειμένου. —VRw

TRANSLATION: You will construe it like this: ‘sparing speaking of the evils’, meaning ‘speak of the evils in a sparing manner’. (Or) ‘and/but few times’ is used for ‘and few times’, with the conjunction ‘de’ (‘and/but’) here being used in the sense of ‘kai’ (‘and’).

LEMMA: V

APP. CRIT.: (ἦ) Mastr., or (τὸ) or (ἦ τὸ) J. Benjamins (personal communication)

PREVIOUS EDITIONS: Schw. I.141,1–3

COMMENT: In the second explanation, it is uncertain whether the original comment quoted the transmitted text δ’ (or δὲ) ὀλιγάκις and then the citation was corrupted to ὀλιγάκις δὲ, or the commentator was just careless. This commentator must be taking λέγειν as equivalent to an imperative, as does Moschopoulos.

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**Or. 393.06** (thom exeg) <φείδου δ’ ὀλιγάκις> ἦγουν ἢ φειδῶ μὴ ἄλλη τις ἔστω σοι ἢ τὸ λέγειν τὰ κακὰ ὀλιγάκις. —ZZaZbZlZmTGu

TRANSLATION: That is, let the sparing be nothing other for you than speaking of the evils (only) a few times.

POSITION: s.l. except T

APP. CRIT. 2: κακὰ| καὶ Za |

PREVIOUS EDITIONS: Dind. II.125,6–7

COMMENT: Thomas appears to interpret the infinitive as epegetic.

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**Or. 393.07** (rec gloss) <φείδου> παῦε —AbMnPrSZu

POSITION: s.l.

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**Or. 393.08** (pllgn gloss) <φείδου> ἐγκρατείου —CrGOxY

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 393.09** (pllgn gloss) <φείδου> εὐλαβοῦ —Y

POSITION: s.l.

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**Or. 393.10** (pllgn gloss) <φείδου> παραιτοῦ —GuB<sup>4</sup>

POSITION: s.l.

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**Or. 393.11** (pllgn gloss) <φείδου> ἐντρέπου —V<sup>3</sup>

POSITION: s.l.

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**Or. 393.12** (pllgn gloss) <φείδου> συστέλλου —M<sup>3</sup>

POSITION: s.l.

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**Or. 393.13** (pllgn gloss) <φείδου> ἦγουν πεφεισμένως λέγε —F<sup>2</sup>

POSITION: s.l.

APP. CRIT.: λεγειν F

APP. CRIT. 2: πεφειμένως F |

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**Or. 393.14** (pllgn gloss) <φείδου>: ἔλεον λάμβανε —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 393.15** (rec gloss) <δ'>: καί —V

POSITION: s.l.

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**Or. 393.16** (pllgn gloss) <δ' ὀλιγάκις>: καί θέλε —G

POSITION: s.l.

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**Or. 393.17** (vet gloss) <ὀλιγάκις>: οὐδὲ ὄλωσ —HMCAbCrMnPrSOxY<sup>2</sup>Gu

POSITION: s.l.

APP. CRIT.: καί prep. CrOx, ἦγουν prep. Gu

APP. CRIT. 2: οὐδόλωσ CCrOxY<sup>2</sup>Gu, οὐδόλωσ or οὐδ' ὄλωσ H |

PREVIOUS EDITIONS: Dind. II.125,10

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**Or. 393.18** (pllgn gloss) <ὀλιγάκις>: μὴ δ' ὄλωσ —F

POSITION: s.l.

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**Or. 393.19** (pllgn gloss) <ὀλιγάκις>: οὐδαμῶς Ἀττικῶς —Zu

POSITION: s.l.

KEYWORDS: Ἀττικόν/Ἀττικῶς

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**Or. 393.20** (pllgn gloss) <ὀλιγάκις>: ἦγουν σπανίως —Zb<sup>2</sup>

POSITION: marg.

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**Or. 393.21** (pllgn gloss) <ὀλιγάκις>: πρὸς ὀλίγον —Y<sup>2</sup>

POSITION: s.l.

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**Or. 393.22** (pllgn exeg) <ὀλιγάκις>: πλειστάκις κατὰ ἀντίφρασιν —B<sup>3a</sup>

POSITION: s.l.

KEYWORDS: ἀντίφρασις

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**Or. 393.23** (rec gloss) <λέγειν>: ὥστε —MnB<sup>3a</sup>

POSITION: s.l.

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**Or. 393.24** (rec gloss) (λέγειν): λέγει —Aa<sup>2</sup>Ab

POSITION: s.l.

APP. CRIT.: crossed out in Aa

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**Or. 393.25** (mosch exeg) (λέγειν): θέλε λέγειν, ἀντί τοῦ λέγει —XXaXbXoT<sup>+</sup>YYfG-GrZc

TRANSLATION: 'Be willing to speak', (infinitive used as) equivalent to (imperative) 'speak'.

POSITION: s.l. except XXo

APP. CRIT.: θέλε λέγειν om. G | ἀντί τοῦ λέγει om. Zc

PREVIOUS EDITIONS: Dind. II.125,10–11

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**Or. 393.26** (pllgn artGloss) (κακά): τὰ —F<sup>2</sup>Xo<sup>2</sup>

POSITION: s.l.

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**Or. 394.01** (pllgn exeg) (φειδόμεθ'): λέγειν τὰ κακά —G

POSITION: s.l.

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**Or. 394.02** (pllgn gloss) (φειδόμεθ'): φείδομαι —F<sup>2</sup>

POSITION: s.l.

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**Or. 394.03** (pllgn gloss) (φειδόμεθ'): συστελλόμεθα —Lp

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.125,14

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**Or. 394.04** (pllgn exeg) (φειδόμεθ'): φείδομαι τὸ ἐλεῶ, τὸ ἀκριβολογοῦμαι καὶ τὸ ὑποστέλλομαι, ὡς ἐνταῦθα. —Lp

REF. SYMBOL: Lp

APP. CRIT. 2: ἀκριβολογοῦμου (changed from -οῦμου) Lp |

PREVIOUS EDITIONS: Dind. II.125,14–15

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**Or. 394.05** (vet exeg) (ὁ δαίμων ... πλούσιος κακῶν): διὸ λέγειν ἀναγκάζεται πλουσίως καὶ πολυτελῶς ἔχων τὰ κακά. —MBVC

TRANSLATION: For that reason he is compelled to speak, having his ills richly and sumptuously.

POSITION: s.l., except cont. from 393.03 B

APP. CRIT.: διὸ λ. ἀναγ. om. V | after ἀναγκάζεται add. ὁ ὀρέστης B | ἔχω B

PREVIOUS EDITIONS: Schw. I.141,4–5; Dind. II.125,5–6

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**Or. 394.06** (rec gloss) <ὁ δαίμων>: ἡ δυστυχία —VAa<sup>2</sup>FKXo<sup>2</sup>Y<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἡ om. F

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**Or. 394.07** (recThom gloss) <ὁ δαίμων>: ἡ τύχη —CrMnOxZZaZbZlZmTGu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 394.08** (pllgn exeg) <πλούσιος κακῶν>: ἀντὶ τοῦ πλουσίως ἔχω τῶν κακῶν —Y<sup>2</sup>

POSITION: s.l.

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**Or. 394.09** (pllgn gloss) <πλούσιος>: πολὺς ἐστι —F<sup>2</sup>

POSITION: s.l.

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**Or. 394.10** (pllgn gloss) <πλούσιος>: ὑπάρχει —Zb<sup>2</sup>Zl

POSITION: s.l.

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**Or. 394.11** (rec gloss) <πλούσιος>: ἐστὶ —AaAb

POSITION: s.l.

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**Or. 394.12** (rec gloss) <πλούσιος>: χορηγὸς —K

POSITION: s.l.

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**Or. 394.13** (pllgn gloss) <πλούσιος>: χρηστὸς —G

POSITION: s.l.

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**Or. 394.14** (mosch gloss) <κακῶν>: ἔνεκα —XXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

POSITION: s.l.

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**Or. 395.01** (pllgn paraphr) διὰ ποῖαν αἰτίαν ἢ τίνα νόσον —Zu

POSITION: s.l.

APP. CRIT. 2: ποῖαν Zu |

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**Or. 395.02** (rec gloss) <τί χρῆμα>: τί πάθος —V

POSITION: s.l.

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**Or. 395.03** (vet gloss) <χρήμα>: πράγμα —MBCrF<sup>2</sup>G<sup>2</sup>OxZb<sup>2</sup>

POSITION: s.I.

APP. CRIT.: και prep. CrOx

PREVIOUS EDITIONS: Schw. I.141,6

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**Or. 395.04** (pllgn gloss) <πάσχεις>: νοσεῖς —Zl

POSITION: s.I.

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**Or. 395.05** (pllgn gloss) <τίς>: ποία —F<sup>2</sup>

POSITION: s.I.

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**Or. 395.06** (pllgn gloss) <ἀπόλλυσιν>: φθείρει —CrGOxZb<sup>2</sup>

POSITION: s.I.

APP. CRIT.: και prep. CrOx

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**Or. 395.07** (tri metr) <ἀπόλλυσιν>: long mark over upsilon —T

PREVIOUS EDITIONS: de Fav. 54

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**Or. 395.08** (pllgn gloss) <νόσος>: ἀσθένεια —Zl

POSITION: s.I.

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**Or. 396.01** (vet exec) ἡ σύνεσις ὅτι σύνοιδα: ἔγκαλοῦσί τινες· ἦ πῶς γὰρ, φασίν, αἰτιᾶται τὴν σύνεσιν, τὸ πᾶν αἴτιον τῶν Ἐρινύων ἔχουσῶν; ἄγνοοῦσι δὲ ὅτι ὑπὸ δισσῶν φησιν ἀπόλλυσθαι, περὶ μὲν τὸν καιρὸν τῆς ὑγείας ὑπὸ τῆς συνειδήσεως, ἐν δὲ τῇ λύσει ὑπὸ τῶν Ἐρινύων· ὁ καὶ ἐπάγει [400]· ‘μανίαι τε’. —MBVCRw, partial O

TRANSLATION: Some find fault (with this line). For how, they say, does he blame awareness/conscience when the Erinyes are fully responsible? They do not realize that he is saying he is destroyed by two things, during the time of his (mental) health by his consciousness (of his crime), and in his madness by the Erinyes, as he in fact mentions hereafter, ‘and fits of madness’.

LEMMA: MVC, ἡ σύνεσις BRw REF. SYMBOL: BV POSITION: between sch. 397.01 and sch. 397.02 Rw; in two parts O, with (3) ἐν δὲ ... ἐρινύων written beside 400 and a line from συνειδήσεως to ἐν

APP. CRIT.: 1–2 om. O | 2 γὰρ om. C | φασίν Dindorf, φη(σιν) all | αἰτιατικῆ Rw | σύνεσιν] σύνταξιν a.c. Rw | ἐρινύων om. Rw | 3 ὑπὲρ δισσῶν V | φησιν ἀπόλλυσθαι| ἀπόλλυμι O (a.c. ἀπόλυμι) | περὶ] παρὰ VRwO | τῶ καιρῶ O | second ὑπὸ] ὑπὲρ V, ἐκ MC, ἀπὸ Rw | 4 ὁ ... μανίαι τε om. O | at end add. μητρός add. M(app.)CRw, add. defective version of sch. 400.01 (beginning with μητρός θ’) B |

APP. CRIT. 2: 2 παναίτιον V, παραίτιον Rw | ἐρινύων V | 3 ὑγείας OCRw | ἐρινύων OVRw | 4 ἐπάγει C |

PREVIOUS EDITIONS: Schw. I.141,7–11; Dind. II.125,19–24



COMMENT: περί τὸν καιρὸν is common in all periods of Greek, and in tragic scholia see sch. 227.06 περί [παρὰ Rw] γὰρ τὸν καιρὸν τῆς μανίας, Sch. Aesch. Prom. 55a περί τὸν καιρὸν τοῦ σοῦ γάμου. In contrast, παρὰ (τὸν) καιρὸν is common in the sense 'contrary to what the occasion demands', but for a temporal sense see perhaps Sch. Soph. OC 1530–4 Xenis παρὰ τὸν καιρὸν τῆς τελευτῆς (παρὰ L and T, περί others, but they also omit τῆς τελευτῆς).

KEYWORDS: criticism and defence of poet

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**Or. 396.02** (vet exeg) **σύννοια: μετὰ γὰρ τὴν μανίαν ἢ ἔννοια τῶν κακῶν αὐτὸν ἐδάμαζεν. —MBOVCMnPrR<sup>b</sup>Sa**

TRANSLATION: For after his madness the thought of his evils overcame him.

LEMMA: MnPrR<sup>b</sup>Sa, ὅτι σύννοια δεῖν' εἰργασμένος (not punct. as start of sch.) BV(δεῖν)C(δεῖν) POSITION: s.l. (at 395 τίς ἀπ. νόσος) M, beside 395 O; cont. from prev. V, cont. from 397.02 BC

APP. CRIT.: μετὰ| κατὰ Sa | γὰρ om. MnPrR<sup>b</sup>Sa | μανίαν| κακίαν M | αὐτὸν om. MO, αὐτῶν C |

APP. CRIT. 2: ἐδάμαζε CSa |

PREVIOUS EDITIONS: Schw. I.141,12; Dind. II.125,17–18; 126,14–15

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**Or. 396.03** (pllgn exeg) **ἐκ τῆς συνέσεως γεννᾶται ἡ λύπη. —V<sup>3</sup>Y**

TRANSLATION: From the sense of awareness is begotten pain.

POSITION: s.l.

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**Or. 396.04** (vetMoschThom gloss) **ἡ σύνεσις: ἡ συνειδησις —HCrFRfOxXXaXbX-oYYfGGrZZaZbZlZmZuT<sup>b</sup>B<sup>4</sup>**

POSITION: s.l. except X, marg. B<sup>4</sup>

APP. CRIT.: καὶ prep. CrOx | ἡ om. RfZu, perhaps B<sup>4</sup>(obscured in binding)

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**Or. 396.05** (rec gloss) **ἡ σύνεσις: τὸ συνειδός —V**

POSITION: s.l.

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**Or. 396.06** (rec gloss) **ἡ σύνεσις: ἡ μετάνοια —R**

POSITION: marg.

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**Or. 396.07** (rec gloss) **ἡ σύνεσις: ἡ μετὰγνωσις —AbMnPr**

POSITION: s.l.

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**Or. 396.08** (rec exeg) **ἡ σύνεσις: ἡ μετεμέλ(ε)ια· μέση λέξις —Mn**

POSITION: s.l.

KEYWORDS: μέση λέξις

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**Or. 396.09** (pllgn paraphr) **ἡ σύνεσις: ἡ ἐνθύμησις τῶν κακῶν —B<sup>3a</sup>**

POSITION: s.l.

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**Or. 396.10** (pllgn gloss) (ή σύνεσις): ή γνώσις —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 396.11** (pllgn exeg) (ή σύνεσις): απόλλουσιν έμέ —V<sup>3</sup>Y<sup>2</sup>

POSITION: s.l.

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**Or. 396.12** (rec gram) συνέσις ή συνείδησις και ή μίξις τών ποταμών —RfRw

TRANSLATION: ‘Sunesis’ means (both) consciousness and the confluence of rivers.

POSITION: marg.

APP. CRIT.: ή συνείδησις om. Rf

COMMENT: The latter sense is attested only in Od. 10.515 and references to it in scholia and in Eustathius (in Od. 10.515 [L.392,5–8] and in Il. 1.8 [L.36,1]).

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**Or. 396.13** (mosch gram) (σύνοιδα δειν’ είργασμένος): σύνοιδα δεινά είργασμένος, και σύνοιδα έμαυτῶ δεινά είργασμένος. —XXaXbXoT+YYfGGr

APP. CRIT.: first three words punct. as lemma G | second δεινά om. XaXbYGGr

PREVIOUS EDITIONS: Dind. II.126,2–3

COMMENT: A comment on the two possible supplementary participle constructions with σύνοιδα.

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**Or. 396.14** (rec gloss) (σύνοιδα): έμαυτῶ —MnG

POSITION: s.l.

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**Or. 396.15** (thom gloss) (σύνοιδα): συνεπίσταμαι —ZZaZbZlZmTGU

POSITION: s.l.

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**Or. 396.16** (pllgn gloss) (σύνοιδα): έγνων —F<sup>2</sup>

POSITION: s.l.

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**Or. 396.17** (pllgn gloss) (σύνοιδα): έγνωκα —Aa<sup>3</sup>

POSITION: s.l.

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**Or. 396.18** (pllgn gloss) (σύνοιδα): γινώσκω —CrOxY<sup>2</sup>

POSITION: s.l.

APP. CRIT.: και prep. CrOx

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**Or. 396.19** (rec gram) (σύνοιδα): τὰ γνωστικά ρήματα μετά μετοχής συντάσσονται. —Mn

TRANSLATION: Verbs of knowledge are construed with a participle.

POSITION: s.l.

COMMENT: This sch. is close to sch. Hec. 244 in Gu (misplaced above 249) πάντα τὰ γνωστικά ῥήματα καὶ τὰ ἐναντία τούτων μετὰ μετοχῆς συντάσσονται. The only other instance of γνωστικά ῥήματα in TLG at present is from Max. Planudes, dialogus de grammatica, Anecdota Gr. II.84,14 Bachmann: Ὀμηρος τὰ γνωστικά ῥήματα γενικῆ συντάσσει, οἷον ᾽τόξων εὐ εἰδῶς'.

KEYWORDS: Planudes

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**Or. 396.20** (rec gloss) <δεῖν>: κακὰ —R

POSITION: s.l.

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**Or. 396.21** (pllgn gloss) <δεῖν>: ἄδικα —F<sup>2</sup>

POSITION: s.l.

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**Or. 396.22** (rec gloss) <δεῖν>: δεινὰ —Mn

POSITION: s.l.

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**Or. 396.23** (rec gloss) <εἰργασμένος>: ὅτι εἰμί —Ab

POSITION: s.l.

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**Or. 396.24** (mosch gloss) <εἰργασμένος>: πεπτοηκῶς —XXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

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**Or. 396.25** (thom gloss) <εἰργασμένος>: ἐργασάμενος —ZZaZbZIZmTGU

POSITION: s.l.

COLLATION NOTES: Faint traces of washed out gloss by F<sup>2</sup> might be this or the previous. |

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**Or. 397.01** (vet exeg) πῶς φῆς: διὰ τὸ μὴ πρὸς ἔπος ποιήσασθαι τὴν ἀπόκρισιν, τούτου ἔνεκεν λέγει αὐτὸν ἀσαφῶς εἰρηκέναι. —MBVCMnPrR<sup>b</sup>RwSa

TRANSLATION: Because he (Orestes) did not reply with a (clear, exact) fit to the (preceding) utterance, for this reason he (Menelaus) says he has spoken unclearly.

LEMMA: all, except σοφόν τοι τὸ σαφές B REF. SYMBOL: BVR<sup>b</sup>

APP. CRIT.: τούτου V, τούτων Rw | λέγειν V | ἀσαφῶς] BC, σαφῶς VMnPrR<sup>b</sup>Sa, ἅσα ὅτι M, om. Rw

APP. CRIT. 2: τοῦτου a.c. Mn | ἔνεκεν Mn, ἔνεκα VRw |

PREVIOUS EDITIONS: Schw. I.141,14–15; Dind. II.126,9–10

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**Or. 397.02** (vet exeg) ἄλλως: <sup>1</sup>ἐπεὶ αὐτὸς μὲν τὴν ιδέα ἐπίθετο τῆς νόσου, ὁ δὲ τὸ συνειδὸς ἔφη, τοῦτο δὲ οὐ πάντως νόσος, <sup>2</sup>τούτου χάριν φησὶν αὐτὸν ἀσαφῶς

εἰρηκέναι. <sup>3</sup>τίς οὖν ἐστὶν ἢ ἀπὸ τῆς συνειδήσεως νόσος; <sup>4</sup>ἡ λύπη, ὡς ἐξῆς λέγει.

—BVCRw

TRANSLATION: Since he himself asked for the form of the sickness, but the other replied with ‘consciousness’, and this is not in every circumstance a sickness, for this reason he (Menelaus) says that he (Orestes) has spoken unclearly. What, then, is the sickness from consciousness? Anguish, as he says next.

LEMMA: Β(Repeated in marg.)C, σοφόν τοι τὸ σαφές VRw REF. SYMBOL: V

APP. CRIT.: 1 μὲν om. C | πύθετο Rw | ὁ] ὡς C | τὸ συνειδὸς] συνειδῶς Rw | 2 αὐτὸν] αὐτῶ V | ἀσαφές Rw | at end add. sch. 396.02 BC

PREVIOUS EDITIONS: Schw. I.141,16–19; Dind. II.126,10–14

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**Or. 397.03** (rec exeg) τὴν ιδέαμ ἠρώτησα, σὺ περὶ τῆς συνειδήσεως λέγεις. —O

TRANSLATION: I asked for the type (of the sickness), you speak about consciousness.

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**Or. 397.04** (p[ll]gn exeg) ἀκούσας ὁ Μενέλαος τὸν Ὀρέστην λέγοντα ὅτι ὑπὸ τῆς συνειδήσεως αὐτοῦ ἀπόλλυται, μὴ νοήσας τί λέγει ἀνταποκρίνεται πρὸς αὐτὸν ὡς ἀσαφῶς εἰρηκότα. —Y<sup>2</sup>

TRANSLATION: When Menelaus heard Orestes saying that he is being undone by his consciousness, failing to understand what he means, he replies to him as to one who has spoken unclearly.

POSITION: s.l.

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**Or. 397.05** (thom gloss) <φής> λέγεις —ZZaZbZlZmGuCrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 397.06** (vet paraphr) οὐ τὸ μὴ σαφές λέγειν ἐστὶ σοφόν, ἀλλὰ τὸ σαφές λέγειν.

—M

TRANSLATION:

POSITION: s.l.

APP. CRIT.: τὸ λέγειν σαφές M, transp. Mastr.

PREVIOUS EDITIONS: Schw. I.141,20; Dind. II.

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**Or. 397.07** (vet paraphr) οὐ τὸ μὴ σαφῶς λέγειν ἐστὶ σοφόν, ἀλλὰ τὸ σαφῶς. —B

TRANSLATION: It is not speaking unclearly that is wise, but (speaking) clearly.

POSITION: intermarg.

PREVIOUS EDITIONS: Schw. I.141,20 app.; Dind. II.126,15–16

**Or. 397.08** (pllgn gram) τὸ σοφὸν καὶ σαφὲς ὑπάρχει. οὐ μὴν δὲ τὸ σαφὲς καὶ σοφὸν.  
—Y<sup>2</sup>

TRANSLATION: What is wise is also clear. However, what is clear is not (necessarily) also wise.

POSITION: marg.

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**Or. 397.09** (thom exeg) <σοφὸν τι>: <sup>1</sup>τοῦτο ἔμφασιν ἔχει ὅτι μόνον τὸ σύνεσις ἤκουσε Μενέλαος καὶ οὐ τὸ ὅτι σύννοϊδα. <sup>2</sup>τοῦτο γὰρ σαφέστατόν ἐστι. <sup>3</sup>τὸ δὲ σύνεσις μόνον ἔχει τὴν ἀσαφείαν. —ZZaZbZlZmTGu

TRANSLATION: This phrase carries an indication that Menelaus heard only the word ‘consciousness’ and not the words ‘because I am aware (that I have done terrible things)’. For this (latter phrase) is utterly clear. But the word ‘consciousness’ alone involves lack of clarity.

REF. SYMBOL: ZZaZlGu, (to σαφές) Zb POSITION: s.l. Zm

APP. CRIT.: 1 ἔμφασιν written twice a.c. Gu | ἤκουσεν ὁ μὲν. Zl

APP. CRIT.: 2 3 ἀσαφεία Za |

PREVIOUS EDITIONS: Dind. II.126,6–8

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**Or. 397.10** (rec gloss) <σοφὸν τοι τὸ σαφές>: ἐστὶν —AaAbGMnRSZu, app. Zl

LEMMA: σοφὸν τι in text AGZu, a.c. Zl POSITION: s.l.

APP. CRIT.: 2: ἐστι AaGS, compend. Ab |

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**Or. 397.11** (rec gloss) <σοφὸν τοι τὸ σαφές>: ὑπάρχει —CrF<sup>2</sup>KOx

LEMMA: σοφὸν τι in text CrFOX POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

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**Or. 397.12** (pllgn gloss) <σοφὸν τι>: λέγειν —G

POSITION: s.l.

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**Or. 397.13** (pllgn gloss) <σοφόν>: φρονιμὸν —Zl

POSITION: s.l.

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**Or. 397.14** (pllgn exeg) <τὸ σαφές>: ἤγουν τὸ λέγειν εὐκόλως, εὐλύτως —Y<sup>2</sup>

POSITION: s.l.

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**Or. 397.15** (pllgn gloss) <τὸ σαφές>: τὸ εὐδηλον —Zl

POSITION: s.l.

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**Or. 397.16** (pllgn gloss) <τὸ σαφές>: καὶ εὐκολον —Cr

POSITION: s.l.

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**Or. 397.17** (rec gloss) (first σαφές): φανερόν —Mn

POSITION: s.l.

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**Or. 397.18** (pllgn gloss) (first σαφές): εὔγνωστον —Zb<sup>1</sup>Gu

POSITION: s.l.

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**Or. 397.19** (pllgn exeg) (οὐ τὸ μὴ σαφές): ὃ νοεῖ τις, ἐκεῖνο ἀποφαίνεται καὶ σοφὸν εἶναι· ὃ δὲ μὴ νοεῖ οὐδὲ σοφὸν δύναται ἐπιγινῶναι. —G

TRANSLATION: What someone comprehends, that he declares also to be wise. What he does not comprehend, he is unable even to recognize as wise.

POSITION: s.l.

APP. CRIT.: οὔτε G

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**Or. 397.20** (mosch gloss) (οὐ): ἀλλ' οὐχί —XaXbXoT<sup>+</sup>YGrZc

POSITION: s.l.

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**Or. 397.21** (rec gloss) (τὸ μὴ σαφές): ἐστὶ σοφόν —PrRS

POSITION: s.l.

APP. CRIT.: ὃ prep. Pr

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**Or. 397.22** (rec gloss) (τὸ μὴ σαφές): ὑπάρχει σοφόν —K

POSITION: s.l.

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**Or. 397.23** (pllgn gloss) (τὸ μὴ σαφές): τὸ μὴ γινωσκόμενον —Zl

POSITION: s.l.

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**Or. 397.24** (pllgn gloss) (τὸ μὴ σαφές): ἤγουν τὸ δύσκολον —F<sup>2</sup>Y

POSITION: s.l.

APP. CRIT.: ἤγουν τὸ om. F<sup>2</sup>

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**Or. 397.25** (pllgn gloss) (τὸ μὴ σαφές): ἤγουν τὸ ἀσαφές —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 397.26** (pllgn gloss) (μὴ σαφές): ἄγνωστον —Zb<sup>1</sup>Gu

POSITION: s.l.

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**Or. 398.01** (rec exeg) (λύπη μάλιστα γ' ἢ διαφθείρουσά με): γρ. λύπη γάρ ἐστὶν ἡ διαφθείρουσα, κατὰ κοινοῦ δέ. —C

TRANSLATION: It is also written 'for it is anguish that is destroying (me)', and (the phrase) is to be taken in common (with the nominatives in line 400).

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφει

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**Or. 398.02** (rec gloss) (λύπη): ἐστὶ —AaMnXo<sup>2</sup>

POSITION: s.l. (above μάλιστα Mn)

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**Or. 398.03** (pllgn gloss) (λύπη): αἰκίζεταί —F

POSITION: s.l.

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**Or. 398.04** (pllgn gloss) (λύπη): καὶ ἡ θλίψις —CrOx

POSITION: s.l.

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**Or. 398.05** (pllgn exeg) (λύπη): ἦν διὰ μνήμης φέρω —Zl

POSITION: s.l.

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**Or. 398.06** (rec exeg) (ἡ διαφθείρουσα): ἡ θεὸς ἦτοι ἡ λύπη —Mn

POSITION: s.l.

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**Or. 398.07** (pllgn gloss) (ἡ διαφθείρουσα): ὑπάρχει —Zb<sup>1</sup>Gu

POSITION: s.l.

---

**Or. 398.08** (pllgn gloss) (διαφθείρουσα): δαμάζουσα —Zl

POSITION: s.l.

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**Or. 398.09** (pllgn gloss) (διαφθείρουσα): ἀπολλύουσα —F<sup>2</sup>

POSITION: s.l.

---

**Or. 398.10** (pllgn gloss) (διαφθείρουσα): διόλου —G

POSITION: s.l.

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**Or. 399.01** (mosch gloss) (δεινή): χαλεπή —XXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l.

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**Or. 399.02** (thom exeg) <δεινή>: ναὶ ἀφόρητος, μεγάλη —ZZbZlZmTGu

TRANSLATION: (Supply) ‘yes’ (and then take ‘deinē’ as) ‘irresistible, great’.

POSITION: s.l.

APP. CRIT.: ναί] om. Z, ναὶ γὰρ Gu

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**Or. 399.03** (thom gloss) <δεινή>: δύσκολος καὶ ἀφόρητος —Za

POSITION: s.l.

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**Or. 399.04** (pllgn gloss) <δεινή>: ἰσχυρὰ —B<sup>3a</sup>

POSITION: s.l.

---

**Or. 399.05** (pllgn gloss) <δεινή>: φοβερὰ —CrFOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 399.06** (recThom gloss) <ἡ θεός>: ἡ λύπη —V<sup>1</sup>AaAbCrFMnPrRRfSOxXo<sup>2</sup>ZZa-ZlZmZuTYGuB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: ἦτοι prep. V<sup>1</sup>AbMnPrSB<sup>3a</sup>, ἦγουν prep. AaCrOxZu | ἡ om. Rf

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**Or. 399.07** (pllgn exeg) <ἡ θεός>: θεὸν καλεῖ τὴν λύπην· πάντα γὰρ τὰ πράγματα παρὰ τοῖς παλαιοῖς εἶχον θεούς. —Lp

TRANSLATION: He calls the pain (‘lupē’) a god. For among the ancients they considered all things to be gods.

REF. SYMBOL: Lp

PREVIOUS EDITIONS: Dind. II.126,19–21

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**Or. 399.08** (pllgn exeg) <ἄλλ’ ὅμως>: πρόσεστι τῇ λύπῃ καὶ χαρὰ. —Aa

POSITION: s.l.

COMMENT: This seems an odd comment, as if ἴσμιος were not there or were separate from ἄλλ’ ὅμως. The phrase does not appear to be proverbial.

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**Or. 399.09** (rec gloss) <ἄλλ’ ὅμως>: ὅτι (οὐκ) ἀπόλλει —Mn

POSITION: s.l.

APP. CRIT.: suppl. Mastr.

COMMENT: Instead of emending, one could view the gloss as misplaced, belonging actually with δεινὴ earlier in the line.

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**Or. 399.10** (rec gloss) <ἰάσιμος>: θεραπευτικὴ —Mn



POSITION: s.l.

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**Or. 399.11** (moschThom gloss) (ἰάσιμος): δυναμένη θεραπευθῆναι —XXaXbXoYYfG-GrZcZZbZlZmT\*

POSITION: s.l. except X

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**Or. 399.12** (pllgn gloss) (ἰάσιμος): δυναμένη ἰασθῆναι —V<sup>3</sup>Za

POSITION: s.l.

APP. CRIT.: δυναμένη om. V<sup>3</sup>

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**Or. 399.13** (pllgn exeg) (ἰάσιμος): ἐν παραμυθίαις —Zu

POSITION: s.l.

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**Or. 399.14** (rec gloss) (ἰάσιμος): ἐστί —Ab

POSITION: s.l.

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**Or. 399.15** (tri metr) (ἰάσιμος): long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 54

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**Or. 400.01** (vet exeg) **μανίαί τε μητρός αἵματος τιμωρίαί:** ἰαί τιμωρητικαί τοῦ αἵματος τῆς μητρός, ἄς ὑφίσταμαι τιμωρίαν ταύτην διδούς ὑπὲρ τοῦ τῆς μητρός φόνου. —MBVCMnPrR<sup>b</sup>RwSa, partial O

TRANSLATION: The ones that take vengeance for the bloodshed of my mother, the ones that I endure in giving this atonement for the killing of my mother.

LEMMA: M(θ' αἵματος)C(om. τε), μανίαί τε μητρός Rw, μητρός θ' αἵματος (not punct. as lemma) B, αἵματος τιμωρίαί others except O REF. SYMBOL: VR<sup>b</sup> POSITION: cont. from 396.01 B

APP. CRIT.: 1 αἰ τιμωρητικαί τοῦ αἵματος om. B, αἰ om. O | αἵματος] φόνου s.l. O | 2 ἄς τιμωρ. κτλ om. O; punct. and rubr. as if ἄς begins new sch. Mn | ἄς] ἦν B | τιμωρίαν ... τῆς om. Sa | φόνου τῆς μητρός transp. Rw | φόνου] μόρου MnPrR<sup>b</sup>Sa |

APP. CRIT. 2: 1 τιμωριτ- a.c. Mn | αἵματος M |

PREVIOUS EDITIONS: Schw. I.141,21–23; Dind. II.126,22–23

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**Or. 400.02** (pllgn exeg) **μανιάδες ὥφειλεν εἰπεῖν ἦτοι αἰ Ἐριννύες, ὡς ἄντικρυς δὲ οὔσαι μανίαί ὠνόμασεν αὐτὰς οὕτως.** —Y<sup>2</sup>

TRANSLATION: He should have said (instead of ‘maniai’, ‘madnesses’) goddesses of madness (‘maniades’) or ‘the Erinyes’; but since they are precisely (nothing other than) madnesses, he named them thus.

---

**Or. 400.03** (mosch paraphr) **μανίαι τε μητρός:** μανίαι τέ με διαφθείρουσι και ἐκδικήσεις τοῦ φόνου τῆς μητρός. —XXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

TRANSLATION: And the fits of madness and the punishments for the killing of my mother are destroying me.

LEMMA: G POSITION: s.l. XaXbYYfGGrZcAa<sup>2</sup>; και ἐκδ. κτλ sep. in marg. with ref. Aa<sup>2</sup>

APP. CRIT.: αἱ prep. T | μανίαι τέ με om. Aa<sup>2</sup> | και αἱ ἐκδ. T, και ἡ ἐκδικησις Zc

PREVIOUS EDITIONS: Dind. II.126,24–25

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**Or. 400.04** (rec exeg) **⟨μανίαι τε μητρός⟩:** φθείρουσί με —O

POSITION: s.l.

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**Or. 400.05** (pllg exeg) **⟨μανίαι τε μητρός⟩:** ἐμέ φθείρουσι —V<sup>3</sup>

POSITION: s.l.

---

**Or. 400.06** (pllg exeg) **⟨μανίαι τε μητρός⟩:** και φθείρουσι —Zu

POSITION: s.l.

---

**Or. 400.07** (thom exeg) **⟨μανίαι τε μητρός⟩:** αἱ διαφθείρουσαι εἰσί —ZZaZbZlZmTGu

POSITION: s.l.

---

**Or. 400.08** (rec gloss) **⟨μανίαι τε μητρός⟩:** ἄς ἔχω —AbMnPrRS

POSITION: s.l.

---

**Or. 400.09** (pllg artGloss) **⟨μανίαι⟩:** αἱ —F<sup>2</sup>Xo<sup>2</sup>

POSITION: s.l.

APP. CRIT.: και prep. Xo

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**Or. 400.10** (pllg gloss) **⟨τε⟩:** δέ —Aa<sup>3</sup>

POSITION: s.l.

---

**Or. 400.11** (rec gloss) **⟨μητρός⟩:** περί —Mn

POSITION: s.l.

---

**Or. 400.12** (pllg artGloss) **⟨μητρός⟩:** τῆς —F<sup>2</sup>

POSITION: s.l.

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**Or. 400.13** (vet exeg) <αἵματος τιμωρία>: κατὰ κοινοῦ τὸ [398] ‘διαφθείρουσά με’.

—MBC

TRANSLATION: Understand ‘destroying me’ in common here.

POSITION: s.l. MC, intermarg. B

APP. CRIT.: ἀπὸ κοινοῦ C | διαφθείρουσά Schw., -ουσί M, -ουσι BC

PREVIOUS EDITIONS: Schw. I.141,24; Dind. II.126,25–26

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**Or. 400.14** (rec gloss) <αἵματος τιμωρία>: εἰσὶν ἔμοί —AbMnPrRS

POSITION: s.l.

---

**Or. 400.15** (pllgn gloss) <αἵματος τιμωρία>: ὑπάρχουσιν —Aa<sup>3</sup>, app. F<sup>2</sup>

POSITION: s.l.

---

**Or. 400.16** (mosch gloss) <αἵματος>: φόνου —XXaXbXoYfGGrZu

POSITION: s.l.

---

**Or. 400.17** (pllgn artGloss) <αἵματος>: τοῦ —B<sup>3a</sup>

POSITION: s.l.

---

**Or. 400.18** (rec gloss) <τιμωρία>: βο[ρή]θ[εια](?) —H<sup>4</sup>

POSITION: s.l.

COLLATION NOTES: Check new image of H when available. |

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**Or. 400.19** (moschThom gloss) <τιμωρία>: ἐκδικήσεις —XXbXoYfZbZlZmT<sup>o</sup>CrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox, καὶ αἰ prep. Cr | ZmT in erasure (see next)

COLLATION NOTES: Ta misses the cross above in T, which is not obvious. |

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**Or. 400.20** (thom gloss) <τιμωρία>: ἐκδικήτρια —ZGuZuF, a.c. ZmT

LEMMA: τιμώρια in text before erasure ZmT (see 261.12) POSITION: s.l.

APP. CRIT.: something more follows in F, too damaged to read (ἤγουν ...)

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**Or. 400.21** (rec gloss) <τιμωρία>: οὔσαι —GK

POSITION: s.l.

---

**Or. 400.22** (pllgn gloss) <τιμωρία>: αἰ τιμωρητικά —FB<sup>3d</sup>

POSITION: s.l. B<sup>3d</sup>, marg. F

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**Or. 400.23** (tri metr) (τιμωρία): long mark over first iota —T

PREVIOUS EDITIONS: de Fav. 54

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## 6. Scholia on Orestes 401–500

**Or. 401.01** (vet exeg) ἤρξω δὲ λύσεως πότε: <sup>1</sup>καὶ τοῦτο πονηρῶς. <sup>2</sup>θέλων γὰρ ἐλέγξαι ὡς θεομισῆ φησιν ἤρξω δὲ λύσεως πότε'. <sup>3</sup>ἤθελε γὰρ μαθεῖν εἰ χρόνιον ἐστὶ τὸ νόσημα καὶ δυσίατον. —MBVC

TRANSLATION: This too (he says) maliciously. For it is because he (Menelaus) wants to convict him (Orestes) of being hated by the gods that he says 'when did you begin your madness?' For he wanted to ascertain whether the sickness is longstanding and hard to cure.

LEMMA: MBV, ἤρξω δὲ λύσεως C REF. SYMBOL: V

APP. CRIT.: 2 μὴ θέλων MVC | ἐξελέγξαι τὸν ἀνέμιον B | δὲ om. V | 3 ἐθελ- initially M, but corrected | δύσ at end of line, om. ιατον V; on next line with ecthesis and enlarged capital, ἄψαστον followed by three-dot punctuation (usual mark of separation between end of one scholion and lemma of the next) |

APP. CRIT. 2: ἐστὶν M |

PREVIOUS EDITIONS: Schw. I.141,25–27; Dind. II.127,1–3

COMMENT: Unless there has been a major confusion of two notes expressing different opinions, μὴ θέλων in MVC must be an accidental mistake, or a very clumsy attempt to make Menelaus more kindly toward Orestes. Compare the absence of μὴ in O's version 401.02.

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**Or. 401.02** (rec exeg) (ἤρξω δὲ λύσεως πότε): κακοῦθως καὶ τοῦτο ἐξετάζει ἵνα εἴσεται εἰ χρόνιον ἐστὶ καὶ (μὴ) ἰάσιμον τὸ νόσημα. —O

TRANSLATION: This point too he (Menelaus) examines maliciously, in order to ascertain whether the sickness is longstanding and (not) curable.

APP. CRIT.: μὴ suppl. Mastr. | κακοῦθος O

KEYWORDS: κακοῦθες/κακοῦθως

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**Or. 401.03** (plgn rhet) [π]αράλληλος [ἦ] δεῖξις. —F

TRANSLATION: The demonstration is parallel (or pleonastic).

POSITION: marg.

COMMENT: This must be a reflection on the essentially similar meanings of the two questions in the line, although one would rather expect ἐκ παραλλήλου αἰ ἐρώτησεις. I find no other combination of παράλληλος (or ἐκ παραλλήλου) with δεῖξις, nor with ἀπόδειξις except in a difficult sentence in Concilium universale Constantinopolitanum tertium (680–681), Concilii actiones I–XVIII, document 11, 504,23–24 + 506,1–4 ἐκ δὲ τῶν τοιούτων συγγραμμάτων πρὸς παράλληλον ἀπόδειξιν τῆς ὁμοφροσύνης τῶν ἤδη προκομισθειῶν αἰρετικῶν χρήσεων παρὰ τῶν τοῦ μέρους τοῦ ἀποστολικοῦ θρόνου τῆς πρεσβυτέρας Ῥώμης τὰς ἐκ τῶν αὐτῶν συγγραμμάτων προφανεῖς βλασφημίας παρεκβληθῆναι καὶ συνταγῆναι τοιοῦδε τοῖς πεπραγμένοις δέον καθέστηκε.

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**Or. 401.04** (rec gloss) (ἤρξω): σὺ —AbMnPrR

POSITION: s.l.

---

**Or. 401.05** (mosch gloss) (ἤρξω): ἀρχὴν ἔλαβες —XXaXbXoT<sup>+</sup>YYfGrZcAa<sup>2</sup>

POSITION: s.l., except X

APP. CRIT.: πότε prep. Aa<sup>2</sup>

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**Or. 401.06** (pllgn paraphr) <ἤρξω>: ἀρχὴν πότε ἔλαβες τῆς αὐτῶν ἀνάγκης; —Zl

POSITION: s.l.

---

**Or. 401.07** (pllgn gloss) <ἤρξω>: ἀρχὴν ἐποιήσω —CrOxGu

POSITION: s.l.

APP. CRIT.: ἐποίησας CrOx

COLLATION NOTES: Gu lets Gr's ἀρχὴν serve. |

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**Or. 401.08** (pllgn gloss) <λύσσης>: μανίας —CrF<sup>2</sup>GOxZu

POSITION: s.l.

APP. CRIT.: καὶ τῆς prep. CrOxZu, τῆς prep. F<sup>2</sup>

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**Or. 401.09** (pllgn gloss) <λύσσης>: τῆς βλάβης —G

POSITION: s.l.

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**Or. 401.10** (pllgn gloss) <πότε>: ἀπὸ ποίου χρόνου —Xo<sup>2</sup>

POSITION: s.l.

---

**Or. 401.11** (thom gloss) <τίς>: ποία —ZmGu

POSITION: s.l.

---

**Or. 401.12** (tri metr) <ἡμέρα>: long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 54

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**Or. 401.13** (pllgn exeg) <τότ'>: ὅτε τοῦτο συνέβη σοι —Zl

POSITION: s.l.

---

**Or. 401.14** (pllgn gloss) <ἦν>: ὑπῆρχεν —Ox

POSITION: s.l.

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**Or. 402.01** (vet paraphr) ἐν ἣ τάλαιναν μητέρ' ἐξώγκουν: ἐν ἣ ἡμέρα ὑψηλοποιοῦν τὸ τῆς μητρὸς μνήμα. —MVC

TRANSLATION: On the day on which I built high the tomb of my mother.

LEMMA: MC(μητέρ), ἐν ἣ τάλαιναν V REF. SYMBOL: V

APP. CRIT. 2: μνήμα M |

**Or. 402.02** (vet paraphr) (ἐν ἡ τάλαιναν μητέρ' ἐξώγκουν): ὁ δὲ φησὶν ἐν ἡ ἡμέρα τὸ τῆς μητρὸς μνημα ἐξώγκουν [ταύτην] τιμῶν, καὶ τὸ χῶμα ἐπιβάλλων ὑψηλοποιῶν. —B

TRANSLATION: He (Orestes) says '(it was) on the day on which I heaped up the tomb of my mother, honoring her, and by placing the mound on top I built (it) high'.

POSITION: cont. from sch. 401.01

APP. CRIT.: ταύτην suppl. Mastr. (damage in B)

APP. CRIT. 2: ὑψηλοποιῶν B |

PREVIOUS EDITIONS: Schw. I.142,1–2 app.; Dind. II.127,3–4

**Or. 402.03** (vet exeg) (ἐν ἡ τάλαιναν μητέρ' ἐξώγκουν ταφῶ): γράφεται ἐν ἡ ταλαίνης μητρὸς ἐξώγκουν τάφον. —MB

TRANSLATION: There is (also) the reading '(day) on which I heaped up the tomb (with accusative instead of dative) of my wretched mother' (with genitive instead of accusative).

POSITION: cont. from sch. 402.01 M; intermarg. B

APP. CRIT.: τάλαιναν M, and perhaps μ(ητ)ρ(ὸς) corrected to μ(ητέ)ρ'

PREVIOUS EDITIONS: Schw. I.142,3; Dind. II.127,5–6

KEYWORDS: variant reading: γράφεται/γράφει

**Or. 402.04** (mosch gloss) ἐν ἡ: ἡμέρα —XXaXbXoT<sup>+</sup>YYfGGrZcZb<sup>1</sup>Aa<sup>2</sup>

LEMMA: X conflates lemma and gloss as beginning of sch. 402.08 POSITION: s.l. except X

**Or. 402.05** (rec gloss) (ἐν ἡ): ἐν ἐκείνη —Ab

POSITION: s.l.

**Or. 402.06** (pllgn gloss) (ἐν ἡ): ἀφοῦ —Xo<sup>2</sup>

POSITION: s.l.

**Or. 402.07** (pllgn gloss) (ἡ): καὶ ἡτινι —CrOx

POSITION: s.l.

APP. CRIT. 2: ἡτινι Ox

**Or. 402.08** (mosch paraphr) (τάλαιναν μητέρ' ἐξώγκουν): τῆ ταλαίνη μητρί ἐξώγκουν τὸν τάφον —XXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l. except X

APP. CRIT.: ἡγουν prep. T | τῆ om. Zc | ἐξώγκουν| ἀντίστων G | τὸν om. TZc, a.c. Y

COLLATION NOTES: Ta omits cross. |

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**Or. 402.09** (rec exeg) (τάλαιναν μητέρ'): γρ. ταλαίνη μητέρι —KZmB<sup>3d</sup>

POSITION: s.l.

APP. CRIT.: γρ. μητέρι Zm, and separately η over (τάλαι)αν | γρ. om. B<sup>3d</sup>

KEYWORDS: variant reading: γράφεται/γράφει

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**Or. 402.10** (pllgn gloss) (τάλαιναν): τήν ἀθλίαν —F<sup>2</sup>

POSITION: s.l.

---

**Or. 402.11** (rec artGloss) (τάλαιναν): τήν —Mn

POSITION: s.l.

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**Or. 402.12** (rec gloss) (τάλαιναν): καὶ —Mn

POSITION: s.l. (above αν of τάλαιναν)

COMMENT: It is likely that this gloss is misplaced in Mn. Did it once belong to τίς in 401?

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**Or. 402.13** (rec artGloss) (μητρὸς): τῆς —Aa<sup>2</sup>

POSITION: s.l.

---

**Or. 402.14** (vet exeg) (ἐξώγκουν τάφω): ὃ ἐστι· τὸ χῶμα ἐπέβαλλον. —MOV<sup>3C</sup>

TRANSLATION: Which means: I placed the mound on top.

POSITION: cont. from sch. 402.03 M, from 402.01 C, s.l. OV<sup>3</sup>

APP. CRIT.: ὃ ἐστι om. OV<sup>3</sup> | τῶ O | ὑπέβαλον O

APP. CRIT. 2: ἐπέβαλον C |

PREVIOUS EDITIONS: Schw. I.142,4; Dind. II.127,6 (cf. 127,14)

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**Or. 402.15** (thom exeg) ἐξώγκουν τάφω: <sup>1</sup>εἰκότως δὲ εἶπε τὸ ἐξώγκουν· <sup>2</sup>οἱ γὰρ τῶν παλαιῶν τάφοι συναγωγὴ χῶματος ἦσαν εἰς ὕψος διήκουσα βουνῶ ἐοικυῖα. <sup>3</sup>ὅθεν καὶ μέχρι τοῦ νῦν τύμβην ταύτην κατονομάζουσιν. —ZZaZbZlZmTG<sub>u</sub>

TRANSLATION: With good reason he used the word 'I caused to be heaped up', for the tombs of the ancients were a gathering of heaped earth reaching to a height, similar to a mound. Therefore even up to the present they term this (gathering of earth) 'tumbē' ('mound').

LEMMA: T REF. SYMBOL: ZZaZmT, Zb to μητέρ'

APP. CRIT.: 1 κατεχώνυον ἐκάλυπτον (402.13) prep. TZb, δὲ add. after εἰκότως T, after τὸ Zb | 2 συναγωγὴν Zb, συναγωγοὶ Gu | εἰς ὕψος om. Zb | βουνοῦ Zl | 3 ὅθεν κτλ. T, om. others

APP. CRIT. 2: 1 ἐξώγκουν Za (in text ἐξώγγουν) |

PREVIOUS EDITIONS: Dind. II.127,10–13

COMMENT: The third sentence appears to be a Triclinian contribution. τύμβη (not in LSJ) or other lexica so far) is a Byzantine vernacular term for a mound. Joannes Pediasimus uses it several times of mounds of various large dimensions, and the Acta of several monasteries use the term in describing heaps that hold boundary mark-



ers referred to in legal descriptions of land parcels. I do not believe it is necessary to emend τύμβην to τύμβον with Arsenius (followed by subsequent editors, who did not know of the reading of T).

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 402.16** (pllgn exeg) (ἔξώγκουν τάφω): καὶ ἐπάνω τοῦ τάφου ὄγκον ἦτοι λίθον ἐτίθουν. —CrOx

POSITION: s.l.

---

**Or. 402.17** (vet gloss) (ἔξώγκουν): ἐτίμων —HH<sup>3</sup>MV<sup>3</sup>CGuY<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἦγουν prep. Y<sup>2</sup>

PREVIOUS EDITIONS: Schw. I.142,5; Dind. II.127,10

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**Or. 402.18** (vet gloss) (ἔξώγκουν): ὑψηλοποιούν —HF

POSITION: s.l.

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**Or. 402.19** (rec gloss) (ἔξώγκουν): ἔθαπτον —V<sup>3</sup>AbMnPrRS<sup>a</sup>S<sup>b</sup>Sa<sup>r</sup>Zu

POSITION: s.l. (S<sup>a</sup> here (152r), S<sup>b</sup> wrongly above 404 (152v))

---

**Or. 402.20** (rec gloss) (ἔξώγκουν): ἐδόξαζον ὑψοποιούν —MnPrRS<sup>a</sup>S<sup>b</sup>Sa<sup>r</sup>

REF. SYMBOL: R POSITION: marg. R, s.l. MnPrSSa (S<sup>a</sup> here (152r), S<sup>b</sup> wrongly above 404 (152v))

APP. CRIT.: ὑποποιούν Mn |

APP. CRIT. 2: ὑψοποιούν R |

COMMENT: ὑψοποιόω (or -έω?) is attested in 12–13th cent. rhetor Nicolaus Mesarites (TLG), so this gloss is not a mistake for ὑψηλοποιούν.

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**Or. 402.21** (rec gloss) (ἔξώγκουν): ἔταφον —R

POSITION: s.l.

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**Or. 402.22** (thom gloss) (ἔξώγκουν): κατεχώννουν ἐκάλυπτον —ZZaZbZiZmTGu

LEMMA: ἐξώγγουν in text here in ZZaZmGu POSITION: s.l. except TZb, which prepose this to sch. 402.15

PREVIOUS EDITIONS: Dind. II.127,10

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**Or. 402.23** (pllgn exeg) (ἔξώγκουν): ὄγκον εἶπεν διὰ τὸ μνήμα· ἀναχωματίζοντες γὰρ οἱ Ἕλληνες τὰ μνήματα ὄγκους ἐποίουν, οἶονεὶ ἐπαναστήματα τινά. —Y<sup>2</sup>

TRANSLATION: He said 'heap/mound' ('ongkon') because of the tomb. For by heaping up earth on top the Greeks used to make their tombs mounds, like some sort of eminences.

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**Or. 402.24** (rec gloss) (ἔξώγκουν): ἀνίστων —K

POSITION: s.l.

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**Or. 402.25** (pllgn gloss) (ἐξώγκουν): ὕψουν —Aa<sup>2</sup>B<sup>3a</sup>

POSITION: s.l.

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**Or. 402.26** (pllgn gloss) (ἐξώγκουν): ὀρθὸν ἐποίουν —Zb<sup>1</sup>

POSITION: s.l.

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**Or. 402.27** (rec exeg) (τάφω): τάφον —KXoZuB<sup>3a</sup>

LEMMA: τάφων in text Zu POSITION: s.l.

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**Or. 402.28** (pllgn artGloss) (τάφω): τῶ —F<sup>2</sup>

POSITION: s.l.

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**Or. 402.29** (pllgn gloss) (τάφον): ἀναχωματισμὸν —B<sup>3a</sup>

LEMMA: τάφον is s.l. reading of B<sup>3a</sup> POSITION: s.l.

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**Or. 402.30** (rec artGloss) (τάφον): τὸν —Aa

POSITION: s.l.

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**Or. 403.01** (vet exeg) πότερα κατ' οἴκους: <sup>1</sup>ἀπὸ κοινοῦ τὸ ἤρξω, τουτέστιν ἐν ποίᾳ ἡμέρᾳ ἤρξω καὶ ἐν ποίῳ τόπῳ. <sup>2</sup>κακοήθως δὲ καὶ τοῦτο. —MBVCRw

TRANSLATION: Understand 'did you begin' from the earlier use: in other words, on what day and in what place did you begin? This point too (is made) maliciously.

LEMMA: all (κατοίκους M, κατοίκους C) except 401 ἤρξω δὲ Rw REF. SYMBOL: BV

APP. CRIT.: 1 ἀπὸ κοινοῦ τὸ ἤρξω om. Rw | τουτέστιν ... ἤρξω] δὲ ποίαν ἡμέραν (punct. after κοινοῦ) V | τουτέστιν] τοῦ δὲ ἐστιν M | ἐν ποίᾳ] ἐμποῖα M | 2 κακοήθεις (δὲ .... τοῦτο om.) V | δὲ om. Rw

PREVIOUS EDITIONS: Schw. I.142,6–8; Dind. II.127,16–18

KEYWORDS: κακοήθεις/κακοήθως

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**Or. 403.02** (vet exeg) (πότερα κατ' οἴκους): κακοήθως καὶ τοῦτο. —H

TRANSLATION: This point too (is made) maliciously.

POSITION: s.l.

KEYWORDS: κακοήθεις/κακοήθως

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**Or. 403.03** (pllgn paraphr) (πότερα κατ' οἴκους): ἄρα ἐν τῇ πυρκαϊᾷ τῆς μητρὸς καθήμενος ἢ κατὰ τοὺς οἴκους; —G

POSITION: marg.

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**Or. 403.04** (rec paraphr) <πότερα κατ' οἴκου>: ἐν ποίῳ τόπῳ —O

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**Or. 403.05** (vet gloss) <πότερα>: ἄρα —BV<sup>1</sup>Ab<sup>2</sup>CrF<sup>2</sup>ROxZb<sup>1</sup>Zu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

APP. CRIT. 2: ἄρα V<sup>1</sup>Zb<sup>1</sup>, ὄρα Cr, a.c. Ox (ἄρα p.c.) |

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**Or. 403.06** (rec gloss) <κατ' οἴκου>: ἐμάνης —MnPrRSSa<sup>2</sup>Zu

POSITION: s.l.

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**Or. 403.07** (pllgn gloss) <κατ' οἴκου>: ἤλθε —F

POSITION: s.l.

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**Or. 403.08** (moschThom exeg) <κατ' οἴκου>: ἤρξω τῆς λύσεως —XaXbYYfGGrZZaZb-ZlZmT<sup>\*</sup>

TRANSLATION: (Supply as predicate in the elliptical question) 'began your madness'.

POSITION: s.l.

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**Or. 403.09** (pllgn exeg) <κατ' οἴκου>: ἀπὸ κοινοῦ ἤρξω. —Gu

POSITION: s.l.

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**Or. 403.10** (rec gloss) <προσεδρεύων>: προσκαθήμενος —GRfZu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu | καθήμενος G (perhaps intending προσ- in line to be understood as prefix)

APP. CRIT. 2: προσκαθήμενος Zu |

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**Or. 403.11** (moschThom gloss) <προσεδρεύων>: παρακαθήμενος —XXaXbYYfGrZ-ZaZbZlZmT<sup>\*</sup>AaCrOx

POSITION: s.l. except X, which combines it with sch. 403.08

APP. CRIT.: καὶ prep. CrOx

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**Or. 403.12** (pllgn gloss) <προσεδρεύων>: προσβάλλων —F<sup>2</sup>

POSITION: s.l.

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**Or. 403.13** (recMoschThom gloss) <πυρᾷ>: τῷ τάφῳ —CrMnRfOxXXaXbT<sup>+</sup>YYfG-GrZZa, app. F<sup>2</sup>

POSITION: s.l. except X, which combines it with sch. 403.08; preposed to 403.14 with καὶ ZZa

APP. CRIT.: καὶ ἐν prep. CrOx | τῷ om. F<sup>2</sup>Rf

PREVIOUS EDITIONS: Dind. II.127,20

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**Or. 403.14** (thom exeg) <πυρᾶ>: τῆ τοῦ σώματος καύσει —ZZaZbZiZmTG<sub>u</sub>

TRANSLATION: ('Pura' here means) 'the burning of the body'.

POSITION: s.l.

APP. CRIT.: τοῦ σώματος om. ZbZl | αὐτῆς add. after σώμ. ZmT

PREVIOUS EDITIONS: Dind. II.127,20–21

COMMENT: We can here observe the occasional split between ZZa and ZmTG<sub>u</sub>, since the latter confine themselves to the single interpretation that takes πυρᾶ as the burning of the corpse rather than the place where the burning occurs, but the former offers both possibilities, the gloss τῷ τάφῳ being known from the tradition as carried in the recitatives or from Moschopoulos. Note that Triclinius considers τῷ τάφῳ to be a Moschopulean contribution, not one common to both him and Thomas.

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**Or. 403.15** (pllgn gloss) <πυρᾶ>: τῆ θυσίᾳ —Aa

POSITION: s.l.

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**Or. 404.01** (vet exeg) <νυκτὸς φυλάσσω>: ἴο δὲ φιλαλήθως [ca. 10–12 letters washed out] πέπνουθα· ἰμήποτε τις ἀφέληται τὰ ὀστᾶ. ἰῆ παρατηρῶν πότε σβεσθείς τῆς φλογὸς ἀφέλωμαι τὰ ὀστᾶ. —B, partial OVCR<sup>b</sup>Rw

TRANSLATION: And he (Orestes) truthfully [says 'by night(?)] I suffered'. (The sense is: watching) lest anyone take away the bones. Or 'watching for the moment when, the flame having died out, I may pick out the bones (for burial)'.

LEMMA: CRw; ὀστέων ἀναίρειν V, ὀστέων R<sup>b</sup> REF. SYMBOL: VR<sup>b</sup> POSITION: cont. from sch. 403.01 B; O has second sentence s.l., third in margin

APP. CRIT.: 1 in B only; for washed out letters, Arsenius gives λέγει κατὰ τὴν νύκτα | 2 μὴ τις O | 3 σβεσθείσης] ἀφειθείσης C | 3 τὰ ὀστᾶ] ταῦτα VR<sup>b</sup> |

APP. CRIT. 2: 2 ἀφέλω V | 2 ὀστᾶ OCR<sup>b</sup> | 3 ἀφέλωμαι OVCR<sup>b</sup>, ἀφέληται Rw | 3 ὀστᾶ OC |

PREVIOUS EDITIONS: Schw. I.142,9–10; Dind. II.127,18 app.

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**Or. 404.02** (vet exeg) <νυκτὸς φυλάσσω>: φυλάττων πότε σβεσθῆ [ή(?) κα[ῦσις(?)] ἴν[α] μὴ (?) ἀφέληται(?) τὰ ὀστᾶ. —H

TRANSLATION: Watching for the moment when the burning would be extinguished so that (someone?) not could remove the bones.

POSITION: s.l.

APP. CRIT. 2: either σβεσθεῖ or -ῆ H |

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**Or. 404.03** (pllgn exeg) <νυκτὸς φυλάσσω>: τηρῶν πότε ἀφέλωμαι τῆς φλογὸς τὰ ὀστᾶ μὴ τις ἀφέληται ταῦτα. ἀναιρῶ γὰρ τὸ λαμβάνω. —Y<sup>2</sup>

TRANSLATION: Watching for the moment when I might pick up the bones from the flame, in order that no one remove them. For ‘anhairō’ (here) means ‘take’.

APP. CRIT.: 2: ποτέ Y<sup>2</sup> | ἀφέλομαι Y<sup>2</sup> |

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**Or. 404.04** (pllgn exeg) (νυκτός φυλάσσω): τὸν καιρὸν τῆς ἀναιρέσεως νυκτὸς τηρῶν μή τις ἀφέληται τὰ ὅσα τῆς μητρὸς, ἢ ἐκδεχόμενος σβεσθῆναι τὴν πυράν —G

TRANSLATION: Watching for the proper moment of the night for picking up (the bones), lest anyone take away the bones of my mother, or waiting for the pyre to be extinguished.

POSITION: s.l.

---

**Or. 404.05** (pllgn exeg) (νυκτός φυλάσσω): μή τις ἀφέληται ταῦτα —V<sup>3</sup>G

POSITION: intermarg. V<sup>3</sup>

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**Or. 404.06** (rec gloss) (νυκτός): ἐμάνην —AaMnPrRSSa<sup>r</sup>Zu

POSITION: s.l.

APP. CRIT.: δηλονότι add. Zu

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**Or. 404.07** (mosch gloss) (νυκτός): ἐπὶ τῆς —X<sup>a</sup>X<sup>b</sup>XaXbXoT<sup>+</sup>YYfGrZu

POSITION: s.l. except X<sup>a</sup>

APP. CRIT.: τῆς om. Xo | νυκτός add. X<sup>a</sup>

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**Or. 404.08** (mosch gloss) (νυκτός): ἤγουν κατὰ τὴν νύκτα —XXaXbXoT<sup>+</sup>YYfGGrZcF<sup>2</sup>

POSITION: s.l. except X

APP. CRIT.: ἐπὶ τῆς νυκτός prep. X | ἤγουν om. F<sup>2</sup>GZc

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**Or. 404.09** (pllgn gloss) (νυκτός): κατὰ —B<sup>3a</sup>

POSITION: s.l.

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**Or. 404.10** (rec gloss) (νυκτός): οὔσης —GK

POSITION: s.l.

APP. CRIT.: ἢ νυκτός prep. G

---

**Or. 404.11** (pllgn paraphr) (ἔννυκτος): καὶ κατὰ μέσην τῆν νύκτα —Cr

LEMMA: ἔννυκτος in text Cr POSITION: s.l.

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**Or. 404.12** (pllgn paraphr) (ἔννυκτος): καὶ κατὰ τὸ μέσον τῆς νυκτὸς —Ox

LEMMA: ἔννυκτος in text Ox POSITION: s.l.

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**Or. 404.13** (pllg<sub>n</sub> exeg) (νυκτός): οἱ γὰρ δαιμονιζόμενοι ἐξαιρέτως κατὰ τὴν νύκτα δαιμονίζονται. —Y<sup>2</sup>

TRANSLATION: For those who are afflicted by demonic powers are so afflicted especially during the night.

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**Or. 404.14** (pllg<sub>n</sub> gloss) (φυλάσσω): ἐπιτηρῶν —G

POSITION: s.l.

---

**Or. 404.15** (pllg<sub>n</sub> gloss) (φυλάσσω): παρατηρῶν —Zb<sup>1</sup>

POSITION: s.l.

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**Or. 404.16** (thom exeg) ὀστέων ἀναίρειν: <sup>1</sup>ἤγουν πότε τὸ σῶμα ἀναλωθὲν ἡμεῖς τὰ ὀστᾶ λάβωμεν. <sup>2</sup>ἢ ἀναίρειν ἀντὶ τοῦ φθοράν, ἤγουν σκοπῶν μὴ τὰ ὀστᾶ φθαρή τῷ πυρί. —ZZaZbZIZmTG<sub>u</sub>

TRANSLATION: That is, when, the body having been consumed, we may take the bones. Or (interpret) ‘anhairesin’ as meaning ‘destruction’, that is, watching to see that the bones not be destroyed by the fire.

LEMMA: ZZaZb REF. SYMBOL: ZZaZbT POSITION: ZIZmGu s.l.

APP. CRIT.: 1 ἀνάληψιν add. before ἤγουν Zb (cf. sch. 404.24, 404.25)

APP. CRIT.: 2: 1 λάβωμεν ZZa | 2 ὀστᾶ Zb |

PREVIOUS EDITIONS: Dind. II.127,22–128,1

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**Or. 404.17** (pllg<sub>n</sub> artGloss) (ὀστέων): τῶν —Aa<sup>2</sup>F<sup>2</sup>

POSITION: s.l.

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**Or. 404.18** (rec exeg) (ἀναίρειν): κλοπὴν, καταδάμασιν —V

POSITION: s.l.

COMMENT: The simplex noun δάμασις is attested only a few times (the oldest instance probably in Sch. Pind. O. 13.98b). Neither καταδάμασις nor any other compound form is currently attested elsewhere.

KEYWORDS: rare word

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**Or. 404.19** (rec exeg) (ἀναίρειν): συλλογὴν ἢ ἀφαίρειν —AbMnPrRSa<sup>r</sup>

POSITION: s.l.

APP. CRIT.: καὶ τὴν prep. Mn

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**Or. 404.20** (pllg<sub>n</sub> exeg) (ἀναίρειν): συλλογὴν —YG<sub>u</sub>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.128,2

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**Or. 404.21** (pllgn exeg) (ἀναίρεσις): καὶ τὴν ἀφαίρεσιν —CrOxZu

POSITION: s.l.

APP. CRIT.: τὴν om. Zu

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**Or. 404.22** (rec exeg) (ἀναίρεσις): κλοπὴν τὴν ἀφαίρεσιν. ἢ μὴ κύων ἀρπάσῃ αὐτά.  
—Y<sup>2</sup>

POSITION: s.l.

APP. CRIT.: κύων μὴ transp. Y<sup>2</sup>

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**Or. 404.23** (pllgn exeg) (ἀναίρεσις): τὴν κλοπὴν —G

POSITION: s.l.

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**Or. 404.24** (thom exeg) (ἀναίρεσις): ἀνάληψιν ἢ φθοράν —ZZa

TRANSLATION: ('Anhairesis' here means either) 'picking up' or 'destruction'.

POSITION: s.l.

---

**Or. 404.25** (thom exeg) (ἀναίρεσις): ἀνάληψιν —ZbZIZm<sup>1</sup>TGuXo

TRANSLATION: ('Anhairesis' here means) 'picking up'.

POSITION: s.l.; second instance prep. to 404.16 Zb

APP. CRIT.: ἦγουν τὴν prep. Xo

PREVIOUS EDITIONS: Dind. II.128,1–2

COLLATION NOTES: In Xo, in the dark ink of the scholia rather than the light ink of most glosses, but same hand. |

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**Or. 404.26** (pllgn exeg) (ἀναίρεσις): ἦγουν ἀνακομιδὴν —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.128,1

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**Or. 404.27** (pllgn exeg) (ἀναίρεσις): ἀφανισμόν —Aa

POSITION: s.l.

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**Or. 404.28** (pllgn exeg) (ἀναίρεσις): ἔπαρσιν —B<sup>3c</sup>, app. F<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τὴν prep. F<sup>2</sup>

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**Or. 404.29** (rec artGloss) (ἀναίρεσις): τὴν —Mn

POSITION: s.l.

---

**Or. 405.01** (mosch gloss) (παρῆν): σοῖ —XXbXoTYfGGrZc

POSITION: s.l.

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**Or. 405.02** (pllgn gloss) (παρῆν): καὶ παρυπῆρχε —CrOxZI

POSITION: s.l.

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**Or. 405.03** (pllgn gloss) (τις ἄλλος): ἄνθρωπος δηλονότι —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 405.04** (pllgn paraphr) (ἄς σὸν ὥρθευεν δέμας): καὶ παρεκίνει τὸ φονεῦσαι τὴν μητέρα σου. —V<sup>3</sup>

REF. SYMBOL: V<sup>3</sup> POSITION: s.l.

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**Or. 405.05** (pllgn gloss) (ἄς): ὅστις —Aa<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

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**Or. 405.06** (rec artGloss) (σὸν): τὸ —Ab

POSITION: s.l.

---

**Or. 405.07** (mosch exeg) (ὥρθευεν δέμας): σφαλλόμενον δηλονότι ὑπὸ τῆς μανίας —XXaXbXoT+YYfGGrZcAa<sup>2</sup>

TRANSLATION: ('Held your body upright' is said because his body was) rendered unstable, clearly, by the madness.

POSITION: s.l. except X

APP. CRIT.: δηλονότι om. GZc

APP. CRIT. 2: σφαλόμ- YGrAa<sup>2</sup> |

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**Or. 405.08** (pllgn metr) (ὥρθευεν δέμας): τὸ ν̄ διὰ τὸ μέτρον ἐνταῦθα εἰ καὶ σύμφωνον ἐπιφέρεται τὸ δ̄. —Za

TRANSLATION: The nu (is added to the verbal ending) here because of the meter, even though the consonant delta follows.

POSITION: s.l.

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**Or. 405.09** (vet gloss) (ὥρθευεν): ἐνοσοκόμει —HMOVC

POSITION: s.l.

APP. CRIT.: ἐνοστοκόμει C

PREVIOUS EDITIONS: Dind. II.128,4–5

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**Or. 405.10** (rec gloss) <ῶρθευεν>: περιεποιεῖτο —V

POSITION: s.l.

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**Or. 405.11** (rec gloss) <ῶρθευεν>: ἐπεμελεῖτο —Rf

POSITION: s.l.

APP. CRIT.: ἐπιμ- Rf

PREVIOUS EDITIONS: Dind. II.128,4

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**Or. 405.12** (rec gloss) <ῶρθευε>: ἐκίνει —Mn

POSITION: s.l.

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**Or. 405.13** (thom gloss) <ῶρθευεν>: ἐκυβέρνα —ZZbZIZmTGuf<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.128,5

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**Or. 405.14** (pllgn gloss) <ῶρθευεν>: ἐβοήθει —Y<sup>2</sup>

REF. SYMBOL: Y<sup>2</sup> POSITION: marg.

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**Or. 405.15** (pllgn gloss) <ῶρθευεν>: ἀνθρώπου —AaZu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu

APP. CRIT. 2: ἀνόρθου Zu, ἀνόρθου app. Aa |

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**Or. 405.16** (pllgn gloss) <ῶρθευεν>: ῶρθου —G

POSITION: s.l.

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**Or. 405.17** (pllgn gloss) <ῶρθευεν>: καὶ ἀνεβάσταζε —CrOx

POSITION: s.l.

---

**Or. 405.18** (pllgn artGloss) <δέμας>: τὸ —Z

POSITION: s.l.

---

**Or. 406.01** (recThom exeg) <Πυλάδης>: ναὶ —Sa<sup>r</sup>ZZbZmTGuf

TRANSLATION: (Supply) 'yes' (to precede this line).

POSITION: s.l.

---

**Or. 406.02** (pllgn gloss) <Πυλάδης>: ἦν —Xo

POSITION: s.l.

---

**Or. 406.03** (rec exeg) <Πυλάδης>: ὁ υἱὸς τοῦ Φανοτέως, ἦτοι ὁ ἐξάδελφός μου —V<sup>1</sup>

POSITION: s.l.

COMMENT: As in sch. 33.06 in V, Phanoteus is here treated as a personal name, not a toponymic adjective, possibly from a misunderstanding of Soph. El. 45; cf. Sch. Soph. El. 45 Xenis, which has, after the correct explanation, τινὲς δὲ ὀνομά φασι τὸ Φανοτέως.

COLLATION NOTES: V represents ἐξάδελφος by placing a stigma = ἔξ in front of ἀδελφος. |

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**Or. 406.04** (rec exeg) <Πυλάδης>: πρωτεξάδελφος τοῦ Ὀρέστου, τῆς Ἀναξιβοίας υἱὸς —Mn

POSITION: s.l.

COMMENT: The word πρωτεξάδελφος is mainly used in legal texts and is probably not attested before the 11th century.

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**Or. 406.05** (rec artGloss) <Πυλάδης>: ὁ —Aa<sup>2</sup>AbCrF<sup>2</sup>Ox

POSITION: s.l.

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**Or. 406.06** (rec gloss) <ὁ συνδρῶν>: ὁ συμπράττων —V<sup>1</sup>CrZb<sup>1</sup>ZIOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | ὁ om. or del. V, om. ZI

APP. CRIT. 2: συνπρ- Zb<sup>1</sup> |

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**Or. 406.07** (pllgn gloss) <συνδρῶν>: συμπράξας —F<sup>2</sup>

POSITION: s.l.

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**Or. 406.08** (rec gloss) <συνδρῶν>: ὁ συνεργῶν —Ab<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: ὁ] καὶ Zu

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**Or. 406.09** (recMosch gloss) <συνδρῶν>: ἐμοὶ —RfXXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>B<sup>3d</sup>

POSITION: s.l.

APP. CRIT.: λείπει prep. Rf

KEYWORDS: λείπει

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**Or. 406.10** (pllgn exeg) <αἴμα καὶ μητρὸς φόνον>: ἐκ παραλλήλου τὸ αὐτό. —G

POSITION: s.l.

KEYWORDS: ἐκ παραλλήλου

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**Or. 406.11** (pllgn gloss) (αἶμα): εἰς —B<sup>3a</sup>

POSITION: s.l.

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**Or. 406.12** (rec artGloss) (αἶμα): τὸ —F<sup>2</sup>Mn

POSITION: s.l.

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**Or. 407.01** (pllgn paraphr) ἦγουν τῖς φαντασία ποιεῖ σε νοσεῖν ταῦτα ἃ νοσεῖς; —Lp

APP. CRIT. 2: σὲ Lp |

PREVIOUS EDITIONS: Dind. II.128,9

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**Or. 407.02** (rec exeg) (ἐκ φασμάτων): φαντασμάτων —F<sup>2</sup>RZI

POSITION: s.l.

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**Or. 407.03** (pllgn paraphr) (ἐκ φασμάτων): ὑπὸ φοβημάτων ποίων πανθάνη ταῦτα καὶ φαντασμάτων; —G

POSITION: s.l.

COMMENT: πανθάνω is late Greek for πάσχω and all attestations in TLG are active, but G has pedantically formed a middle-passive.

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**Or. 407.04** (pllgn exeg) (ἐκφασμάτων): ἓν μέρος λόγου —V<sup>3</sup>

TRANSLATION: A single unit of speech (not a prepositional phrase).

POSITION: s.l.

APP. CRIT. 2: ἓν] α' V |

COMMENT: Compare the next, and the ὑφ' ἓν symbol added in B by B<sup>3d</sup>.

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**Or. 407.05** (pllgn exeg) (ἐκφασμάτων): τινὲς λέγουσι τοῦτ' εἶναι δύο μέρη τοῦ λόγου· ἄλλ' οὐχί· ἔστι δὲ ἕκφασμα ἓν μέρος λόγου. —Aa

TRANSLATION: Some say this is two units of speech, but not so: the word is 'ekphasma', one unit of speech.

LEMMA: Aa REF. SYMBOL: Aa

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**Or. 407.06** (pllgn gloss) (ἐκφασμάτων): ἐκπλήξεων —B<sup>3d</sup>

POSITION: s.l.

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**Or. 407.07** (pllgn exeg) (φαντασμάτων): γρ. ἐκ φασμάτων —Y

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

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APP. CRIT.: τρεῖς ... ἤγουν om. GZu, but G adds ὁμοίας νυκτί as separate | τρεῖς ... ὁμοίας om. Xo<sup>2</sup> | νυκτί ... ἤγουν om. Zc, separating into two parts

PREVIOUS EDITIONS: Dind. II.11–12

COLLATION NOTES: Water damage Aa, last two words very uncertain. |

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**Or. 408.05** (vet exeg) **νυκτί προσφερεῖς**: ἀντί τοῦ φοβερᾶς· νυκτί ὁμοίας, ὡς ὁ ποιητής [Hom. Il. 1.47]· ‘νυκτί ἐοικώς’. —MBPr

TRANSLATION: (‘Similar to night’ is here) equivalent to ‘terrifying’. ‘Like the night’, as the poet (Homer puts it): ‘appearing like the night’.

LEMMA: Pr with preposed τὸ δὲ POSITION: s.l. M, marg. B; cont. from sch. 410.07 Pr

APP. CRIT.: ἀντί τοῦ φοβερᾶς om. BPr | νυκτί ὁμοίας om. M. ὁμοίας νυκτί transp. Pr | ὁ om. Pr | after ποιητής add. φη(σι) Pr

PREVIOUS EDITIONS: Schw. I.142,11–12; Dind. II.128,10–11

KEYWORDS: citation of Homer (with direct quotation)

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**Or. 408.06** (rec exeg) **〈νυκτί προσφερεῖς〉**: Ὀμηρικῶς λέγει. —Pr

POSITION: s.l. (above κόρας)

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**Or. 408.07** (pllgn gloss) **〈νυκτί〉**: σκότει —F<sup>2</sup>

POSITION: s.l.

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**Or. 408.08** (recThom gloss) **〈προσφερεῖς〉**: ὁμοίας  
—VAaAbCrF<sup>2</sup>MnPrRSSa<sup>r</sup>OxXo<sup>2</sup>ZZaZbZlZmZuT

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOxZu

COLLATION NOTES: Aa gloss crossed out by Aa<sup>2</sup> when entering longer gloss. |

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**Or. 408.09** (rec gloss) **〈προσφερεῖς〉**: ἔμπερεῖς —K

POSITION: s.l.

---

**Or. 408.10** (pllgn gloss) **〈προσφερεῖς〉**: ἐγγύς —B<sup>3d</sup>

POSITION: s.l.

---

**Or. 408.11** (pllgn gloss) **〈κόρας〉**: νεάνιδας —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 408.12** (pllgn gloss) **〈κόρας〉**: γυναικας —F<sup>2</sup>Zu

POSITION: s.l.

**Or. 408.13** (pllgn gloss) <κόρας>: τὰς Ἐρινύας —V<sup>3</sup>

POSITION: s.l.

---

**Or. 408.14** (pllgn gloss) <κόρας>: καὶ παρθένους —CrOx

POSITION: s.l.

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**Or. 409.01** (pllgn gloss) <οἶδ'>: γινώσκω —CrOxZb<sup>2</sup>ZIXo<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 409.02** (pllgn gloss) <οἶδ'>: ἔγνων —F<sup>2</sup>

POSITION: s.l.

---

**Or. 409.03** (pllgn gloss) <οἶδ'>: ἐπίσταμαι —ZI

POSITION: s.l.

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**Or. 409.04** (thom gloss) <ἄς ἔλεξας>: ἤγουν τὰς Ἐρινυῖς —ZZa

POSITION: s.l.

APP. CRIT.: ἤγουν om. Za

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**Or. 409.05** (pllgn gloss) <ἄς>: καὶ ἄστινας —CrOx

POSITION: s.l.

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**Or. 409.06** (pllgn gloss) <ἔλεξας>: εἶπας —OxXo<sup>2</sup>

POSITION: s.l.

APP. CRIT. 2: εἶπας Ox |

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**Or. 409.07** (pllgn gloss) <ἔλεξας>: λέγεις —F<sup>2</sup>Z

POSITION: s.l.

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**Or. 409.08** (pllgn paraphr) <ὀνομάσαι>: εἶπεῖν τὸ ὄνομα —Zm

POSITION: s.l.

---

**Or. 409.09** (pllgn exeg) <ὀνομάσαι>: εἶπεῖν αὐτὰς ὅποια εἰσὶ —ZI

POSITION: s.l.

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**Or. 409.10** (pllgn exeg) <ὀνομάσαι>: καὶ εἰπεῖν Ἴεριννύας —Zu

POSITION: s.l.

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**Or. 409.11** (pllgn gloss) <ὀνομάσαι>: εἰπεῖν —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 409.12** (thom gloss) <ὀνομάσαι>: λέξαι —ZmGu

POSITION: s.l.

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**Or. 409.13** (rec gloss) <βούλομαι>: ἐγώ —AbRS

POSITION: s.l.

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**Or. 409.14** (pllgn gloss) <βούλομαι>: θέλω —F<sup>2</sup>GuOxZb<sup>2</sup>

POSITION: s.l.

APP. CRIT.: οὐ prep. F<sup>2</sup>Zb<sup>2</sup>, καὶ prep. Ox

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**Or. 410.01** (rec paraphr) <σεμναὶ γὰρ>: ὅτι σεμναὶ εἰσι —AbMnRS

POSITION: s.l.

APP. CRIT. 2: εἰσιν Δb |

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**Or. 410.02** (pllgn exeg) <σεμναὶ γὰρ>: κατ' εἰρωνείαν —V<sup>3</sup>

POSITION: s.l.

KEYWORDS: εἰρωνεία/εἰρωνικῶς

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**Or. 410.03** (recMosch gloss) <σεμναὶ>: σεβάσμιαι —KXXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

POSITION: s.l. except X

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**Or. 410.04** (pllgn gloss) <σεμναὶ>: τίμια —F<sup>2</sup>

POSITION: s.l.

---

**Or. 410.05** (pllgn gloss) <σεμναὶ γὰρ>: εἰσὶ —Zl

POSITION: s.l.

---

**Or. 410.06** (vet exeg) εὐπαιδευτα δ' ἀποτρέπου: Ἰκατὰ ἀντίφρασιν, ἀντὶ τοῦ ἀπαιδευτῶς. <sup>2</sup>ἢ οὕτως· εὐπαιδευτῶς δὲ ποιεῖς ὀνομάζειν αὐτὰς Ἴεριννύας παραιτούμενος. —MBCRw, partial V<sup>3</sup>

TRANSLATION: By use of the opposite term, used instead of 'boorishly/ignorantly'. Or inter-

pret in this way: you act in a well-educated manner in declining to call them by the name Erinyes.

LEMMA: MC; ἄλλως· εὐπαιδεῦτα B; σεμναὶ γὰρ εὐπαιδεῦτα Rw POSITION: follows sch. 410.07 in B

APP. CRIT.: 1–2 κατὰ ... οὕτως om. V<sup>3</sup> | 1 τοῦ om. C | 2 δὲ om. MV<sup>3</sup>

APP. CRIT. 2: 2 ὀνομάζει M | ἐρινύσας RwV<sup>3</sup> |

PREVIOUS EDITIONS: Schw. I.127,13–15; Dind. II.128,21–23

COLLATION NOTES: After the scholion-ending mark Rw fills the small remainder of last line of the scholia block on fol. 18v with τίς φερ(ές)(?) συμπερ(ές)(?) and possibly καὶ(?) π[ appears below (erased, washed out?). |

KEYWORDS: ἀντίφρασις

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**Or. 410.07** (vet exeg) ἄλλως: <sup>1</sup>ἀπαιδεύτως φυλάττου ὀνομάζειν αὐτάς. <sup>2</sup>πῶς δὲ ἀπαιδεύτως; <sup>3</sup>καλῶν αὐτάς Ἐρινύσας. —MBVCMnPrR<sup>b</sup>SSa

TRANSLATION: Guard yourself from boorishly/ignorantly naming them. And in what sense ignorantly? By calling them Erinyes.

LEMMA: MC; εὐπαιδεῦτα BV(-δευτ())R<sup>b</sup>; ἀπαιδεῦτα Mn(ἀπέδ-)PrSSa REF. SYMBOL: BVR<sup>b</sup> POSITION: precedes 410.06 in B

APP. CRIT.: 1 ἀντὶ τοῦ prep. BVMnPrR<sup>b</sup>SSa, before that δὲ καλῶν αὐτάς ἐρινύσας crossed out R<sup>b</sup> | ἀπαιδεύτως] ἀπαιδεῦτα VSSa, ἀπαιδεύτους C, ἀπαιδεῦτα εὐπαιδεῦτα R<sup>b</sup> | φυλάττουσιν V | αὐτοῖς S, αὐτὰ app. Mn | 2 πῶς ... 3 αὐτάς om. Pr | 2 ἀπαιδεύτως] ἀπαιδεῦτα MnR<sup>b</sup>SSa, a.c. V (corr. V<sup>1</sup>) | 3 καλῶν written in blank space by V<sup>1</sup> | after ἐριν. add. παρατιτούμενος Pr (cf. 410.06)

APP. CRIT. 2: 1 ἀπεδεύτως Mn | 2 ἀπέδεῦτα Mn | 3 ἐρινύσας VMnPrSa |

PREVIOUS EDITIONS: Schw. I.142,16–17; Dind. II.128,20–21

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**Or. 410.08** (rec exeg) εἰρω(νικῶς)· φυλάττουσιν ὀνομάζειν. πῶς δ' οὐκ ἀπαιδευτον καλεῖν αὐτάς Ἐρινύσας; —Pr

TRANSLATION: (Expressed) ironically: people avoid naming (them). And how is it not ignorant to call them Erinyes?

POSITION: s.l.

APP. CRIT.: corruption of φυλάττου σὺ?

COMMENT: There is a punct. dot after εἰρω(), and indeed the word is not quite on the level of the following phrase and may have been intended to be a separate annotation.

KEYWORDS: εἰρωνεία/εἰρωνικῶς

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**Or. 410.09** (p[ll]gn exeg) <εὐπαιδεῦτα δ' ἀποτρέπου>: ἀποτρέπου δὲ λέγειν αὐτάς τὸ εὐφημον ὄνομα τὸ Εὐμενίδες ἀπαιδεύτως. καὶ λέγε 'φονεῦτρια Ἐρινύσας'. —Y<sup>2</sup>

TRANSLATION: Avoid calling them by the euphemistic name Eumenides, ignorantly. And say 'murderous Erinyes'.

APP. CRIT.: αὐταῖς Y<sup>2</sup> | ἀπαιδευτον Y<sup>2</sup>

COMMENT: Cf. 410.22 for a closely similar note. If one adds punctuation after ὄνομα, it is possible to keep ἀπαιδευτον, translating 'the name Eumenides is ignorant'.

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**Or. 410.10** (rec exeg) <ἀπαιδευτον δ' ἀποτρέπ(ο)>: τοῦ μὴ ὀνομάζειν —S



POSITION: s.l.

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**Or. 410.11** (rec exeg) (εὐπαιδευτ' ἀποτρέπου): εὐπαιδευτόν ἐστι τὸ μὴ ταύτας ὀνομάζειν. —K

TRANSLATION: It is well-educated not to name these (maidens).

POSITION: s.l.

---

**Or. 410.12** (rec exeg) (εὐπαιδευτα): ἀντίφρασις ἀπαι(δευτ)ῶς —O

POSITION: s.l.

KEYWORDS: ἀντίφρασις

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**Or. 410.13** (pllgn gloss) (εὐπαιδευτα): ἀπαιδευτῶς ποιεῖς —Y

POSITION: s.l.

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**Or. 410.14** (rec gloss) (ἀπαιδευτα): ἀπαιδευτῶς —RXo

POSITION: s.l.

---

**Or. 410.15** (mosch gloss) (εὐπαιδευτα): εὐπαιδευτῶς —XXaXbGr

POSITION: s.l.

---

**Or. 410.16** (pllgn gloss) (ἀπαιδευτα): ἤγουν κακοφῆμῶς —Zu

POSITION: s.l., but above σημαί γάρ

APP. CRIT.: κακοφημένῶς Zu, corr. Mastr.

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**Or. 410.17** (rec exeg) (ἀπαιδευτα): τὰ ἔργα αὐτῶν —AbMnS

LEMMA: ἀπαιδευτο(y) in text S POSITION: s.l.

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**Or. 410.18** (pllgn exeg) (ἀπαιδευτ'): καὶ ἀπαιδευτῶς, ὅτι οὐ θέλεις εἰπεῖν τὰ αὐτῶν ὀνόματα. —CrOx

POSITION: s.l.

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**Or. 410.19** (pllgn exeg) (ἀπαιδευτ'): πῶς —G

POSITION: s.l.

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**Or. 410.20** (tri metr) [ἡμέτερον:] ἀπαιδευτον: ἀπαιδευτός ἐστιν ὁ ἐναυῖθα γράφων ἀπαιδευτα καὶ τῶν μέτρων παντάπασιν ἀμαθής. σὺ δ' εἰ βούλει μὴ ἀπαιδευτος εἶναι, ἀπαιδευτον ἐνικῶς γράφε. οὕτω γὰρ ἔχει πρὸς τὸ μέτρον ὀρθῶς. —T

TRANSLATION: Uneducated is the person who writes here ‘apaideuta’ (‘uneducated’, neuter plural), and completely ignorant of meters. As for you, if you want not to be uneducated, write ‘apaideuton’ in the singular. For in this way it is correct with respect to the meter.

LEMMA: ἡμέτερον in marg. lost to damage (τρικλινίου in marg. Τα)

PREVIOUS EDITIONS: Dind. II.128,17–19; de Fav. 54

COLLATION NOTES: Written in light ink by T<sup>3</sup>. |

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**Or. 410.21** (thom paraphr) (ἀποτρέπου λέγειν): ἤγουν μέμφεσθαι αὐτὰς ἀφίστασο.  
—ZZaZbZlZmTGu

POSITION: s.l.

APP. CRIT.: ἤγουν om. Gu | αὐτοὺς Zb | ἀφίστατο Za

PREVIOUS EDITIONS: Dind. II.128,15–16

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**Or. 410.22** (pllgn exeg) (ἀποτρέπου λέγειν): τὸ λέγειν ταύτας Εὐμενίδας καὶ λέγε αὐτὰς φονευτρίας Ἐρινύσας. —V<sup>3</sup>

TRANSLATION: (Avoid) calling them Eumenides and call them murderous Erinyes.

POSITION: s.l.

COMMENT: See on 410.09 above.

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**Or. 410.23** (rec gloss) (ἀποτρέπου): οὐ —AbR

POSITION: s.l.

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**Or. 410.24** (pllgn gloss) (ἀποτρέπου): παραιτούμενος —Y<sup>2</sup>

POSITION: s.l.

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**Or. 410.25** (pllgn gloss) (ἀποτρέπου): παραιτοῦ —G

POSITION: s.l.

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**Or. 410.26** (pllgn exeg) (ἀποτρέπου): ἔδει εἰπεῖν ἀπ(τ)ρέπ(τ): τὸ σχῆμα παρὰ πολλοῖς ἦν. —Xo<sup>2</sup>

POSITION: s.l.

COMMENT: The note apparently means ‘he should have said “you avoid” (ἀποτρέπη) or ‘he should have said “you avoided” (ἀπετρέπου)’. The unnamed schema would then appear to be a substitution of imperative for indicative.

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**Or. 410.27** (rec gloss) (ἀποτρέπου): φυλάττου —AbMnSB<sup>4</sup>

LEMMA: ἀποτρέπ(τ) in text S, ἀποτρέπουσι in text Mn POSITION: s.l.

APP. CRIT.: φυλάττουσι Mn (a corruption of φυλάττου σύ?); φυλάττ(τ) S (with ἀποτρέπ(τ) in text)

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**Or. 410.28** (pllgn gloss) (ἀποτρέπου): ἀποστρέφου —F<sup>2</sup>

POSITION: s.l.

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**Or. 410.29** (pllgn gloss) (ἀποτρέπου): μῆ —Aa

POSITION: s.l.

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**Or. 410.30** (tri metr) (ἀποτρέπου): koine long sign over ποτ —T

PREVIOUS EDITIONS: de Fav. 54

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**Or. 410.31** (mosch gloss) (λέγειν): ὀνομάζειν —XXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

POSITION: s.l.

APP. CRIT.: αὐτὰς ἐριννύας add. Y<sup>2</sup>

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**Or. 411.01** (vet exeg) αὐταῖ σε βακχεύουσι: <sup>1</sup>κακότηως τῶ ὀνόματι ἐχρήσατο (ἀντί) τῆς μανίας. <sup>2</sup>κακότηες δὲ καὶ τὸ ὑπομνήσκειν αὐτὸν τοῦ φόνου τῆς μητρός. <sup>3</sup>ἤρκει γὰρ αὐταῖ σε βακχεύουσι'. —MBVCMnPrR<sup>b</sup>RwSa, partial H

TRANSLATION: Maliciously he used the word ('bakcheuō', 'make rave, afflict with divine madness') instead of 'madness' ('mania'). And it is also malicious that he reminds him (Orestes) of the murder of his mother. For it was sufficient to say 'these (goddesses) make you rave'.

LEMMA: M(-ουσι)BVCP<sub>r</sub>, αὐταῖ σε R<sup>b</sup>, συγγενεῖ φόνω Rw REF. SYMBOL: BVR<sup>b</sup>

APP. CRIT.: 1 τοῖς ὀνόμασι V | ἐχρήσαντο MC | (ἀντί) τῆς Schw., τὸν τῆς M, τῆς others | τῆς μανίας transp. before ἐχρήσατο H | 2–4 κακότηες κτλ om. H | 2 κακότηες] κακότηως M | καὶ om. R<sup>b</sup>Rw | τὸ ὑπομνήσκειν] τὸ μὴ εἶπης ἀνασκαχῆν τῶν κακῶν τὸν θάνατον ὑπομνήσκειν Sa (cf. sch. 415.06) | αὐτὸν om. V | 3 ἤρκει γὰρ treated as beginning of new note Mn(punct.)Sa(first words by rubr.) | γὰρ] γὰρ τὸ VS, τὸ R<sup>b</sup> |

APP. CRIT. 2: 3 βακχεύουσι MCP<sub>r</sub> |

PREVIOUS EDITIONS: Schw. I.142,18–20; Dind. II.128,26–129,1

KEYWORDS: λείπει | κακότηες/κακότηως

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**Or. 411.02** (pllgn exeg) (αὐταῖ σε βακχεύουσι): ἄς εὐτελίζεις καὶ ἐξουθενεῖς —V<sup>3</sup>Y<sup>2</sup>

POSITION: s.l.

APP. CRIT.: εὐτελίζειν Y<sup>2</sup> | app. ἐξουθενεῖς V<sup>3</sup>

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**Or. 411.03** (pllgn gloss) (αὐται): αἰ Ἐριννύες —F<sup>2</sup>Gu

POSITION: s.l.

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**Or. 411.04** (pllgn gloss) (αὐται): αἰ κόραι —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 411.05** (rec paraphr) (βακχεύουσι συγγενεῖ φόνω): ἀναταράσσοσι σε χάριν τοῦ φόνου —VPr

POSITION: s.l.

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**Or. 411.06** (vet gloss) (βακχεύουσι): illegible gloss —H

POSITION: s.l.

---

**Or. 411.07** (mosch gloss) (βακχεύουσι): τaráσσοσι —XXaXbXoT<sup>+</sup>YYfGGrZcF<sup>2</sup>

POSITION: s.l. except X

APP. CRIT. 2: τaráττ- G | -σιν XXbYfG |

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**Or. 411.08** (thom gloss) (βακχεύουσι): ἐκμαίνουσι —ZZaZbZIZmTG<sub>u</sub>

POSITION: s.l.

---

**Or. 411.09** (rec gloss) (βακχεύουσι): μανιοποιοῦσι —AbMnS

POSITION: s.l.

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**Or. 411.10** (rec gloss) (βακχεύουσι): μαίνεσθαι ποιοῦσι —CrGKPrOxB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | ποι. μαιν. transp. B<sup>3a</sup>

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**Or. 411.11** (pllgn paraphr) (βακχεύουσιν): καὶ ἐμμανῆ ποιοῦσι καὶ ἀναταράττουσιν —Aa

POSITION: s.l.

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**Or. 411.12** (pllgn paraphr) (βακχεύουσι): καὶ μανικὸν ποιοῦσι σέ —Zu

POSITION: s.l.

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**Or. 411.13** (vet exec) (συγγενεῖ φόνω): λείπει ἢ διὰ, ἴν' ἢ διὰ τὸν συγγενῆ φόνον. —HM<sup>a</sup>M<sup>b</sup>BC

TRANSLATION: 'The preposition 'dia' is to be understood, so that the sense is 'because of the kindred murder'.

LEMMA: συγγενῆ φόνον in text Rw (φόνον alone s.l. in M) POSITION: s.l. HM<sup>a</sup>C, marg. B, cont. from 411.01, add. δε, M<sup>a</sup>

APP. CRIT.: λείπει om. or compend. obscured under overwritten text H | ἴν' ἢ] H, om. M<sup>b</sup>BC | τὸ M<sup>b</sup>C | φόνον om. M<sup>b</sup>C (unless s.l. (φόνον) in M is meant to be a continuation of note positioned somewhat to the left)

APP. CRIT. 2: συγγενῆ M<sup>b</sup>, συγγενεῖ H |

PREVIOUS EDITIONS: Schw. I.142,20–21; Dind. II.129,8–9

**Or. 411.14** (rec exeg) (συγγενεῖ φόνω): τὸ δὲ συγγενεῖ φόνω διὰ τὴν μητέρα φησίν.  
—VMnR<sup>3</sup>SSa

TRANSLATION: He (Menelaus) says ‘by kindred murder’ because of (Orestes’) mother.

POSITION: cont. from sch. 411.01 all

APP. CRIT.: τῶ δὲ MnSSa | φησίν om. V

APP. CRIT. 2: συγγενεῖ a.c. Mn

PREVIOUS EDITIONS: Schw. I.142,22; Dind. II.129,5

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**Or. 411.15** (rec exeg) (συγγενεῖ φόνω): διὰ τὸν φόνον τῆς μητρὸς —AbMnS

POSITION: s.l.

APP. CRIT.: τὸν om. S

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**Or. 411.16** (rec exeg) (συγγενεῖ φόνω): διὰ τὸν συγγενῆ φόνον —Pr

POSITION: s.l.

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**Or. 411.17** (mosch exeg) (συγγενεῖ φόνω): ὑπὸ τοῦ συγγενοῦς φόνου κινούμεναι  
δηλονότι —XXaXbXoT<sup>+</sup>YYfGGrZc

TRANSLATION: (‘By the kindred murder’ is used in that the Erinyes were) aroused to action,  
clearly, by the kindred murder.

REF. SYMBOL: Xo POSITION: s.l. except XXo

APP. CRIT.: φόνον Y | δηλονότι om. Zc

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**Or. 411.18** (pllgn exeg) (συγγενεῖ φόνω): χάριν τοῦ συγγόνου φόνου —Gu

POSITION: s.l.

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**Or. 411.19** (rec gloss) (συγγενεῖ): συγγενικῶ —F<sup>2</sup>KZaZu

POSITION: s.l.

APP. CRIT.: ἐν τῶ prep. Zu, app. τῶ prep. F<sup>2</sup>

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**Or. 411.20** (thom gloss) (συγγενεῖ): τῶ μητρικῶ —ZZaZbZlZmTGUCrOxB<sup>3d</sup>

POSITION: s.l. (cont. from prev. with ἦγουν Za)

APP. CRIT.: ἦγουν prep. ZaCrOx | τῶ om. GuB<sup>3d</sup>

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**Or. 411.21** (pllgn gloss) (συγγενεῖ): (συγγεν)ῆ —Aa

POSITION: s.l.

---

**Or. 412.01** (rec exeg) <οἴμοι>: ὡς ἔοικεν αὐθις μανῶν λέγει ταῦτα. —Mn

TRANSLATION: As it appears, he says this having become crazed again.

POSITION: s.l.

COMMENT: μανῶν is formed from the aorist ξμανον, coined by late grammarians as a step in etymologizing principal parts of μαινόμεαι (Georg. Choerobosc. Gram.Gr. 4:2.141,17, Et. Parv. μ 32, Et. Gud. s.v. μηριεῖ).

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**Or. 412.02** (pllgn paraphr) ὑφ' ὧν διωγμῶν ἐλαύνομαι ὁ τάλας. —G

POSITION: s.l., misplaced above 409

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**Or. 412.03** (pllgn exeg) πρὸς τὰς Ἐριννῦς —B<sup>3a</sup>

POSITION: s.l. (above τάλας)

KEYWORDS: addressee identified

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**Or. 412.04** (recMoschThom gloss) <διωγμῶν>: ἔνεκα —AbCrF<sup>2</sup>KMnOxXXaXbXoYYfG-GrZcAa<sup>2</sup>ZZbZlZmZuTB<sup>3d</sup>

POSITION: s.l.

APP. CRIT. 2: ἔνεκεν Aa<sup>2</sup>CrOx |

COLLATION NOTES: Mn lighter ink (rubricator?): check original Mn. |

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**Or. 412.05** (pllgn gloss) <διωγμῶν>: τιμωριῶν —V<sup>rec</sup>Y<sup>2</sup>

POSITION: s.l.

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**Or. 412.06** (pllgn artGloss) <διωγμῶν>: τῶν —F<sup>2</sup>

POSITION: s.l.

---

**Or. 412.07** (recMosch gloss) <οἷς>: ὑφ' ὧν —AaKSXXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l.

APP. CRIT.: ἦγουν prep. T; καὶ app. prep. Aa (sloppy and probably corrected)

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**Or. 412.08** (pllgn gloss) <οἷς>: δι' ὧν —F<sup>2</sup>Za

POSITION: s.l.

---

**Or. 412.09** (rec gloss) <οἷς>: διότι —Mn

POSITION: s.l.

---

**Or. 412.10** (pllgn gloss) <οἷς>: αἷς —Y<sup>2</sup>

POSITION: s.l.

COMMENT: Fem. agreeing with earlier gloss τιμωριῶν (412.05).

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**Or. 412.11** (pllgn gloss) <οἷς>: ἐν —B<sup>3d</sup>

POSITION: s.l.

---

**Or. 412.12** (pllgn gloss) <ῶν>: δι' —CrOx

LEMMA: ῶν in text CrOx POSITION: s.l.

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**Or. 412.13** (rec gloss) <ἐλαύνομαι>: κολάζομαι —V<sup>3</sup>FGPrY<sup>2</sup>

POSITION: s.l.

---

**Or. 412.14** (pllgn paraphr) <ἐλαύνομαι>: πειράζομαι ὑπ' αὐτῶν —Y<sup>2</sup>

POSITION: s.l.

---

**Or. 412.15** (pllgn gloss) <ἐλαύνομαι>: ἀναβακχεύομαι —Za

POSITION: s.l.

---

**Or. 412.16** (pllgn gloss) <ἐλαύνομαι>: διώκομαι —AaCrOxZIZm

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 412.17** (pllgn gloss) <ἐλαύνομαι>: ἀποπέμπομαι —Zb<sup>2</sup>

POSITION: s.l.

---

**Or. 412.18** (pllgn gloss) <τάλας>: καὶ ὁ ἄθλιος —Ox

POSITION: s.l.

---

**Or. 412.19** (rec artGloss) <τάλας>: ὁ —AbF<sup>2</sup>Mn

POSITION: s.l.

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**Or. 413.01** (vet exeg) οὐ δεινὰ: <sup>1</sup>γυμνὸν ἐνταῦθα δείκνυται τὸ ἦθος τοῦ Μενελάου· <sup>2</sup>κατέκρινε γὰρ αὐτὸν χῶρις κρίσεως. —MBCMnPr<sup>a</sup>Pr<sup>b</sup>R<sup>b</sup>RwSSa

TRANSLATION: Here the character of Menelaus is shown laid bare: for he condemned him (Orestes) without a trial.

LEMMA: RSSa, app. Mn([οὐ] δεινά sic), οὐ δεινὰ πάσχειν Rw POSITION: cont. from sch. 411.01 BPr<sup>a</sup>; s.l. MCP<sup>b</sup>

APP. CRIT.: 1 prep. ὁμοίως δὲ καὶ τὸ (τῶ B) εἰπεῖν· οὐ δεινὰ (δεινά Pr<sup>a</sup>) πάσχειν δεινὰ τοὺς εἰργασμένους. BPr<sup>a</sup> | γυμνόν] γυμνῶς Pr<sup>b</sup>Rw, om. MnR<sup>b</sup>SSa | ἐνταῦθα om. BPr<sup>a</sup> | δείκνυται] φαίνεται C | ἦθος τοῦ] κακότηες B, ἦθος τὸ κακὸν Pr<sup>a</sup> | τοῦ om. Rw | 2 κατακριν() Pr<sup>b</sup> | χῶρις] ἄνευ Schw., incorrectly implying it is in M (χω()) |

PREVIOUS EDITIONS: Schw. I.143,1–2; Dind. II.129,1–5

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**Or. 413.02** (rec exeg) ἄλλ' ἔστιν ἡμῖν ἀναφορὰ τῆς συμφορᾶς Ὀρέστης εἶπεν, ὁ δὲ Μενέλαος οὐ δεινὰ πάσχειν δεινὰ τοὺς πεπραγμένους καὶ κατέκρινεν αὐτὸν {φησὶν Ὀρέστης} χωρὶς κρίσεως. —V

POSITION: cont. from sch. 411.14

PREVIOUS EDITIONS: Schw. I.142,22–25; Dind. II.129,5–8

COMMENT: A confused note, either jumbled in transmission or very badly paraphrasing as if 414 preceded 413.

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**Or. 413.03** (pllgn paraphr) σεαυτὸν μέμφου, μὴ τὰς θεὰς, ἐπειδὴ χρηὶ παθεῖν σε κακὰ ὡς κακὰ πράξαντα. —V<sup>3</sup>

POSITION: s.l.

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**Or. 413.04** (pllgn paraphr) μὴ μέμφου τὰς θεὰς ἄλλ' ἑαυτὸν· οὐ γὰρ ἄδικον τὸ πάσχειν δεινὰ τὸν πράξαντα δεινὰ. —Y<sup>2</sup>

POSITION: marg.

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**Or. 413.05** (pllgn gram) ὡς φίλα φίλον, ἀχθεινὰ ἀχθεινὸν, οὕτως καὶ δεινὰ ἀντὶ τοῦ δεινὸν. —Y<sup>2</sup>

TRANSLATION: As (neuter plural) 'phila' (can mean singular) 'philon' ('dear'), and (neuter plural) 'achtheina' (can mean singular) 'achtheionon' ('painful'), so too (plural) 'deina' is used instead of (singular) 'deinon' ('terrible').

POSITION: marg.

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**Or. 413.06** (pllgn paraphr) <οὐ δεινὰ πάσχειν>: οὐκ ἄξιον πάσχειν —F

POSITION: s.l.

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**Or. 413.07** (pllgn gloss) <οὐ δεινὰ>: χρηὶ —V<sup>3</sup>

POSITION: s.l.

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**Or. 413.08** (rec gloss) <οὐ δεινὰ>: δίκαιον —PrB<sup>3d</sup>

LEMMA: οὐ δεινὸν in text Pr POSITION: s.l.

APP. CRIT.: δίκασ(ον) app. Pr | ἔστι add. B<sup>3d</sup>

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**Or. 413.09** (pllgn paraphr) <οὐ δεινὰ>: {οὐ} δίκαια· οὐ θαυμαστά ὑπάρχει —G

POSITION: s.l.

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**Or. 413.10** (rec paraphr) <οὐ δεινὰ>: οὐ δεινὸν ὑπάρχει —K



POSITION: s.l.

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**Or. 413.11** (rec paraphr) ⟨οὐ δεινόν⟩: δεινὰ —PrZc

LEMMA: οὐ δεινόν in text PrZc    POSITION: s.l.

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**Or. 413.12** (mosch gloss) ⟨first δεινὰ⟩: χαλεπά —XXaXoT+YfGrZcAa

LEMMA: δεινόν in line Zc    POSITION: s.l.

APP. CRIT.: χαλεπόν La |

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**Or. 413.13** (mosch gloss) first δεινὰ: θαυμαστόν —XXaXbXoT+YfGrAa

LEMMA: X    POSITION: s.l. except X

APP. CRIT.: οὐ prep. Xb, ἤγουν οὐ prep, T |

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**Or. 413.14** (recThom gloss) ⟨first δεινὰ⟩: δεινὸν ἐστὶ —AaMnRfSZZbZlZmTGUOx<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἤγουν οὐ prep. T, οὐ prep. MnS | δεινὸν om. ZbZl | ἐστὶ om. AaRf

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**Or. 413.15** (pllgn gloss) ⟨first δεινὰ⟩: καὶ ἄδικα ὑπάρχουσιν —CrOx

POSITION: s.l.

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**Or. 413.16** (thom gloss) ⟨πάσχειν⟩: κολάζεσθαι δυστυχεῖν —ZZaZbZlZmTGU

POSITION: s.l.

APP. CRIT.: κολάζεσθαι om. Za

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**Or. 413.17** (rec exeg) ⟨πάσχειν⟩: <διά> τό τι ποιεῖν —Pr

POSITION: s.l.

APP. CRIT. 2: τὸ τί Pr

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**Or. 413.18** (rec gloss) ⟨πάσχειν⟩: τῷ —Mn

POSITION: s.l.

COLLATION NOTES: Lighter ink, rubricator or later hand: check original Mn. |

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**Or. 413.19** (mosch gloss) ⟨second δεινὰ⟩: χαλεπά —XXaXbXoT+YfGGrZc

POSITION: s.l. except X

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**Or. 413.20** (pllgn exeg) ⟨second δεινὰ⟩: καὶ δίκαια —CrOx

POSITION: s.l.

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**Or. 413.21** (mosch gloss) (τούς εἰργασμένους): τούς πεποηκότας

—XXaXbXoT+YYfGGrZcAa<sup>2</sup>

POSITION: s.l. except X

APP. CRIT.: χαλεπά δημολόντι add. Xb

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**Or. 413.22** (pllgn gloss) (τούς εἰργασμένους): τούς ποιούντας —F<sup>2</sup>

POSITION: s.l.

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**Or. 413.23** (pllgn gloss) (τούς εἰργασμένους): καὶ τούς πεπραχότας —CrOx

POSITION: s.l.

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**Or. 413.24** (rec gloss) (τούς εἰργασμένους): δεινὰ —AbKMnS

POSITION: s.l.

APP. CRIT.: add. δῆλον K

COLLATION NOTES: Ab has ση(μείωσαι) in margin. |

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**Or. 414.01 (414–415)** (mosch exeg) <sup>1</sup>τὸ ἐξῆς οὕτως· ἀλλ' ἔστιν ἡμῖν ἀναφορά τῆς συμφορᾶς ὁ Φοῖβος κελεύσας διαπραξάσθαι τὸν τῆς μητρὸς φόνον. <sup>2</sup>ὁ δὲ Μενέλαος διακόψας τὸν λόγον φησί· μὴ θάνατον εἴπησ τὸν τοῦ πατρὸς δηλονότι. <sup>3</sup>ὑπελάμβανε γὰρ τοῦτο βούλεσθαι προτείνειν αὐτόν. —XXaXbXoT+YYfGGr

TRANSLATION: The continuous text (would be) as follows: But we have as a recourse for our misfortune Phoebus, who ordered (me) to accomplish the killing of my mother. But Menelaus interrupts the utterance and says: Do not speak of the death, namely, that of your father. For he (Menelaus) assumed that he (Orestes) wanted to put forward this claim.

LEMMA: ἀλλ' ἔστιν ἡμῖν G REF. SYMBOL: T

APP. CRIT.: 1 τὸν φόνον τῆς μητρὸς XaY | 2 εἰπεῖν a.c. Yf | τοῦτο] τοῦτον Dindorf

APP. CRIT. 2: 1 ξυμφορὰς Yf | 2 δῆλον ὅτι G |

PREVIOUS EDITIONS: Dind. II.129,15–19

COLLATION NOTES: ὁ Φοῖβος κελεύσας] ἐφ' οἷς ἐκέλευσας Ta (because T here has a barbell beta that could be mistaken for lunate sigma, and the omicron (= ος) above that beta is exceedingly small). |

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**Or. 414.02 (414–415)** (thom exeg) <sup>1</sup>ὁ μὲν Ὀρέστης διὰ τὸν Ἀπόλλωνα εἶπεν, ὡς κελεύσαντα τὸν φόνον, τὸ ἔστιν ἡμῖν ἀναφορά τῆς συμφορᾶς'. <sup>2</sup>τουτέστιν εἰς Ἀπόλλωνα ἀναφέροντες τὴν αἰτίαν τῶν παρόντων. <sup>3</sup>ὁ δὲ Μενέλαος, οἰόμενος αὐτὸν λέγειν τὸν τοῦ πατρὸς θάνατον, ἐκλύων αὐτὸν τῆς ἀπολογίας φησί· <sup>4</sup>μὴ τὸν θάνατον τοῦ πατρὸς προβαλλόμενος λέγε ὡς δι' ἐκεῖνον τὴν μητέρα ἀποκτείνεις εἰς τὰ παρόντα ἐμπέπτωκα. —ZZaZbZIZmTG<sup>u</sup>

TRANSLATION: Orestes said 'we have as a recourse for our misfortune' because of Apollo, on the grounds that he ordered the killing. That is, we refer the cause/blame for the present situation to Apollo. But Menelaus, supposing that he is speaking of the death of his father, says,

depriving him of his defence: Do not put forth the death of your father as a defence and say that ‘it is because I killed my mother on his behalf that I have fallen into the present difficulties’.

REF. SYMBOL: all (at 414 ἀναφορά Zzα, at 415 θάνατον others)

APP. CRIT.: 4 τοῦ πατρὸς om. Zb, app. Zl | ἐμπέπτωκας ZbZITGu

APP. CRIT. 2: 3 φησὶν ZbGu |

PREVIOUS EDITIONS: Dind. II.129,19–24

COLLATION NOTES: 4 προβαλλόμενος om. Ta |

**Or. 414.03 (414–415)** (rec exeg) ὁ μὲν Ὀρέστης τὸν Ἀπόλλωνα λέγει αἴτιον τῆς μανίας, ὁ δὲ Μενέλαος ᾤετο τὸν τοῦ πατρὸς λέγειν θάνατον. —Rf

POSITION: beside 416–417, first lines of 121v

**Or. 414.04** (vet exeg) ἀλλ’ ἔστιν ἡμῖν ἀναφορά: <sup>1</sup>ἐπεὶ εἶπεν ὁ Μενέλαος [413] ‘οὐ δεινὰ πάσχειν δεινὰ τοὺς εἰργασμένους’ καὶ κατέκρινεν αὐτὸν δεινὰ πεπραχέναι, φησὶν Ὀρέστης· <sup>2</sup>ἀλλ’ ἔστιν ἡμῖν τῆς συμβάσης τύχης ἀναφορά, ὃ ἔστι· <sup>3</sup>δυνάμεθα τοῦ συμβάντος πράγματος τὴν αἰτίαν ἀναγαγεῖν εἰς τινα, ὥστε μὴ εἶναι ἡμᾶς αἰτίους δεινῶν πράξεων. <sup>4</sup>εἶτα ὁ Μενέλαος· μὴ θάνατον εἶπης τοῦ πατρὸς· οὐ γὰρ σοφόν. <sup>5</sup>εἰ γὰρ καὶ διὰ τὸν πατέρα ἀνεῖλες τὴν μητέρα, δεινὰ πέπραχας· <sup>6</sup>οὐ γὰρ οὐκ ὄφειλες θάνατον ἐπαγαγεῖν τῇ μητρὶ, ἀλλ’ ἡ δημοσία κρίσις. <sup>7</sup>εἶτα Ὀρέστης λέγει ὅτι ὁ Ἀπόλλων ἔκρινε καὶ διὰ τοῦτο οὐ δεινὰ διεπραξάμην, εἶγε θεὸς ὁ κρίνας καὶ κελεύσας. <sup>8</sup>εἶτα ὁ Μενέλαος· τοῦτο τὸ δεινὸν ἔκρινεν ἀμαθὴς ὢν. <sup>9</sup>εἶτα Ὀρέστης· εἶτε ἀμαθεῖς εἶτε σοφοὶ οἱ θεοὶ οὐκ οἶδα, τοῦτο δὲ οἶδα ὅτι δουλεύομεν καὶ πειθόμεθα αὐτοῖς, ὅποιοι ἂν εἰσιν, εἶτε σοφοὶ εἶτε φαῦλοι. <sup>10</sup>εἶτα ὁ Μενέλαος· εἰ αὐτός σοι ἐκέλευσε, πῶς οὐκ ἔλεεῖ νοσοῦντα καὶ μαινόμενον; <sup>11</sup>εἶτα Ὀρέστης· ἴσως ἐλεήσει, αἶε γὰρ βραδύνει τὸ θεῖον. —M<sup>b</sup>BVCPr, partial M<sup>b</sup>

TRANSLATION: Because Menelaus had said ‘it is not a shocking thing for those who have done terrible things to suffer the same’ and had condemned him as having done terrible things, Orestes says: But we have a recourse for the fortune that has befallen us, which is to say, we can refer the cause/blame for what happened to someone (else) so that we not be responsible for terrible deeds. Then Menelaus: Do not speak of the death of your father. That is not wise. For even if you killed your mother because of your father, you have done terrible things. For you should not have been the one imposing death on your mother, but (it should) rather (have been) the verdict of the people. Next, Orestes says that Apollo decided it and therefore I did not do terrible things, since the one who decided and commanded was a god. Then Menelaus: He decided on this terrible act, being ignorant. Then Orestes: I do not know whether the gods are ignorant or wise, but this I do know, that we are their slaves and we obey them, of whatever nature they are, whether wise or unwise. Then Menelaus: If he himself commanded you, how is it that he does not pity you in your sickness and madness? Then Orestes: Perhaps he will show pity, for the divine always acts slowly.

LEMMA: M<sup>b</sup>CPr, ἀλλ’ ἔστιν ἀναφορά B, ἀναφορά τῆς συμφορᾶς V REF. SYMBOL: BV POSITION: M<sup>b</sup> s.l. at 415; as three sep. notes Pr (1–7, and after intervening sch. 416.01, 8–10 and 11)

APP. CRIT.: 1–4 ἐπεὶ εἶπεν ... μενέλαος om. M<sup>b</sup> | 1–2 ἐπεὶ ... ἀναφορά om. V | 1 second δεινὰ om. CPr | τοῖς εἰργασμένοις M<sup>b</sup>C | κατέκρινεν app. M<sup>b</sup> | δεινὰ πεπραχέναι| Schw., δεινὰ

κεκρικέναι M<sup>c</sup>C, om. BPr | 2 ὅ ἐστι] ἢ V, corr. V<sup>1</sup> | 3 ἀγαγεῖν Pr | μῆ] νῦν Pr, om. V, with ἀναίτιους [for αἰτίους | δεινῶν] δείνα Pr | 4 τοῦ] τὸν τοῦ V | οὐ γὰρ] τοῦτο γὰρ οὐ BPr (οὐ s.l. Pr) | 5 εἰ γὰρ καὶ] καὶ γὰρ Pr | διὰ τὸν] διὰ τὸν σὸν V, διὰ M<sup>b</sup> | ἀνεῖλες] ἀνήλες M<sup>a</sup>, ἀνήλες M<sup>b</sup>, πρὸς V | πέπρακας M<sup>a</sup>M<sup>c</sup>C | 6–11 om. M<sup>b</sup> | 7 λέγει] ἀντιλέγει V | ὅτι ὁ ἀπόλλων] ὁ φοῖβος V | διεπράξαμεν C | εἶγε] εἰ γὰρ M<sup>a</sup> | 8 ἀμαθῆς ὦν transp. before τοῦτο B, ἀμαθῆς ὦν τοῦ καλοῦ transp. before τοῦτο Pr, ἀμαθῆς ὦν τοῦ καλοῦ V (without transposition) | 9 οἱ om., add. s.l. B | δουλεύομεθα C | after αὐτοῖς add. ὅτι θεοὶ V | 10 αὐτός] οὗτος V | σοι] σε Pr | 11 αἰ ... θεῖον] τὸ δὲ θεῖον αἰ μακροθυμεῖ V | after θεῖον add. καὶ μακροθυμεῖ Pr

APP. CRIT. 2: 7 ἔκρινεν M<sup>a</sup> | 9 (second) εἴτε] εἴτε M<sup>a</sup> | 9 (third) εἴτε] εἴτε M<sup>a</sup> | 10 ἐκέλευεν M<sup>a</sup> |

PREVIOUS EDITIONS: Schw. I.143,4–18; Dind. II.129,25–130,14

**Or. 414.05** (rec exeg) **ἄλλως:** Ἴδρα τὸ εὐφυῆς τοῦ ποιητοῦ, πῶς δι' ἀμφοτέρων τῶν προσώπων τούτων, τοῦ Ὁρέστου καὶ τοῦ Μενελάου, τὰς ἐναντίας τῶν ἀνθρώπων δόξας ὑποδηλοῖ. <sup>2</sup>ἐπεὶ γὰρ οἱ μὲν τῶν ἀνθρώπων λέγουσι τιμωρεῖν τὸ θεῖον τοῖς πάσχουσι, οἱ δ' (ὅτι οἱ θεοὶ) ἀδιαφοροῦσι, διὰ μὲν τοῦ Ὁρέστου τὸ βοηθεῖσθαι παρὰ τοῦ θείου τοὺς κάμνοντας συνίστησι, διὰ δὲ τοῦ Μενελάου σοφιστικῶς ἀπαγορεύει. <sup>3</sup>ἐκέθην δὲ τὴν ὑφὴν τοῦ λόγου προῦκατεσκεύασεν. <sup>4</sup>εἰπόντος γὰρ τοῦ Μενελάου ἀπὸ τοῦ [409] 'οἶδα μὲν αὐτὰς, ὀνομάσαι δ' οὐ βούλομαι' καὶ καθεξῆς, τοῦ Ὁρέστου εἰς μομφὴν τῶν Εὐμενίδων κινήεντος ὁ Μενέλαος τρόπον τινα τοῦτον ἀπεστρέψατο <sup>5</sup>εἰπὼν [411] 'αὐταῖ σε βακχεύουσι συγγενεῖ φόνω', δηλονότι ἄς κατετελίξεις καὶ οὐ θέλεις καλεῖσθαι Εὐμενίδας λέγων [410] 'εὐπαιδευτα δ' ἀποτρέπου λέγειν', <sup>6</sup>ἦτοι ἀπόφευγε τὸ προστιθέμενον αὐταῖς ὄνομα, τὸ Εὐμενίδες, παρὰ τῶν εὖ πεπαιδευμένων καὶ σοφῶν λέγειν καὶ λέγε δήπουθεν τὸ οἰκεῖον αὐταῖς ὄνομα ἦγουν αἱ ἀλάστορες, αἱ Τελχίνες, αἱ φονεύτριαι. <sup>7</sup>πρὸς τὸ βακχεύουσι ὁ Ὁρέστης ἐπιτατικῶς εἶπε τὸ [412] 'οἴμοι διωγμῶν οἷς ἐλαύνομαι τάλας', ὁ δ' ἀντεῖπεν [413] 'οὐ δεινὰ πάσχειν δεινὰ τοὺς εἰργασμένους' ἦγουν μὴ τὰς θεὰς μέμφου, ἑαυτὸν δὲ τὸν αἴτιον τοῦ πάσχειν τὰ δεινὰ ὡς δεινὰ ἐργασάμενον. <sup>8</sup>εἶτα ἐκείνου φεύγοντος τὴν πρᾶξιν καὶ πρὸς τὸν Φοῖβον ταύτην ἀναφέροντος ὁ Μενέλαος ἀπεστρέψατο μὴ εἶναι λέγων τὸ θεῖον ἀμαθῆς τοῦ καλοῦ καὶ τοῦ δικαίου. <sup>9</sup>ἐκείνου δὲ ἐπιμεινάντος τῆ ἐνστάσει καὶ λέξαντος ὅτι δουλεύομεν τοῖς θεοῖς, ἦτοι ποιοῦμεν ἅ παρ' αὐτῶν κελευόμεθα κἂν μὴ λίαν ἐπιστάμεθα τί πρᾶγμά εἰσι οἱ θεοί, <sup>10</sup>ὁ Μενέλαος τὸν οἰκεῖον βουλόμενος συστήσαι λόγον ὅτι οὐκ ἐκ θεοῦ ἐκεῖνο, ἀλλ' ἐκ θυμοῦ τὸ πραχθέν, φησὶν ὅτι πάντως ἂν ἐβοήθησέ σοι ὁ θεός, εἴπερ καὶ προσέταξεν. <sup>11</sup>ὡς δ' εἶπεν ἐκεῖνος μέλλει τὸ θεῖον, ἦτοι βραδύνει ἐν ταῖς ἀντιδόσεσι ταῖς φαύλαις τε καὶ ταῖς ἀγαθαῖς ὡς ὅν φύσει τοιοῦτον, σοφιστικῶς ἐκεῖνος ἐπήγαγε τὸ [423] 'ὡς ταχὺ μετῆλθόν σ' αἷμα μητρὸς αἰ θεαί', ἦτοι ἀπήτησαν. <sup>12</sup>ἔκλεψε δ' αὐτὸν διὰ τῆς μέσης ἐρωτήσεως τῆς [421] 'πόσον χρόνον δὲ μητρὸς οἴχονται πνοαί'. <sup>13</sup>ἀποκριθέντος δ' ἐκείνου τὸ πόσον τοῦ καιροῦ, ἀνείλεν ἐκεῖ τὸ μέλλει τὸ θεῖον διὰ τοῦ [423] 'ὡς ταχὺ μετῆλθόν σ' αἷμα μητρὸς'. —V

TRANSLATION: Observe the natural talent of the poet, how through both these characters,

Orestes and Menelaus, he suggests the contradictory opinions of humans. For since some people say that the divine avenges those who suffer, while others say that the gods are indifferent, through Orestes he affirms the view that those in distress are aided by the divine, but through Menelaus he denies this through sophistic argumentation. From that point he made a preliminary exposure of the web of the argument. For after Menelaus has pronounced his speech from the line ‘I know them, but I do not want to name them’ and what follows that, and Orestes has been moved toward reproach of the Eumenides, Menelaus in a certain way turned him away from his point, by saying ‘these (goddesses) drive you mad because of kindred bloodshed’, namely (the goddesses) whom you (Orestes) disparage and do not want to be called Eumenides when you say ‘avoid speaking in the manner of a well-educated person’, in other words, avoid speaking the name Eumenides that is applied to them by those who are well educated and wise, and say rather the name that is proper to them, that is, ‘alastores’ (‘avenging demons’), Telchines, murderesses. In response to ‘they drive you mad’ Orestes said with intensity ‘Woe is me for the persecution by which I am driven, wretched man’, and the other said in contradiction ‘It is not a shocking thing for those who have done terrible things to suffer the same’, meaning do not reproach the goddesses, but rather yourself, the one responsible for suffering terrible things because you did them. Next, when Orestes tries to disown the deed and refers it to Phoebus, Menelaus rejected this point by saying the divine is not ignorant of what is good and just. When he (Orestes) persisted in the objection and said ‘we are slaves to the gods’, that is, we do what we are commanded to do by them even if we do not really understand what the gods are, Menelaus, desiring to confirm his own argument that that deed did not come from a god, but from strong emotion, says that by all means the god would have come to your rescue if he had in fact given the order. And when that one (Orestes) said ‘the divine procrastinates’, that is, acts slowly both in bad and good repayments (for human action), because the divine is such by nature, that other (Menelaus) added sophistically the point ‘how swiftly the goddesses pursued you for the bloodshed of your mother’, that is, demanded their due. He tricked him (Orestes) with the intervening question, ‘how long since your mother breathed her last?’ When that one (Orestes) replied with the quantity of time, he (Menelaus) refuted at the point the claim ‘the divine procrastinates’ with his ‘How swiftly they pursued you for the bloodshed of your mother’.

APP. CRIT.: 2 suppl. Mastr. | 4 ἀπεστρέψατο Schw., ἀπεπέμψατο V |

PREVIOUS EDITIONS: Schw. I.143,19–144,23; Dind. II.130,15–131,21

COMMENT: See Prelim. Stud. 200–203.

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**Or. 414.06** (rec gloss) <ἀναφορὰ> μετ(αφορὰ) —O

POSITION: s.l.

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**Or. 414.07** (rec gloss) <ἀναφορὰ> ἀνακωχή —MnRS

POSITION: s.l.

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**Or. 414.08** (rec gloss) <ἀναφορὰ> κουφισμός —V<sup>1</sup>

POSITION: s.l.

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**Or. 414.09** (rec gloss) <ἀναφορὰ> μετάθεσις —V<sup>3</sup>AaAbCrRMnSOxY<sup>2</sup>B<sup>3a</sup>

POSITION: R marg., others s.l.

APP. CRIT.: joined to sch. 414.08, adding καί, V<sup>3</sup> | καί prep. LaCrOx | app. μετάθεσιν B<sup>3a</sup>

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**Or. 414.10** (rec gloss) <ἀναφορὰ>: συγγνώμη —Mn

POSITION: s.l.

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**Or. 414.11** (rec gloss) <ἀναφορὰ>: πρόφασις μετ'άθεσις ἄνεσις —Pr

POSITION: s.l.

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**Or. 414.12** (rec gram) <ἀναφορὰ>: θεία λέξις —Pr

TRANSLATION: Term properly applicable to gods. (or: Divine utterance.)

POSITION: s.l.

COMMENT: θεία λέξις is a specifically Eustathian expression with the meaning 'term properly applicable to gods'; he applies it to ἄναξ, σέβειν, καθάειρην, παντοῦργος, πάπας, etc. Once in ps-Chrysostomus the juncture is found with the meaning 'divine utterance' (de sacerdotio, Bk. 7, PG 48.1070, 35).

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**Or. 414.13** (rec gloss) <ἀναφορὰ>: ἀνάθεσις —GK

POSITION: s.l.

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**Or. 414.14** (rec gloss) <ἀναφορὰ>: ἀφορμή —Sa<sup>r</sup>

POSITION: s.l.

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**Or. 414.15** (pllgn gloss) <ἀναφορὰ>: ἀνάμνησις —F<sup>2</sup>

POSITION: s.l.

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**Or. 414.16** (pllgn gloss) <ἀναφορὰ>: παραμυθία —Zu

POSITION: s.l.

APP. CRIT.: παραμυθίας Zu

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**Or. 414.17** (pllgn exeg) <ἀναφορὰ>: εἰς Ἀπόλλωνα γὰρ ἀναφέρει —ZlGu

POSITION: s.l.

APP. CRIT.: γὰρ ἀναφέρει om. Zl

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**Or. 414.18** (tri metr) <ἀναφορὰ>: long mark over final alpha —T

PREVIOUS EDITIONS: de Fav. 54

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**Or. 414.19** (vet paraphr) <τῆς ξυμφορᾶς>: τῶν συμβάντων πραγμάτων —MBPr

TRANSLATION: ('Of the event' here means) 'of the events that occurred'.

POSITION: s.l. MPr, marg. B

APP. CRIT.: τὸ συμβάν τῶν πραγμάτων Pr

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**Or. 414.20** (mosch gloss) <τῆς ξυμφορᾶς>: τοῦ συμβεβηκότος —XXaXbXoT+YYfG-GrZc

POSITION: s.l. except X

**Or. 414.21** (pllgn gloss) <τῆς συμφορᾶς>: καὶ τῆς δυστυχίας —Zu

POSITION: s.l.

**Or. 414.22** (pllgn gloss) <τῆς συμφορᾶς>: τῆς θλίψεως —Aa

POSITION: s.l.

**Or. 414.23** (pllgn gloss) <τῆς συμφορᾶς>: ἧς πάσχω —Zl

POSITION: s.l.

**Or. 414.24** (pllgn gloss) <τῆς συμφορᾶς>: ἔνεκεν —F

POSITION: s.l.

APP. CRIT. 2: ἔνεκεν app. F |

**Or. 415.01** (vet exeg) μὴ θάνατον εἶπης: <sup>1</sup>ὁ μὲν τὸν Ἀπόλλωνα ἠνίξατο αἴτιον τῆς μανίας, ὁ δὲ ᾤετο τὸν τοῦ πατρὸς λέγειν θάνατον. <sup>2</sup>ἐκκλείων οὖν αὐτὸν ἀπολογίας φησὶ· <sup>3</sup>μὴ λέγε τὸν θάνατον τοῦ πατρὸς μηδ' αὐτὸς ἀμαρτῶν εἰς τὸν πατέρα ἀνάφερε τὴν ἀμαρτίαν. <sup>4</sup>εὔθηες γὰρ τὸ αὐτὸν τινα ἀμαρτάνοντα ἄλλω περιτιθέναι τὴν αἰτίαν. —MBCPrRw

TRANSLATION: The one (Orestes) hinted that Apollo was responsible for his madness, but the other (Menelaus) thought he was speaking of the death of his father. Therefore, blocking him out of a defence, he says: 'Do not speak of the death of your father, nor when you yourself did the wrong refer the wrong to your father'. For it is foolish for a person who has himself committed a wrong to attach the blame to another.

LEMMA: MBCPr; φοῖβος Rw REF. SYMBOL: B

APP. CRIT.: 1 τοῦ πατρὸς] τῆς μητρὸς MC | 2 ἀποκλείων MCRw, ἐγκλείων Pr | αὐτὸν ἀπολογίας] αὐτὸν Rw, αὐτῶ MC | 3 τοῦ πατρὸς] σοι τῆς μητρὸς ἀπὸ μανίας MC, τοῦ πατρὸς ἀπὸ μανίας Rw | ἀμαρτήσας B | εἰς τὴν μητέρα MCRw | ἀνάφερε τὴν ἀμαρτίαν] ἀμαρτίαν εἰς ἄλλον ἀνατίθει Rw | 4 τὸν αὐτὸν τινα MCRw | ἄλλω] ἄλλα M | αἰτίαν] ἀμαρτίαν BPr |

APP. CRIT. 2: 3 μὴ δὲ Pr | ἀμαρτῶν MC |

PREVIOUS EDITIONS: Schw. I.144,24–28; Dind. II.131,29–132,3

COMMENT: The version of MC is extraordinarily different. Perhaps an instance of πρς was misread as μρς and then other instances were made to conform. But there are corruptions beyond that, and MC may descend from unsuccessful decipherment of a damaged note in an exemplar. See also 415.09 for the view that it is the mother's death and not the father's.

**Or. 415.02** (vet exeg) (μη θάνατον εἶπης): <sup>1</sup>οὐ γὰρ, φησὶν, αὐτὸς αἴτιος τυγχάνεις. ἢ οὕτω· <sup>2</sup>μη ὀνομάσῃς τὸν {περι} μητρὸς φόνον μηδὲ λέγε ὅτι τοῦτον προσέταξαι παρὰ τοῦ κρείττονος πράττειν. <sup>3</sup>οὐ γὰρ ἀρμόζει θεῶ τὸ πρόσταγμα, ὅθεν σιώπα καὶ κρύπτε τὸ ἀμαθὲς τοῦ δαίμονος. <sup>4</sup>ἢ μὴ εἰς τὴν εἰμαρμένην καὶ τὸν θάνατον ἀνεέγκης· <sup>5</sup>οὐ γὰρ ἐστὶ σοφὸν τοῦτο. —MCRw

TRANSLATION: (Do not mention death) because, he (Menelaus) says, you yourself are to blame. Or take it this way: Do not mention the killing of your mother nor claim that you were commanded to carry this out by a stronger power. For the command is not fitting for a god, and therefore keep silent about and conceal the folly of the divinity. Or (the sense is) do not refer the matter to destiny and death. For that is not wise.

POSITION: cont. from sch. 415.01 all

APP. CRIT.: 1 αἴτιος αὐτὸς transp. R<sub>w</sub> | 2 περι del. Schw. | τῆς μητρὸς R<sub>w</sub> | προσέταξε περι C | 3 ἀρμόζει θεῶ] θεῶν C | τοῦτο add. before τὸ R<sub>w</sub> | πρόσταγμα] πράγμα (sic) M | ἀπαθὲς MCR<sub>w</sub> | 4 ἢ μὴ] εἰ μὴ M | ἀνεέγκης αἰτίαν C, ἀπενέγκης τὴν αἰτίαν R<sub>w</sub> |

APP. CRIT. 2: 1 οὕτω] οὕτως CR<sub>w</sub>, changed to οὗτος C | 3 ἀρμόζει M | 4 ἡμαρ(μ) M |

PREVIOUS EDITIONS: Schw. I.144,29–145,2; Dind. II.132,3–7

**Or. 415.03** (vet exeg) ἄλλως: τὸν θάνατον τοῦ πατρός. τοῦτο γὰρ οὐ βέβαιον· οὐ γὰρ δεῖ ἀντιφονεύειν τοὺς φονεάς. —MCP<sub>r</sub>R<sub>w</sub>

TRANSLATION: (He means) the death of his father. For this is not a secure point. For one should not kill the killers in return.

LEMMA: M (ἀλλά); μὴ θάνατον εἶπης R<sub>w</sub> POSITION: cont. from 415.02 MC; s.l. Pr

APP. CRIT.: βέβαιοι] δίκαιοι Pr | οὐ γὰρ om. M

APP. CRIT. 2: βαίβειον M |

PREVIOUS EDITIONS: Schw. I.145,3–4; Dind. II.132,7–8

**Or. 415.04** (rec exeg) ἄλλως: ὁ Μενέλαος βουλόμενος αὐτὸν θανεῖν λέγει ἥ τὸ νομίζον ὅτι μέλλει λέγειν θάνατον, ἐν ἑαυτῷ βουλόμενος τὸν θάνατον ἀγαγεῖν.† —CR<sub>w</sub>

TRANSLATION: Menelaus, wanting him to die, (remainder is corrupt in Greek; if emended, the sense might be:) uses the term ‘death’ (or: says this?), as if believing that he (Orestes) is about to say mention ‘death’, because he wants to impose death on himself.

LEMMA: ἄλλως C, ἢ καὶ ἄλλως R<sub>w</sub> POSITION: cont. from sch. 415.03 R<sub>w</sub>

APP. CRIT.: τὸ νομίζομενον ὅτι μέλλει(ς) λέγειν θάνατον {ἐν ἑαυτῷ βουλόμενος θανεῖν} conj. Schw.; τὸ (θάνατον) (or (τοῦ)το), (ὥσπερ) νομίζων ὅτι μέλλει λέγειν θανεῖν {ἐν} ἑαυτῷ βουλόμενος τὸν θάνατον ἀγαγεῖν Mastr. (cf. next sch.) | ἐν αὐτῷ R<sub>w</sub> | τὸν θάνατον om. C |

PREVIOUS EDITIONS: Schw. I.145,5–6

**Or. 415.05** (rec exeg) (μη θάνατον εἶπης): εἰ οὐ ἁμαρτῶν ἀναφέρεις εἰς τὸν πατέρα τὴν ἁμαρτίαν. ἢ θάνατον βούλει ἀγαγεῖν ἑαυτῷ; —O

TRANSLATION: (Do not say this) if, having yourself committed a wrong, you refer the wrongdoing to your father. Or (the sense is) do you want to impose death on yourself?



**Or. 415.06** (rec exeg) (μὴ θάνατον εἶπης): μὴ εἶπης ἀνακωχὴν τῶν κακῶν τὸν θάνατον. —AbMnSa

TRANSLATION: Do not speak of death as a cessation of troubles.

POSITION: s.l. Mn; in Sa phrase wrongly inserted before ὑπομμνήσκειν in sch. 411.01

APP. CRIT.: εἶπ a.c. Mn (app. corr. by rubr.) | ἀνακ. τῶν κακ. om. Ab

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**Or. 415.07** (pllgn exeg)(μὴ θάνατον): τοῦ πατρὸς εἶπης καὶ τὸν Ἀπόλλωνα ἢ τὴν τύχην ἢ τὴν εἰμαρμένην αἰτιάσῃ· οὐ γὰρ σοφὸν τοῦτο. —V<sup>3</sup>

TRANSLATION: Do (not) mention (the death) of your father and blame Apollo or fortune or destiny. For that is not wise.

POSITION: s.l.

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**Or. 415.08** (pllgn exeg) (θάνατον εἶπης): τοῦ πατρὸς ἀναφέρης —Zl

POSITION: s.l.

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**Or. 415.09** (rec gloss) (θάνατον): μητρός —OV

POSITION: s.l.

APP. CRIT.: μητρός V, πατρός V<sup>3</sup>

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**Or. 415.10** (pllgn exeg) (θάνατον): τὸ φονεῦσαι σε σεαυτὸν —V<sup>3</sup>

POSITION: s.l.

COLLATION NOTES: A later hand has cancelled these words with two thin lines in yellowish ink.

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**Or. 415.11** (pllgn exeg) (θάνατον): ἦτοι (?) ἀϊστῶσαι σε —B<sup>3c</sup>

POSITION: s.l.

COLLATION NOTES: Very faint; certainly not room for τὸ θανατῶσαι or even just θανατῶσαι, which one might expect. |

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**Or. 415.12** (mosch exeg) (θάνατον): τὸν τοῦ πατρὸς δηλονότι —XaXbXoT\*YYfGrZ-cAa<sup>2</sup>CrOx

TRANSLATION: ('Death', that is,) clearly, that of his father.

POSITION: s.l.

APP. CRIT.: τὸν om. CrOx |

COLLATION NOTES: Aa<sup>2</sup> writes τὸν at some distance before Aa's τοῦ πατρὸς and adds δηλ. right after it.

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**Or. 415.13** (recThom exeg) (θάνατον): τοῦ πατρὸς —V<sup>3</sup>AaFGKZZmZb

POSITION: s.l. (above εἶπης)

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**Or. 415.14** (pllgn artGloss) (θάνατον): τὸν —F<sup>2</sup>

POSITION: s.l.

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**Or. 415.15** (thom gloss) (εἴπης): ἀναφορὰν —ZZbZmTGu

POSITION: s.l.

APP. CRIT.: ἀναφορὰς Zb

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**Or. 415.16** (rec gloss) (τοῦτο): εἰ λέγεις —O

POSITION: s.l.

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**Or. 415.17** (pllgn exeg) (τοῦτο): τὸ λέγειν τὴν αἰτίαν δι' ἣν ἀπέθανεν ὁ πατήρ —Xo<sup>2</sup>

POSITION: marg.

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**Or. 415.18** (mosch gloss) (οὐ σοφόν): οὐ φρόνιμον —XXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

POSITION: s.l.

APP. CRIT.: οὐ| ἦ G

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**Or. 415.19** (pllgn gloss) (οὐ σοφόν): οὐ καλόν —F<sup>2</sup>

POSITION: s.l.

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**Or. 415.20** (vet gloss) (σοφόν): (?)καλόν ἐστι(?) —B

POSITION: marg.

COLLATION NOTES: Washed out and uncertain: check original B. |

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**Or. 415.21** (pllgn gloss) (σοφόν): καὶ καλόν ὑπάρχει —CrOx

POSITION: s.l.

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**Or. 415.22** (thom gloss) (σοφόν): ἐστί —ZZIZmTGu

POSITION: s.l.

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**Or. 415.23** (pllgn gloss) (σοφόν): ὑπάρχει —Zu

POSITION: s.l.

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**Or. 416.01** (rec exeg) Φοῖβος κελεύσας: ἵαπὸ κοινοῦ οὕτως συντάξεις ὅτι ἐκέλευσεν ἂν τοῦτο ὁ Φοῖβος καὶ ἐπιστεύθης ἀληθεύειν, ἔαν ἦν ἀμαθέστερος καὶ πλέον σοῦ ἀμαθῆς τοῦ καλοῦ καὶ τοῦ δικαίου. <sup>2</sup>τοῦτο δὲ εἶπεν ὡς φαυλίσας τὴν ἀναφορὰν, ὡς τάχα ψευσαμένου τοῦ Ὀρέστου καὶ τούτῳ τῷ τρόπῳ φεύγοντος τὴν μομφὴν

τοῦ μητρικοῦ φόνου. ἵκρείσσων γὰρ ἂν ἦν ἡ αἰτία, ἐὰν ἦν αὐτῆ ὁ θάνατος τοῦ πατρός, τοῦ θεόν (\* \* \*) —VPr

TRANSLATION: You will construe this in common ('apo koinou', i.e., continuing the syntax from the previous line) in this way, that Phoebus would have commanded this and you would have been believed to be speaking truly, if he (the god) were more ignorant ('amathesteros'), that is to say, more ignorant than you of what is fine and just. He (Menelaus) said this as one who dismissed as unimportant the reference (of the action to the god) on the grounds that perhaps Orestes made the story up and is trying in this way to escape the reproach for the murder of his mother. For the cause would have been greater, if this (cause) were the death of his father, †(gen.) the (acc.) god ... (left unfinished)

REF. SYMBOL: V

APP. CRIT.: 1 ἀμαθῶς VPr, corr. Schw. | 2 φεύγοντι Pr | 3 κρείσσων VPr, corr. Schw. | ἂν om. V | at end empty space left by V (more than half a full-width line) and sign of omission added in marg.; Pr ends with normal punctuation for end of sch.

PREVIOUS EDITIONS: Schw. I.145,7–12; Dind. II.131,22–27

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**Or. 416.02** (rec exeg) ὁ Ἀπόλλων ἔκρινε καὶ διὰ τοῦτο οὐ δεινὰ ἐπράξαμεν εἴ γε ὁ θεὸς ἔκρινεν. —Pr

POSITION: s.l.

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**Or. 416.03** (pllgn paraphr) οὐ τοῦτο βούλομαι εἰπεῖν δηλονότι, ἀλλ' ὁ Φοῖβος. —Lp

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.132,10–11

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**Or. 416.04** (pllgn gloss) <Φοῖβος>: ὁ Ἀπόλλων —Za

POSITION: s.l.

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**Or. 416.05** (recThom artGloss) <Φοῖβος>: ὁ —F<sup>2</sup>MnZZmGuXoOx

POSITION: s.l.

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**Or. 416.06** (recThom gloss) <Φοῖβος>: ὑπάρχει ἀναφορά —KZmGu

POSITION: s.l.

APP. CRIT.: ὁ add. before ὑπάρχει Gu (implying ὁ φοῖβος) | ἀναφορά om. K

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**Or. 416.07** (pllgn gloss) <Φοῖβος>: ἐστὶ —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 416.08** (rec gloss) <Φοῖβος>: ἦν —AaAbMnPr

POSITION: s.l.

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**Or. 416.09** (thom exeg) <κελεύσας>: ἐμέ τοῦτον ἐργάσασθαι —ZZbZlZmTGu

TRANSLATION: (With 'having ordered' supply) 'me to perform this (murder)'.

POSITION: s.l.

APP. CRIT.: 2: -σεσθαι Zb |

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**Or. 416.10** (pllgn gloss) <κελεύσας>: προστάξας —CrOxZa

POSITION: s.l.

APP. CRIT.: και ὁ prep. CrOx

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**Or. 416.11** (rec gloss) <κελεύσας>: ἐμέ —AbMn<sup>2</sup>

POSITION: s.l.

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**Or. 416.12** (rec artGloss) <κελεύσας>: ὁ —AbF<sup>2</sup>Pr<sup>2</sup>

POSITION: s.l.

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**Or. 416.13** (pllgn artGloss) <μητρός>: τῆς —F<sup>2</sup>Mn<sup>2</sup>Ox

POSITION: s.l.

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**Or. 416.14** (mosch gloss) <ἐκπᾶξαι>: διαπράξασθαι —XXaXbXoT<sup>+</sup>YYfGrAa<sup>2</sup>GZc

POSITION: s.l.

APP. CRIT.: -πᾶξαι Y

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**Or. 416.15** (thom gloss) <ἐκπᾶξαι>: τελέσαι —ZZbZlZmTGu

POSITION: s.l.

APP. CRIT.: ἐμέ add. Zm

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**Or. 416.16** (rec gloss) <ἐκπᾶξαι>: τελειῶσαι —VAaPr

POSITION: s.l.

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**Or. 416.17** (rec gloss) <ἐκπᾶξαι>: διεργάσασθαι —GK

POSITION: s.l.

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**Or. 416.18** (pllgn gloss) <ἐκπᾶξαι>: και ποιῆσαι —CrF<sup>2</sup>Ox

POSITION: s.l.

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**Or. 416.19** (rec gloss) <ἐκπᾶξαι>: ὥστε —AaMn

POSITION: s.l.

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**Or. 416.20** (rec artGloss) (φόνου): τὸν —F<sup>2</sup>Mn

POSITION: s.l.

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**Or. 417.01** (vet exeg) ἀμαθέτερός γ' ὦν: <sup>1</sup>εἰ τοῦτο ἐκέλευσεν, ἀμαθῆς ἐστίν, ἵνα ἐκ τῶν ἐναντίων δηλώσῃ ὅτι οὐκ ἐκέλευσεν ὁ θεός· <sup>2</sup>οὐ γάρ ἐστίν ὁ θεός ἀμαθῆς. —MBVCMnPrR<sup>b</sup>RwSSa

TRANSLATION: If he commanded this, he is ignorant, (which Menelaus says) in order to show from the opposite that the god did not command (it). For the god is not ignorant.

LEMMA: MBVPr, ἀμαθέτερός γ' ὦν τοῦ καλοῦ C, ἀμαθέτερός ὦν MnR<sup>b</sup>RwSSa (in dark ink as if start of note) REF. SYMBOL: BVR<sup>b</sup> POSITION: cont. from sch. 413.01 Sa

APP. CRIT.: 1 εἰ] εἰς BPr | τοῦτο om. R<sup>b</sup> | φησὶν add. after first ἐκέλ. BPrRw | ἐστίν] ὦν Pr | ἐκ τῶν ἐκ τῶν V | τοῦ ἐναντίου BPr | δουλώσῃ Mn | second ἐκέλευσεν] ἔλεξεν Pr | 2 οὐ γάρ ... ἀμαθῆς] οὐδὲ προσέταξε τοῦτο ποιῆσαι V, δηλονότι οὐ προσέταξε τοῦτο ποιῆσαι MnR<sup>b</sup>(προέτ-)SSa | ἐστὶ θεός Rw |

APP. CRIT. 2: 1 first ἐκέλευσε BPrRw | ἐστὶ MnS | ἴν' app. B | perhaps δηλώσει M | second ἐκέλευσε B |

PREVIOUS EDITIONS: Schw. I.145,13–15; Dind. II.132,13–15

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**Or. 417.02** (vet exeg) ἄλλως: <sup>1</sup>μετὰ συλλογισμοῦ τοῦτο εἴρηκεν· <sup>2</sup>εἰ γὰρ οὐκ ἀμαθῆς ὁ θεός, δηλόν ὅτι οὐδὲ προσέταξε τοῦτο ποιεῖν. —MBVCMnPrR<sup>b</sup>SSa

TRANSLATION: Menelaus said this using a syllogism. For if the god is not ignorant, it is clear that neither did he command (Orestes) to do this.

LEMMA: MBCPr, καὶ ἄλλως MnR<sup>b</sup>SSa, ἀλλὰ V POSITION: cont. from sch. 417.01 V

APP. CRIT.: 1 μετὰ ... εἴρηκεν] τοῦτο ἐκ συλλ. εἴρηκεν V, τοῦτο ἐκ συλλ. εἴρηται MnR<sup>b</sup>SSa | 2 εἰ] οὐ R<sup>b</sup> | δηλόν ὅτι om. VMnSSa | οὐδὲ] οὐ VMnR<sup>b</sup>SSa | τοῦτο ποιεῖν] blank space left by V, ποιῆσαι add. V<sup>1</sup> | ποιεῖν om. MnSSa

PREVIOUS EDITIONS: Schw. I.145,16–17; Dind. II.132,15–16

KEYWORDS: συλλογισμός

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**Or. 417.03** (rec exeg) συλλογίζεται —Pr

POSITION: marg.

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**Or. 417.04** (rec exeg) γρ. ἀμαθέτερός γ' ὦν τοῦ καλοῦ καὶ τῆς δίκης. —MnR

POSITION: marg. R, between 423.01 and 424.01 Mn

APP. CRIT.: γρ. om. Mn | γ' ὦν] γ' ὦ Mn, om. R

COMMENT: MnR are among the many mss that lack γ' in this line, hence the annotation of the correct version.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 417.05** (rec exeg) κατ' ἐρώτησιν —AbMnRS

POSITION: marg. R, s.l. AbMnS

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COMMENT: Reinterpretation of a statement as a question is a strategy for removing something that seems objectionable (cf. 97.02, 97.03); here the strategy satisfies an educational or philosophical/religious viewpoint.

KEYWORDS: theological amelioration

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**Or. 417.06** (rec exeg) διότι ἄρα —R

POSITION: marg.

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**Or. 417.07** (thom exeg) (ἀμαθέστερος): ἠέλει ἐνταῦθα δεῖξαι ὁ Μενέλαος τῷ Ὀρέστη ὅτι οὐχ ὁ Ἀπόλλων προσέταξεν αὐτῷ τὸν τῆς μητρὸς φόνον, ἀλλ' οἴκοθεν ἐργασάμενος τοῦτον, ἐπεὶ δυστυχεῖ, προβάλλεται τὸν Ἀπόλλωνα. <sup>2</sup>ἐδήλωσε δὲ τοῦτο διὰ τὸ εἰπεῖν 'ἀμαθέστερος ὢν'. <sup>3</sup>πρὸς ὃ Ὀρέστης ἀπαντᾷ λέγων· <sup>4</sup>ὑποτασσόμεθα τοῖς θεοῖς, ὅ τι ἄρα εἰσί, εἴτε ἀμαθεῖς εἴτε μή. —ZZaZbZlZmTGu

TRANSLATION: Menelaus here wants to show Orestes that Apollo did not command him (to carry out) the killing of his mother, but that having performed this of his own volition, once he suffers misfortune, he puts Apollo forward as a pretext. He (Menelaus) indicated this by saying 'being rather ignorant'. To which Orestes counters by saying: We are subordinate to the gods, whatever they in fact are, whether ignorant or not.

REF. SYMBOL: all POSITION: after 420.18 Zm (correct order marked with β and α)

APP. CRIT.: 1 οἴκοθεν] ὄ Zb | ἐπειδὴ ZmGu [Zl lost to trimming] | 2 διὰ τοῦ εἰπεῖν ZbTGu [Zl] | after ὢν add. τοῦ καλοῦ καὶ τῆς δίκης Za | 3 ὃ om. ZbTGu [Zl] | 4 ὅ τι ZZa, ὅπερ ZbZmTGu [Zl] |

APP. CRIT. 2: 4 ἄρα Zb [Zl] | εἰσὶν ZlT |

PREVIOUS EDITIONS: Dind. II.132,17–21

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**Or. 417.08** (rec exeg) (ἀμαθέστερος): τοῦτο ἐπρόσταξεν —O

POSITION: marg.

COMMENT: ἐπρόσταξα for προσέταξα is common in medieval Greek, and there are other verbs in προσ- that sometimes show the same kind of augment in Byzantine Greek.

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 417.09** (pllgn gloss) (ἀμαθέστερος): ἀμέθεκτος —Aa

POSITION: s.l.

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**Or. 417.10** (pllgn gloss) (ἀμαθέστερος): ἀμέτοχος —F<sup>2</sup>

POSITION: s.l.

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**Or. 417.11** (pllgn gloss) (ἀμαθέστερος): μωρὸς —B<sup>3d</sup>

POSITION: s.l.

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**Or. 417.12** (pllgn gloss) (ἀμαθέστερος): καὶ ἀπαίδευτος —CrOx

POSITION: s.l.

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**Or. 417.13** (rec gloss) <ἀμαθέστερος>: ὁ θεός —AbMnRS

POSITION: s.l.

APP. CRIT.: ὦν add. Ab

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**Or. 417.14** (vet exeg) <ἀμαθέστερος>: ἀντί τοῦ ἀμαθῆς ἐστίν —MBVC

POSITION: s.l., except B marg.

APP. CRIT.: ἀντί τοῦ] ἐν ᾗθει ἴν' ἢ B, om. C | ἐστίν om. BVC

PREVIOUS EDITIONS: Schw. I.145,18; Dind. II.132,12–13

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**Or. 417.15** (recMosch exeg) <ἀμαθέστερος>: ἀμαθῆς —MnPrXXaXbXoT+YYfGGrZ-cAa<sup>2</sup>ZuB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: ἀντί τοῦ prep. PrZu

COMMENT: The unfinished gloss ἀ on this word in S may have been the beginning of ἀμαθῆς (or of ἀπόλλων, 417.24).

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**Or. 417.16** (pllgn exeg) <ἀμαθέστερος>: ὡς τὸ 'νεώτερος ἐγενόμην' [Psalm 36.25] ἀντί τοῦ νέος. —Y<sup>2</sup>

TRANSLATION: (The comparative adjective is used) as in (the phrase) 'I became younger' meaning 'young'.

POSITION: s.l.

COMMENT: Symmachus (quoted by Eusebius, comm. in Psalm., PG 23.333,6) explains the passage in Psalm 36 as equivalent to νέος ἐγενόμην.

KEYWORDS: citation of literature other than Homer (with direct quotation) | Psalms

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**Or. 417.17** (rec exeg) <ἀμαθέστερος>: τὸ συγκριτικὸν (ἀντί ἀπλοῦ) —Mn

POSITION: s.l.

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**Or. 417.18** (rec exeg) <ἀμαθέστερος>: ἀντί ἀπλοῦ —K

POSITION: s.l.

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**Or. 417.19** (rec gram) <ἀμαθέστερος>: Ἄττικὸν —VPt

POSITION: s.l.

KEYWORDS: Ἄττικόν/Ἄττικῶς

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**Or. 417.20** (rec exeg) <ἀμαθέστερος>: σαρκασμὸς —Rf

POSITION: s.l.

APP. CRIT.: ἀρκασμὸς Rf

COMMENT: RΓ's ἀρκασμός is not an attested word (note, however, Hesych. ε 5922 ἐρκάζειν σκώπτειν, a hapax). The next two notes support the correction.

COLLATION NOTES: There is no suspended omicron over the final mu, only a diagonal that I interpret as grave accent; it is less likely to be the abbreviation for -ον (with accent omitted). |

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**Or. 417.21** (rec exeg) <ἀμαθέστερος>: σαρδώνιος γέλωσ —Rw

POSITION: s.l.

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**Or. 417.22** (pllgn exeg) <ἀμαθέστερος>: κατ' εἰρωνείαν —G

POSITION: s.l.

KEYWORDS: εἰρωνεία/εἰρωνικῶς

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**Or. 417.23** (pllgn gloss) <ἀμαθέστερος>: σοῦ —Y<sup>2</sup>

POSITION: s.l.

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**Or. 417.24** (pllgn gloss) <ῶν>: ὁ Ἀπόλλων —Y<sup>2</sup>

POSITION: s.l.

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**Or. 417.25** (mosch gloss) <τῆς δίκης>: τοῦ δικαίου —V<sup>rec</sup>XXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. V<sup>rec</sup>

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**Or. 417.26** (recThom gloss) <τῆς δίκης>: δικαιοσύνης —CrPrZZaZbZlZmTOx

POSITION: s.l.

APP. CRIT.: τῆς prep. ZaZl, καὶ prep. Pr, καὶ τῆς prep. CrOx

PREVIOUS EDITIONS: Dind. II.132,22

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**Or. 417.27** (pllgn exeg) <τῆς δίκης>: τῆς δικαιοσύνης εἰ τοῦτο ἐκέλευσεν —Gu

POSITION: s.l.

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**Or. 417.28** (pllgn gloss) <τῆς δίκης>: κρίσεως —F<sup>2</sup>

POSITION: s.l.

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**Or. 417.29** (pllgn exeg) <τῆς δίκης>: ἐκέλευσε σὲ τοιαῦτα πράξει. —Zu

POSITION: s.l.

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**Or. 418.01** (vet exeg) δουλεύομεν θεοῖς: ἰάνθρώπων ἐχόντων τὴν μορφήν.† <sup>2</sup>ἦ



ὅποιας ᾧσι δυνάμεως ἢ κρίσεως, δουλεύομεν αὐτοῖς. <sup>3</sup>τοῦτο δὲ πρὸς τὸ  
'ἀμαθέστερός γ' ᾧν'. —MBCPr

TRANSLATION: (corrupt phrase untranslated) or, of whatever power or judgment the gods may be, we are slaves to them. This is directed at the words 'being rather ignorant'.

LEMMA: δουλεύομεν θεοῖς Pr REF. SYMBOL: B

APP. CRIT.: 1 δουλεύομεν αὐτοῖς ἀνθρώπων ἔχουσι τ. μ. Barnes (but mss punctuate first two words as lemma); a corruption of the first sentence of sch. 418.02, as Schw. indicated | 2 (second) ἦ] B, καὶ C, om. M | αὐτοῖς] αὐτήν Pr | 3 γ' ᾧν om. MC

PREVIOUS EDITIONS: Schw. I.145,19–21; Dind. II.132,25–133,2

**Or. 418.02** (rec exeg) **δουλεύομεν θεοῖς**: ἄνεπίγνωστον γὰρ ἔχουσι τοῖς ἀνθρώποις τὴν γνῶμην. <sup>2</sup>ὅποιας ἄρα, φησὶν, εἰσὶ δυνάμεως, δουλεύομεν αὐτοῖς.  
—VMnR<sup>b</sup>SSa

TRANSLATION: For they (the gods) keep their judgment inscrutable to humans. He says, of whatever power they are then, we are slaves to them.

LEMMA: R<sup>b</sup>, δουλεύομεν V(washed out)MnSSa REF. SYMBOL: VR<sup>b</sup>

APP. CRIT.: 1 τοῖς ἀνθ. om., in marg. add. Mn | 2 ὅποια S | καὶ ὁμως add. before δουλεύομεν MnR<sup>b</sup>SSa |

APP. CRIT. 2: 2 ἄρα S |

PREVIOUS EDITIONS: Schw. I.145,25–6; Dind. II.132,23–25

**Or. 418.03** (rec exeg) **δουλεύομεν θεοῖς**: εἴτε ἀμαθεῖς εἴτε σοφοὶ οἱ θεοὶ οὐκ οἶδα, τοῦτο δὲ οἶδα ὅτι δουλεύομεν καὶ πειθόμεθα αὐτοῖς, ὅποιοι ἂν εἰσιν, εἴτε σοφοὶ εἴτε φαῦλοι. —Pr

COMMENT: Cf. sch. 414.04 (9).

**Or. 418.04** (rec gloss) **⟨δουλεύομεν⟩**: πειθόμεθα —AbMnRS

LEMMA: δουλεύωμεν in text Mn POSITION: s.l.

APP. CRIT.: πειθόμεθα Mn

**Or. 418.05** (recMosch gloss) **⟨δουλεύομεν⟩**: ὑποταττόμεθα —V<sup>1</sup>PrXXaXbXoT<sup>+</sup>YYfG-GrZcAa<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἦτοι prep. V<sup>1</sup>, ἦγουν prep. Pr | τοῖς (scil. θεοῖς) add. G

APP. CRIT. 2: -τασσ- V<sup>1</sup>PrT |

**Or. 418.06** (thom gloss) **⟨δουλεύομεν⟩**: ὑπακούομεν —ZZaZIZmTGUCrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

**Or. 418.07** (pllgn gloss) <δουλεύομεν>: καὶ ὑπηρετοῦμεν —Zu

POSITION: s.l.

APP. CRIT.: 2: ὑπηρετοῦμε Zu

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 418.08** (pllgn gloss) <δουλεύομεν>: ὑποκείμεθα —AaF<sup>2</sup>

POSITION: s.l.

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**Or. 418.09** (pllgn artGloss) <θεοῖς>: τοῖς —F<sup>2</sup>Ox

POSITION: s.l.

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**Or. 418.10** (vet exeg) ὃ τι ποτ' εἰσὶν (οἱ) θεοί: <sup>1</sup>ἀκαίρως τοῦτο· <sup>2</sup>ἔώρακε γὰρ τὸν Ἀπόλλωνα καὶ ἀκήκοεν αὐτοῦ {αἴτιον}: <sup>3</sup>ὥσεί τις ἰδὼν ἀετὸν λέγει· τί ποτέ ἐστιν; ἢ ἀετός; —MBCPr

TRANSLATION: This comment (is made) inopportune. For he (Orestes) saw Apollo and heard him. It is as if someone who saw an eagle says: 'What in the world is it? An eagle?'

LEMMA: M(εἰσι)C(ὄτι), ὄτι ποτ' εἰσι (ἄλλως in marg.) B, ἄλλως· ὄτι πάντα εἰσιν Pr

APP. CRIT.: 1 τούτου a.c. Pr | 2 ἔωρακώς MC | τὸν ἀπόλλωνα καὶ ἀκ. αὐτοῦ| ἀκήκοε τὸν ἀπόλλωνα BPr | ἀκηκώς MC | αὐτοῦ| αὐτὸν Dind. (as if in M), om. BPr | αἴτιον del. Mastr. | 3 ὥσει| εἰ MC | ἀετὸν om., add. s.l. C | ἢ| Schw., ἢ BCPr, om. M |

PREVIOUS EDITIONS: Schw. I.145,22–25; Dind. II.133,2–4

COMMENT: αἴτιον could be a corruption of a variant αὐτὸν for αὐτοῦ, or of an anticipation of ἀετὸν.

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**Or. 418.11** (pllgn exeg) <ὃ τι ποτ' εἰσὶν θεοί>: ὅποιοι εἰσὶν ἢ καλοὶ ἢ φαῦλοι, πρέπον ἀκούειν αὐτούς. —Gu

LEMMA: thus in text Gu (ὄτι) POSITION: s.l.

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**Or. 418.12** (rec exeg) <ὃ τι ποτ' εἰσὶ θεοί>: μὴ εἰδότες ὅποιοι εἰσὶν κάντε ἀγαθοὶ κάντε κακοὶ —MnPr

LEMMA: thus in text Pr(πότ'), ὄτι ποτ' εἰσὶ θεοὶ in text Mn POSITION: s.l.

APP. CRIT.: τὸ ποῖοι Mn |

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**Or. 418.13** (pllgn exeg) <ὃ τι ποτ' εἰσὶν οἱ θεοί>: ὁποίας ὧσι δυνάμεως οὐκ οἶδαμεν ἢ κρίσεως —Y<sup>2</sup>

LEMMA: thus in text Y(πότ') POSITION: s.l.

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**Or. 418.14** (pllgn exeg) <ὃ τι ποτ' εἰσὶ θεοί>: ἦτοι ὁποίας εἰσὶ δυνάμεως οὐ γινώσκομεν ἢ ὅτι εἰσὶ —V<sup>3</sup>

LEMMA: thus in text V(ὄτι) POSITION: s.l.

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**Or. 418.15** (rec gloss) <ὄ τι ποτ' εἰσιν θεοί>: ἀγνοοῦμεν —GK

LEMMA: thus in text G(ὄτι sic)K      POSITION: s.l.

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**Or. 418.16** (rec gloss) <ὄ τι ποτ' εἰσὶ θεοί>: κἄν ᾧσι θεοὶ —AbR

LEMMA: thus in text AbR (ὄτι both)      POSITION: s.l.

APP. CRIT.: ᾧσι θεοὶ om. Ab

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**Or. 418.17** (thom exeg) <ὄ τι ποτ' εἰσὶ θεοί>: ἀμαθεῖς εἴτε τούναντίον —ZZaZb-ZlZmTGu

TRANSLATION: ('Whatever the gods are', namely,) ignorant or the opposite.

LEMMA: thus in text ZZaTGuZu(ὄτι all, εἰσὶν TGu), ὄτι ποτ' εἰσὶν οἱ θεοὶ Zl, ὄτ' εἰσὶ ποτε θεοὶ Zm      POSITION: s.l.

APP. CRIT.: εἴτε prep. ZaT, ἢ prep. Zl | εἴτε] ἢ ZZbZl

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**Or. 418.18** (rec gloss) <ὄτι ποτ'>: διότι ἄρα —S

POSITION: s.l.

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**Or. 418.19** (rec gloss) <ὄτι>: καὶ διὰ τί —CrOx

POSITION: s.l.

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**Or. 418.20** (pllgn gloss) <ὄτι>: καὶ τί —F

POSITION: s.l.

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**Or. 418.21** (rec exeg) <ποτ'>: παρέλκον —Pr

TRANSLATION: (The word 'pote' is) superfluous.

POSITION: s.l.

KEYWORDS: παρέλκει/παρέλκον

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**Or. 418.22** (pllgn gloss) <ποτ'>: ἄρα —Aa

POSITION: s.l.

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**Or. 418.23** (pllgn gloss) <εἰσὶ>: καὶ ὑπάρχουσι —Ox

POSITION: s.l.

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**Or. 418.24** (pllgn artGloss) <θεοί>: οἱ —F<sup>2</sup>

POSITION: s.l.

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**Or. 419.01** (vet exeg) **κᾶτ' οὐκ ἀμύνει**: <sup>1</sup>πανούργως ἔχει πᾶσα ἡ ἐρώτησις. <sup>2</sup>ὁ μὲν γάρ φησιν ὅτι ὁ Ἀπόλλων μοι ἐκέλευσεν ἀνελεῖν τὴν μητέρα, ὁ δὲ ἀντεπάγει· <sup>3</sup>καὶ πῶς ὁ κελεύσας ἀνελεῖν τὴν μητέρα οὐκ ἐλεεῖ σε μαινόμενον; <sup>4</sup>τοῦ δὲ εἰπόντος ὅτι μελλητικόν ἐστὶ τὸ θεῖον, πάλιν ὁ Μενέλαός φησι· <sup>5</sup>πῶς οὖν Ἐρινύες σε ταχέως μετῆλθον; οὐκ εἰσὶ καὶ αὐταὶ θεαί; <sup>6</sup>ἐλέγχει οὖν αὐτὸν ὡς καταψευδόμενον.

—MBCPrRw

TRANSLATION: The entire interrogation is malicious. For the one (Orestes) says: Apollo ordered me to kill my mother, but the other (Menelaus) counters: And how is it that the one who ordered you to kill your mother shows no pity for you in your madness? After Orestes says that the divine is given to slow action, in return Menelaus says: How is it then that the Erinyes came after you swiftly? Are not these gods as well? Thus he refutes him (Orestes) as presenting a false claim.

LEMMA: M(κατουκαμύνει)BC(κατ')Rw REF. SYMBOL: B

APP. CRIT.: 1 πανούργως ... 2 μητέρα om. Pr | 1 πανούργως (ἔχει om.) BRw | 2 φασιν Rw | second ὁ om. Rw | ἀνελεῖν σε ἀναιρεῖν M | 3 ὁ κελεύσας| ἐκέλευσας Rw | 3 ἀνελεῖν τ. μ. om. Rw | ἐλεεῖ σε| ἐλεῆσαι Rw | ἀλλὰ μέλλει add. after μαινόμενον Rw | 4 τοῦ| τούτου M | 5 πῶς οὖν| λίαν Rw | αἱ add. before ἐριν. BPr | ταχύ Rw | σε om. BPr |

APP. CRIT. 2: 1 ἐκέλευσε Rw | 2 ἀντεπάγη C | 3 ἐλεῆ C | 4 μελλητικόν C, μελωτικόν Pr | 5 ἐρινύες PrRw | αὐταὶ M |

PREVIOUS EDITIONS: Schw. I.146,1–6; Dind. II.133,6–11

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**Or. 419.02** (rec exeg) εἰ αὐτός σε ἐκέλευσε, πῶς οὐκ ἐλεεῖ νοσοῦντα; —Pr

POSITION: s.l.

APP. CRIT.: εἰ αὐτός Mastr., ὁ αὐτ with ambig. ending Pr (αὐτό with ὦν above?)

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**Or. 419.03** (rec gloss) **⟨κᾶτ'⟩**: εἶτα —AaCrM<sup>3</sup>RSZb<sup>2</sup>Ox

LEMMA: κατ' in text MZb, κᾶτ' others POSITION: s.l.

APP. CRIT.: καὶ prep. CrSOx

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**Or. 419.04** (pllgn gram) **⟨κᾶτ'⟩**: ἔκθλιψις κρᾶσις συναίρεισι —Y<sup>2</sup>

TRANSLATION: (In this form are found) ecthlipsis, crasis, synaeresis.

LEMMA: κᾶτ' in text Y POSITION: s.l.

COMMENT: This is taken from the doctrine of grammarians: in καὶ εἶτα the iota of καὶ is removed by ecthlipsis, the alpha combines with the epsilon in crasis, and the incorporation of the iota of εἰ with the alpha as α is synaeresis. E.g., Epimer. Homer. π 165 Dyck ἐκθλιψις δὲ καὶ κρᾶσις καὶ συναίρεισι ὡς ἐπὶ τοῦ οἱ αἰπόλοι ὦπόλοι: ἐκθλιβεται γὰρ τὸ ι τῆς οἱ, καὶ κινᾶται τὸ ο καὶ α εἰς ω, καὶ συναίρεται τὸ ω καὶ τὸ ι εἰς τὴν φ δίφθογγον; Tyrrhon, περὶ παθῶν I.24,12–13 κατ' ἔκθλιψιν, κρᾶσιν καὶ συναίρεισιν, οἶον καὶ εἶτα κᾶτα, οἱ αἰπόλοι ὦπόλοι.

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**Or. 419.05** (rec gloss) **⟨κᾶτ'⟩**: ἔπειτα —AbS

LEMMA: κᾶτ' in text AbS POSITION: s.l.

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**Or. 419.06** (pllgn gloss) **⟨κᾶτ'⟩**: καὶ μετὰ ταῦτα —CrOx

**Or. 419.07** (rec paraphr) <οὐκ ἀμύνει>: οὐ συνεργεῖ ὁ Ἀπόλλων —Rf<sup>2</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.133,12

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**Or. 419.08** (pllgn paraphr) <οὐκ ἀμύνει>: καὶ οὐ βοηθήσει σε —Zu

POSITION: s.l.

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**Or. 419.09** (mosch gloss) <ἀμύνει>: ἐκδικεῖ —XXaXbXoT<sup>+</sup>YYfGGrZcB<sup>4</sup>

POSITION: s.l.

APP. CRIT.: οὐκ prep. G

PREVIOUS EDITIONS: Dind. II.133,11–12

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**Or. 419.10** (recTri gloss) <ἀμύνει>: βοηθεῖ —V<sup>1</sup>Aa<sup>2</sup>AbF<sup>2</sup>KMnPrTY<sup>2</sup>Zl

POSITION: s.l.

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**Or. 419.11** (tri metr) <ἀμύνει>: long mark over upsilon —T

PREVIOUS EDITIONS: de Fav. 54

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**Or. 419.12** (pllgn gloss) <Λοξίας>: καὶ ὁ Ἀπόλλων —CrF<sup>2</sup>OxZl

POSITION: s.l. (misplaced above 421 οἴχονται F<sup>2</sup>)

APP. CRIT.: καὶ ὁ om. F<sup>2</sup>, καὶ om. Zl

APP. CRIT. 2: perhaps ἀπόλλον F<sup>2</sup> |

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**Or. 419.13** (rec artGloss) <Λοξίας>: ὁ —F<sup>2</sup>MnROx

POSITION: s.l.

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**Or. 419.14** (pllgn gloss) <τοῖς σοῖς κακοῖς>: ἐν —F<sup>2</sup>

POSITION: s.l.

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**Or. 419.15** (rec gloss) <κακοῖς>: δυστυχήμασι —Pr

POSITION: s.l.

APP. CRIT.: δυστυχήσαι Pr

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**Or. 420.01** (recMosch gloss) <μέλλει>: βραδύνει —VAaAbFMnPrSXXaXbXoT<sup>+</sup>YYfG-GrZcZu

POSITION: s.l.

**Or. 420.02** (pllgn gloss) <μέλλει> μακροθυμεῖ —Gu

POSITION: s.l.

COMMENT: See on 420.11.

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**Or. 420.03** (pllgn gloss) <μέλλει> καὶ ἀπόκειται —Zu

POSITION: s.l.

APP. CRIT. 2: ἀπόκειται Zu

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**Or. 420.04** (pllgn gloss) <μέλλει> καὶ φροντίζει —CrOx

POSITION: s.l.

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**Or. 420.05** (rec gloss) <μέλλει> βοηθῆσαι —Rf

POSITION: s.l.

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**Or. 420.06** (pllgn gloss) <μέλλει> βοηθεῖν σοι —B<sup>3a</sup>

POSITION: s.l.

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**Or. 420.07** (rec exeg) τὸ θεῖον δ' ἐστὶ τοιοῦτον φύσει: αἰεὶ τὸ θεῖον ὀκνηρὸν ἐστὶ πρὸς τὰς ἀμοιβὰς γυμνάζον ἡμῶν τὴν γνώμην. —VMnR<sup>b</sup>SSa

TRANSLATION: The divine is always sluggish in reciprocation (for good or bad behavior), training our resolve by practice.

LEMMA: MnSSa; μέλλει R<sup>b</sup> REF. SYMBOL: R POSITION: s.l. V

APP. CRIT.: ἤγουν μέλλει prep. MnSSa | τὸ θεῖον τὸ θεῖον S (no punctuation between them) | ἐστὶ] εἶναι Sa | γυμναζόντων R<sup>b</sup> | γνώμην V, διάνοιαν MnR<sup>b</sup>SSa

PREVIOUS EDITIONS: Dind. II.133,19–20

COMMENT: The idea of exercising or testing the sufferers may have a Christian tinge. See also the Thoman version of this idea in 420.17.

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**Or. 420.08** (rec exeg) ἴσως ἐλεήσει· αἰεὶ γὰρ βραδύνει τὸ θεῖον· ὀκνηρὸν γὰρ πρὸς τὰς τοιαύτας ἀμοιβὰς γυμνάζον ἡμῶν τὴν γνώμην. —Pr

TRANSLATION: Perhaps he will show pity (eventually). For the divine always acts slowly. For it is sluggish in such cases of reciprocation, training our resolve by practice.

POSITION: s.l.

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**Or. 420.09** (rec exeg) <τὸ θεῖον δ' ἐστὶ τοιοῦτον φύσει>: βραδύνει αἰεὶ τὸ θεῖον γυμνάζον τὴν διάνοιαν ἡμῶν. —R

TRANSLATION: The divine always acts slowly, training our attitude of mind by practice.

**Or. 420.10** (rec exeg) (τὸ θεῖον δ' ἐστὶ τοιοῦτον φύσει): βραδύνει γὰρ τὸ θεῖον ἐν ταῖς ἀντιδόσεσι ταῖς χρησταῖς καὶ ταῖς φαύλαις. —Y<sup>2</sup>

TRANSLATION: For the divine acts slowly in good repayments and in bad ones.

POSITION: s.l.

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**Or. 420.11** (pllgn paraphr) (τὸ θεῖον δ' ἐστὶ τοιοῦτον φύσει): τὸ θεῖον δὲ ἐν τῇ φύσει τοιοῦτον ἔνι ἵνα μακροθυμῇ. —Gu

TRANSLATION: The divine is such in its nature that it is slow (or slow to help?).

POSITION: s.l.

COMMENT: The sense of μακροθυμέω is commonly 'to be patient', but for 'be slow to help' in a context of testing the sufferers see Joannes Chrysostom., In Matthaicum, PG 57.351,13–15 καὶ γὰρ καὶ μετὰ ταῦτα πολλάκις ἀφήκεν αὐτοὺς εἰς χαλεπωτέρους χεϊμώνας πραγμάτων ἐμπεσεῖν, καὶ ἐμακροθύμησε. See also 420.02.

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**Or. 420.12** (pllgn rhet) (τὸ θεῖον δ' ἐστὶ τοιοῦτον φύσει): ἀνθυποφορά —Y<sup>2</sup>

TRANSLATION: Anthypophora (rejoinder to an objection).

POSITION: s.l.

KEYWORDS: ἀνθυποφορά

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**Or. 420.13** (rec gloss) (τὸ θεῖον): ὁ θεὸς —Pr

POSITION: s.l.

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**Or. 420.14** (pllgn gloss) (ἐστὶ): καὶ ὑπάρχει —CrOx

POSITION: s.l.

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**Or. 420.15** (recMosch gloss) (τοιοῦτον): ἤγουν βραδύ —AbRSXXaXbXoT<sup>+</sup>YYfGrAaZc

POSITION: s.l.

APP. CRIT.: ἤγουν] τουτέστι ABRS, om. YZc | βραδύν Zc

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**Or. 420.16** (pllgn gloss) (τοιοῦτον): κατὰ τὸ βραδύνειν —V<sup>3</sup>

POSITION: s.l.

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**Or. 420.17** (thom exeg) (τοιοῦτον): ἤγουν μέλλει καὶ πρὸς βοήθειαν καὶ πρὸς κόλασιν, πρὸς μὲν βοήθειαν ἵνα δοκίμιον λήψεται τῆς προαιρέσεως τῶν τῆς βοηθείας αὐτοῦ ἀπολαύσειν μελλόντων, πρὸς δὲ κόλασιν ἵνα τῷ χρόνῳ ἐπανάξη αὐτοὺς πρὸς ἃ δεῖ. —ZZaZbZlZmTGu

TRANSLATION: That is, he delays both in helping and in punishing: in helping in order that

he may get proof of the resolve of those who are to benefit from his help, and in punishing in order that by the passage of some time he may bring them back to what is required.

REF. SYMBOL: ZaZmT POSITION: ZZbZl s.l.

APP. CRIT.: δόκιμον ZbZl | αὐτοῦ om. Za | ἀπολαύειν Za | αὐτούς om. Za

APP. CRIT. 2: μέλει a.c. Gu |

PREVIOUS EDITIONS: Dind. II.133,15–18

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**Or. 420.18** (pllgn paraphr) <τοιούτων> ἤγουν βραδύ πρὸς βοήθειαν —Zu

POSITION: s.l.

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**Or. 420.19** (pllgn paraphr) <τοιούτων> εἰς βοήθειαν βραδύ —G

POSITION: s.l.

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**Or. 420.20** (pllgn gloss) <τοιούτων> μακρόθυμον —G

POSITION: s.l.

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**Or. 420.21** (pllgn gloss) <τοιούτων> δοκιμαστικόν —Gu

POSITION: s.l.

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**Or. 420.22** (pllgn gloss) <τοιούτων> τὸ μέλλειν —B<sup>3d</sup>

POSITION: marg.

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**Or. 420.23** (pllgn gloss) <φύσει> ἐν —Zm

POSITION: s.l.

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**Or. 420.24** (pllgn gloss) <φύσει> λίαν —AaZm

POSITION: s.l.

APP. CRIT.: ἢ prep. Zm

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**Or. 420.25** (pllgn gloss) <φύσει> τῇ θεϊκῇ δηλονότι —CrOx

POSITION: s.l.

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**Or. 420.26** (rec artGloss) <φύσει> τῇ —K

POSITION: s.l.

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**Or. 421.01** (vet exeg) δὲ μητρὸς οἴχονται πνοαί: ἐχρήν εἰπεῖν πόσῳ χρόνῳ. τὸ δὲ μητρὸς κακοήθως καὶ δυσωπητικῶς. —MBCPrRw, partial Aa



TRANSLATION: He ought to have said ‘within how much time’ (dative instead of accusative). And (using) the word ‘mother’ (is done) maliciously and in a manner meant to shame and disturb him.

LEMMA: M; πόσον χρόνον δὲ μητρὸς BCP<sub>r</sub>, πόσον χρόνον R<sub>w</sub> REF. SYMBOL: B POSITION: s.l. Aa

APP. CRIT.: ἐν add. before πόσω Aa | τὸ δὲ κτλ om. Aa | καὶ om. M | δυσωπητικῶς mostly lost to damage P<sub>r</sub>

PREVIOUS EDITIONS: Schw. I.146,7–8; Dind. II.133,23–24

COMMENT: The plain accusative of duration was confusing to some later readers (although it is perfectly idiomatic in classical Greek), as a few of the subsequent scholia show. The claim that the dative πόσω χρόνω would have been appropriate is slightly odd, since ‘in/within how much time?’ is much more commonly ἐν πόσω χρόνω than plain πόσω χρόνω.

KEYWORDS: κακότητες/κακοήθως

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### Or. 421.02 (pllgn rhet) σχῆμα βίαιον —V<sup>3</sup>

TRANSLATION: Powerful/violent schema.

POSITION: marg.

COMMENT: This schema is called simply βίαιον in ps.-Hermogenes *περὶ εὐρέσεως* 3.3 ἔστι καὶ τρίτον εἶδος λύσεως, τὸ παραδοξότατον καὶ ἰσχυρότατον καὶ νικητικώτατον, ὃ καὶ βίαιον κέκληται· γίνεται δέ, ὅταν εἰς τὸ ἐναντίον περιστάναι δυνώμεθα τὸν λόγον ἐξ αὐτῶν αἰρῶντες τὸν ἀντιδικόν, οἷς θαρρῶν εἰσέρχεται. It refers to the entrapment effected by this seemingly harmless question, as described in more detail in sch. 414.05. The phrase σχῆμα βίαιον may reflect the influence of Tzetzis, who uses it in Exeg. in Hom. II. 355 Parathomopoulos; Sch. Tzetz. Arist. Plut. 590a Massa Positano βίαιον τὸ σχῆμα. See also sch. rec. Arist. Plut. 587a Chantry τούτο τὸ σχῆμα λέγεται παρὰ τοῖς ῥήτορι βίαιον, ὅταν τις κλέψῃ τι, δοκῶν εἶναι ἐκεῖνο ἀναμφίβολον—καὶ οἷον ἀναπολόγητον—, μᾶλλον ἀπὸ τούτου κρατηθῆ, ὡς νῦν ἡ Πενία, δοκούσα λέγειν ἀναμφίβολα, μᾶλλον ἐκ τούτου ἐφάνη μὴ ἔχειν οὕτως.

KEYWORDS: σχῆμα βίαιον

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### Or. 421.03 (pllgn paraphr) πόσον χρόνον ἔχει ἡ μήτηρ ἐσφαγμένη; —Y<sup>2</sup>

POSITION: s.l.

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### Or. 421.04 (rec gloss) (πόσον δὲ χρόνον): ἔχει —Ab

POSITION: s.l.

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### Or. 421.05 (rec exeg) (πόσον χρόνον): οὕτως σύνταξον· ἐν πόσω χρόνω ἢ κατὰ πόσον χρόνον —P<sub>r</sub>

POSITION: s.l.

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### Or. 421.06 (pllgn gloss) (πόσον χρόνον): καὶ διὰ πόσον καιροῦ διάστημα —CrOx

POSITION: s.l.

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### Or. 421.07 (pllgn exeg) (πόσον χρόνον): μέχρι τοῦ νῦν χρόνου —ZmGu

POSITION: s.l.

APP. CRIT.: χρόνου om. Gu

**Or. 421.08** (pllgn gloss) <πόσον χρόνον>: πόσῳ χρόνῳ —Y<sup>2</sup>

POSITION: s.l.

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**Or. 421.09** (mosch gloss) <πόσον χρόνον>: ἐπὶ —XXaXbXoYYfGGr

POSITION: s.l.

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**Or. 421.10** (pllgn gloss) <χρόνον>: καιρὸν —Zl

POSITION: s.l.

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**Or. 421.11** (rec gloss) <μητρὸς>: σοῦ —AbR

POSITION: s.l.

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**Or. 421.12** (rec artGloss) <μητρὸς>: τῆς —AbF<sup>2</sup>MnR

POSITION: s.l.

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**Or. 421.13** (mosch gloss) <οἴχονται>: ἐφθαρμένοι εἰσίν —XXaXbXoT<sup>+</sup>YYfGGrZcB<sup>4</sup>

POSITION: s.l. except X

APP. CRIT. 2: εἰσὶ B<sup>4</sup> |

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**Or. 421.14** (thom gloss) <οἴχονται>: ἐφθάρησαν —ZZaZlZmTGuaA<sup>2</sup>CrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

COLLATION NOTES: Z rubr. wrote only ἐφθάρη, σαν added in dark ink by main hand. |

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**Or. 421.15** (pllgn gloss) <οἴχονται>: ἐπαιδεύθησαν —Zu

POSITION: s.l.

COMMENT: Kriaras s.v. παιδεύω I.7 cites a passage where παιδεύω is said to mean 'destroy, kill'. | This gloss is also in Zd, not yet otherwise collated.

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**Or. 421.16** (rec gloss) <οἴχονται>: ᾤχοντο —K

POSITION: s.l.

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**Or. 421.17** (rec gloss) <πνοαί>: ἤγουν τὸ αἷμα —Pr

POSITION: s.l.

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**Or. 421.18** (pllgn gloss) <πνοαί>: ἤγουν ἡ ψυχὴ —Xo<sup>2</sup>

POSITION: intermarg.

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**Or. 421.19** (pllgn gloss) <πνοαί>: αἱ ζωτικαὶ ἐνέργειαι —Gu

POSITION: s.l.

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**Or. 421.20** (rec artGloss) <πνοαί>: αἱ —AbMn

POSITION: s.l.

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**Or. 422.01** (pllgn paraphr) <τόδ' ἡμαρ>: ἤγουν ἢ παροῦσα ἡμέρα —Zm

POSITION: s.l.

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**Or. 422.02** (pllgn gloss) <τόδ'>: τοῦτο —F<sup>2</sup>

POSITION: s.l.

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**Or. 422.03** (mosch exeg) <ἡμαρ>: ἐξ οὗ εἰσὶν ἐφθαρμένα —XXaXoT<sup>+</sup>YYfGrZcAa<sup>2</sup>

POSITION: s.l. except X

APP. CRIT.: εἰσὶν om. Aa<sup>2</sup>, with ἐξ οὗ to left of and ἐφθαρμένα to right of 422.05 ὑπάρχει (written at different time, probably earlier)

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**Or. 422.04** (recThom gloss) <ἡμαρ>: ἐστὶ —AbSZZaZbZlZmTGu

POSITION: s.l.

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**Or. 422.05** (pllgn gloss) <ἡμαρ>: ὑπάρχει —Aa<sup>2</sup>CrOx

POSITION: s.l.

APP. CRIT. 2: ὑπάρχει Aa<sup>2</sup> |

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**Or. 422.06** (pllgn gloss) <ἡμαρ>: ἡ ἡμέρα —CrOxZl

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 422.07** (pllgn gloss) <ἔτι>: ἀκμήν —Y<sup>2</sup>Zu

POSITION: s.l.

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**Or. 422.08** (thom gloss) <πυρά>: καῦσις —ZZaZbZlTGuF

POSITION: s.l.

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**Or. 422.09** (recThom exeg) <πυρά>: ὁ τόπος ἐν ᾧ τὸ σῶμα ἐκαύθη —PrZmGu

TRANSLATION: ('Pura' is) the place in which the body was burned.

POSITION: s.l.

APP. CRIT.: τὸ σῶμα om. Pr, transp. after ἐκαύθη Gu | ἐκαφθάρη p.c. Zm, a.c. ἐκάφ\*\*

APP. CRIT. 2: ἐκάφθη Pr |

COLLATION NOTES: Check original Zm. |

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**Or. 422.10** (tri metr) (πυρά): long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 54

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**Or. 422.11** (pllgn gloss) (πυρά): ἐστί —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 422.12** (rec artGloss) (πυρά): ἦ —AbF<sup>2</sup>B<sup>3a</sup>

POSITION: s.l.

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**Or. 422.13** (pllgn artGloss) (τάφου): τοῦ —F<sup>2</sup>

POSITION: s.l.

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**Or. 423.01** (vet exeg) ὡς ταχύ μετῆλθόν σ': ἰδιὰ τούτων ἐλέγχει αὐτὸν ὡς ἀθέως πεπραχότα τὸν φόνον, ὅπου γε αἱ μὲν Ἐρινύες εὐθέως τῇ μητρὶ συνεμάχησαν, ὁ δὲ Ἀπόλλων ἀναβάλλεται τὴν συμμαχίαν. <sup>2</sup>καὶ ἀνθυποφορὰ ἐστὶ τοῦ εἰρημένου ὑπὸ Ὀρέστου [420] 'τὸ θεῖον ἐστὶ τοιοῦτον φύσει'. —MBVCMnR<sup>b</sup>RwSSa, partial O

TRANSLATION: With these words he (Menelaus) refutes him (Orestes), showing that he carried out the killing impiously, inasmuch as the Erinyes immediately fought on the side of his mother while Apollo delays his help. And this is a rejoinder to the objection stated by Orestes: "The divine is such by nature".

LEMMA: MRw(σε), ὡς ταχύ μετῆλθον VMnSSa, ὡς ταχύ R<sup>b</sup> REF. SYMBOL: VR<sup>b</sup> POSITION: between 425.03 and 427.01 C

APP. CRIT.: 1 διὰ τούτων] καὶ διὰ τοῦ εἰπεῖν δὲ ὡς (δὲ ὡς om. Pr) ταχύ μετῆλθον σε BPr, καὶ διὰ τούτων VMnR<sup>b</sup>SSa, om. O | αὐτὸν om. Sa | ἀθει VMnR<sup>b</sup>S, θεοὶ Sa | τὸν φόνον om. Sa | ὅπου γε ... συμμαχίαν om. O, but sep. s.l. (at θεαὶ) ὁ Ἀπόλλων δὲ ἀναβάλλεται | γε om. Pr | ἀπόλλων] ἥλιος VMnR<sup>b</sup>SSa | 2 καὶ ἀνθυπ. κτλ om. SSa, καὶ om. O | ἀνθυποφορὰ V | ἐστὶ om. Rw | τὸ εἰρημένον C, πρὸς τὸ εἰρημένον O, τὰ εἰρημένα V (after this sch., punct. as if a sch., Pr has γρ. ἀν(θ)υποφορὰ ἐστὶ τὰ εἰρημένα) | ὑπὸ] παρὰ τοῦ Pr | τῇ φύσει Rw, φύσει τοιοῦτον transp. Pr

APP. CRIT. 2: 1 ἐλέχει R<sup>b</sup> | ἀθει R<sup>b</sup>, accent lost to damage Mn | πεπρακότα MnS | ἐρινύες VMnPrRwSa | συμμαχίαν S | 2 ἀνθ' ὑποφορὰ M | ἐστίν M (both places) |

PREVIOUS EDITIONS: Schw. I.146,9–13; Dind. II.133,24–134,2

KEYWORDS: ἀνθυποφορὰ

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**Or. 423.02** (mosch paraphr) λίαν ταχέως ἦγουν τάχιστα ἐτιμωρήσαντό σε διὰ τὸν φόνον τῆς μητρὸς. —XXaXbXoT<sup>+</sup>YYfGGrZcAa

POSITION: s.l. except Xo; TZe treat this as two separate items, dividing after ταχέως (a second cross before ἦγουν T); Gr as three, dividing after ταχέως and τάχιστα, Aa as three, dividing after ταχέως and ἐτιμ.; G separates λίαν

**Or. 423.03** (recThom gloss) <ὥς>: λίαν —AbCrMnROxZaZmB<sup>4</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 423.04** (rec exeg) <ὥς>: (?) [ἐν] εἰρων(εἶα)(?) —Mn

POSITION: s.l.

APP. CRIT.: damage (wormhole), and possibly the gloss was crossed out

KEYWORDS: εἰρωνεῖα/εἰρωνικῶς

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**Or. 423.05** (pllgn gloss) <ταχύ>: ταχέως —CrF<sup>2</sup>OxXo<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

---

**Or. 423.06** (pllgn gloss) <ταχύ>: συντόμως —Zb<sup>2</sup>Gu

POSITION: s.l.

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**Or. 423.07** (thom exeg) <μετῆλθον>: <sup>1</sup>τὸ μετῆλθον, εἰ μὲν ἀντὶ τοῦ ἐτιμωρήσαντο εἴπης, εὐθείαν τὸ αἷμα νοήσεις, οὕτω· <sup>2</sup>λίαν ταχύ ἐτιμωρήσαντο σὲ αἰ θεαί, τὸ αἷμα καὶ ὁ φόνος τῆς μητρός. <sup>3</sup>εἰ δὲ ἀντὶ τοῦ ἀπήτησαν, αἰτιατικὴν οὕτω· <sup>4</sup>λίαν ταχέως ἀπήτησαν σὲ αἰ θεαί τὸ αἷμα καὶ τὸν φόνον τῆς μητρός. —ZZaZbZlZmTGU

TRANSLATION: If you interpret ‘they pursued’ in the sense ‘they punished’, then you will interpret ‘blood’ as nominative case (in apposition), as follows: very swiftly the goddesses, the blood and killing of your mother, punished you. But if (you interpret it) as ‘they demanded back’, (take it as) accusative, as follows: very swiftly the goddesses demanded back from you the blood and killing of your mother.

REF. SYMBOL: all except Gu

APP. CRIT.: 1 τὸ μετ. ... αἷμα lost to trimming Zl | τοὶ μὲν μετῆλθον Zb | εἴποις ZbTGU | 3 οὕτω om. ZZa, s.l. add. Z

APP. CRIT.: 2: 1 οὕτως Za |

PREVIOUS EDITIONS: Dind. II.134,7–11

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**Or. 423.08** (recThom gloss) <μετῆλθον>: ἀπήτησαν —VPrZZaZbZlZmTGU

POSITION: s.l.

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**Or. 423.09** (rec gloss) <μετῆλθον>: ἐτιμώρησαν —KPrB<sup>3d</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. B<sup>3d</sup>

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**Or. 423.10** (pllgn gloss) <μετῆλθον>: ἐτιμωρήσαντο —Xo<sup>2</sup>Zm

POSITION: s.l.

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**Or. 423.11** (rec gloss) <μετῆλθον>: ἐκόλασαν —V<sup>rec</sup>CrF<sup>2</sup>PrRwOxGuY<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 423.12** (pllgn gloss) <μετῆλθον>: ἐζήτησαν —Zu

POSITION: s.l.

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**Or. 423.13** (rec gloss) <αἷμα>: διὰ τὸ —V<sup>1</sup>AbCrK MnROxY<sup>2</sup>ZI<sup>2</sup>B<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: τὸ om. B<sup>3a</sup>ZI<sup>2</sup>

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**Or. 423.14** (rec exeg) <αἷμα>: ὑπὲρ αἵματος —Pr

POSITION: s.l.

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**Or. 423.15** (pllgn exeg) <αἷμα>: διὰ τὸν φόνον —Xo<sup>2</sup>GuZI

POSITION: s.l.

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**Or. 423.16** (thom gloss) <αἷμα>: τὸν φόνον —ZZaZbZm

POSITION: s.l.

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**Or. 423.17** (pllgn gloss) <αἷμα>: καὶ τὴν ἐκδίκησιν —Zu

POSITION: s.l.

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**Or. 423.18** (pllgn exeg) <αἷμα>: ἀντὶ τοῦ ἔνεκεν τοῦ αἵματος —Lp

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.134,13

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**Or. 423.19** (rec artGloss) <μητέρος>: τῆς —AbXo<sup>2</sup>Ox

POSITION: s.l.

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**Or. 423.20** (rec gloss) <θεαί>: ἦτοι αἱ Ἐριννύες —V<sup>1</sup>Xo<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἦτοι om. Xo<sup>2</sup>

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**Or. 423.21** (rec gloss) (θεαί): αἰ τιμωρητικά —V<sup>1</sup>

POSITION: s.l.

**Or. 423.22** (rec artGloss) (θεαί): αἰ —AbF<sup>2</sup>Ox

POSITION: s.l.

**Or. 424.01** (vet exeg) οὐ σοφός: ἴου σοφός διαρρήδη μοι ὄνειδίζων τῆς μητρὸς τὸ αἷμα, ἀληθῆς δέ. ἂληθεύει γὰρ διὰ τὸν φόνον ἀμύνεσθαι αὐτὸν τὰς Ἐρινύας.  
—MBVCMnPrR<sup>b</sup>RwSSa, partial O

TRANSLATION: (You are) not wise/clever openly reproaching me for my mother's bloodshed, but you are truthful. For he (Menelaus) states truly that the Erinyes are avenging him because of the murder.

LEMMA: MBVCR<sup>b</sup>, οὐ σοφόν app. Rw REF. SYMBOL: BVR<sup>b</sup>Sa POSITION: intermarg. M

APP. CRIT.: 1 οὐ σοφός om. OVRw, after οὐ σοφός add. εἰ BPr, add. ὑπάρχεις MnSSa, ὑπάρχ() R<sup>b</sup> | ὄνειδίζων μοι transp. MnR<sup>b</sup>SSa, ὄνειδίζει (om. μοι) Rw | τὸ αἷμα τῆς μητρὸς transp. OVMnR<sup>b</sup>SSa, τὸ τῆς μητρὸς αἷμα Rw | ἀληθῆς Rw | 2 ἀληθ. κτλ om. O | ἀληθεύειν V, ἀληθεῖς δέ φόνου δοτική· ἀληθεύεις Mn, ἀληθῆς Schw. | γάρ] om. VMn | λέγων add. after γάρ BRw, after φόνον Pr | ἀμύνασθαι PrRwSSa | αὐτὸν om. Rw |

APP. CRIT.: 2 ἐρίνυας MnPrRwSa |

PREVIOUS EDITIONS: Schw. I.146,14–16; Dind. II.134,15–17

COLLATION NOTES: Entire note written by rubr. in Sa.

**Or. 424.02** (rec exeg) οὐ σοφός: ἴπρὸς ὃ κλαπείς ὁ Ὀρέστης εἰς κολακείαν αὐτοῦ προὔθετο τὸ 'οὐ σοφός, ἀληθῆς δ' εἰς φίλους ἔφυσ κακός'. ἂτοῦτο δὲ τὸ ἔπος ἐναντιοφανές ἐστιν. ἂναντιοφανῆ δὲ λέγεται τὰ ῥητὰ τὰ μὴ τῇ ἄνωθεν ἑαυτῶν {τῇ ἀπάτη} κειμένη φράσει συναρμοζόμενα, νοήματι δὲ ἢ συντάξει θεραπεύμενα. ἂσκόπει γὰρ ὅτι πρὸς ὕβριν ἐστὶ τοῦ Μενελάου τὸ οὕτως εἰπεῖν 'οὐ σοφός ἔφυσ, ἀληθῆς δὲ καὶ τέλειος κακός εἰς τοὺς φίλους' καὶ που δέον τὸν ἰκέτην ὑβρίζειν τὸν ἰκετεύμενον. ἂθεραπεύεται δὲ τὸ ἔπος τῇ συντάξει οὕτως· ἂοὐ σοφός κακός εἰς φίλους ἔφυσ, ἀληθῆς δὲ ἔφυσ σοφός. ἂτὸ δὲ νόημα τοιοῦτον· σοφός μὲν ἀληθῆς λέγεται ὁ ὄντως σοφός, σοφός δὲ κακός ὁ σοφιστῆς καὶ ἀπατεῶν καὶ πιθανολογούμενος. ἂλέγει τοῖνον αὐτῷ κολακικῶς ὅτι (οὐκ) ἐσόφισάς με, ἂ Μενέλαε, εἰπόντα βραδῶν εἶναι τὸ θεῖον πρὸς συνασπισμὸν ἀντειπῶν 'ὡς ταχὺ μετῆλθόν σ' αἶμα μητέρος θεαί', σὺ δὲ ἀληθῆς εἶ σοφός, σὺ κακός σοφός εἰς φίλους, ἂγουν διὰ τῆς σοφιστείας καὶ πιθανότητος πλανήτης τῶν φίλων. —VRw

TRANSLATION: Tricked in relation to this (the sophistic move in the preceding lines 421–423), to flatter him (Menelaus), Orestes offered the reply 'not wise, but you are a true villain toward your friends/kin'. This verse is one with an apparent contradiction. We speak of as apparently contradictory the utterances that do not fit with the phrase positioned before them, but are ameliorated by thought or construal. For observe that it is insulting to Menelaus to put it this way, 'You are not wise, but a true and complete villain toward your friends/kin', as if it were the proper thing for the suppliant to abuse the one he supplicates. But the verse is

ameliorated by the construal as follows: ‘You are not a clever villain toward your friends, but you are a true wise man’. The thought is like this: One who is really wise is called a true wise man, but the sophist and deceiver and speaker of mere plausibilities is called a clever villain. So he (Orestes) is saying to him (Menelaus) by way of flattery: You did not trip me up sophistically, Menelaus, after I said that the divine is slow to help out, by retorting ‘How quickly the goddesses pursued you for the bloodshed of your mother’, but you are a true wise man, not a clever villain toward your friends, in other words, not one who misleads his friends with sophistry and plausibility.

LEMMA: R<sub>w</sub>, ἄλλως V POSITION: follows out-of-sequence 427.01 R<sub>w</sub>

APP. CRIT.: 1 πρὸς ὃ Schw., πρὸς ὃν VR<sub>w</sub> | κλαπίς] τραπίς R<sub>w</sub> | after εἰς add. οὐ R<sub>w</sub>, but crossed out | τὸ om. R<sub>w</sub> | 3 λέγονται R<sub>w</sub> | τὰ ῥήματα R<sub>w</sub> | τῆ Schwartz, τοῖς V, om. R<sub>w</sub> | ἄνωθεν ἑαυτῶν τῆ ἀπάτη del. Schw., τῆ ἀπάτη del. Mastr. | ἑαυτῶν] R<sub>w</sub>, p.c. V (ἐα written over τη) | δὲ transp. before νοήματι R<sub>w</sub> (punct. at φράσει) | 4 καὶ που] Mastr., καὶ ποῦ VR<sub>w</sub> | δεῖ R<sub>w</sub> | 6 second σοφός] κακός R<sub>w</sub> | 7 τὸ add. before τοιοῦτου R<sub>w</sub> | 8 λέγει τοῖνυν κτλ om. R<sub>w</sub> | (οὐκ) Schw.

PREVIOUS EDITIONS: Schw. I.146,17–147,2; Dind. II.134,18–135,5

COMMENT: A continuation of sch. 414.05 above. For discussion see Prelim. Stud. 201–203 (but I now consider interrogative ποῦ δέον worthy of more consideration; ποῦ δεῖ is attractive but likely to be secondary).

KEYWORDS: ἐναντιοφανές

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### Or. 424.03 (rec rhet) σχῆμα ἐναντιοφανές —FPt

POSITION: marg.

APP. CRIT.: σχῆμα om. F

KEYWORDS: ἐναντιοφανές

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**Or. 424.04** (pllgn rhet) <sup>1</sup>οὐ σοφός κακός ἔφυς εἰς τοὺς φίλους, ἀληθῆς δὲ σοφός ἔφυς. <sup>2</sup>ἔστι δὲ τὸ σχῆμα ἐναντιοφανές. <sup>3</sup>ἐναντιοφανές ἐστὶ τὸ ἄλλως λεγόμενον καὶ ἄλλως θεραπεύμενον κατὰ τε νοῦν καὶ σύνταξιν. —Y<sup>2</sup>

TRANSLATION: You are not a clever villain toward your friends, but a true wise man. The schema is apparent contradiction. An apparent contradiction is that which is spoken one way and ameliorated another way in sense and construal.

APP. CRIT.: 2 ἀντιοφανές Y<sup>2</sup>

KEYWORDS: ἐναντιοφανές

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**Or. 424.05** (thom exeg) (οὐ σοφός): πανοῦργος ὡς σχηματίζεσθαι μὲν φιλίαν, τὰ τῶν ἐχθρῶν δὲ φρονεῖν. —ZZaZbZIZmTGU

TRANSLATION: Malicious so as to pretend friendship, but to have the intentions that enemies would have.

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.135,12

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**Or. 424.06** (rec wdord) word order α (οὐ σοφός), β (ἔφυς), γ (ἀληθῆς), δ (κακός), ε (εἰς φίλους) —V<sup>1/3</sup>

POSITION: s.l.



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**Or. 424.07** (rec gloss) (οὐ σοφός): κρύφιος —G<sup>2</sup>KSa<sup>2</sup>Y

POSITION: s.l.

APP. CRIT.: οὐ prep. G

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**Or. 424.08** (rec gloss) (οὐ σοφός): τέλειος —V

POSITION: s.l.

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**Or. 424.09** (rec gloss) (οὐ σοφός): ἠπατημένος —Rf

POSITION: s.l.

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**Or. 424.10** (rec gloss) (οὐ σοφός): ἀπατεῶν κακός —Pr

POSITION: s.l.

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**Or. 424.11** (pllgn exec) (οὐ σοφός): ἀντί τοῦ οὐ κρύφιος ἀλλὰ διάδηλος —V<sup>3</sup>

POSITION: s.l.

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**Or. 424.12** (pllgn gloss) (οὐ σοφός): πανοῦργος —B<sup>3d</sup>

POSITION: s.l.

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**Or. 424.13** (pllgn gloss) (οὐ σοφός): οὐκ ὠφέλιμος —F<sup>2</sup>

POSITION: s.l.

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**Or. 424.14** (rec gloss) (οὐ σοφός): εἶ —Ab

POSITION: s.l.

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**Or. 424.15** (mosch gloss) οὐ σοφός: εἶ δηλονότι —XXaXbXoT<sup>+</sup>YYfGrZcAa<sup>2</sup>

LEMMA: X POSITION: s.l. except X

PREVIOUS EDITIONS: Dind. II.135,10–11

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**Or. 424.16** (thom exec) (οὐ σοφός): ὄνειδίζοντος Μενελάου Ὀρέστην, φησὶν οὗτος πρὸς αὐτὸν· <sup>2</sup>ἐπεὶ διαρρήδην ἡμᾶς ὄνειδίσεις, οὐ σοφός εἶ, <sup>3</sup>ἀληθής δὲ κακός, ἀληθής μὲν ὡς οὐδὲν ὦν κατ' ἐμοῦ λέγεις ψευδῶς λέγων (ἀληθεύεις γὰρ διὰ τὸν φόνον τῆς μητρὸς λέγων ἀμύνασθαι τὰς Ἐρινύας ἐμέ), κακός δὲ ὡς ἔναργῶς ὄνειδίζων. <sup>4</sup>ἐχρῆν γάρ σε χρωματίζοντα τοὺς λόγους ἐκφέρειν πρὸς παραμυθίαν, ἀλλ' οὐ πρὸς λύπην, εἴπερ σοφός ἦσθα κακός. <sup>5</sup>νῦν δὲ ἀφ' ὧν ποιεῖς ἀναφανδὸν δεικνύεις τὴν σεαυτοῦ κακίαν. —ZZaZbZlZmTGu

TRANSLATION: When Menelaus reproaches Orestes, the latter says to him: Since you

reproach me openly, you are not clever, but a truthful villain, truthful in that you are saying falsely nothing that you say against me—for you speak truly when you say the Erinyes are avenging me because of the murder of my mother—, but villainous in that you are reproaching me in very clear terms. For you should have colored your words and pronounced them with a view to consolation rather than to causing pain, if you were a clever villain. But now by what you are doing you manifestly show your own villainy.

REF. SYMBOL: ZZaZbZlZmT

APP. CRIT.: 3 μὲν] δὲ ZbZl | ὦν om. Gu | first λέγων erased in Gu | ἀληθεύεις ... ἐμέ om. ZZaT | τῆς μητρὸς om. ZlZmGu | ἀμύνεσθαι ZbZl | 5 νῦν δὲ κτλ. Za, om. others

APP. CRIT. 2: 3 second λέγων] γων Zb | 4 σοφῶς Zl |

PREVIOUS EDITIONS: Dind. II.135,6–10

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**Or. 424.17** (pllgn exeg) <οὐ σοφός>: ἵπάρχεις διότι με ἐλέγχεις, ὅμως δὲ ἀληθῆς ὑπάρχεις. <sup>2</sup>εἰς τοὺς φίλους δὲ ἔφυσ κακός. —Zu

POSITION: s.l.

APP. CRIT.: 1 (first) ὑπάρχω a.c. Zu | ἐλέγχω Zu (app. not corrected)

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**Or. 424.18** (pllgn exeg) <οὐ σοφός>: ὑπάρχεις ἐν τῷ ὄνειδίξιν με —CrOx

POSITION: s.l.

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**Or. 424.19** (rec paraphr) <ἀληθῆς δ'>: κατὰ ἀλήθειαν ἦς φίλος. —Pr

POSITION: s.l.

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**Or. 424.20** (rec paraphr) <ἀληθῆς δ'>: ἀλλὰ ὀρθῶς, ἀλλ' ἰθὺς —S

POSITION: marg.

APP. CRIT. 2: ἀλλὰ] ἀλλα S |

COMMENT: It is unclear whether the adverbs were intended to paraphrase adjectival ἀληθῆς or originated in a text that had ἀληθῶς δ' in the line (as Bothe and Paley conjectured here).

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**Or. 424.21** (rec gloss) <ἀληθῆς δ'>: ἀλλὰ —Pr

POSITION: s.l.

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**Or. 424.22** (rec paraphr) <ἀληθῆς>: ὀρθός κατ' ἀλήθειαν —AbMnRS

POSITION: s.l.

APP. CRIT.: κατ' ἀλήθ. om. R |

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**Or. 424.23** (thom gloss) <ἀληθῆς>: ὁμολογούμενος —ZZaZmTGU

POSITION: s.l.

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**Or. 424.24** (pllgn gloss) <ἀληθῆς>: διάδηλος —Y<sup>2</sup>

POSITION: s.l.

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**Or. 424.25** (pllgn gloss) <ἀληθής>: ἤγουν ἐπιτιτίδειος —XXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

POSITION: s.l. (not clearly separated from 424.15 in XoYYfAa<sup>2</sup>)

APP. CRIT.: ἤγουν om. GZc

PREVIOUS EDITIONS: Dind. II.135,11

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**Or. 424.26** (pllgn gloss) <ἀληθής>: φανερός σοφός —V<sup>3</sup>

POSITION: s.l.

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**Or. 424.27** (rec gloss) <ἀληθής>: φανερός —GK

POSITION: s.l.

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**Or. 424.28** (pllgn artGloss) <φίλους>: τοὺς —F<sup>2</sup>

POSITION: s.l.

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**Or. 424.29** (pllgn gloss) <εἰπών κακῶς>: ὑβρίσας —Xo<sup>2</sup>

LEMMA: thus in text Xo      POSITION: s.l.

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**Or. 424.30** (pllgn exeg) <εἰπών κακῶς>: ἔφυσ κακός —Y

LEMMA: thus in text Y      POSITION: s.l.

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**Or. 424.31** (rec exeg) <εἰς φίλους κακός>: ἔφυσ —Mn

LEMMA: ἔφυσ om. in text Mn      POSITION: s.l.

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**Or. 424.32** (vet gloss) <ἔφους>: ἀντὶ τοῦ ὑπάρχεις —McrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ] καὶ Ox, om. F<sup>2</sup>

PREVIOUS EDITIONS: Schw. I.147,3; Dind. II.135,13

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**Or. 424.33** (rec gloss) <ἔφους>: εἶ —O

POSITION: s.l.

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**Or. 424.34** (rec gloss) <ἔφους>: ἐγεννήθης —AbRS

POSITION: s.l.

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**Or. 424.35** (pllgn gloss) <ἔφους>: γέγονας —Aa<sup>2</sup>

**Or. 424.36** (tri exeg) (ἔφους): γρ. εἰπῶν —T

TRANSLATION: (For 'ephus', 'you are') the reading 'eipōn' ('having spoken') is found.

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

**Or. 424.37** (tri metr) (ἔφους): long mark over upsilon —T

PREVIOUS EDITIONS: de Fav. 54

**Or. 424.38** (rec exeg) (κακός): ἔλεγχος —AbMnRSSa<sup>r</sup>

POSITION: s.l.

**Or. 424.39** (rec exeg) (κακός): σοφός κακός, ὁ ἀπατεῶν —Pr

POSITION: s.l.

**Or. 425.01** (vet exeg) πατρός δέ δὴ τί σ' ὠφελεῖ τιμωρία: <sup>1</sup>ἐν ἐρωτήσει ὁ λόγος ἀντὶ τοῦ <sup>2</sup>τὸ τῆς ἀναιρέσεως τοῦ πατρὸς τιμωρίαν σε λαμβάνοντα φονεῦσαι τὴν μητέρα τί δύναται συνάρασθαί σοι πρὸς τὸ μηδὲν παθεῖν ὡς φονέα; <sup>3</sup>ἢ οὐ προέστη σου ὁ πατήρ, ὥστε ἀποσοβῆσαι τὰς Ἐρινύας; —MVCRw

TRANSLATION: The line is interrogative, meaning: As for the fact that you killed your mother because you were exacting vengeance for the killing of your father, what force does that have to assist you toward not suffering anything as a murderer? Or: Did not your father protect you and frighten off the Erinyes?

LEMMA: MC(δὴ τις), πατρός δέ δὴ τις V, πατρός δέ δὴ Rw REF. SYMBOL: V

APP. CRIT.: 1 τοῦ om. C | 2 τὸ om. MCRw, transp. after πατρός V, placed here by Schw. | τῆς om. M | λαβόντα C | τί Schw., τις all | συνάρασθαί (B next sch.) συναρέσθαι V, συνεῤασθαί MCRw | 3 πρόσστί V, πρόσσθημεν Rw | σου (B next sch.) σοι MVC, om. Rw

APP. CRIT. 2: 3 ἐρινύας Rw |

PREVIOUS EDITIONS: Schw. I.147,4-8; Dind. II.135,17-19

**Or. 425.02** (vet exeg) πατρός δέ δὴ τί σ' ὠφελεῖ: <sup>1</sup>ἐν ἐρωτήσει ὁ λόγος· ὠφελεῖ τί σε ἢ εἰς τὸν πατέρα γενομένη ἐκδικία; <sup>2</sup>ἢ οὕτως· οὐ προέστη σου ὁ πατήρ, ὥστε ἀποσοβῆσαι τὰς Ἐρινύας; <sup>3</sup>ἄλλως· τῆς ἀναιρέσεως τοῦ πατρὸς τιμωρίαν σοῦ λαμβάνοντος τὸ φονεῦσαι τὴν μητέρα τί δύναται συνάρασθαί σοι πρὸς τὸ μηδὲν παθεῖν ὡς φονέα; —BPr

TRANSLATION: The line is interrogative: What benefit is it to you that vengeance occurred for your father? Or like this: Did not your father protect you and frighten off the Erinyes? Another way: As for the fact that you killed your mother because you were exacting

vengeance for the killing of your father, what force does that have to assist you toward not suffering anything as a murderer?

REF. SYMBOL: B

APP. CRIT.: 1 ἐκδικία B | 3 σοῦ λαμβ. τὸ] συλλαμβ. τοῦ Pr | τί Schw., τίς BPr |

PREVIOUS EDITIONS: Schw. I.147,4-8 app.; Dind. II.135,15-19

**Or. 425.03** (vet exeg) **πατρός δὲ δὴ τί σ' ὠφελεῖ τιμωρία:** ἰοῖ Ἄττικοὶ προπαροξύνουσι μόνον τὸ τιμωρία(ι). <sup>2</sup>τὸ δὲ <δη> τι σ' ἄμεινον βαρύνειν· δὴ τί σ'. —MBCPrRwLp

TRANSLATION: Attic-speakers accent the antepenult only of the (nominative plural) 'tīmōriai' (whereas the other cases are accented on the penult). The sequence 'dē ti' is better accented with a grave (on the first word), (that is) 'dē tí s'' (with interrogative 'tí'; not with acute on 'dē' and indefinite 'tí').

LEMMA: πατρός δὲ δὴ τίς ὠφελεῖ M(δὴ τίς)C, πατρός δέ Lp REF. SYMBOL: Lp POSITION: marg. M

APP. CRIT.: τὸ δὲ τιμωρία prep. BPr | οἱ om. MCRw | μόνον τὸ Mastr., μόνον τοῦτο MCLp, τοῦτο μόνον transp. Rw, om. BPr, del. Schw. | τιμωρία(ι) Mastr. | 2 τὸ δὲ] καὶ τὸ B, καὶ Pr | <δη> Schw. | τίς σ' ἄμ. B, τίς σε ἄμ. Pr, τίς ἄμ. MCRwLp | βαρύ(ο) B, βαρυτονούσι Pr | δὴ τί σ' Schw., δὴ τίς σ' BPr, δὴ τίς MLp, δὴ τίς CRw

APP. CRIT. 2: 1 τιμωρία or τιμωρία Rw, τιμωρία Pr, τιμώρα Lp |

PREVIOUS EDITIONS: Schw. I.147,9-10; Dind. II.135,20-21

COMMENT: See the comment on 261.12.

KEYWORDS: Ἄττικοί

**Or. 425.04** (vet exeg) ἐν ἐρωτήσει ἀναγνωστέον. —MC

TRANSLATION: One should read (this) as a question.

POSITION: M s.l., C intermarg.

**Or. 425.05** (rec paraphr) ἔνεκεν τῆς τιμωρίας τοῦ πατρός τί ὠφελήθης; —Sa<sup>2</sup>

POSITION: s.l.

**Or. 425.06** (pllgn artGloss) <πατρός> τοῦ —Aa<sup>2</sup>F<sup>2</sup>OxXo<sup>2</sup>

POSITION: s.l.

**Or. 425.07** (mosch gloss) <τῖ>: κατὰ τί —XXaXbXoTYYYfGGrZcAa<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τί om. XGZc

COLLATION NOTES: T has no cross. |

**Or. 425.08** (pllgn exeg) <σ'>: ἢ σέ ἢ σοί· τὸ γὰρ ὠφελῶ καὶ πρὸς δοτικὴν συντάσσεται ὡς ἔχει καὶ τὸ τοῦ Αἰσχύλου [Aesch. Pers. 842] 'ὡς τοῖς θανοῦσι χρήματ' οὐδὲν ὠφελεῖ'. ἔστι δὲ καὶ πρόσθεν μικρὸν [402] εἰς τὸ παρὸν δράμα. —Zm

TRANSLATION: (The unelided form of ‘you’ is) either (accusative) ‘se’ or (dative) ‘soi’. For the verb ‘ōphelō’ is construed also with the dative, as is shown in the line of Aeschylus ‘since money is no benefit to the dead’. It is found also a little earlier in the present play.

POSITION: s.l.

APP. CRIT. 2: δράμα Zm |

COMMENT: The text of Aeschylus has πλοῦτος, not χρήματ’, although G. Hermann in his edition II.246 notes that χρήματ’ is found in his Cantabr. 1 [= Lc of modern editions, Bibl. Univ. Nn.III.17A]; see also Sch. Thom. Or. 681, Sch. Thom. Aesch. Prom. 342 Smyth, and Thom. Mag. Ecloga 408, 12 Ritschl.

KEYWORDS: citation of literature other than Homer (with direct quotation) | Aeschylus

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**Or. 425.09** (p[ll]gn gloss) <ὠφέλει>: ὠφέλησεν —F<sup>2</sup>

POSITION: s.l.

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**Or. 425.10** (mosch gloss) τιμωρία: ἐκδίκησις —XXaXbXoYYfGGrZcZZaZb-ZlZmZuT<sup>3</sup>V<sup>3</sup>AaCrF<sup>2</sup>Ox

LEMMA: X POSITION: s.l.

APP. CRIT.: καὶ ἡ prep. AaCrZuOx, ἡ prep. V<sup>3</sup>F<sup>2</sup>G

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**Or. 425.11** (rec gloss) <τιμωρία>: βοήθεια —V<sup>1</sup>AbMnSY<sup>2</sup>B<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἡ prep. S, καὶ ἡ prep. Ab

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**Or. 425.12** (tri metr) <τιμωρία>: long marks over first iota and over alpha —T

PREVIOUS EDITIONS: de Fav. 54

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**Or. 426.01** (p[ll]gn paraphr) ἀκμὴν οὐκ ἐβοήθησε μοι ὁ πατήρ μου. τὸ μέλλον δὲ ἴσον ὑπάρχει τῇ ἀπραξίᾳ. οὕτως ὑπάρχει τὸ μέλλον ὡς ἄπρακτον. —Y<sup>2</sup>

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**Or. 426.02** (mosch paraphr) οὐπῶα ὠφέλησε, μέλλει δὲ ὠφελῆσειν δηλονότι. —XXaXbXoT<sup>+</sup>YYfGGrZcAa

POSITION: s.l. except XXo; GZc as two sep. notes

APP. CRIT.: μάλλον δὲ ὠφελῆσει T | δηλονότι| ἀρτίως Aa<sup>2</sup>, om. GZc (both separating into two parts)

APP. CRIT. 2: ὠφέλησιν Aa<sup>2</sup> |

PREVIOUS EDITIONS: Dind. II.135,23–24

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**Or. 426.03** (rec gloss) <οὐπῶα>: ἐβοήθησε —Rf

POSITION: s.l.

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**Or. 426.04** (rec gloss) <οὐπῶα>: ἐβοηθήθη —Pr

POSITION: s.l.

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**Or. 426.05** (thom gloss) <οὔπω>: ὠφελεῖ —ZZb<sup>2</sup>ZmTGuf<sup>2</sup>

POSITION: s.l.

APP. CRIT. 2: οὐ φωλελεῖ Z |

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**Or. 426.06** (pllgn gloss) <οὔπω>: γέγονεν ἐκδίκησις —ZI

POSITION: s.l.

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**Or. 426.07** (pllgn gloss) <οὔπω>: οὐδέν —Ab<sup>2</sup>

POSITION: s.l.

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**Or. 426.08** (rec exeg) <οὐ>: οὔπω —Rf

LEMMA: οὐ in text Rf POSITION: marg.

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**Or. 426.09** (rec gloss) <τὸ μέλλον ἴσον>: εἶναι —AbMnSa<sup>f</sup>

POSITION: s.l.

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**Or. 426.10** (rec gloss) <τὸ μέλλον ἴσον>: γενέσθαι —CrPrMnOx

POSITION: s.l.

---

**Or. 426.11** (pllgn gloss) <τὸ μέλλον ἴσον>: ὅτι ὑπάρχει —CrOx

POSITION: s.l.

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**Or. 426.12** (rec gloss) <τὸ μέλλον>: τὸν βραδυσμὸν —O

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.135,24

COMMENT: βραδυσμός is otherwise attested so far in TLG only in Theodorus Prodrromus, Rhodanthe et Dosi-  
cles 3, 401 ὁ μὲν βραδυσμός ἐστρόβει τὴν καρδίαν.

KEYWORDS: rare word

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**Or. 426.13** (rec gloss) <τὸ μέλλον>: τὴν βραδύτητα —V<sup>3</sup>GK

POSITION: s.l.

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**Or. 426.14** (pllgn gloss) <τὸ μέλλον>: τὸ βραδύνειν —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.136,1

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**Or. 426.15** (pllgn gloss) <τὸ μέλλον>: τὸ βραδῦνον —B<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: reading uncertain (faint, partly erased?)

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**Or. 426.16** (rec gloss) <τὸ μέλλον>: τὰ μέλλοντα —K

POSITION: s.l.

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**Or. 426.17** (pllgn paraphr) <ἴσον ἀπραξία λέγω>: ἐπίσης τῇ ἀποτυχία νομίζω. —G

POSITION: s.l.

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**Or. 426.18** (pllgn gloss) <ἴσον>: ὅμοιον —CrF<sup>2</sup>OxGu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | ὅμοιος F<sup>2</sup>

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**Or. 426.19** (mosch gloss) <ἀπραξία>: ἀργία —XXaXbXoT<sup>+</sup>YYfGrZc

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.136,1

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**Or. 426.20** (pllgn gloss) <ἀπραξία>: ἀποτυχία —Y<sup>2</sup>Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.136,2

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**Or. 426.21** (pllgn artGloss) <ἀπραξία>: τῇ —F<sup>2</sup>

POSITION: s.l.

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**Or. 426.22** (rec gloss) <λέγω>: νομί[ζω] —Ab

POSITION: margl.

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**Or. 426.23** (pllgn gloss) <λέγω>: κρίνω —Zl

POSITION: s.l.

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**Or. 426.24** (rec gloss) <λέγω>: ἔγω —AbMnSa<sup>r</sup>

POSITION: s.l.

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**Or. 426.25** (pllgn exeg) <λέγω>: λείπει τὸ οὐ̄. —V<sup>2/3</sup>Y<sup>2</sup>

POSITION: s.l.

COMMENT: In V this is added above ἀπραξία, while in Y it is above λέγω (but the space above ἀπραξία was



already taken by two glosses). The intention of this analysis is opaque, but perhaps it is a morally inspiring interpretation, turning Orestes' despairing comment into an expression of hope. See the note on the next sch.

KEYWORDS: λέϊπει

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**Or. 426.26** (pllgn exeg) <λέγω> ἢ εἰς τὸ λέγω ὑποδιαστολή (or -στέλλεται?) / καὶ λαμβάνεται ἀντὶ τοῦ λέξ[ω] —B<sup>3d</sup>

TRANSLATION: Or (interpret as follows): a minor pause is marked before 'I say', and the word is taken as equivalent to 'I will say'.

REF. SYMBOL: B<sup>3d</sup> POSITION: marg.

APP. CRIT.: ὑποδιαστέλλεται] or perhaps ὑποδιαστολή (ending is obscured in images by the curvature of the binding)

COMMENT: Among the many mss I have checked, I find that Y<sup>2</sup> has added punctuation before λέγω in Y, and in F there is a mark that may be punctuation added in the ink of F scholia (or it may not be punctuation or not ink, since F contains stray marks and stains here and there). | This recommendation may make some sense if the interpreter is viewing τὸ μέλλον δ' ἴσον ἀπραξία as parenthetic, so that the main sentence is οὕτω λέξω, 'I will not yet say (that it helps)'.

COLLATION NOTES: Check original B 35v. |

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**Or. 426.27** (pllgn gram) ἀργὸν τὸ δῶρον, ματαία ἢ χάρις —Yf

TRANSLATION: The gift is ineffective (or slow?), the favor in vain.

PREVIOUS EDITIONS: Dind. II.136,2

COMMENT: The note sounds proverbial, and while the first half seems unparalleled, Arethas confirms the proverbial status of the second part in Scripta minora, Opus 38, 294,11–16 ἢ οὐκ οἶσθα τὸ σοφὸν τοῦτο καὶ χαριεντισμοῦ πλήρες γράμμα, ὁ φησιν οὕτως: 'ὠκεῖαι χάριτες γλυκερώτεραι' ἦν δὲ βραδύνη, / πᾶσα χάρις κενεή, μηδὲ λέγοιτο χάρις' καὶ τὸ δημῶδες τοῦτο 'βραδεῖα δόσις, ματαία χάρις'. The juncture ματαία χάρις is also attested in Theognis 105 and Aesch. Agam. 422, and a few times in Christian authors.

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**Or. 427.01** (vet exeg) τὰ πρὸς πόλιν δὲ πῶς ἔχεις: πονηρῶς πάλιν ἐρωτᾷ, ἵνα, εἰ μὲν εὐμενεῖς ἔχει τοὺς πολίτας, ἀφέξεται τοῦ ἐπιχειρήματος, εἰ δὲ ἐχθραίνοντας, ἐπιθέμενος κρατήσῃ. —MBOVCPtRw

TRANSLATION: Maliciously again he asks the question, so that, if he (Orestes) has the citizens favorably disposed toward him, he (Menelaus) may refrain from his attempt against him, but if (the citizens) hate (Orestes), he may attack him and overpower him.

LEMMA: M, τὰ πρὸς πόλιν δὲ πῶς ἔχεις δράσας BCPr(δράσας ἔχεις transp.), πρὸς πόλιν δὲ V, τὰ πρὸς πόλιν Rw REF. SYMBOL: BV POSITION: between 424.01 and 424.02 Rw

APP. CRIT.: εἰ μὲν om. V | εὐμενὲς V | ἔχη VC | ἀφέξεται BOVC, ἀφίξεται Rw | ἐχθραίν. ἐπιθέμενος] διέχθραίνοντας ἔπει (sic) V | κρατήσῃ C, κρατήσει O, κρατήσ(ι) Rw, κρατή(η)σ(ι) V |

PREVIOUS EDITIONS: Schw. I.147,11–13; Dind. II.136,5–7

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**Or. 427.02** (rec paraphr) ὅποια δὲ ἐστὶ τὰ πρὸς πόλιν —Mn

POSITION: s.l.

APP. CRIT.: ὅποιος Mn | πρὸς λόγους Mn |

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**Or. 427.03** (rec paraphr) πράξας σὺ ταῦτα πῶς ἔχουν οἱ πολῖται <πρὸς> σέ. —Mn

POSITION: s.l.

**Or. 427.04** (thom paraphr) τούτέστι πῶς διάκεινται περὶ σέ οἱ πολίται τὸν τῆς μητρὸς ἐργασάμενον φόνον. —ZaZbZlZmTGu

REF. SYMBOL: T POSITION: s.l. except T

APP. CRIT.: τούτέστι| ἦγουν Gu | πρὸς σέ Za | φόνον ἐργασ. transp. Za

PREVIOUS EDITIONS: Dind. II.136,3–5

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**Or. 427.05** (rec gloss) <τά πρὸς πόλιιν>: εἰς —Pt

POSITION: s.l.

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**Or. 427.06** (mosch gloss) <τά πρὸς πόλιιν>: κατὰ —XXaXbXoYYfGGrZcAa<sup>2</sup>B<sup>3d</sup>

POSITION: s.l.

APP. CRIT.: τὰ prep. G

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**Or. 427.07** (pllgn gloss) <πρὸς πόλιιν>: καὶ παρὰ τῶν πολιτῶν —CrOx

POSITION: s.l.

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**Or. 427.08** (rec gloss) <πρὸς>: εἰς —Z

POSITION: s.l.

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**Or. 427.09** (pllgn gloss) <πόλιιν>: ἦγουν τοὺς πολίτας —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 427.10** (mosch artGloss) <πόλιιν>: τὴν —XXaXbXoTYfGGrZcAa<sup>2</sup>

POSITION: s.l.

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**Or. 427.11** (pllgn exeg) <ἔχεις δράσας τάδε>: γρ. ἔχει δράσαντος σοῦ —Y<sup>2</sup>

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφει

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**Or. 427.12** (mosch gloss) <ἔχεις>: διάκεισαι —XXaXbXoT<sup>+</sup>YYfGGrZcAa<sup>2</sup>

POSITION: s.l. except X

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**Or. 427.13** (pllgn gloss) <ἔχεις>: ὑπάρχεις —F<sup>2</sup>

POSITION: s.l.

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**Or. 427.14** (pllgn gloss) <δράσας>: καὶ πράξας —CrOx

POSITION: s.l.

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**Or. 427.15** (pllgn gloss) <δράσας>: ποιήσας —F<sup>2</sup>

POSITION: s.l.

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**Or. 427.16** (tri metr) <δράσας>: long mark over first alpha —T

PREVIOUS EDITIONS: de Fav. 54

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**Or. 427.17** (pllgnTri gloss) <τάδε>: τὸν φόνον —Xo<sup>2</sup>T

POSITION: s.l.

APP. CRIT.: ἤγουν prep. Xo<sup>2</sup>

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**Or. 427.18** (pllgn gloss) <τάδε>: ταῦτα —CrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 428.01** (pllgn gloss) <μισούμεθ'>: παρὰ τῶν πολλῶν —Y<sup>2</sup>

POSITION: s.l.

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**Or. 428.02** (pllgn gloss) <μισούμεθ'>: ἀποστρεφόμεθα —Zl

POSITION: s.l.

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**Or. 428.03** (rec paraphr) <ὥστε μὴ προσενέπειν>: καὶ τόσον ὅσον μὴ ἐστὶ δυνατόν εἰπεῖν —AbR<sup>a</sup>SSa<sup>r</sup>

POSITION: s.l. except R<sup>a</sup>

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**Or. 428.04** (pllgn paraphr) <ὥστε μὴ προσενέπειν>: ὡς μηδὲ συλλαλεῖν —F<sup>2</sup>

POSITION: s.l.

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**Or. 428.05** (pllgn paraphr) <μὴ προσενέπειν>: μὴ προσαγορεύειν ἡμᾶς ποτε —G

POSITION: s.l.

COMMENT: This is a slight modification of 428.10.

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**Or. 428.06** (rec gloss) <προσενέπειν>: προσλέγειν —V<sup>1</sup>Ab<sup>2</sup>Pr

POSITION: s.l.

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**Or. 428.07** (rec gloss) <προσεννέπειν>: προσφωνεῖν —Rf

POSITION: s.l.

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**Or. 428.08** (rec gloss) <προσεννέπειν>: ὀμιλεῖν —R

POSITION: s.l.

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**Or. 428.09** (pllgn gloss) <προσεννέπειν>: καὶ προσομιλεῖν —CrOx

POSITION: s.l.

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**Or. 428.10** (mosch paraphr) <προσεννέπειν>: προσαγορεύειν ἡμᾶς τινα

—XXaXbXoT+YYfGrZc

POSITION: s.l. except X

APP. CRIT.: τιὰ ἡμᾶς transp. Zc

COMMENT: See also G's modification 428.05.

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**Or. 428.11** (thom paraphr) <προσεννέπειν>: προσφθέγγεσθαι τινα τῶν πολιτῶν ἡμᾶς

—ZbZlZmTGu

POSITION: s.l.

APP. CRIT.: -φθέγγεται Zb

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**Or. 428.12** (thom gloss) <προσεννέπειν>: χαιρετίζειν τινα τῶν πολιτῶν ἡμᾶς —ZZa

POSITION: s.l.

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**Or. 428.13** (rec gloss) <προσεννέπειν>: χαιρετίζειν —V<sup>2</sup>Aa<sup>2</sup>K

POSITION: s.l.

APP. CRIT.: Aa<sup>2</sup> app. written over an earlier gloss ending ασθαι or εσθαι

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**Or. 428.14** (pllgn gloss) <προσεννέπειν>: καὶ χαιρετήσειν —Zu

POSITION: s.l.

COMMENT: This could be an error for χαιρετίσειν, but χαιρετάω and χαιρέτημα are attested in Byzantine Greek.

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**Or. 428.15** (rec gloss) <προσεννέπειν>: τινὶ —Pr

POSITION: s.l.

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**Or. 428.16** (rec gloss) <προσεννέπειν>: τινα —Mn

POSITION: s.l.

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**Or. 429.01** (vet exeg) οὐδ' ἤγνισαι σὸν αἷμα: ἵ νόμος γὰρ ἀποκαθαίρεσθαι τοὺς ἐμφύλιον φόνον πεπραχότας. ἶ ὁ δὲ νοῦς· οὐκ ἐκαθάρθης ἀπὸ τοῦ ὑπὸ σοῦ πεπραγμένου φόνου. ἷ ἢ σὸν αἷμα ἀντὶ τοῦ συγγενικὸν φόνον. —MVCR<sup>b</sup>Rw, partial MnSY<sup>2</sup>

TRANSLATION: For it was the custom/law that those who had committed kin-murder be ritually purified. The sense (runs): You have not been cleansed from the murder carried out by you. Or else 'your blood' means 'kindred bloodshed'.

LEMMA: M(ἤγν.)C, οὐδ' ἤγνισαι V(ἤγν.)R<sup>b</sup>, οὐδ' ἤγνισται MnRw REF. SYMBOL: VR<sup>b</sup> POSITION: marg. S

APP. CRIT.: 1 ἀποκαθαίρεσθαι| αὐτοῖς καθαίρεσθαι V, αὐτοῖς καθαίρεσθαι R<sup>b</sup>S, αὐτοῖς καθαίρεσθαι Mn | ἐμφυλίου φόνου S, ἐμφίλου φόνου Mn | φόνου| πόλεμον VCR<sup>b</sup>Rw | πεπραχότας| δρώντας Rw | 2–3 ὁ δὲ νοῦς κτλ om. MnSY<sup>2</sup> | ὁ δὲ νοῦς om. Rw | πεπραγμ.] γενομένου Rw | 3 ἢ σὸν αἷμα om. R<sup>b</sup> | ἢ om. V | τοῦ om. C | συγγενῆ VR<sup>b</sup> |

APP. CRIT.: 2 πεπραμένα app. R<sup>b</sup> |

PREVIOUS EDITIONS: Schw. I.147,14–17; Dind. II.126,11–14

**Or. 429.02** (vet exeg) ἵ τὸ δὲ οὐδ' ἤγνισαι σὸν αἷμα φησὶν ἐπειδὴ νόμος ἀποκαθαίρεσθαι τὸν ἐμφύλιον δράσαντα φόνον. ἶ ὁ δὲ νοῦς· οὐκ ἐκαθάρθης ἀπὸ τοῦ ὑπὸ σοῦ πεπραγμένου φόνου. ἷ ἢ σὸν αἷμα ἀντὶ τοῦ συγγενικὸν. —BPr

TRANSLATION: He says 'have you not even been purified of your blood-pollution' since it was the custom/law that the one who had done kin-murder be ritually purified. The sense runs: You have not been cleansed from the murder carried out by you. Or else 'your blood' means 'kindred bloodshed'.

APP. CRIT.: 1 οὐδ' om. Pr

PREVIOUS EDITIONS: Schw. I.147,14–17 app.; Dind. II.136,11–14 app.

**Or. 429.03** (vet exeg) νόμος γὰρ ἐκκαθαίρεσθαι τοὺς ἐμφύλιον φόνον δράσαντας. —MOC

TRANSLATION: For it was a custom for those who have done kin-murder to be ritually purified.

POSITION: s.l. MC

APP. CRIT.: φόνου| νόμον M, πόλεμον O | δρώντας O

**Or. 429.04** (mosch paraphr) οὐδὲ ἐκαθάρθης κατὰ τοὺς νόμους τὸν φόνον τῶν σῶν χειρῶν. —XXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l. except XXoT; spaced as three sep. glosses G

APP. CRIT.: κατὰ τοὺς νόμους om. G | σῶν om. YfZc

APP. CRIT.: 2 οὐδ' GZc |

PREVIOUS EDITIONS: Dind. II.136,10–11

**Or. 429.05** (thom exeg) οὐκ ἐκαθάρθης εἰς τὸν φόνον ὃν ἐποίησας, καθὼς ἐστὶ νόμος

καθαίρεσθαι τοὺς φονεῖς τὰς χεῖρας τὰς ἐργασαμένας τὸν φόνον. —ZZaZb-ZlZmTGu

TRANSLATION: You have not been cleansed in regard to the murder which you did, according to the law/custom that murderers purify the hands that accomplished the murder.

REF. SYMBOL: all (at ἤγνισαι) except Gu

APP. CRIT.: οὐκ| οὐδ' Zb, οὐδὲ Zl | καθά ZZa

APP. CRIT. 2: νόμως Zb |

PREVIOUS EDITIONS: Dind. II.136,15–17

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**Or. 429.06** (plgn exeg) νόμος γὰρ ἦν αὐτοῖς τοὺς ἐμφύλιον πεπραχότας φόνον καθαγίζεσθαι. —Zu

POSITION: s.l.

APP. CRIT.: ἐμφύλιον| ἀμφί Zu

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**Or. 429.07** (rec gloss) (οὐδ' ἤγνισαι): οὐκ ἐκαθάρθης —V<sup>1</sup>

POSITION: s.l.

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**Or. 429.08** (recThom gloss) (ἤγνισαι): κεκάθαρσαι —Aa<sup>2</sup>CrF<sup>2</sup>MnPrSaOx<sup>r</sup>XoZZb-ZlZmTGu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrMnSa<sup>r</sup>Zb(καὶ καὶ)ZlOx, οὐ prep. F<sup>2</sup>, οὐδὲ prep. Aa<sup>2</sup> | κάθαρσαι Sa<sup>r</sup>

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**Or. 429.09** (rec gloss) (ἤγνισαι): ἐκαθαρίσθης —Ab<sup>2</sup>

POSITION: s.l.

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**Or. 429.10** (rec exeg) (σὸν αἷμα): τοῦ σοῦ αἵματος, ἀντίπτωσις, ἀντὶ τοῦ παρὰ σοῦ πεπραγμένου φόνου. —AbMnS

TRANSLATION: Of your (act of) bloodshed; antiptosis (exchange of cases, accusative for genitive) equivalent to 'of the murder performed by you'.

POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ om. Mn | περὶ Mn (S ambig.) | φόν. om. Mn (or hidden in binding)

APP. CRIT. 2: πεπταγμένον (πεφρα- a.c.) Mn |

KEYWORDS: ἀντίπτωσις

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**Or. 429.11** (rec gloss) (σὸν αἷμα): ἦτοι τῆς μητρός σου —Sa<sup>r</sup>

POSITION: s.l.

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**Or. 429.12** (recThom gloss) (σὸν αἷμα): τὸ συγγενικόν —PrZmGu

POSITION: s.l.; cont. from 429.14 ZmGu

APP. CRIT.: ἤγουν prep. Pr

PREVIOUS EDITIONS: Dind. II.136,17

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**Or. 429.13** (rec exeg) <σὸν αἷμα>: ἦτοι ἀπὸ τοῦ συγγενικοῦ φόνου —V<sup>3</sup>K

POSITION: s.l.

APP. CRIT.: ὑπὸ V<sup>3</sup> | φόνου om. K

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**Or. 429.14** (thom exeg) <σὸν αἷμα>: ἤγουν ὄνπερ ἔδρασας φόνον —ZZbZlZmTGu

TRANSLATION: ('Your bloodshed'), that is, the murder you carried out.

POSITION: s.l.

APP. CRIT.: ἤγουν om. ZmGu | οὔπερ ... φόνου T

PREVIOUS EDITIONS: Dind. II.136,17

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**Or. 429.15** (pllgn exeg) <σὸν αἷμα>: ἤγουν τὸν φόνον ὃν σὺ πεποιήκας —La

POSITION: s.l.

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**Or. 429.16** (pllgn gloss) <σὸν αἷμα>: ἤγουν τὸ μητρικόν σου —V<sup>3</sup>

POSITION: s.l.

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**Or. 429.17** (pllgn artGloss) <σὸν αἷμα>: τὸ —F<sup>2</sup>

POSITION: s.l.

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**Or. 429.18** (pllgn gloss) <σὸν>: σῶν —B<sup>3b</sup>

POSITION: s.l.

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**Or. 429.19** (rec exeg) <αἷμα>: διὰ —V<sup>3</sup>PrXo

POSITION: s.l.

APP. CRIT.: ἢ διὰ τὸ Pr

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**Or. 429.20** (pllgn exeg) <αἷμα>: διὰ τὸ μητρικόν —Y<sup>2</sup>

POSITION: s.l.

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**Or. 429.21** (pllgn paraphr) <κατὰ νόμους>: καὶ καθὼς νόμιμον ὑπάρχει —Xo

POSITION: s.l.

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**Or. 429.22** (pllgn exeg) <νόμους>: νόμον —F

POSITION: s.l.

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**Or. 429.23** (pllgn artGloss) <νόμους> τοὺς —F<sup>2</sup>

POSITION: s.l.

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**Or. 429.24** (rec gloss) <χεροῖν> ἀπὸ —FPt

POSITION: s.l.

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**Or. 429.25** (pllgn gloss) <χεροῖν> διὰ τῶν χειρῶν —CrOx

POSITION: s.l.

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**Or. 429.26** (rec gloss) <χεροῖν> χερῶν —RfZl<sup>2</sup>B<sup>3c</sup>

POSITION: s.l.

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**Or. 429.27** (rec gloss) <χεροῖν> ἧ ἐν ταῖς —Pt

POSITION: s.l.

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**Or. 429.28** (thom gloss) <χεροῖν> ἐν —TGu

POSITION: s.l.

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**Or. 430.01** (pllgn paraphr) εἰς οἶον δὲ οἶκον ἔλθω, οὐκ ἔωσι με ἐντὸς εἰσελθεῖν· καὶ πῶς μέλλω ἀγνισθῆναι; —Y<sup>2</sup>

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**Or. 430.02** (pllgnTri exeg) <ἐκκλείομαι γὰρ> οὐχί —Aa<sup>2</sup>XYfZcTGu

TRANSLATION: (Supply) ‘no’ (before this sentence).

POSITION: s.l.

APP. CRIT.: οὐ Gu, a.c. T

COMMENT: This (obvious) gloss certainly is attested in witnesses that carry many Moschopolitan glosses, but its absence from XaXbXoGr along with the lack of a cross in T have led to its being classified not as Moschopolitan, but as in a category shared with 30 other glosses in Or. 1–500, where Triclinius has a gloss that is not attested in at least two other standard Thoman sources but is shared with Palaeologan witnesses that have eclectic collections of glosses.

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**Or. 430.03** (rec gloss) <ἐκκλείομαι> ἐκβάλλομαι —FGKPrSa<sup>r</sup>

POSITION: s.l.

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**Or. 430.04** (pllgn gloss) <ἐκκλείομαι> καὶ ἀποδιώκομαι —CrOx

POSITION: s.l.

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**Or. 430.05** (mosch gram) **ἐκκλείομαι**: ἐκβάλλεται ὁ ἔνδον ὦν, ἐκκλείεται δὲ ὁ μὴ εἰσελθεῖν συγχωρούμενος. —XXaXbXoT<sup>+</sup>YYfG

TRANSLATION: A person who is inside is (said to be) cast out, but one who is not allowed to enter is (said to be) shut out.

LEMMA: G(add. γάρ) REF. SYMBOL: Xo POSITION: s.l. XaXbYYf

APP. CRIT. 2: ἔνδων Y |

PREVIOUS EDITIONS: Dind. II.136,20–21

COMMENT: This is possibly a place where Moschopulus is reacting to an inferior gloss in the previous teaching tradition (430.03), or even a rare instance in which he is (modestly) indicating a choice between available readings of the text (since some recetiores have ἐκβάλλομαι).

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**Or. 430.06** (thom paraphr) **ἐκκλείομαι**: ἔξω κλείομαι καὶ οὐκ ἐῶμαι εἰσελθεῖν. —ZZaZbZlZmTGu

TRANSLATION: I am shut outside and I am not allowed to enter.

POSITION: s.l.

APP. CRIT.: ἦγουν prep. Zm

PREVIOUS EDITIONS: Dind. II.136,19

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**Or. 430.07** (pllgn gloss) **ἐκκλείομαι**: κατέχομαι —Zb<sup>2</sup>

POSITION: s.l.

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**Or. 430.08** (pllgn gloss) **ἐκκλείομαι**: καὶ ἀσφαλίζομαι —Zu

POSITION: s.l.

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**Or. 430.09** (rec exeg) **ἐκβάλλομαι**: ἐκ(κ)λείομαι —S

LEMMA: this in text S POSITION: s.l.

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**Or. 430.10** (rec gloss) **ἐκβάλλομαι**: διώκομαι —AbMnRS

LEMMA: this in text all POSITION: s.l.

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**Or. 430.11** (rec gloss) **δωμάτων**: ἀπὸ τῶν —Ab

POSITION: s.l.

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**Or. 430.12** (rec gloss) **δωμάτων ὄπη**: ὄπου τῶν —Pr

POSITION: s.l.

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**Or. 430.13** (pllgn gloss) **ὄπη**: ὄπου —Aa<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

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**Or. 430.14** (rec gloss) ⟨ῥπη⟩: ποῦ —Ab, app. Zb<sup>2</sup>

POSITION: s.l.

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**Or. 430.15** (mosch gloss) ⟨ῥπη⟩: ἄν —XXoTYfG

POSITION: s.l.

---

**Or. 430.16** (rec gloss) ⟨μόλω⟩: ἀπέλθω —Ab<sup>2</sup>F<sup>2</sup>

POSITION: s.l.

---

**Or. 430.17** (mosch gloss) ⟨μόλω⟩: ἔλθω —XXbXoT<sup>+</sup>YfGGrZb<sup>2</sup>Zm

POSITION: s.l.

APP. CRIT.: ἐλθών G (with μολών in text)

APP. CRIT. 2: ἐλθῶ Zm (with μολῶ in text) |

COLLATION NOTES: Ta omits the cross. |

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**Or. 430.18** (pllgn gloss) ⟨μόλω⟩: καὶ παραγίνομαι —CrOx

POSITION: s.l.

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**Or. 430.19** (thom exeg) ⟨μόλω⟩: ἐπὶ τὸ ἀγνισθῆναι —ZZaZbZlZmTG<sup>u</sup>

TRANSLATION: ('I go', namely,) to be given purification.

POSITION: s.l.; cont. from 430.06 Zl

APP. CRIT.: τῷ ZbZlT |

PREVIOUS EDITIONS: Dind. II.136,20

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**Or. 431.01** (pllgn gloss) ⟨τίνες⟩: ποῖοι —F<sup>2</sup>

POSITION: s.l.

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**Or. 431.02** (mosch gloss) ⟨πολιτῶν⟩: ἀπὸ τῶν —XXaXbXoYYfGGrOxB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: τῶν om. B<sup>3a</sup>

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**Or. 431.03** (rec artGloss) ⟨πολιτῶν⟩: τῶν —F<sup>2</sup>Mn

POSITION: s.l.

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**Or. 431.04** (tri metr) ⟨πολιτῶν⟩: long mark over iota —T

PREVIOUS EDITIONS: de Fav. 54

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**Or. 431.05** (vet exeg) **ἔξαμιλλῶνται σε γῆς**: ἀντί τοῦ φιλονεικοῦσιν, ἐκβαλεῖν σε τῆς γῆς σπουδάζοντες. —MBVC

TRANSLATION: In the sense ‘they strive bitterly, eagerly seeking to exile you from the land’.

POSITION: s.l. except marg. B; cont. from prev. 431.08 BV

APP. CRIT.: ἀντί τοῦ om. BV, τοῦ om. C | ἐκβαλεῖν] C, ἐκβάλλειν M, ἐκβάλλ[ B (ending illegible on images), ἐκβάλλουσι V | τῆς om. V | σπουδάζ(ου)σ(ι) V (σπουδ cont. from σπουξ)

PREVIOUS EDITIONS: Schw. I.147,18–19; Dind. II.136,23–24

COLLATION NOTES: Check original B. |

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**Or. 431.06** (rec paraphr) **ἔξαμιλλῶνται σε γῆς**: ἐκβάλλουσι σε γῆς —OSa<sup>2</sup>GY<sup>2</sup>

POSITION: s.l.

APP. CRIT.: σε γῆς om. Sa<sup>2</sup>G, γῆς om. Y<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.137,2–3

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**Or. 431.07** (mosch paraphr) **ἔξαμιλλῶνται σε γῆς**: ἐκβαλεῖν τῆς γῆς σπεύδουσιν —XXaXbXoT<sup>+</sup>YfGrZc

POSITION: s.l. except X

APP. CRIT.: σπεύδ. ἐκβ. transp. Zc, om. τῆς γῆς

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**Or. 431.08** (vet gloss) **ἔξαμιλλῶνται**: ἐκδιώκουσιν —MBVAaFPt

POSITION: s.l. except marg. MB

APP. CRIT.: add. ἐνήλακται δὲ ἡ πτώσις M (conflated from 432.09)

APP. CRIT. 2: -ουσι BFPt, truncated V |

PREVIOUS EDITIONS: Schw. I.147,20; Dind. II.136,24

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**Or. 431.09** (rec gloss) **ἔξαμιλλῶνται**: ἀποδιώκουσι —AbMnRS

POSITION: s.l.

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**Or. 431.10** (rec gloss) **ἔξαμιλλῶνται**: ἀποπέμψουσι —Rf

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.137,3

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**Or. 431.11** (recMoschThom gloss) **ἔξαμιλλῶνται**: διώκουσιν —CrKOxXXaXbXoT<sup>+</sup>Y<sup>2</sup>YfGr ZZaZIZmTGUB<sup>3a</sup>

POSITION: s.l. (twice in T)

APP. CRIT.: καὶ prep. CrOx

APP. CRIT. 2: -ουσι B<sup>3a</sup> |

PREVIOUS EDITIONS: Dind. II.137,1–2

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**Or. 431.12** (thom gloss) <ἔξαμιλλῶνται>: ἐξελαύνουσιν —ZZaZIZmTGu

POSITION: s.I.

APP. CRIT.: 2: -ουσι ZIGu |

PREVIOUS EDITIONS: Dind. II.137,2

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**Or. 431.13** (pllgn gloss) <ἔξαμιλλῶνται>: καὶ ἐκφοβοῦσι —Zu

POSITION: s.I.

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**Or. 431.14** (pllgn gloss) <ἔξαμιλλῶνται>: καὶ ταρασσουσι —CrOx

POSITION: s.I.

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**Or. 431.15** (pllgn exeg) <ἔξαμιλλῶνται>: ὡς ἔοικε γὰρ, τρέχων ὁ ἄνθρωπος ἀμιλλῶνται οἱ πόδες, ἀντὶ τοῦ ἀγωνίζονται τίς μέλλει ἔρχεσθαι ἔμπροσθεν. ὅθεν καὶ ἄμιλλα ἢ μετὰ σπουδῆς φυγή. —Y<sup>2</sup>

TRANSLATION: For, as it appears, when a person is running, his feet compete against each other, in the sense that they contest which one is going to go in front (of the other). Whence flight made in haste can also be (called) ‘competition’.

COMMENT: I have added the comma after γὰρ and translated on the assumption that ἄνθρωπος is not the subject of ἔοικε (which would give a clumsy construction), but a nominativus pendens or (in Byzantine vernacular terms) nominative absolute participial phrase.

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 431.16** (rec gloss) <γῆς>: ἀπὸ —GPr

POSITION: s.I.

APP. CRIT.: τῆς add. G

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**Or. 431.17** (pllgn gloss) <γῆς>: ἀπὸ τῆς πόλεως —Zu

POSITION: s.I.

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**Or. 432.01** (vet exeg) Οἶαξ τὸ Τροίας μῖσος: ἸΝαυπλίου καὶ Κλυμένης τῆς Κατρέως ἐγένοντο Οἶαξ καὶ Παλαμῆδης. <sup>2</sup>ὁ δὲ Παλαμῆδης ἀπελθὼν εἰς Τροίαν τὰ μέγιστα ὤνησε τὸν Ἑλληνικὸν λαόν. <sup>3</sup>λιμωσόντων γὰρ ἐν Αὐλίδι καὶ περὶ τὴν διανομὴν τοῦ σίτου δυσχεραίνοντων τε καὶ στασιαζόντων, πρῶτον μὲν τὰ Φοινίκια διδάξας γράμματα αὐτοῦς ἴσην καὶ ἀνεπίληπτον τὴν διανομὴν ἐν τούτοις ἐπραγματεύσατο. <sup>4</sup>ἔπειτα καὶ περὶ κύβους ἔτρεψεν αὐτῶν τὴν ὀλιγωρίαν, καὶ μέτρα ἐξεύρε καὶ ψῆφον ὥστε μέγα σχεῖν ὄνομα παρὰ τοῖς Ἑλλήσιν. <sup>5</sup>ἐπὶ τούτῳ δὲ φθονήσαντες οἱ περὶ Ἀγαμέμνονα καὶ Ὀδυσσεά καὶ Διομήδην τοιόνδε τι σκευωροῦσι κατ’ αὐτοῦ. <sup>6</sup>λαβόντες γὰρ Φρύγα αἰχμάλωτον χρυσίον κομίζοντα Σαρπηδόνι ἠνάγκασαν γράφαι Φρυγίοις γράμμασι περὶ προδοσίας ὡς παρὰ Πριάμου πρὸς Παλαμῆδην. <sup>7</sup>καὶ τοῦτον μὲν φονεύουσι, θεράποντα δὲ

Παλαμήδους πειθουσι χρήμασιν ἅμα τοῖς Τρωϊκοῖς χρήμασι καὶ τὸ γραφῆν  
 πινάκιον ὑπὸ τὴν κλίνην θέσθαι Παλαμήδους. <sup>8</sup>αὐτοὶ δὲ παρελθόντες προδοσίαν  
 κατήγγελλον τοῦ ἥρωος καὶ φωραθῆναι τὴν σκηνὴν ἐκέλευον. <sup>9</sup>εὐρεθέντος δὲ τοῦ  
 πινακίου καὶ τῶν χρημάτων ὑπὸ τὴν κλίνην λίθοις φονεύεται Παλαμήδης.  
<sup>10</sup>Ναύπλιος δὲ ἀκούσας ἦκεν εἰς Ἴλιον δικάσαι τὸν φόνον τοῦ παιδός. <sup>11</sup>τῶν δὲ  
 Ἑλλήνων κατολιγωρούντων αὐτοῦ πρὸς τὸ κεχαρισμένον τοῖς βασιλεῦσιν  
 ἀποπλεύσας εἰς τὴν πατρίδα καὶ πυθόμενος ἀποπλεῖν τοὺς Ἕλληνας ἦκεν εἰς  
 Εὐβοίαν <sup>12</sup>καὶ χειμῶνα φυλάξας φρυκτωρίας ἦψε περὶ τὰς ἄκρας τῆς Εὐβοίας. <sup>13</sup>οἱ  
 δὲ εὐεπιβάτον νομίσαντες τὸν τόπον προσορμίζονται καὶ ἐν ταῖς πέτραις  
 ἀπόλλυνται. —MBOVCPrRw, partial Rf

TRANSLATION: From Nauplius and Clymene the daughter of Catreus were born Oeax and Palamedes. Palamedes went off to Troy and produced the greatest benefits for the Greek army. For when they were suffering famine in Aulis and were displeased and disagreeing about the distribution of the grain, first by teaching them Phoenician letters he arranged that the distribution was equitable and beyond reproach among them. Secondly, also by busying them with dice games he overcame their apathy (or disrespect, i.e., of the leaders' authority?), and he discovered measures and pebbles for counting/voting so that he acquired a big name among the Greeks. Agamemnon, Odysseus, and Diomedes became jealous because of this and contrive the following sort of plot against him. For they took a Phrygian captive while he was carrying money to Sarpedon and they compelled him to write about betrayal in the Phrygian alphabet, as if it were a letter from Priam to Palamedes. This fellow they put to death, but they bribe an attendant of Palamedes to place the written tablet together with the Trojan money under Palamedes' cot. They themselves came forward (in assembly) and denounced the hero for treason and ordered that his tent be searched. When the tablet and the money were discovered under the cot, Palamedes is killed by stoning. Hearing of this, Nauplius came to Ilium to seek justice for the killing of his son, but when the Greeks disrespected him in order to please their kings, having sailed back to his homeland and having learned (later) that the Greeks were sailing home, he went to Euboea; and having watched for a storm, he lit signal fires around the headlands of Euboea. The Greeks, believing the place to offer a good landing-place, approach it for mooring and are destroyed on the rocks.

LEMMA: MBCPr, οἶαξ VRw REF. SYMBOL: BV

APP. CRIT.: 1–3 ναυπλίου ... σίτου partly lost to trimming O | 1 ναυπλίας MC [O] | τῆς om.  
 M | κἀτρέως B, καστρέως R<sub>w</sub>, ἀτρέως M, τοῦ ἀτρέως Pr, κεντρέως C, κρατεροῦ V, κεστέ(ως)  
 app. O, κρανέως Rf | ἐγένετο VPr, υἱοὶ Rf | 2 ὁ δὲ παλαμήδης] ὅς ORfR<sub>w</sub>, om. Pr |  
 ἐπελθὼν Rf | τὰ μέγιστα] om. R<sub>w</sub>, τὰ ὡς μέγιστα V, μέγιστα Rf | λαόν] λεῶν R<sub>w</sub>, στρατὸν  
 Rf | 3–13 λιμωσόντων κτλ om. Rf | 3 γὰρ] δὲ R<sub>w</sub> | first καὶ om. V | παρὰ Pr | τοῦ  
 σίτου] αὐτῶν MV | δυσχεραίνοντες ... στασιάζοντες V | τε om. OVR<sub>w</sub> |  
 δυστασιαζόντων R<sub>w</sub> | πρῶτα OR<sub>w</sub> | τὰ φοινίκων M | γράμματα Schw. after Dind., om.  
 MOV, ἦγεν BCP<sub>r</sub>R<sub>w</sub> | αὐτοὺς ἴσῃ Schw., αὐτοῖς ἴσῃ BCP<sub>r</sub>, ἴσῃ αὐτοῖς MV, αὐτοῖς R<sub>w</sub>,  
 αὐτοῦς O | καὶ] τε καὶ BPr | ἀνεπίληστον OCR<sub>w</sub>, perhaps B (appearance could be caused by  
 rewriting) | ἐν τούτοις om. OVR<sub>w</sub>, ἐκείνοις Pr | ἐπραγματεύσαντο M | 4 ἔτρεψεν] ἐράδισεν  
 V | αὐτῶν] αὐτοῖς V, αὐτῆν O | καὶ μέτρα ... ψῆφον om. V | ὄνομα σχεῖν transp. O, ἔχειν  
 ὄνομα V | παρὰ ἑλλῆσιν V, παρὰ τῶν ἐλλήνων C | 5 ἐπι om. BPr | τούτω] τούτο MB,  
 τούτοις O | τι om. OR<sub>w</sub> | σκαιοροῦσι BOR<sub>w</sub> | 6 αἰχμάλωτων φρύγα transp. O | φρύγια  
 γράμματα VPr(φρύγεια) | περὶ πριάμου C, παράμου R<sub>w</sub>, ἀπὸ πριάμου Pr | 7 first καὶ om.  
 M | first χρήμασι cog. from γράμμασι R<sub>w</sub>, transp. after ἅμα O | second χρήμασι om. CR<sub>w</sub>,  
 χρήματα OPr | πιττάκιον R<sub>w</sub>, πινακίδιον Pr | 8 παρελθόντες om. R<sub>w</sub> | προδοσίαν]  
 προδοσίας BV | κατήγγελλον OV, κατήγγελλον MC [R<sub>w</sub>] | σκηνῆν] σκῆψιν V | 9  
 εὐρεθέντων R<sub>w</sub> | πιττακίου R<sub>w</sub>, app. πινακίδιου Pr (compend.), πινακ(?)άκου O (small high

trace suits upper right of kappa) | και ... κλίνην om. V | λίθοις φον.] καταλύεται V | 10 ἦκεν] ἦλθεν Pr | εἰς om. V | τοῦ παιδὸς δικάσαι τὸν φόνον transp. Pr | 11 δὲ om. O | ὀλιγωρούντων V | πειθόμενος V, πειθόμενος Pr | ἦκεν εἰς εὐβοίαν om. R<sub>w</sub> | 12–13 και χειμῶνα κτλ. om. O | 12 ἦπε φρυκτ. transp. R<sub>w</sub> | after φρυκτωρίας Pr inserts from next sch. (but crosses out) και μέτρα και σταθμούς και πεττούς και γράμματα και φυλακὰς και δίκας και ἀστρολογίας | παρὰ MR<sub>w</sub>, πρὸς Pr | ἀκτὰς BCPr<sub>Rw</sub> | τῆς app. om. R<sub>w</sub> | 13 και προσομίσαντες ἐν R<sub>w</sub> | τε και BV | at end add. πάμπολλοι BPr<sub>Rw</sub> |

APP. CRIT. 2: 2 ὤνησεν M [O], ὄνησε Rf | 3 λιμωττότων BOCPr<sub>Rw</sub> | φοινίκεια Pr | 4 ἐξεῦρεν M | ἔλλησι Pr | 5 ὀδυσῆα O | τοῖονδὲ τι M | σκευοροῦσι M | 6 γράψαι app. M | γράμμασιν M | 7 φονεύουσιν M | πείθουσιν M | ἄμα M | second χρήμασιν M | 10 δικάσαι M | 11 κατωλιγωρούντων MC, κατηγ- changed to κατολιγ- R<sub>w</sub> | κεχωρισμένον app. R<sub>w</sub> | εὐοίαν V, εὐβοίαν p.c. O (perhaps εὐζοίαν a.c.) | 12 εὐοίαν V | 13 ἀπόλυται R<sub>w</sub>, ἀπόλυται V, ἀπόλυται M |

PREVIOUS EDITIONS: Schw. I.147,21–148,19; Dind. II.137,7–138,15

COMMENT: Schwartz's solution in 3 (αὐτοὺς ἴσην) seems best, although it is also possible that it is secondary to αὐτοῖς ἴσην and that M's ἴσην αὐτοῖς is original (but in that case it would be best to delete ἐν τούτοις).

COLLATION NOTES: Check original R<sub>w</sub> for 8 κατήγγελλον (obscured by damage). |

**Or. 432.02** (thom exeg) Ἡ περὶ τοῦ Παλαμήδους ἱστορία πλατυκώτερον και ἀκριβέστερον οὕτως ἔχει. <sup>2</sup>Ναυπλίου και Κλυμένης τῆς Ἀτρέως ἐγένοντο Οἶαξ και Παλαμήδης. ὃς ἀπελθὼν εἰς Τροίαν μέγιστα ὤνησε τὸν Ἑλληνικὸν λαόν. <sup>3</sup>λιμώττοντας γὰρ παρεμυθήσατο γράμματά τε ἐξευρών και κύβους και ἄλλ' ἄττα παίγνια, <sup>4</sup>ἐν οἷς σφὰς αὐτοὺς τρέποντες διέφερον τὴν ἔνδειαν ὥστε διὰ ταῦτα μέγα τὸν Παλαμήδην σχεῖν ὄνομα. <sup>5</sup>φθονήσαντες δὲ τούτῳ οἱ περὶ Ὀδυσῆα και Διομήδην και Ἀγαμέμνονα τοῖονδε σκαιωροῦσι κατ' αὐτοῦ. <sup>6</sup>λαβόντες γὰρ αἰχμάλωτον Φρύγα χρυσίον κομίζοντα Σαρπηδόνη ἀνάγκασαν γράψαι Φρυγίοις γράμμασι περὶ προδοσίας ὡς παρὰ Πριάμου πρὸς Παλαμήδην. <sup>7</sup>και τοῦτον μὲν φονεύουσι, θεράποντα δὲ Παλαμήδους πείθουσι τὰ τε χρήματα και τὴν συσκευασθεῖσαν ταύτην γραφὴν ὑπὸ τὴν κλίνην θέσθαι Παλαμήδους, <sup>8</sup>αὐτοὶ δὲ παρελθόντες εἰς τὸ στρατόπεδον προδοσίαν κατήγγελλον τοῦ ἥρωος και φοραθῆναι τὴν σκηνὴν διετείνοντο. <sup>9</sup>εὐρεθέντων δὲ τῶν χρημάτων και τῆς γραφῆς ὑπὸ τὴν κλίνην λίθοις φονεῦται Παλαμήδης. <sup>10</sup>ὃς ὅτε ἔθνησκεν ἔφη [Tzetzes, carmina Iliaca 1.385] 'χαῖρε ἀλήθεια κυδρὴ. πρόθανες γὰρ ἐμοῖο'. <sup>11</sup>Ναύπλιος δὲ ἀκούσας ἦλθεν εἰς Ἴλιον δικάσαι τὸν φόνον τοῦ παιδός. <sup>12</sup>τῶν δὲ Ἑλλήνων κατολιγωρούντων αὐτοῦ πρὸς τὸ κεχωρισμένον τοῖς βασιλεῦσιν ἀπῆλθεν ἄπρακτος. <sup>13</sup>και πρότερον μὲν παραπλέων τὰς Ἑλληνίδας χώρας παρεσκεύασε τὰς τῶν Ἑλλήνων γυναῖκας ἐτέρους ἀρόσασθαι, ὡς ἐκείνων ἀπολωλότων. <sup>14</sup>ἔπειτα τὴν τῶν Ἑλλήνων ἀκούσας ἐπάνοδον ἦπε φρυκτοὺς περὶ τὰ κοῖλα τῆς Εὐβοίας ἃ Καφηρέυς και Ξυλοφάγος καλεῖται, <sup>15</sup>ὅποιοι προσπελάσαντες ἐν τῷ δοκεῖν λιμένα εἶναι διεφθάρησαν. —ZbZIZmGu

TRANSLATION: The story about Palamedes in a more extensive and more detailed version goes thus. From Nauplius and Clymene the daughter of Atreus were born Oeax and Palamedes. The latter went off to Troy and produced the greatest benefits for the Greek army. For when they were suffering famine he assuaged them by his invention of letters and dice games with tokens and some other amusements, turning themselves toward which they post-

poned their feeling of lack, so that because of these things Palamedes acquired great renown. Odysseus, Diomedes, and Agamemnon became jealous of this and conspire in the following plot against him. For they took a Phrygian captive while he was carrying money to Sarpedon and they compelled him to write about betrayal in the Phrygian alphabet, as if it were a letter from Priam to Palamedes. This fellow they put to death, but they persuade an attendant of Palamedes to place under Palamedes' cot both the money and this letter they had trumped up. They themselves came forward before the army and denounced the hero for treason and insisted that his tent be searched. When the money and the letter were discovered under the cot, Palamedes is killed by stoning. As he was dying, he said: 'Farewell, glorious Truth. For you died before me'. Hearing of this, Nauplius came to Ilium to seek justice for the killing of his son, but when the Greeks disrespected him in order to please their kings, he left with nothing accomplished. And first sailing along the Greek territories he arranged that the wives of the Greeks should take other men as husbands, in the belief that those (at Troy) had perished. Then, when he heard of the return voyage of the Greeks, he lit signal fires around the hollows of Euboea that are called Caphareus and Timber-devourer. Drawing close to this place in their belief that there was a harbor, they were completely destroyed.

LEMMA: ἱστορία in marg. Zm POSITION: follows 432.05 in all

APP. CRIT.: 1 περί τοῦ| τοῦ Gu, περί Zl | 2 λαόν] στρατὸν Zl | 3 λιμῶπτοντες Gu | γράμματ' ἔξευρών Gu | 4 τὸν παλ. μέγα transp. ZhZlGu | 5 δέ om. Zb | τούτῳ] τοῦτο a.c. Zb | 6 ἠνάγκασαν Zb | 7 σκευασθεῖσαν Zl, σκλασθεῖσαν Zb | ταύτην τὴν γραφὴν Zb | 8 φοραθῆναι ταῦτα κατὰ τὴν σκ. Gu | 10 ὅτε] ὅτι Zl | ἔθνησκειν] τέθνηκεν Zl | ἔμειο Tzetzes (ed. 1840 Lehrs and Dübner) | 12 αὐτοῦ] τῶ Zb | 13 περιπλέων app. Gu | 14 ἔπειτα δέ ZhZlGu | φρυκτοῦς] φανούς Zl | 15 ὅποι] ὅπου Gu, καὶ ὅπου ZhZl |

APP. CRIT.: 2: 3 ἀλλάτα GuZl | 8 κατήγγειλον Zb | 10 ὅτε] ὅτ' Gu | προῦθανες Zb, προθέανες Gu, πρόφανες Zl | χαῖρ' Zl | 12 κατωλιγ- Zb | 13 ἀπωλωλότων Gu | 14 ἦται Zb | 15 λιμέναν Zb |

PREVIOUS EDITIONS: Dind. II.137, app. 7

COMMENT: For Ζυλοφάγος see on 362.10.

KEYWORDS: citation of literature other than Homer (with direct quotation) | Tzetzes

**Or. 432.03** (vet exeg) **ἄλλως:** Ἰτὸν Παλαμῆδους θάνατον οἱ μὲν ἐν Γεραιστῶ, οἱ δὲ ἐν Τενέδῳ, οἱ δὲ ἐν Κολωναῖς τῆς Τρωάδος ὑποτίθενται. <sup>2</sup>φασὶ δὲ αὐτὸν εὐρεῖν φρυκτωρίας καὶ μέτρα καὶ σταθμούς καὶ πεττοὺς καὶ γράμματα καὶ φυλακὰς καὶ ἀστρολογίας. —MBCPr, partial V

TRANSLATION: Some posit that the death of Palamedes (took place) in Geraestus, some in Tenedus, some in Colonae in the Troad. They say he invented signal fires, measures of length and weight, board-games with tokens, writing, guardwatch systems, and the studies of the stars.

LEMMA: CPr, ἄλλως in marg. B (with τὸν παλ. θάν. punct. as lemma) POSITION: cont. from 432.01 V

APP. CRIT.: 1 τὸν παλ. ... ὑποτίθενται om. V | τὸν] τὸν δὲ παλ. MC, om. Pr | κολωνοῖς all, corr. Schw. | 2 φασὶ ... εὐρεῖν] τὸν δὲ παλαμῆδην φησὶν εὐρηκέναι V | φησὶ Pr | φρυκτωρίας C, φρυκτῆρια V, φρυκτωρί() M (ambig. stroke, ω or α or ων?) | πεττίας BC | πεττοὺς γράμματα φυλακὰς V | after φυλακὰς add. καὶ δίσκους B, add. καὶ δίκας Pr | ἀστρολογίας] ἀστραγάλους Matt. |

APP. CRIT.: 2: 1 ὑποτίθενται C | 2 εὐρεῖν M |

PREVIOUS EDITIONS: Schw. I.148,20–23; Dind. II.138,15–19

COMMENT: Matthiae's emendation ἀστραγάλους inserts a term too similar to πεττοὺς, whereas explanation of the movements of the stars is associated with Palamedes elsewhere (Soph. Nauplius, fr. 432 Radt; Philostratus, Heroicus 33.7; Sch. Hom. Od. 5.272k Pontani) and also is among the gifts of the alternative discoverer, Prometheus (Aesch. Prom. 457–458).

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**Or. 432.04** (rec exeg) (Οἶαξ): <sup>1</sup>Οἶαξ ἦν πατήρ τοῦ Παλαμήδους. <sup>2</sup>τοῦ μὲν Παλαμήδους κατηγορηθέντος ὑπὸ τοῦ Ὀδυσσέως, προσέταξεν ὁ Ἀγαμέμνων καὶ ἐλίθασαν αὐτόν. <sup>3</sup>καὶ οὕτως ἐτελεύτησεν ἐν τῇ Τροίᾳ ἀδίκως ὑπὸ τῶν λιθοβολιῶν. —MnSSaR<sup>b</sup>

TRANSLATION: Oeax was father of Palamedes. When Palamedes was accused by Odysseus, Agamemnon gave the order and they (the Greeks) stoned him. And thus he died at Troy unjustly by stoning.

LEMMA: ἱστορία in marg. S REF. SYMBOL: Sa, (to 433) R<sup>b</sup>

APP. CRIT.: 1 οἶαξ ἦν | ὁ R<sup>b</sup> | 2 ἐλίθασαν R<sup>b</sup> | 3 οὕτως om. R<sup>b</sup> | ἀδίκως transp. after λιθοβολιῶν R<sup>b</sup> | at end add. τινὲς δὲ φασίν R<sup>b</sup>

PREVIOUS EDITIONS: Dind. II.138, app. 20

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**Or. 432.05** (thom exeg) (Οἶαξ): <sup>1</sup>Οἶαξ ἀδελφὸς ἦν Παλαμήδους, <sup>2</sup>ὄς εἰς Τροίαν μετὰ τῶν Ἑλλήνων στρατεύσας καὶ θαυμασθεὶς ὡς οὐδεὶς πω τῶν πρόποτε γενομένων ἐπὶ σοφίᾳ, φθονηθεὶς ὑπὸ Ὀδυσσέως καὶ Διομήδους καὶ Ἀγαμέμνονος ἀνηρέθη λίθοις, <sup>3</sup>ἀνθ' ὧν ὁ ἀδελφὸς αὐτοῦ Οἶαξ ἀμυνόμενος Ἀγαμέμνονα, <sup>4</sup>τοῦτο γάρ ἐστι τὸ Τροίας μίσος ἀναφέρων πατρί, <sup>5</sup>συναγωνίζεται τὸν κατὰ τοῦ Ὀρέστου θάνατον. <sup>6</sup>διὸ καὶ ὁ Ὀρέστης ἐρωτηθεὶς ὑπὸ Μενελάου τίς ἐστὶν ὁ διώκων αὐτόν 'Οἶαξ' φησίν. <sup>7</sup>οὗτος ὁ Παλαμήδης λέγεται εὐρηκέναι ἰζ γράμματα μήπω τότε ὄντα, ἀλλὰ Φοινίκων ἐχρῶντο γράμμασιν οἱ ἄνθρωποι, ἄλλοι δὲ ἄλλα. <sup>8</sup>εὐρε δὲ καὶ πεττούς πρὸς παραμυθίαν τῶν Ἑλλήνων καὶ φρυκτωρίας καὶ σταθμούς καὶ ψήφους καὶ ἀστρολογίας. —ZZaZbZIZmTG<sub>u</sub>

TRANSLATION: Oeax was the brother of Palamedes, who having gone to war at Troy along with the Greeks and having earned admiration for wisdom like no one yet of those who had ever existed, incurred the envy of Odysseus, Diomedes, and Agamemnon and was killed by stoning. Because of this, his brother Oeax, trying to take vengeance on Agamemnon—for that is what is meant by 'assigning to my father the blame for the hateful deed at Troy'—joins in seeking the death penalty against Orestes. That is also why when Orestes is asked by Menelaus who it is who pursues him, he says 'Oeax'. This Palamedes is said to have invented seventeen letters that were not yet in existence at that time, but people were using the letters of the Phoenicians, different groups (using) different sets of them. He also invented board games with tokens to assuage the Greeks, and signal fires and weights and pebbles for counting/voting and studies of the stars.

LEMMA: in marg. ἱστορία περὶ παλαμήδους T REF. SYMBOL: all except ZmGu POSITION: precedes 432.02 ZbZIZmGu

APP. CRIT.: 2 εἰς τὴν τροίαν Zb | 5 τοῦ κατὰ transp. Gu | 6 first ὁ om. Gu | ὁ add. before οἶαξ ZbZIZmTG<sub>u</sub> | 7 λέγεται om. Zb, leaving blank | δεκαεπτὰ ZbZmTG<sub>u</sub> | οἱ om. TG<sub>u</sub> | 8 καὶ φρυκτωρίας κτλ om. ZZaT |

APP. CRIT. 2: μίσος ZZa | app. πεσοῦς a.c. T; πετούς ZZaZbTG<sub>u</sub>, T after initial correction (πεττούς after second corr. T) |

PREVIOUS EDITIONS: Dind. II.138,20–139,10

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**Or. 432.06** (rec exeg) (Οἶαξ): ὁ ἀδελφὸς τοῦ Παλαμήδους —CrKPrRfOxZu

POSITION: s.l. except marg. K



APP. CRIT.: ἤγουν prep. CrOx | ό om. PrRf | τοῦ om. PrRf | τοῦ παλ. transp. before ό αδ.  
CrOx

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**Or. 432.07** (pllgn exeg) <Οἶαξ>: Ναύπλιος ἔσχε δύ[ο υἱούς] τὸν Οἶακα καὶ τὸν Παλαμῆδη. —F

POSITION: s.l.

APP. CRIT.: or δύ[ο παίδας] F

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**Or. 432.08** (rec artGloss) <Οἶαξ>: ό —F<sup>2</sup>Mn

POSITION: s.l.

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**Or. 432.09** (vet exeg) τὸ Τροίας μῖσος: ἴαντι τοῦ τὸ ἐπὶ Τροίας μῖσος τοῦ πατρός ἀναφέρων εἰς ἐμέ· <sup>2</sup>ἐνήλλακται ἡ πτώσις· <sup>3</sup>πατρί γὰρ εἶπεν ἀντὶ τοῦ πατρός. —M<sup>2</sup>BVCPrRw, partial M<sup>b</sup>

TRANSLATION: Equivalent to ‘referring/applying to me his hatred of my father at Troy’. The case has been exchanged, for he said (dative) ‘patrí’ for (genitive) ‘patros’.

LEMMA: οἶαξ τὸ τροίας μῖσος C, τροίας μῖσος Rw POSITION: s.l. M<sup>2</sup>VCP, marg. B, cont. from 431.08 M<sup>b</sup>

APP. CRIT.: 1 ἀντὶ ... ἐμέ om. M<sup>b</sup> | ἀντὶ τοῦ om. B, τοῦ om. C | τὸ om. M<sup>2</sup>VPrRw | τροία B | εἰς ἐμέ| ἐμέ V, ἐμοὶ Pr | 2 δὲ ἢ M<sup>b</sup>Rw | 3 πατρί γὰρ κτλ B, om. others |

APP. CRIT. 2: 1 μῖσος B | 2 ἐνήλλακται M<sup>b</sup>, ἐνήλακται Pr |

PREVIOUS EDITIONS: Schw. I.149,1–2; Dind. II.139,11–12

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**Or. 432.10** (mosch paraphr) τὴν ἐν Τροία ἔχθραν ἀνατιθεὶς τῷ πατρί —X

POSITION: s.l.

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**Or. 432.11** (mosch paraphr) <τὸ Τροίας μῖσος>: τὴν ἐν Τροία ἔχθραν —XaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l.

APP. CRIT.: ἐν| ἐπὶ τῇ G

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**Or. 432.12** (rec gloss) <Τροίας>: ἐπὶ —FKPr

POSITION: s.l.

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**Or. 432.13** (rec exeg) <μῖσος>: τὸ πρὸς Παλαμῆδην γεγονός —MnS

POSITION: s.l.

APP. CRIT. 2: γεγονώς Mn |

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**Or. 432.14** (pllgn gram) <μῖσος>: μῖσος τὸ μίασμα ἀπὸ τοῦ μύω τὸ καμμύω καὶ τοῦ

ὄσσος ὁ ὀφθαλμός. ὁ γὰρ ὀφθαλμός οὐκ ἀνέχεται βλέπειν τοιαῦτα. μῖσος δὲ ἡ  
μανία καὶ ἡ μάχη ἀπὸ τοῦ μὴ ἔχειν ἰσότητα. —Y<sup>2</sup>

TRANSLATION: ‘Musos’ meaning ‘miasma’ is from ‘muḥ’ meaning ‘close (one’s eyes)’ and  
from ‘ossos’ meaning ‘eye’. For the eye cannot endure looking upon such things. ‘Misos’  
meaning ‘madness’ and ‘battle’ is from not (‘mē’) having equality (‘iso-’).

POSITION: s.l.

COMMENT: The first etymology includes the traditional connection with μῦς; other sources lack the explicit  
claim about ὄσσος, but Eust. in Il. 3.262 (I.649,5–7) comes close, τὸ γοῦν μῖσος ἐκ τοῦ μύειν παρῆκται, ἀφ’  
οὗ καὶ τὸ μῦσος· μύει γὰρ ἐπὶ τοῖς ἐχθροῖς ὁ μισῶν, ἦγον αὐτὰ ὅσα κλίνει μὴδὲ εἰσορᾶν ἐθέλων;  
also Eust. in Il. 20.9 (IV.358,6–7) ὡς γὰρ μῦς μύσσω, φασὶ μῦσος, εἰς δὲ μύομεν μὴ ἐμβλέπειν ἀνεχόμενοι, ἢ  
πρὸς δὲ τὰ χεῖλη μύομεν οὐ προσφωνούντες; cf. Sch. Opp. Hal. 1.6 μῖσος τὸ μὴ ἰδηλονότι ἀπὸ τοῦ μισῶ,  
μῖσος δὲ τὸ ἀμάρτημα ἀπὸ τοῦ μῦς τὸ καμῦς· καὶ γὰρ ὁ ἰδὼν ἀμάρτημα αἰσχροῦ μύει. The second ety-  
mology is a more elaborate version of that in Orion 98,18 μῖσος. παρὰ τὸ μὴ ἴσον εἶναι; Et. Magn. 588,50–52  
μῖσος: παρὰ τὸ μὴ ἴσος εἶναι, ὡς ἀνάρισος ὁ ἐχθρός· ἢ ἀπὸ τοῦ μῦς μύσσω, μῖσος καὶ μῖσος, ὃ πάντες  
μύοντες ἐκφέυγομεν.

KEYWORDS: etymology

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**Or. 432.15** (mosch gloss) <ἀναφέρων>: ἀνατιθείς —XaXbXoT<sup>+</sup>YYfGGrZb<sup>2</sup>ZcAa<sup>2</sup>

POSITION: s.l.

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**Or. 432.16** (pllgn gloss) <ἀναφέρων>: ἀνάγων —Zu

POSITION: s.l.

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**Or. 432.17** (rec gloss) <ἀναφέρων>: ἀναμνημονεύων —V<sup>3</sup>PrY<sup>2</sup>

POSITION: s.l.

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**Or. 432.18** (pllgn gloss) <ἀναφέρων>: ἐνθυμούμενος —Zl

POSITION: s.l.

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**Or. 432.19** (pllgn gloss) <ἀναφέρων>: ἀναλογιζόμενος —F<sup>2</sup>

POSITION: s.l.

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**Or. 432.20** (rec gloss) <πατρι>: Ἀγαμέμνονι —Rf

POSITION: s.l.

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**Or. 432.21** (recThom gloss) <πατρι>: τῶ ἐμῶ —AbMnRSZaZlZmTG<sub>u</sub>, perhaps Z

POSITION: s.l.

APP. CRIT.: too washed out in Z to be certain | τῶ om. ZlZmT

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**Or. 432.22** (pllgn artGloss) <πατρι>: τῶ —GZu

POSITION: s.l.

**Or. 432.23** (p1lgn artGloss) (πατρός): τοῦ —F<sup>2</sup>

LEMMA: πατρός s.l. variant F POSITION: s.l.

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**Or. 433.01** (recThom gloss) (συνῆκα): ἐνόησα —V<sup>1</sup>Xo<sup>2</sup>ZZaZbZlZmZuTGu

POSITION: s.l.

APP. CRIT. 2: ἐνό- Zu |

PREVIOUS EDITIONS: Dind. II.139,13

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**Or. 433.02** (rec gloss) (συνῆκα): οἶδα —AbF<sup>2</sup>R

POSITION: s.l.

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**Or. 433.03** (rec gloss) (συνῆκα): καὶ ἐγνώρισα —Mn

POSITION: s.l.

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**Or. 433.04** (p1lgn gloss) (συνῆκα): ἔμαθον —G

POSITION: s.l.

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**Or. 433.05** (p1lgn gloss) (συνῆκα): καὶ γινώσκω —CrOx

POSITION: s.l.

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**Or. 433.06** (mosch paraphr) (Παλαμήδους σε τιμωρεῖ φόνου): τιμωρεῖται σε ἧγουν  
κολάζει ἔνεκα τοῦ φόνου τοῦ Παλαμήδους. —XXaXbXoT<sup>+</sup>YYfGr

POSITION: s.l. except XXo

APP. CRIT.: after κολάζει add.. σε Xo

APP. CRIT. 2: ἔνεκεν XaXbYYf |

PREVIOUS EDITIONS: Dind. II.139,14–15

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**Or. 433.07** (p1lgn paraphr) (Παλαμήδους σε τιμωρεῖ φόνου): ἔνεκα τοῦ φόνου τοῦ  
Παλαμήδους κολάζει. —G

POSITION: s.l.

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**Or. 433.08** (p1lgn paraphr) (Παλαμήδους σε τιμωρεῖ φόνος): μετῆλθεν ὁ φόνος τοῦ  
Παλαμήδους. —Gu

LEMMA: φόνου in text Gr (but φόνος in Thoman mss) POSITION: crowded beneath συνῆκα and gloss ἐκείνος  
on 434

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**Or. 433.09** (p1lgn gloss) (Παλαμήδους): χάριν —Y<sup>2</sup>

POSITION: s.l.

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**Or. 433.10** (pllgn gloss) <Παλαμήδους>: ἔνεκα —V<sup>3</sup>Zb<sup>2</sup>Zu

POSITION: s.l.

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**Or. 433.11** (rec artGloss) <Παλαμήδους>: τοῦ —F<sup>2</sup>MnXo<sup>2</sup>

POSITION: s.l.

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**Or. 433.12** (thom exeg) τιμωρεῖ: ἰκολάζει· δι' ἐκείνον γάρ σοι μάχεται Οἶαξ. <sup>2</sup>τιμωρῶ δὲ οὐ μόνον τὸ βοηθῶ ἀλλὰ καὶ τὸ κολάζω, ὥσπερ καὶ τὸ τιμωροῦμαι κατ' ἀμφοτέρας εὐρήσεις τὰς χρήσεις. —ZZbZlZmTGu

TRANSLATION: He punishes, for because of that man (Palamedes), Oeax is fighting you. And (the active verb) 'timōrō' means not only 'to come to the aid of' but also 'to punish', just as you will find (the middle form) 'timōroumai' too in both senses.

LEMMA: T REF. SYMBOL: T POSITION: s.l. except TGu; as two sep. notes Zl

APP. CRIT.: 1 ἦγουν prep. T, τιμωρεῖ καὶ prep. Gu | 2 δὲ om. Zl | εὐρήσεις τὰς χρήσεις om. Zl | εὐρήσεις om. Zb, εὔροις TGu

PREVIOUS EDITIONS: Dind. II.139,15–18

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**Or. 433.13** (rec gloss) <τιμωρεῖ>: κολάζει —CrMnOxXo<sup>2</sup>ZaZc

POSITION: s.l.

APP. CRIT.: καὶ prep. CrMnOx | σε add. Mn

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**Or. 433.14** (rec gloss) <τιμωρεῖ>: ὁ Οἶαξ —KZu

POSITION: s.l.

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**Or. 433.15** (tri metr) <τιμωρεῖ>: long mark over iota —T

PREVIOUS EDITIONS: de Fav. 54

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**Or. 433.16** (rec gloss) <φόνου>: ἔνεκα —KXo<sup>2</sup>Zc

LEMMA: φόνος in text Zc POSITION: s.l.

APP. CRIT.: τοῦ φόνου add. Zc

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**Or. 433.17** (rec artGloss) <φόνος>: ὁ —AbF<sup>2</sup>Ox

LEMMA: φόνος in text αλλ POSITION: s.l.

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**Or. 434.01** (pllgn paraphr) οὐ μετουσία ὑπῆρχεν ἐμοὶ τοῦ φόνου, ἀλλὰ καὶ διὰ τριῶν ἄλλων ἀπόλλυμαι. —G

POSITION: s.l.

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**Or. 434.02** (rec paraphr) (οὐκοῦν μετῆν μοι): οὐ μέλει μοι περὶ τοῦ φόνου τοῦ Παλαμήδους. —PrY<sup>2</sup>

LEMMA: thus in text Y; οὐ γ' οὐ μετῆν in text Pr POSITION: s.l.

APP. CRIT.: 2: μέλλει PrY<sup>2</sup> |

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**Or. 434.03** (mosch paraphr) οὐκοῦν μετῆν μοι: οὐκουν μετουσία ἦν μοι τοῦ φόνου, ἦγουν οὐ μετεῖχον, οὐκ ἐκοινωνουν. —XXaXbXoT<sup>+</sup>YYfGGrZc

LEMMA: G REF. SYMBOL: Xo POSITION: s.l. except XXoG

APP. CRIT.: οὐκουν] X, οὐ T, οὐκ G, om. others (i.e., to be supplied from οὐκουν in line) | μετουσία ... ἦγουν om. Zc | ἦν ἐμοὶ μετουσία transp. G | οὐκ] οὐδ' Zc | ἐκοινωνησα G | add. ἐγὼ τὸν φόνον ἐκείνον Y<sup>2</sup> |

PREVIOUS EDITIONS: Dind. II.139,19–20

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**Or. 434.04** (pllgn paraphr) (οὐκοῦν μετῆν μοι): οὐδαμῶς μετουσία ἦν ἐμοί. —Zb<sup>2</sup>

LEMMA: thus in text p.c. Zb (a.c. οὐ γ' οὐ) POSITION: s.l.

APP. CRIT.: app. οὐδὲ a.c. Zb<sup>2</sup>

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**Or. 434.05** (thom gloss) (οὓ): ἐκεῖνος —ZZaZmTG<sub>u</sub>

LEMMA: οὐκουν in text Gr POSITION: s.l.

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**Or. 434.06** (pllgn gloss) (οὓ): καὶ οὕτινος —Zu

POSITION: s.l.

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**Or. 434.07** (rec paraphr) (μετῆν μοι): μετουσία ὑπῆρχεν ἐμοί —CrKOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | ἐμοὶ om. CrOx

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**Or. 434.08** (rec paraphr) (μετῆν): ἡ μετουσία τῶν δρωμένων ὑπῆρχε. —AbRS, perhaps Sa<sup>r</sup>

POSITION: s.l.

APP. CRIT.: ὑπῆρχε om. AbS

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**Or. 434.09** (rec paraphr) (μετῆν): ἡ μετουσία ὑπάρχει —V<sup>1</sup>MnZaZu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu | ἡ om. ZaZu | μοι add. Mn

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**Or. 434.10** (pllgn paraphr) (μετῆν): μετουσία ὑπάρχει ἦγουν φροντῖς. —F

POSITION: s.l.

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**Or. 434.11** (pllgn paraphr) <μετῆν> μετουσία ὑπῆρχε τοῦ φόνου. —B<sup>3d</sup>

POSITION: s.l.

**Or. 434.12** (rec gloss) <μετῆν> μετουσία —Pr

POSITION: s.l.

**Or. 434.13** (thom gloss) <μετῆν> μετουσία ἦν —ZZmΛa<sup>2</sup>

POSITION: s.l.

**Or. 434.14** (pllgn gloss) <μετῆν> φροντίς —V<sup>3</sup>

POSITION: s.l.

**Or. 434.15** (pllgn gloss) <μετῆν> μέτεστι —B<sup>3a</sup>

POSITION: s.l.

**Or. 434.16** (rec gloss) <μετῆν> τοῦ φόνου —Rf

POSITION: s.l.

**Or. 434.17** (vet exeg) διὰ τριῶν δ' ἀπόλλυμαι: <sup>1</sup>πρῶτον τῶν πολιτῶν, δεῦτερον Οἴακος. <sup>2</sup>διὸ ἐπάγει 'τίς ἄλλος', ἵνα πληρώσῃ τοὺς τρεῖς. <sup>3</sup>τινὲς δὲ τριῶν φασὶ τῶν Ἐρινύων. <sup>4</sup>προεῖπε γὰρ [408] 'ἔδοξ' ἰδεῖν τρεῖς νυκτὶ προσφερεῖς κόρας'. <sup>5</sup>τινὲς δὲ φασὶ τῆς συνέσεως, τῆς λύπης καὶ τῆς μανίας. <sup>6</sup>ἐν δὲ τοῖς Καλλιστράτου γέγραπται: <sup>7</sup>ἐπιζητήσῃεν ἂν τις πῶς διὰ τριῶν εἴρηκεν, εἰ μὴ διὰ τὸ Ἀγαμέμνονα καὶ Διομήδην καὶ Ὀδυσσεῖα μετασχεῖν τοῦ φόνου Παλαμήδους. —MBC, partial VMnPrR<sup>a</sup>R<sup>b</sup>RwS<sup>a</sup>S<sup>b</sup>S<sup>a</sup>

TRANSLATION: First the citizens, secondly Oeax. Therefore he (Menelaus) follows up with 'who else?' so that he may fill out the three. Some say by three he (Orestes) means the Erinyes, because he said previously 'I thought I saw three maidens similar to night'. Some (others) say the three are awareness (of guilt), pain, and madness. And in the commentaries of Callistratus (this) is written: 'One might seek (in vain) an answer to the problem in what sense he has said 'through three', unless (it is) because Agamemnon, Diomedes, and Odysseus participated in the murder of Palamedes'.

LEMMA: MBC, (435) τίς δ' ἄλλος VMnR<sup>b</sup>RwS<sup>a</sup>Sa REF. SYMBOL: B, (at 435 τίς δ' ἄλλος) VR<sup>b</sup>Sa POSITION: s.l. (at 435) Pr; between 439.02 and 457.04 Rw; in S, two incomplete versions S<sup>a</sup>S<sup>b</sup> are followed by lemma and version S<sup>f</sup>

APP. CRIT.: 1–4 om. R<sup>a</sup>S<sup>b</sup> | 2 διὸ ἐπάγει| ἐπάγει δὲ VMnPrR<sup>b</sup>RwS<sup>a</sup>Sa | δ' ἄλλος B | 3 τινὲς] τίνων C | δὲ om. R<sup>b</sup>S<sup>c</sup> | φασὶ τριῶν transp. BR<sup>b</sup>Rw, τριῶν om. MnPrS<sup>a</sup>Sa | ἐρινύων ἐστὶν M | 4 προεῖπε ... κόρας om. Pr | γὰρ om. Sa (punct. προεῖπε as end of sch., quoted line rubr. as if a lemma) | ἰδεῖν| εἰδένα VRw | νυκτὶ om. MnS<sup>a</sup>Sa | κόρας om. B | 5 δὲ om. MnR<sup>b</sup> | φασὶ om. Pr | τῆς συνέσεως om. S<sup>b</sup> | first τῆς om. R<sup>b</sup> | λύπης| λύσσης C | καὶ τῆς om. M, καὶ om. VMn | 6–7 ἐν δὲ κτλ om. VMnPrR<sup>a</sup>R<sup>b</sup>RwS<sup>a</sup>S<sup>b</sup>Sa | 7 εἴρηκει B | διὰ τὸ] διὰ τὸν M, διὰ τὸ τὸν B | ὁδ. καὶ διομ. transp. B | at end add. χρήσης M |

APP. CRIT. 2: 2 ἐπάγη C | 3 ἐρινύων MnPrRwSa | 4 προεῖπεν MB | πρὸς φερεῖς R<sup>b</sup>, πρὸς φέρειν Mn | ἔδοξα M |

PREVIOUS EDITIONS: Schw. I.149,3–9; Dind. II.139,22–140,3

COLLATION NOTES: Schw. reported B as εἰρήκοι in 7; I cannot see this on the image, but there is rewriting here, and it may be visible by autopsy. Check original B. |

KEYWORDS: Callistratus

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**Or. 434.18** (p[ll]gn exeg) <διὰ τριῶν>: ἀντί τοῦ διὰ πολλῶν —MC

POSITION: s.l.

APP. CRIT.: ἀντί τοῦ om. C

PREVIOUS EDITIONS: Schw. I.149,10; Dind. II.140,4

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**Or. 434.19** (p[ll]gn exeg) <διὰ τριῶν>: ἀντί τοῦ διὰ πολλῶν· ἄλλως γὰρ νοεῖσθαι οὐ δύναται. —Lp

REF. SYMBOL: Lp

PREVIOUS EDITIONS: Dind. II.140,4–5

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**Or. 434.20** (rec exeg) <διὰ τριῶν>: οἱ μὲν διὰ πολλῶν, οἱ δὲ διὰ συνέσεως καὶ λύπης καὶ μανίας. —V

POSITION: s.l.

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**Or. 434.21** (rec exeg) <διὰ τριῶν>: ὑπὸ τῶν Ἐρινύων —V<sup>1</sup>AbRRfSZcZuB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: ἤγουν prep. AbSZu, ἤτοι V<sup>1</sup> | ὑπὸ τῶν om. RfZc, ὑπὸ om. V<sup>1</sup>ZuB<sup>3a</sup>

APP. CRIT. 2: ἐρινύων V<sup>1</sup>RRfZcZu |

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**Or. 434.22** (p[ll]gn gloss) <διὰ τριῶν>: Ἐρινύες —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 434.23** (p[ll]gn exeg) <διὰ τριῶν>: <sup>1</sup>[σύνεσι]ς, λύπη, μανία ἢ ἀπὸ τῶν Ἐρ[ιννύ]ων· <sup>2</sup>ἢ τῶν πολιτῶν καὶ τοῦ Οἴακος καὶ ἔτι Ἐριν[νύων] καὶ τούτων τριῶν· <sup>3</sup>ἤγουν τῶν ἀπ' Αἰγίσθου φίλων. —F

POSITION: marg.

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**Or. 434.24** (rec exeg) <διὰ τριῶν>: σύνεσις λύπη μανία —Pr

POSITION: s.l.

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**Or. 434.25** (p[ll]gn exeg) <διὰ τριῶν>: τῶν πολιτῶν, τοῦ Οἴακος καὶ τῶν Ἐριννύων· τινὲς δὲ λέγουσι τὴν σύνεσιν τὴν λύπην καὶ τὴν μανίαν. —Y<sup>2</sup>

POSITION: s.l.

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**Or. 434.26** (pllgn exeg) <διὰ τριῶν>: διὰ τῶν Ἐριννύων ἢ τῆς συνέσεως τῆς λύπης καὶ τῆς μανίας, ἢ Ἀγαμέμνωνος Ὀδυσσεύς καὶ Διομήδους. —Gu

POSITION: marg.

APP. CRIT.: διὰ app. crossed out

PREVIOUS EDITIONS: Dind. II.140,5–6

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**Or. 434.27** (pllgn exeg) <διὰ τριῶν>: διὰ τῶν πολιτῶν —B<sup>3d</sup>

POSITION: marg.

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**Or. 434.28** (pllgn exeg) <διὰ τριῶν>: ἦγουν διὰ πολλῶν ἦγουν τῶν Ἐριννύων —Y<sup>2</sup>

POSITION: s.l.

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**Or. 434.29** (pllgn artGloss) <τριῶν>: τῶν —F<sup>2</sup>

POSITION: s.l.

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**Or. 434.30** (pllgn gloss) <ἀπόλλυμαι>: μόνος —Gu

POSITION: s.l.

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**Or. 435.01** (rec exeg) <τίς δ' ἄλλος>: τιμωρεῖ ἀπὸ κοινοῦ —MnZu

POSITION: s.l.

APP. CRIT.: ἀπὸ κοινοῦ om. Mn

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**Or. 435.02** (thom gloss) <τίς δ' ἄλλος>: ἀπόλλυσι —ZZaZbZlZmTGu

POSITION: s.l.

APP. CRIT. 2: -σιν Zm, ἀπόλλυσε Zl, ἀπέλλυσε Zb |

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**Or. 435.03** (pllgn gloss) <τίς δ' ἄλλος>: [μ]άχεταί σε —F<sup>2</sup>

POSITION: s.l.

COMMENT: The dative is normal with μάχεσθαι even in very late authors, but the accusative is sometimes found, as in Georgius Acropolites, Annales 70,13; 71,65; 72,3.

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**Or. 435.04** (pllgn gloss) <τίς δ' ἄλλος>: μετέχει —Y<sup>2</sup>

POSITION: s.l.

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**Or. 435.05** (pllgn gloss) <τίς δ' ἄλλος>: ἔστι —CrOx

POSITION: s.l.



---

**Or. 435.06** (recMosch gloss) <ἦ που>: ἄρα —AaAbCrF<sup>2</sup>MnRSa<sup>+</sup>Ox XXaXbXoTYYfG-GrZc

POSITION: s.l.; cont. from next T (perhaps intended to be single phrase)

APP. CRIT.: καὶ prep. CrOx

APP. CRIT. 2: ἄρα CrOx, app. Aa |

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**Or. 435.07** (thom gloss) <ἦ που>: ὄντως —ZZIZmTGu

POSITION: s.l.

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**Or. 435.08** (recMosch gloss) <τῶν>: τίς —AbF<sup>2</sup>MnRXXaXbXoTYYfGGrZc

POSITION: s.l.

APP. CRIT.: τίς F<sup>2</sup>G

COMMENT: It is ambiguous, as often, whether τίς is intended to be understood as interrogative or indefinite; the indefinite is unambiguous in F<sup>2</sup>G.

---

**Or. 436.01** (pllgn paraphr) ἐκεῖνοι ὑβρίζουσιν ἐμὲ ὧν ἀκούει ἡ πόλις. —Y<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἐμοὶ Y<sup>2</sup>

COMMENT: I could find no evidence of the dative with ὑβρίζω in late Greek authors.

---

**Or. 436.02** (rec paraphr) <οὔτοι>: ἦτοι οἱ φίλοι τοῦ Αἰγίσθου —V<sup>1</sup>

POSITION: s.l. (above ὧν πόλις)

---

**Or. 436.03** (mosch paraphr) οὔτοι: ἦγουν οἱ ἀπὸ τοῦ Αἰγίσθου —XXaXbXoT<sup>+</sup>YYf-GrZc

LEMMA: X POSITION: s.l. except X

APP. CRIT.: ἦγουν] οὔτοι Xo

---

**Or. 436.04** (pllgn paraphr) <οὔτοι>: οἱ συγγενεῖς τοῦ Αἰγίσθου —Zb<sup>2</sup>Gu

POSITION: s.l.

APP. CRIT.: οἱ om. Gu (συγγενεῖς add. above Gr's τοῦ αἰγίσθου) |

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**Or. 436.05** (pllgn exeg) <οὔτοι>: οἱ ἀπὸ τοῦ Αἰγίσθου· καθ' ὑπόληψιν —G

POSITION: s.l.

COMMENT: The meaning of καθ' ὑπόληψιν is uncertain. It is not attested in scholia or rhetorical texts. In others it usually appears to mean 'by (mere) assumption'; it might mean 'by continuation (of the interlocutor's thought)', which fits the passage somewhat better.

KEYWORDS: ὑπόληψις

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**Or. 436.06** (rec gloss) <οὔτοι>: τοῦ Αἰγίσθου —Mn

POSITION: s.l.

APP. CRIT. 2: αἰγίστου Mn |

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**Or. 436.07** (rec gloss) <ὑβρίζουσ’>: ἄτιμον ποιοῦσι —K

POSITION: s.l.

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**Or. 436.08** (pllgn gloss) <ὑβρίζουσ’>: ἀτιμάζουσιν —F<sup>2</sup>ZI

POSITION: s.l.

APP. CRIT. 2: -ουσι ZI |

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**Or. 436.09** (pllgn gloss) <ὑβρίζουσ’>: διώκουσι —Aa

POSITION: s.l.

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**Or. 436.10** (pllgn gloss) <ὑβρίζουσ’>: ἀμιλλῶνται —Lp

POSITION: s.l.

APP. CRIT. 2: ἀμιλλ- Lp |

PREVIOUS EDITIONS: Dind. II.140,10

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**Or. 436.11** (rec paraphr) <ῶν πόλις τὰ νῦν κλύει>: ῶντινων φίλων τῶν ἀπ’ Αἰγίσθου ἀκούει ἡ πόλις. —AbS

POSITION: s.l.

APP. CRIT. 2: ἀπαίγ- AbS, -γίστω Ab |

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**Or. 436.12** (pllgn paraphr) <ῶν>: καὶ ῶντινων τὰς ὕβρεις —CrOx

POSITION: s.l.

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**Or. 436.13** (pllgn gloss) <ῶν>: τούτων —F<sup>2</sup>

POSITION: s.l.

---

**Or. 436.14** (rec gloss) <πόλις>: ἐκεῖνοι —Mn

POSITION: s.l.

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**Or. 436.15** (pllgn artGloss) <πόλις>: ἡ —G

POSITION: s.l.

---

**Or. 436.16** (rec gloss) <κλύει>: ἀκούει —F<sup>2</sup>PrXZI

POSITION: s.l.

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**Or. 436.17** (mosch gloss) (κλύει): ὑπακούει —XaXbXoT+YYfGGrB<sup>3d</sup>

POSITION: s.l.

APP. CRIT.: ἔπακούει GrB<sup>3d</sup>

PREVIOUS EDITIONS: Dind. II.140,11

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**Or. 436.18** (pllgn gloss) (κλύει): ὑπόκειται —V<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ὑποκείνται a.c. V2

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**Or. 436.19** (pllgn gloss) (κλύει): πείθεται —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 436.20** (pllgn exeg) (κλύει): ὀνομάζεται ἢ ἀκούει —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.140,11

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**Or. 437.01** (vet exeg) Ἀγαμέμνωνος δὲ σκῆπτρ': πάλιν φιλοπράγμονος ὁ Μενέλαος παραγυμνοῖ τὸ ἦθος φροντίζων περὶ τῆς βασιλείας. —MBVCMnPrR<sup>b</sup>RwSSaY<sup>2</sup>

TRANSLATION: Again Menelaus indirectly bares his character as meddlesome, showing his concern for the kingship.

LEMMA: C, ἀγ. δὲ σκ. ἐᾷ σ' B, ἀγαμ. σκῆπτρα ἐῶσα Pr, ἀγαμέμνωνος δὲ VRw, ἀγαμέμνωνος MnR<sup>b</sup>SSa REF. SYMBOL: BVR<sup>b</sup> POSITION: s.l. M

APP. CRIT.: πάλιν φασὶ R<sup>b</sup>, but φασὶ del. | φιλοπράγμονος Schw., -πραγμόνως all except -πραγμονεῖ MCY<sup>2</sup> | καὶ παραγ. Y<sup>2</sup> | perhaps περιγυμνοῖ MnR<sup>b</sup> | ἦθος] εἶδος VMnSSaR<sup>b</sup>Y<sup>2</sup> | περὶ] παρὰ S, om. Y<sup>2</sup> |

APP. CRIT. 2: παραγυμνεῖ Sa | φροντίζον Sa |

PREVIOUS EDITIONS: Schw. I.149,11–12; Dind. II.140,13–14

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**Or. 437.02** (pllgn exeg) Μενέλαος Σπάρτην, Ἀγαμέμνων Μυκήνας —V<sup>2</sup>

POSITION: marg.

APP. CRIT.: μυκ. ἀγαμ. transp. a.c. V<sup>2</sup>

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**Or. 437.03** (pllgn artGloss) (Ἀγαμέμνωνος): τοῦ —F<sup>2</sup>Ox

POSITION: s.l.

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**Or. 437.04** (rec exeg) (σκῆπτρ'): συνεκδοχικὸν, ἀπὸ συμβόλου τὸ κύριον. —Mn

TRANSLATION: Synecdochic, from the symbol (scepter) the proper term (kingship).

POSITION: s.l.

KEYWORDS: synecdoche/συνεκδοχικόν

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**Or. 437.05** (moschThom gloss) <σκήπτρ'>: τὴν βασιλείαν —XXaXbXoYYfGGrZcZ-ZaZbZlZmT\*

POSITION: s.l.

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**Or. 437.06** (pllgn gloss) <σκήπτρ'>: ἦγουν τὰς ἀρχὰς —Ox

POSITION: s.l.

---

**Or. 437.07** (pllgn artGloss) <σκήπτρ'>: τὰ —F<sup>2</sup>

POSITION: s.l.

---

**Or. 437.08** (rec gloss) <ἐᾷ>: καὶ ἐκατέλειψε —Mn

POSITION: s.l.

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 437.09** (pllgn gloss) <ἐᾷ>: καὶ καταλιμπάνει —CrOx

POSITION: s.l.

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**Or. 437.10** (pllgn gloss) <ἐᾷ>: παραχωρεῖ —F

POSITION: s.l.

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**Or. 437.11** (rec gloss) <ἐᾷ>: ἄφες —Ab

LEMMA: ἐᾷ in text Ab POSITION: s.l.

COMMENT: The gloss suits imperative ἐᾷ, for which the glossator has mistaken ἐᾶ.

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**Or. 437.12** (rec artGloss) <πόλις>: ἡ —AbF<sup>2</sup>Mn

POSITION: s.l.

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**Or. 438.01** (vet exeg) πῶς οἵτινες ζῆν: τὸ οἵτινες οὐ πρὸς τὴν πόλιν, ἀλλὰ πρὸς τοὺς ἐν τῇ πόλει —MV<sup>a</sup>V<sup>b</sup>CP<sup>r</sup>

TRANSLATION: The relative pronoun (masculine plural) does not agree with the city (feminine singular) but with those in the city.

LEMMA: V<sup>a</sup> REF. SYMBOL: V<sup>a</sup> POSITION: s.l. except V<sup>a</sup>

APP. CRIT.: ὅτι prep. V<sup>a</sup> | πρὸς om. Pr | τὴν om. V<sup>a</sup>

PREVIOUS EDITIONS: Schw. I.149,13–14; Dind. II.140,15–16

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**Or. 438.02** (mosch paraphr) **πῶς οἴτινες ζῆν:** κατὰ τίνα τρόπον ἐάσουσιν ἔχειν τὰ σκῆπτρα οἴτινες οὐκέτι ἐῶσιν ἡμᾶς ζῆν; —XXaXbXoT<sup>+</sup>YYfG<sup>a</sup>G<sup>b</sup>Gr

LEMMA: πῶς οἴ γε ζῆν G<sup>a</sup>(as in text G) REF. SYMBOL: Xo POSITION: s.l. except XXoYfG<sup>a</sup>

APP. CRIT.: οὐκέτι] οὐκ G<sup>a</sup>G<sup>b</sup>

PREVIOUS EDITIONS: Dind. II.140,16–17

COLLATION NOTES: Ta omits cross. |

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**Or. 438.03** (rec exeg) **⟨πῶς⟩:** ἐάσουσι βασιλεύειν —R

POSITION: s.l.

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**Or. 438.04** (pllgn exeg) **⟨πῶς⟩:** μέλλουσιν ἐᾶσαι βασιλεύειν —Gu

POSITION: s.l.

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**Or. 438.05** (pllgn exeg) **⟨πῶς⟩:** ἔνι τοῦτο δυνατὸν γενέσθαι —Zl

POSITION: s.l.

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**Or. 438.06** (rec gloss) **⟨πῶς⟩:** οὐδαμῶς —CrMnOx

POSITION: s.l.

APP. CRIT.: δηλονότι add. CrOx

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**Or. 438.07** (pllgn gloss) **⟨πῶς⟩:** κατὰ τίνα τρόπον —Zc

POSITION: s.l.

---

**Or. 438.08** (pllgn gloss) **⟨οἴτινες ... ἔτι⟩:** ὅτι θέλωσι θανατώσαι με —Zc

POSITION: s.l.

---

**Or. 438.09** (pllgn gloss) **⟨οὐκ ἐῶσ'⟩:** οὐ θέλουσιν —F<sup>2</sup>

POSITION: s.l.

---

**Or. 438.10** (pllgn gloss) **⟨οὐκ ἐῶσ'⟩:** καὶ οὐκ ἀφίνωσι —Ox

POSITION: s.l.

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 438.11** (thom gloss) **⟨ἐῶσ'⟩:** ἀφιᾶσι —ZZaZbZlZmTG<sup>u</sup>

POSITION: s.l.

---

**Or. 438.12** (pllgn gloss) **⟨ἐῶσ'⟩:** ζῆν —Zc

POSITION: s.l.

---

**Or. 438.13** (rec gloss) <ήμας>: ἐμέ —Mn

POSITION: s.l.

---

**Or. 438.14** (thom gloss) <ἔτι>: εἰς τὸ ἐξῆς —ZZaZbZlZmGu

POSITION: s.l.

---

**Or. 438.15** (pllgn gloss) <ἔτι>: καὶ εἰς τὸ νῦν —CrOx

POSITION: s.l.

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**Or. 438.16** (pllgn gloss) <ἔτι>: εἰς τὸ μέλλον —Lp

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.140,17

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**Or. 439.01** (vet exeg) τί δρῶντες: <sup>1</sup>εἰπέ μοι σαφῶς ὃ ἔχεις εἰπεῖν· <sup>2</sup>τί δρῶντες οὐκ ἐῴσι σε ζῆν. <sup>3</sup>οὐ γὰρ αἰτιῶδες νῦν τὸ ὅτι, ἀλλὰ ἀντὶ τοῦ τί Ἀττικῶς. —MBCPrRw, partial VMnR<sup>b</sup>SSa

TRANSLATION: Tell me clearly what you have to say: By doing what do they not allow you to live? For in this place the word 'hoti' is not causal, but used for (interrogative) 'what' in the Attic manner.

LEMMA: MBVCPrRw REF. SYMBOL: BVR<sup>b</sup>

APP. CRIT.: 1–2 εἰπέ ... δρῶντες om. V | 1 εἰπέ ... εἰπεῖν om. MnR<sup>b</sup>SSa (ἔστι MnS) | 2 οὐκ ἐῴσι| ἀκεῶσι S | σε om. Sa | γὰρ ἔστιν BVPrMnR<sup>b</sup>RwSSa | 3 αἰτιῶδες| αἰτιολογικὸν MnSSa | νῦν| τὸ νῦν Mn, om. Pr | punct. after αἰτιῶδες, then as sep. note τὸ ὅτι γὰρ ἀντὶ κτλ Pr | τὸ| δὲ V | ἀλλὰ ... ἀττικῶς| om. VMnR<sup>b</sup>SSa | ἀττικὸν PrRw |

APP. CRIT. 2: 2 ζῆν Mn |

PREVIOUS EDITIONS: Schw. I.149,15–16; Dind. II.140,19–21

KEYWORDS: Ἀττικὸν/Ἀττικῶς

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**Or. 439.02** (vet exeg) ἄλλως: <sup>1</sup>ὁ λόγος· εἰπέ μοι σαφῶς ὃ τι δρῶντες οὐκ ἐῴσι σε ζῆν. <sup>2</sup>καὶ ἔστιν Ἀττικόν, τὸ ὅτι ἀντὶ τοῦ τί. <sup>3</sup>ἐὰν δὲ γράφηται 'ἦ τί', ὁ στίχος οὕτως· <sup>4</sup>τί δρῶντες· ἦ τί καὶ σαφῆς εἰπεῖν ἔχεις. —BCPrRw, partial MVMnR<sup>b</sup>SSa

TRANSLATION: The run of the sense (is): Tell me clearly by doing what they do not allow you to live. And it is an Attic construction, 'hoti' used for 'ti' (what). But if the reading is 'ε τι' ('or what'), the verse (is to be taken) as follows: 'Doing what? Or what can you say that is indeed clear?'

LEMMA: BRw POSITION: cont. from prev. Pr; cont. from prev., add. δὲ, MVCmR<sup>b</sup>SSa; follows next Rw

APP. CRIT.: 1 Ἀττικὸς prep. B, τὸ ἀττικὸν καὶ prep. Rw | 1–2 ὁ λόγος ... τοῦ τί om. Pr | 1 σαφῆς B | 1–4 οὐκ ἐῴσι κτλ om. VMnR<sup>b</sup>SSa | 1–2 οὐκ ἐῴσι ... τοῦ τί om. M | 2 καὶ ἔστιν ...

τοῦ τ[| τὸ ὅτι γὰρ ἀντὶ τοῦ τ[ ἀττικ(ὸ) B | καὶ] ἀλλ' Rw | 3 γράφεται| γρ(ὸ) M | 3–4 οὔτως·  
τ[| ἐστὶν ὅτι Rw |

PREVIOUS EDITIONS: Schw. I.149,17–19; Dind. II.140,21–23

KEYWORDS: Ἀττικόν/Ἀττικῶς

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**Or. 439.03** (rec exeg) **ἄλλως· τί δρῶντες ὅτι καὶ σαφές:** <sup>1</sup>(τί) ποιοῦντες; <sup>2</sup>ἔχεις τι καὶ σαφές εἰπεῖν ἐμοί; <sup>3</sup>τὸ γὰρ ὅτι νῦν ἀορίστως κεῖται. —Rw

TRANSLATION: Doing what? Can you tell me anything that is indeed clear? For 'hoti' is used in this place indefinitely.

LEMMA: Rw POSITION: between 439.01 and 439.02

APP. CRIT. 2: 2 τί Rw |

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**Or. 439.04** (pllgn paraphr) ἢ (τί) δρῶντες, ἐπεὶ οὐκ ἐῶσιν ὑμᾶς ζῆν: —G

LEMMA: thus in text G POSITION: s.l.

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**Or. 439.05** (rec exeg) **(τί δρῶντες): οὐκ ἐῶσι σοι ζῆν ἐκεῖ** —Pr

POSITION: s.l.

---

**Or. 439.06** (mosch exeg) **(τί δρῶντες): οὐκέτι δηλονότι ἐῶσιν ὑμᾶς ζῆν**  
—XXaXbXoT+YYfGr

TRANSLATION: (With the elliptical question supply the predicate), clearly, 'no longer allow you to live'.

REF. SYMBOL: X POSITION: s.l. except X

APP. CRIT.: ἐῶσιν δηλονότι transp. XaY

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**Or. 439.07** (thom exeg) **(τί δρῶντες): οὐκ ἐῶσιν** —ZZaZbZlZmGu

TRANSLATION: (With the elliptical question supply the predicate) 'do not allow'.

POSITION: s.l.

APP. CRIT. 2: ἐῶσι Zl |

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**Or. 439.08** (pllgn gloss) **(δρῶντες): καὶ ποιοῦντες** —CrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ] τί F<sup>2</sup>

---

**Or. 439.09** (pllgn gloss) **(δρῶντες): πράττοντες** —Gu

POSITION: s.l.

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**Or. 439.10** (recMoschThom gloss) <ᾠτι καὶ σαφὲς ἔχεις εἰπεῖν ἔμοι>: εἰπέ —VAaAbCrFMn-PrROxXXbXoGGrZcZZaZlZmT\*

TRANSLATION: (Supply to govern this clause the imperative) ‘tell’.

POSITION: s.l.; above δρῶντες Mn, others over ᾠτι καὶ or over middle of phrase

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**Or. 439.11** (pllgn paraphr) <ᾠτι καὶ σαφὲς ἔχεις εἰπεῖν ἔμοι>: εἰπέ σαφῶς ὃ ἔχεις εἰπεῖν.  
—Y<sup>2</sup>

POSITION: s.l.

---

**Or. 439.12** (rec gloss) <ᾠτι>: ὄπερ —CrF<sup>2</sup>PrOxZbZl

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | ὄπως Pr, ἤπερ CrOx

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**Or. 439.13** (recThom gloss) <σαφὲς>: ἀληθὲς —SaZZaZbZlZmZuTGu

POSITION: s.l.

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**Or. 439.14** (pllgn gloss) <σαφὲς>: φανερόν —F<sup>2</sup>

POSITION: s.l.

---

**Or. 439.15** (rec gloss) <σαφὲς>: σαφῶς —Pr

POSITION: s.l.

---

**Or. 439.16** (rec gloss) <ἔχεις>: καὶ δύνασαι —Pr

POSITION: s.l.

---

**Or. 440.01** (recThom gloss) <ψῆφος>: ἀπόφασις —CrGKXo<sup>2</sup>ZZaZbZlZmTY<sup>2</sup>GuOx

POSITION: s.l.

---

**Or. 440.02** (pllgn gloss) <ψῆφος>: κρίσις —F<sup>2</sup>

POSITION: s.l.

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**Or. 440.03** (rec gloss) <οἷσεται>: ἐπενεχθήη —Sa

POSITION: s.l.

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**Or. 440.04** (recThom gloss) <οἷσεται>: ἐξενεχθήσεται —FGKPrRfZZaZbZlZmTGuY<sup>2</sup>

POSITION: s.l.

APP. CRIT. 2: ἐξενεθήσεται Y<sup>2</sup> |



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**Or. 440.05** (mosch gloss) <οἴσεται>: ἐξοίσεται —XXaXbXoT+YYfGGr

POSITION: s.l. except X

---

**Or. 440.06** (pllgn gloss) <οἴσεται>: ψηφισθήσεται —F

POSITION: s.l.

---

**Or. 440.07** (pllgn gloss) <οἴσεται>: κομισθήσεται —Aa<sup>2</sup>Xo

POSITION: s.l.

---

**Or. 440.08** (pllgn gloss) <οἴσεται>: φέρεται —Zu

POSITION: s.l.

---

**Or. 440.09** (pllgn gloss) <οἴσεται>: καὶ δοθήσεται —CrOx

POSITION: s.l.

---

**Or. 440.10** (pllgn exeg) Φ: τὸ οἴσεται ἐνεργητικὴν ἔχον σημασίαν καὶ ἀντὶ τοῦ κομίσει λαμβανόμενον ἐνταῦθα παθητικὴν ἔχει καὶ ἀντὶ τοῦ ἐξενεχθήσεται λαμβάνεται.

—Lp

TRANSLATION: The (so-called future middle) form ‘oisetai’, having an active sense and being (normally) taken as ‘he/she/it will convey’, here has a passive sense and is taken as ‘he/she/it will be brought forth’.

PREVIOUS EDITIONS: Dind. II.141,1–3

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**Or. 440.11** (mosch paraphr) <τῆδ’ ἡμέρᾱ>: κατὰ τήνδε τὴν ἡμέραν

—XXaXbXoT+YYfGGr

POSITION: s.l. except X, cont. from 440.05 X

APP. CRIT.: ἤγουν prep. T

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**Or. 440.12** (rec gloss) <τῆδ’>: ἐν τῇ —Mn

POSITION: s.l.

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**Or. 440.13** (pllgn gloss) <τῆδ’>: ταύτη τῇ —F<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

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**Or. 441.01** (rec exeg) ἐπαινεῖται ὁ σίχλος. —Pr

TRANSLATION: The line is praised.

POSITION: s.l.

COMMENT: One would like to know why the line was praised (by a schoolmaster or teacher of rhetoric?). Perhaps because of the neat balance of the two halves. Contrast the rejection of 440–441 by Weil, Diggle, Willink, and Kovacs, with Willink’s aspersions on this line in particular.

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**Or. 441.02** (mosch gloss) <φεύγειν πόλιν>: ἐξορισθῆναι —XXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l. except X

APP. CRIT.: ἤγουν prep. TΥf

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**Or. 441.03** (pllgn gloss) <φεύγειν>: ἀποδιδράσκειν —Zb<sup>2</sup>

POSITION: s.l.

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**Or. 441.04** (pllgn gloss) <φεύγειν>: ἐξορίζειν —B<sup>3d</sup>

POSITION: s.l.

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**Or. 441.05** (rec exeg) <πόλιν>: ἀπὸ τῆς πόλεως, ὡς τὸ [Anacreontea fr. 4 West] ‘τί με φεύγεις τὸν γέροντα;’ —Mn

TRANSLATION: (‘City’, the accusative object of ‘flee’, is equivalent to) ‘away from the city’, as in the line ‘Why do you flee from me, the old man?’

POSITION: s.l.

COMMENT: Bergk (Poetae Lyrici Graeci 4th ed. fr. 61 = 3rd ed. fr. 64) identified this as a poetic fragment from Sch. Gu Hec. 1064 in Dindorf. This scholion was assumed to be Thoman by West, but, like a number of other notes of Gu, is revealed not to be Thoman by its absence from the standard Thoman witnesses and from T. The phrase is also found in longer quotations in Nicephorus Callistus Xanthopoulos, Hist. ecclesiastica 2.42.77 (PG 145:872B), and (without τὸν) in ps.-Sophronius, Vita Mariae Aegyptiaca, chap. 1 (PG 87:3.3705,34).

KEYWORDS: citation of literature other than Homer (with direct quotation) | Anacreontea

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**Or. 441.06** (pllgn paraphr) <πόλιν>: ἤγουν ἀπὸ ταύτης τῆς πόλεως —CrOx

POSITION: s.l.

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**Or. 441.07** (pllgn gloss) <τήνδ’>: ταύτην —F<sup>2</sup>

POSITION: s.l.

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**Or. 441.08** (thom exeg) <μὴ θανεῖν>: ἀλλ’ ἐτέρως κολασθῆναι —ZZaZbZlZmTGU

TRANSLATION: (‘Not to die’,) but rather be punished in another way.

POSITION: s.l.

---

**Or. 441.09** (pllgn gloss) <second θανεῖν>: καὶ ἀποθανεῖν —CrOx

POSITION: s.l.

---

**Or. 442.01** (thom exeg) <ύπ' άστών>: γρ(άφεται) ύπ' αύτων. —ZZaZbZm

TRANSLATION: (For 'hup' astōn', 'at the hands of the citizens') the reading 'hup' autōn' ('at their hands') is found.

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 442.02** (rec gloss) <άστών>: πολιτών —V<sup>1</sup>AaAbCrF<sup>2</sup>MnRRf<sup>2</sup>SOxXo<sup>2</sup>ZI

POSITION: s.l.

APP. CRIT.: ύπό τών prep. Rf, και τών prep. CrOx, τών prep. F<sup>2</sup>, και prep. ZI

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**Or. 442.03** (rec gloss) <λευσίμω>: λιθασίμω —V<sup>1</sup>GPr

POSITION: s.l.

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**Or. 442.04** (rec gloss) <λευσίμω>: λιθαστικῶ —AbCrKMnRSOx

POSITION: s.l.

APP. CRIT.: και prep. CrOx

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**Or. 442.05** (mosch gloss) <λευσίμω>: λιθοβολησίμω —XXaXbXoT<sup>+</sup>YYfGrZc

POSITION: s.l. except X

APP. CRIT. 2: λιθοφολ- a.c. Zc, -ισίμω Zc |

PREVIOUS EDITIONS: Dind. II.141,7

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**Or. 442.06** (thom gloss) <λευσίμω>: λιθοβολικῶ —ZZa

POSITION: s.l.

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**Or. 442.07** (thom gloss) <λευσίμω>: λιθoλευστικῶ —ZbZIZmTGu

POSITION: s.l.

APP. CRIT.: λιθοβoλευστικῶ Zm

PREVIOUS EDITIONS: Dind. II.141,7

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**Or. 442.08** (rec exeg) <πετρώματι>: †γρ. βλησίματι† —V

POSITION: s.l.

APP. CRIT.: app. βλησίματι p.c. (or second eta blotted out, intending βλήματι (but accent has not been changed))

COMMENT: It seems likely that this derives from a misunderstanding of a damaged or corrupt gloss. If the gloss was on πετρώματι, both βλήσις and βλήμα exist, and this could be a conflation of them. Alternatively, there may have been a gloss such as λιθοβολήματι, πετροβολήματι, λιθοβολησίμω or even \*λιθοβλησίμω (unattested, but there is one example of an adj. μεταβλήσιμα in Sch. vet. Hes. Theog. 81), damaged and then mistaken for a γράφεται variant (adjusting the form to the shape of πετρώματι could have produced βλησίματι).

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 442.09** (pllgn gloss) <πετρώματι>: πετροβολισμῶ —Y<sup>2</sup>

POSITION: s.l.

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**Or. 442.10** (pllgn gloss) <πετρώματι>: λιθοβολήματι —F<sup>2</sup>G

POSITION: s.l.

---

**Or. 442.11** (pllgn gloss) <πετρώματι>: λιθάσματι —Zm

POSITION: s.l.

---

**Or. 443.01** (pllgn gloss) <κᾶτ'>: καὶ διὰ τί —CrOx

LEMMA: κᾶτ' in text CrOx POSITION: s.l.

---

**Or. 443.02** (rec gloss) <κᾶτ'>: ἔπειτα —Ab

LEMMA: κᾶτ' in text Ab POSITION: s.l.

---

**Or. 443.03** (rec gloss) <κᾶτ'>: καὶ εἶτα —MnR

LEMMA: κᾶτ' in text MnR POSITION: s.l.

---

**Or. 443.04** (rec gloss) <κᾶτ'>: εἶτα —OaαF<sup>2</sup>SGuZb<sup>2</sup>

LEMMA: κᾶτ' in text all except κατ' Zβ POSITION: s.l.

---

**Or. 443.05** (thom exeg) <φεύγεις>: ἵνα μὴ τοῦτο πείσῃ —ZZaZbZlZmTGu

TRANSLATION: ('Flee', that is,) in order that you not suffer this (stoning by the citizens).

POSITION: s.l.

---

**Or. 443.06** (mosch exeg) <γῆς>: τῆς γῆς τῆς σῆς δηλονότι ἤγουν τῆς πατρίδος σου —XXaXbXoT+YYfGr

TRANSLATION: ('Of the land', namely,) your land, obviously, that is, your fatherland.

POSITION: s.l. except XXoYf

APP. CRIT.: σου om. XaY

PREVIOUS EDITIONS: Dind. II.141,9–10

COLLATION NOTES: Ta no cross. |

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**Or. 443.07** (pllgn exeg) <γῆς>: τῆς σῆς πατρίδος —G

POSITION: s.l.

---

**Or. 443.08** (rec gloss) <ὑπερβαλῶν>: ἐκβαίνων —R

POSITION: s.l.

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**Or. 443.09** (recMoschThom gloss) <ὑπερβαλὼν>: ὑπερβάς —PrXXaXbXoT<sup>+</sup>YYfG-GrZcZZaZbZlZm

POSITION: s.l. except X

PREVIOUS EDITIONS: Dind. II.141,10

COMMENT: T has the cross before and not above this gloss (as would be expected), perhaps because it applies to 443.18 as well, which follows this without gap. |

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**Or. 443.10** (rec gloss) <ὑπερβαλὼν>: φυγῶν —Pr

POSITION: s.l.; initially above φεύγεις, partly erased and rewritten here

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**Or. 443.11** (rec gloss) <ὑπερβαλὼν>: ἐκφεύγων —Sa<sup>f</sup>

POSITION: s.l.

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**Or. 443.12** (pllgn gloss) <ὑπερβαλὼν>: ἐκφυγῶν —V<sup>3</sup>FXoGuY<sup>2</sup>

POSITION: s.l.

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**Or. 443.13** (pllgn gloss) <ὑπερβαλὼν>: ὑπερφυγῶν —Aa

POSITION: s.l.

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**Or. 443.14** (pllgn gloss) <ὑπερβαλὼν>: διαφυγῶν —B<sup>3d</sup>

POSITION: s.l.

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**Or. 443.15** (pllgn gloss) <ὑπερβαλὼν>: (ὑπερ)τρέχων —V<sup>2</sup>

POSITION: s.l.

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**Or. 443.16** (pllgn gloss) <ὑπερβαλὼν>: καὶ ἐκδραμῶν —CrOx

POSITION: s.l.

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**Or. 443.17** (pllgn gloss) <ὑπερβαλὼν>: ἐκτρέχων —V<sup>3</sup>

POSITION: s.l.

---

**Or. 443.18** (mosch gloss) <ὑπερβαλὼν>: παρελθῶν —XXaXbXoT<sup>+</sup>YYfGGr

POSITION: s.l. except X

PREVIOUS EDITIONS: Dind. II.141,11

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**Or. 443.19** (rec gloss) <ὑπερβαλὼν>: διαβάς ὑπερ[ ... ] —K

POSITION: s.l.

COMMENT: No accent is visible before the damage, so this is not the preposition, but the beginning of a participle such as ὑπερβάς (443.09) or ὑπερτρέχων (443.15).

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**Or. 443.20** (pllg̃n gloss) (ὑπερβαλῶν): ἀφεις —Y<sup>2</sup>

POSITION: s.l.

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**Or. 443.21** (rec gloss) (ὑπερβαλλῶν): (ὑπερ)θέων —Mn

LEMMA: thus in text Mn POSITION: s.l.

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**Or. 443.22** (pllg̃n gloss) (ῥους): τοὺς ὀρισμούς —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 443.23** (rec artGloss) (ῥους): τοὺς —F<sup>2</sup>MnOx

POSITION: s.l.

APP. CRIT.: τοῦ Ox

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**Or. 444.01** (mosch exeg) οὐ δύναμαι, περικυκλούμεθα γὰρ ἀνδράσιν ὠπλισμένοις ἦγουν ὑπὸ ἀνδρῶν ὠπλισμένων. —X

TRANSLATION: (Supply) ‘I cannot (flee)’ (and take the remainder as) ‘because I am encircled by armed men (dative phrase without preposition), that is, by armed men (prepositional phrase with ‘hupo’).

REF. SYMBOL: X

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**Or. 444.02** (rec exeg) (κύκλω γὰρ): λείπει οὐ δύναμαι —AbR

TRANSLATION: ‘I cannot (flee)’ is to be understood.

POSITION: marg. beside 443

APP. CRIT.: δύναμαι] δυνασ() app. R

COMMENT: The suspended character above alpha in R is uncertainly read as a sigma. If it is sigma, R means δύνασαι, the person of the gloss having perhaps been adapted to seem to fit 443.

KEYWORDS: λείπει

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**Or. 444.03** (rec exeg) (κύκλω γὰρ): οὐ δύναμαι φεύγειν —GK

TRANSLATION: (Supply) ‘I cannot flee’.

POSITION: s.l.

---

**Or. 444.04** (mosch exeg) (κύκλω γὰρ): οὐ δύναμαι —XaXbXoTYyfGr

TRANSLATION: (Supply) ‘I cannot (flee)’.

POSITION: s.l.

---

**Or. 444.05** (thom exeg) (κύκλω γάρ): οὐ δυνατὸν —ZZbZlZmGu

TRANSLATION: (Supply) 'it is impossible' (to flee).

POSITION: s.l.

---

**Or. 444.06** (pllgn exeg) (κύκλω γάρ): οὐ —Aa

POSITION: s.l.

APP. CRIT.: changed to οὐχί Aa<sup>2</sup>

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**Or. 444.07** (pllgn gloss) (κύκλω): γύρωθεν —F<sup>2</sup>

POSITION: s.l.

---

**Or. 444.08** (pllgn paraphr) (εἰλισσόμεθα παγχάλκοις ὄπλοις): συγκλειόμεθα γάρ ὑπ' ἀνδρῶν ὀπλισμένων. —G

POSITION: s.l.

---

**Or. 444.09** (recMosch gloss) (εἰλισσόμεθα): περικυκλούμεθα γάρ —CrPrOx-  
XaXbXoT+YYfGrZc

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | γάρ om. CrPrOxYfZc

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**Or. 444.10** (thom exeg) εἰλίσσομεθα: τούτέστι φυλασσόμεθα ὑπ' ἀνδρῶν ὀπλισμένων ἵνα εἰ βουληθῆμεν φυγεῖν μὴ σχῶμεν ἄδειαν. —ZZaZbZlZmTGa

TRANSLATION: That is, we are being guarded by armed men so that, if we should wish to escape, we may not find a safe way to do so.

LEMMA: T POSITION: s.l. except T

APP. CRIT.: οὐκ ἔστι δυν. prep. Za

APP. CRIT. 2: τούτέστιν Zb | ὑπὸ ZbZlTGa |

PREVIOUS EDITIONS: Dind. II.141,14–15

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**Or. 444.11** (pllgn gloss) (εἰλίσσομεθα): κυκλούμεθα —Zm

POSITION: s.l.

---

**Or. 444.12** (pllgn gloss) (εἰλίσσομεθα): φρουρούμεθα —F<sup>2</sup>

POSITION: s.l.

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**Or. 444.13** (pllgn gloss) (εἰλίσσομεθα): πεφυλάγμεθα —Aa<sup>2</sup>

POSITION: s.l.

---

**Or. 444.14** (pllgn gloss) <είλισσομεθα>: φυλασσομέθα —Y<sup>2</sup>G<sub>u</sub>

POSITION: s.l.

---

**Or. 444.15** (pllgn gloss) <είλισσομεθα>: περιτειχίσαμεθα —Y<sup>2</sup>

POSITION: s.l.

COMMENT: Byzantine perfect without reduplication.

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**Or. 444.16** (pllgn gram) <είλισσομεθα>: είλισσω ούχι έλίσσω —Y<sup>2</sup>

POSITION: s.l.

---

**Or. 444.17** (mosch exeg) <παγχάλκοις δπλοις>: άντι τοῦ άνδράσιν ώπλισμένοις ήγουν ύπό άνδρών ώπλισμένων —XaXbXoT<sup>+</sup>YYfGr

TRANSLATION: ('By means of all-bronze weapons' is) equivalent to 'by armed men' (dative phrase without preposition), that is, 'by armed men' (prepositional phrase with 'hupo').

POSITION: s.l. except XoYf

COLLATION NOTES: Ta omits cross. |

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**Or. 444.18** (pllgn paraphr) <παγχάλκοις δπλοις>: και παγχρύσοις άρμασι δηλονότι —Ox

POSITION: s.l.

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**Or. 444.19** (pllgn gloss) <παγχάλκοις>: σιδηροῖς —F<sup>2</sup>

POSITION: s.l.

---

**Or. 445.01** (rec exeg) <sup>1</sup>τουτέστι κοινῆ φρουρήσει φυλάττη ἢ ἰδίᾳ; <sup>2</sup>τουτέστι παρὰ τινῶν ἐχθρῶν φυλάττη ἢ παρὰ τῆς πόλεως ὅλης; —MnR<sup>b</sup>SSa

TRANSLATION: That is, are you guarded by a common watching or an individual one? That is, are you guarded by some enemies or by the entire city?

POSITION: follows sch. 456.01+458.01 in R<sup>b</sup>

APP. CRIT.: 1 τουτέστι om. R<sup>b</sup> | 2 second παρὰ] perhaps περί R<sup>b</sup> | ὅλωσ R<sup>b</sup> |

APP. CRIT. 2: 1 κοινῆ Mn | φρουρήσῃ S | φυλάττει Mn | ἢ ἰδίᾳ S |

PREVIOUS EDITIONS: Dind. II.141,16–18

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**Or. 445.02** (pllgn paraphr) <ἰδίᾳ πρὸς ἐχθρῶν>: μονομερῶς παρὰ τῶν —Aa

POSITION: s.l.

---

**Or. 445.03** (rec gloss) <ἰδίᾳ>: χωρὶς —MnRSSa<sup>r</sup>

POSITION: s.l.



---

**Or. 445.04** (rec gloss) <ἰδίᾳ> ἰδικῶς —KGuZu

POSITION: s.l.

---

**Or. 445.05** (pllgn gloss) <ἰδίᾳ> ἰδίως —F<sup>2</sup>

POSITION: s.l.

---

**Or. 445.06** (pllgn gloss) <ἰδίᾳ> κατ' ἰδίαν —Aa<sup>2</sup>B<sup>3a</sup>

POSITION: s.l.

APP. CRIT. 2: καταιδία Aa<sup>2</sup> |

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**Or. 445.07** (pllgn gloss) <ἰδίᾳ> καὶ μεμονωμένως —CrOx

POSITION: s.l.

---

**Or. 445.08** (pllgn exeg) <ἰδίᾳ> πῶς —G

POSITION: s.l.

---

**Or. 445.09** (thom exeg) <πρὸς ἐχθρῶν> φυλάσσεσθε —ZZaZbZlZmTGu

POSITION: s.l.

---

**Or. 445.10** (pllgn exeg) <πρὸς ἐχθρῶν> παραφυλάσσεσθε —Zu

POSITION: s.l.

APP. CRIT. 2: -εσθαι Zu |

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**Or. 445.11** (recMosch gloss) <first πρὸς> παρὰ —AbMnRSSa<sup>r</sup>XXaXbXoYYfGGr

POSITION: s.l.

APP. CRIT.: περὶ X | τῶν add. MnS

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**Or. 445.12** (rec exeg) <ἐχθρῶν> ἦτοι τὸ στράτευμα τοῦ Αἰγίσθου —V<sup>1</sup>PrY<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἦτοι| τουτέστι Y<sup>2</sup>

APP. CRIT. 2: αἰγίστου Y<sup>2</sup> |

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**Or. 445.13** (pllgn exeg) <ἐχθρῶν> τῶν τοῦ Αἰγίσθου ἢ τοῦ Οἴακος —F

POSITION: marg.

---

**Or. 445.14** (pllgn gloss) <ἐχθρῶν> ἀπὸ τῶν —F<sup>2</sup>

POSITION: s.l.

---

**Or. 445.15** (mosch gloss) (second πρὸς): παρὰ —XXbTYfGZc

POSITION: s.l.

---

**Or. 445.16** (rec gloss) (Ἀργείας χερὸς): Ἀργείων χερῶν —Sa<sup>r</sup>

POSITION: s.l.

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**Or. 445.17** (rec gloss) (Ἀργείας χερὸς): τῶν Ἀργείων —F<sup>2</sup>Rf

POSITION: s.l.

APP. CRIT.: τῶν om. Rf

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**Or. 445.18** (pllgn gloss) (Ἀργείας χερὸς): καὶ παρὰ πάσης —CrOx

POSITION: s.l.

---

**Or. 445.19** (mosch gloss) (χερὸς): δυνάμεως —XXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l.

APP. CRIT.: ἤγουν prep. T

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**Or. 445.20** (pllgn artGloss) (χερὸς): τῆς —Ox

POSITION: s.l.

---

**Or. 445.21** (rec exeg) (χερὸς): γράφεται χθονός. —VCAbPrSa<sup>r</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Schw. I.149,20

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 445.22** (pllgn exeg) (χθονός): γρ. χερὸς. —S

LEMMA: thus in text S POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

---

**Or. 446.01** (thom exeg) (πρὸς ἀστῶν): εἰλίσσομαι —ZZaZbZiZmTG<sup>u</sup>

TRANSLATION: (Supply with 'by (all) the citizens') 'I am encircled'.

POSITION: s.l.

APP. CRIT.: εἰλίσσόμεθα ZaZiGu

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**Or. 446.02** (pllgn paraphr) (πρὸς ἀστῶν): καὶ παρὰ τῶν πολιτῶν —CrOx

POSITION: s.l.

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**Or. 446.03** (rec gloss) ⟨πρὸς⟩: παρὰ —RXo<sup>2</sup>Yf (or Yf<sup>2</sup>)

POSITION: s.l.

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**Or. 446.04** (rec gloss) ⟨ἀστῶν⟩: πολιτῶν —AbF<sup>2</sup>MnRSa<sup>r</sup>Xo<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τῶν prep. F<sup>2</sup>Xo<sup>2</sup>

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**Or. 446.05** (mosch gloss) ⟨ὤς⟩: ἴνα —XXaXbTYyfGrZb<sup>2</sup>ZcAa<sup>2</sup>F<sup>2</sup>

POSITION: s.l.

---

**Or. 446.06** (pllgn gloss) ⟨ὤς⟩: ὅπως —G

POSITION: s.l.

---

**Or. 446.07** (vet exeg) ⟨βραχὺς λόγος⟩: ἴτοῦτο καθ' ἑαυτό. <sup>2</sup>βραχέως, φησί, καὶ συντόμως εἴρηκα ὅπερ ἔδει. —MBC<sup>a</sup>C<sup>b</sup>VPr

TRANSLATION: This phrase stands by itself. Briefly, he says, and concisely I have said what was necessary.

LEMMA: πάντων πρὸς ἀστῶν MC POSITION: marg. M, intermarg. BC<sup>b</sup>, s.l. VPr

APP. CRIT.: 1 ambig. καθεαυτ(ὸ) or καθεαυτ(οῦ) V, καθ' ἑαυτῶ Pr | 2 βραχέως] εἴρηκα VPr | εἴρηκα ὅπερ ἔδει om. M | ὥσπερ V

APP. CRIT. 2: 1 καθεαυτό B, καθεαυτὸν M, καθ' ἑαυτὸν C<sup>b</sup>, καθαυτὸν C<sup>a</sup> |

PREVIOUS EDITIONS: Schw. I.149,21–22; Dind. II.141,21–22

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**Or. 446.08** (rec paraphr) ⟨βραχὺς λόγος⟩: ὡς ἐν συντόμῳ εἶπω —Mn

POSITION: s.l.

---

**Or. 446.09** (pllgn paraphr) ⟨βραχὺς λόγος⟩: τὸ βραχύτατον, τὸ μικρόν —G

POSITION: s.l.

---

**Or. 446.10** (pllgn exeg) ⟨βραχὺς λόγος⟩: ἦτοι με φυλάσσοισι. —B<sup>3d</sup>

POSITION: marg.

---

**Or. 446.11** (rec gloss) ⟨βραχὺς⟩: σύντομος —OF<sup>2</sup>

POSITION: s.l.

---

**Or. 446.12** (pllgn gloss) ⟨βραχὺς⟩: ὀλίγος —CrOxXo<sup>2</sup>ZcZl

POSITION: s.l.

---

**Or. 446.13** (mosch gram) (βραχύς): τῶ βραχεῖ ἐναντίον τὸ μακρόν.

—XXaXbXoT+YYfGr

REF. SYMBOL: Xo POSITION: s.l. XaXbYGr

APP. CRIT.: τῶ βραχύ Yf

---

**Or. 446.14** (pllgn artGloss) (λόγος): ὁ —Ox

POSITION: s.l.

---

**Or. 447.01** (rec exeg) (ᾧ μέλεος): τάχα θλίβεται, πλήν κακοήθως ἀπὸ τοῦ νῦν ἦλθες εἰς τὴν τελευταίαν ψῆφον τοῦ θανάτου. —Pr

TRANSLATION: Perhaps he (Menelaus) is distressed, but (it is spoken, or he speaks) maliciously starting with ‘now you have come to the final vote of death’.

POSITION: s.l.

COMMENT: The commentator recognizes that the lemma does not agree well with the view advocated repeatedly in the old scholia that Menelaus speaks to Orestes maliciously from the beginning of the scene, but he tries to save the viewpoint.

KEYWORDS: κακοήθης/κακοήθως

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**Or. 447.02** (pllgn gloss) (ᾧ μέλεος): καὶ ᾧ ἄθλιε —CrOxB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ ᾧ om. B<sup>3a</sup>

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**Or. 447.03** (pllgn gloss) (ᾧ): φεῦ —F<sup>2</sup>Zl

LEMMA: ᾧ in text Zl, ᾧ F POSITION: s.l.

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**Or. 447.04** (pllgn gloss) (μέλεος): ἄθλιος εἶ —Zl

POSITION: s.l.

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**Or. 447.05** (recMosch gloss) (ἦκεις): ἦλθες —CrF<sup>2</sup>MnOxXXaXbXoT+YYfGGrZcZu

POSITION: s.l.

APP. CRIT.: και prep. CrOxZu

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**Or. 447.06** (pllgn exeg) (ἦκεις): Ἀττικὸν —B<sup>3d</sup>

POSITION: s.l.

KEYWORDS: Ἀττικὸν/Ἀττικῶς

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**Or. 447.07** (rec gloss) (συμφορᾶς): τῶν δεινῶν —Mn

POSITION: s.l.

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**Or. 447.08** (pllgn gloss) <συμφορᾶς>: δυστυχίας —Zb<sup>2</sup>Gu

POSITION: s.l.

---

**Or. 447.09** (pllgn artGloss) <συμφορᾶς>: τῆς —Ox

POSITION: s.l.

---

**Or. 447.10** (mosch paraphr) <πρὸς τοῦσχατον>: πρὸς τὴν ἀκμὴν τῆς συμφορᾶς  
—XXaXbXoT<sup>+</sup>YYfGGrZc

LEMMA: πρὸς in text all except GTZc    POSITION: s.l. except XXo

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**Or. 447.11** (pllgn gloss) <εἰς τοῦσχατον>: ἦγουν εἰς τὸ τελευταῖον —F<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: ἦγουν εἰς om. F<sup>2</sup>

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**Or. 447.12** (rec gloss) <εἰς τοῦσχατον>: εἰς τὸ ἔσχατον —AbMnS

POSITION: s.l.

---

**Or. 447.13** (rec gloss) <τοῦσχατον>: μέγα —Rf

POSITION: s.l.

---

**Or. 447.14** (pllgn gloss) <τοῦσχατον>: καὶ ὕστερον —Zu

POSITION: s.l.

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**Or. 448.01** (pllgn paraphr) ἡ ἐμὴ ἐλπίς εἰς σὲ ἔχει τὰς καταφυγὰς. —Y<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καταφυγὰς Mastr., κατὰ Y<sup>2</sup>

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**Or. 448.02** (rec gloss) <εἰς σ'>: εἰς σὲ —CrF<sup>2</sup>ROx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 448.03** (pllgn gloss) <ἐλπίς>: πᾶσα —Zl

POSITION: s.l.

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**Or. 448.04** (rec gloss) <ἡμῆ>: ἡ ἐμὴ —F<sup>2</sup>R

POSITION: s.l.

---

**Or. 448.05** (rec paraphr) <καταφυγὰς>: ἦγουν τὴν ἐλευθερίαν τῶν κακῶν —Pr

POSITION: s.l.

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**Or. 448.06** (rec gloss) <καταφυγὰς>: ἐλευθερίαν —Rf

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.141,32

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**Or. 448.07** (pllgn gloss) <καταφυγὰς>: τὸ θάρρος —F<sup>2</sup>

POSITION: s.l.

---

**Or. 448.08** (mosch exeg) <καταφυγὰς>: ἀντὶ τοῦ καταφυγῆν —XXaXbXoT+YYfG-GrZc

TRANSLATION: (The plural form ‘kataphugas’ is) used for the (singular) ‘kataphugēn’ (‘refuge’).

POSITION: s.l. except X

APP. CRIT.: ἔχει add. G

PREVIOUS EDITIONS: Dind. II.141,33

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**Or. 448.09** (rec artGloss) <καταφυγὰς>: τὰς —K

POSITION: s.l.

---

**Or. 448.10** (pllgn gloss) <ἔχει>: καὶ ἀνάκειται —CrOx

POSITION: s.l.

---

**Or. 448.11** (mosch exeg) <κακῶν>: ἕνεκα τῶν δυστυχιῶν —XXaXbXoT+YYfGGrZc

TRANSLATION: (Interpret the genitive ‘of evils’ as) ‘for the sake of my misfortunes’ (or ‘as far as concerns my misfortunes’).

REF. SYMBOL: Xo POSITION: s.l. except XXo

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**Or. 448.12** (rec gloss) <κακῶν>: ἕνεκα —Mn

POSITION: s.l.

---

**Or. 448.13** (pllgn artGloss) <κακῶν>: τῶν —F<sup>2</sup>

POSITION: s.l.

---

**Or. 449.01** (pllgn gloss) <ἀθλίως πρᾶσσουσιν>: τοῖς δυστυχοῦσιν —CrOxXo<sup>2</sup>ZI

POSITION: s.l.

APP. CRIT.: **καί** prep. CrOx | τοῖς om. Xo<sup>2</sup>

COLLATION NOTES: Perhaps F<sup>2</sup> had this, but the faint traces in damage are insufficient to confirm reading. |

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**Or. 449.02** (pllgn gloss) **⟨ἀθλίως πράσσουσιν⟩**: [ἀθλ]ίως ἀτυχοῦσιν —B<sup>3a</sup>

POSITION: marg.

---

**Or. 449.03** (rec gloss) **⟨ἀθλίως⟩**: ἐλλεινῶς —Pr

POSITION: s.l.

---

**Or. 449.04** (recThom gloss) **⟨ἀθλίως⟩**: δυστυχῶς —Sa<sup>2</sup>ZZaZb<sup>2</sup>Gu

POSITION: s.l.

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**Or. 449.05** (mosch gloss) **⟨πράσσουσιν⟩**: διακειμένοις ἡμῖν —XXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l. except X

APP. CRIT.: ἡμῖν om. Xb

PREVIOUS EDITIONS: Dind. II.141,34

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**Or. 449.06** (recThom gloss) **⟨πράσσουσιν⟩**: ἡμῖν —KPrRZZaB<sup>4</sup>

POSITION: s.l.

---

**Or. 449.07** (pllgn gloss) **⟨εὐτυχῆς⟩**: ὑγιῆς —F<sup>2</sup>

POSITION: s.l.

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**Or. 449.08** (rec gloss) **⟨εὐτυχῆς⟩**: σὺ —AaGMn

POSITION: s.l., above μολῶν Mn

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**Or. 449.09** (pllgn gloss) **⟨εὐτυχῆς⟩**: εὐτυχῶς —B<sup>3d</sup>

POSITION: s.l.

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**Or. 449.10** (rec gloss) **⟨μολῶν⟩**: παραγενόμενος —CrGROx

POSITION: s.l.

APP. CRIT.: **καί** prep. CrOx

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**Or. 449.11** (recMosch gloss) **⟨μολῶν⟩**: ἐλθῶν —PrXXaXbXoT<sup>+</sup>YYfGGrF<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἐλθῶν] **καί** ἄλλα Pr |

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**Or. 449.12** (thom gloss) <μολών>: ἐκ Τροίας —ZZa

POSITION: s.l.

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**Or. 449.13** (rec gram) <μολών>: τὸ θέμα μόλω τὸ παραγίνομαι, ὁ μέλλων μολώ. —Pr

POSITION: s.l.

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**Or. 450.01** (mosch gloss) <μετάδος>: μετασχεῖν δός —XXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.142,3

---

**Or. 450.02** (pllgn gloss) <φίλοισι>: ἐν τοῖς —Zl

POSITION: s.l.

---

**Or. 450.03** (pllgn artGloss) <φίλοισι>: τοῖς —F<sup>2</sup>

POSITION: s.l.

---

**Or. 450.04** (rec artGloss) <σοῖσι>: τοῖς —Mn

POSITION: s.l.

---

**Or. 450.05** (rec artGloss) <σῆς>: τῆς —Mn

POSITION: s.l.

---

**Or. 450.06** (thom gloss) <εὐπραξίας>: εὐτυχίας —CrGF<sup>2</sup>OxXoZZaZl

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 450.07** (pllgn gloss) <εὐπραξίας>: γενικῆς —B<sup>3a</sup>

POSITION: marg.

APP. CRIT.: thus an earlier faint hand, rewritten as γενικῆ by B<sup>3a</sup>

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**Or. 451.01** (vet exeg) καὶ μὴ μόνος τὸ χρηστὸν ἀπολαβὼν ἔχε: ἸΑττικόν, ἀντὶ τοῦ ἀπόλαβε τὰ κατὰ σαυτὸν φυλάσσων. Ὕμοιόν ἐστι τῶ [Soph. fr. 893 Radt] 'εὐφημίαν μὲν πρώτα κήρυξας ἔχω', ἀντὶ τοῦ ἐκήρυξα. —MBVC, partial Pr

TRANSLATION: (The periphrasis with 'echō' and aorist participle is) an Attic construction, giving the sense 'preserving your own state of affairs, keep it separate'. It is similar to the line 'having first proclaimed ritual silence I keep it so', equivalent to 'I proclaimed'.

LEMMA: MC, καὶ μὴ μόνος τῶν χρηστῶν V REF. SYMBOL: V POSITION: intermarg. B, s.l. Pr

APP. CRIT.: 1 ἄττικόν ἀντὶ τοῦ] B, om. MC, μὴ μόνος VPr | ἀπολάμβανε B, ἀπόλαυε VPr |



after σαυτὸν add. μόνον B | 2 ὅμοιον κτλ om. Pr | ὅμοιον δέ V | τῶ] τὸ MVC | ἔχω om.  
V | ἀντὶ τοῦ ἐκήρυξα] ἀνακεκρυχέναι V |

PREVIOUS EDITIONS: Schw. I.149,23–25; Dind. II.142,5–7

COMMENT: Compare sch. B Med. 33 ἀτιμάσας ἔχει: Ἀττικῶς, ἀντὶ τοῦ ἠτίμασε. τὸ γὰρ ἔχει ἐκ περισσοῦ.  
Σοφοκλῆς [Soph. fr. 892 Radt] 'παῖδας γὰρ οὐς ἔφυσ' ἀναλώσας ἔχει' καὶ πάλιν [Soph. fr. 893 Radt]  
'εὐφημίαν μὲν πρῶτα κηρύξας ἔχω'.

KEYWORDS: Ἀττικόν/Ἀττικῶς | citation of literature other than Homer (with direct quotation) | Sophocles

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**Or. 451.02** (pllgn paraphr) ἦγουν μὴ τρύφα τὴν σὴν εὐτυχίαν μόνος. —Zl

POSITION: s.l.

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**Or. 451.03** (pllgn exeg) (μὴ μόνος): ἀντὶ τοῦ μὴ μόνον —CrOx

POSITION: s.l.

---

**Or. 451.04** (mosch gloss) (τὸ χρηστόν): τὴν εὐπραξίαν —XXaXbXoT<sup>+</sup>YYfGGrZc

POSITION: s.l. except X

APP. CRIT.: εὐπραγίαν XaXoYGr

PREVIOUS EDITIONS: Dind. II.142,7–8

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**Or. 451.05** (pllgn gloss) (τὸ χρηστόν): τὴν εὐδαιμονίαν —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.142,9

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**Or. 451.06** (pllgn gloss) (τὸ χρηστόν): τὴν εὐτυχίαν —FB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: τὴν om. F

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**Or. 451.07** (pllgn gloss) (τὸ χρηστόν): τῆς εὐτυχίας —Zu

POSITION: s.l.

---

**Or. 451.08** (rec exeg) ἀπολαβὼν ἔχε: ἀντὶ τοῦ ἀπολάμβανε —VPrY<sup>2</sup>

LEMMA: V (as incorporated first words) POSITION: s.l. PrY<sup>2</sup>; cont. from 451.01 V

---

**Or. 451.09** (rec gloss) (ἀπολαβὼν): καὶ ἀπολύσας —Mn

POSITION: s.l.

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**Or. 451.10** (pllgn gloss) (ἀπολαβὼν): ἰδιωσάμενος —Xo

POSITION: s.l.

**Or. 451.11** (pllgn gloss) <ἀπολαβών>: ἐγκρύψας(?) —B<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: ambig. written

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**Or. 452.01** (vetMoschThom gloss) <ἀντιλάζου>: ἀντιλαμβάνου —MOVAaAbFKM-nRSSa<sup>r</sup>OxXXaXbXoYYfGGrZcZZaZbZlZmZuT<sup>r</sup>

LEMMA: ἀντιλάζου in text Z, a.c. Za REF. SYMBOL: M POSITION: s.l. except X, marg. M

APP. CRIT.: καὶ prep. CrOxZu | -βανε CrOx

PREVIOUS EDITIONS: Schw. I.150,1; Dind. II.142,10

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**Or. 452.02** (rec gloss) <ἀντιλάζου>: ἐπιλαμβάνου —Pr

POSITION: s.l.

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**Or. 452.03** (pllgn gloss) <ἀντιλάζου>: μεταλαμβάνου —B<sup>4</sup>

POSITION: s.l.

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**Or. 452.04** (mosch gram) ἀντιλάζου: τὸ ἀντιλαμβάνεσθαι λέγεται ὅταν τι διώκη καὶ ἄπτηταί τινος δεόμενον ἢ καὶ καθ' ἕτερόν τινα τρόπον, τὸ δὲ ἀναδέχηται καὶ οὐκ ἀποστρέφεται. —XXaXbXoT<sup>r</sup>YYfGGr

TRANSLATION: The word ‘antilambanesthai’ (‘to latch onto’) is used whenever something seeks and grasps something, being in need of it or else in some other manner, and that thing accepts (the grasping) and does not turn away.

LEMMA: ἀλλ' ἀντιλάζου G

APP. CRIT.: διώκηται T | δεόμενος XaY | second καὶ om. G | δε om. Xo |

APP. CRIT. 2: ὅταν τι all (ὅτ' ἄν τι G) | ἄπτηται τινὸς all except G |

PREVIOUS EDITIONS: Dind. II.142,10–12

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**Or. 452.05** (rec exeg) <πόνων>: τῶν συγγενικῶν ἡγουν τῶν ἐμῶν —Pr

POSITION: s.l.

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**Or. 452.06** (rec gloss) <πόνων>: θλίψεων —Mn

POSITION: s.l.

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**Or. 452.07** (thom exeg) <πόνων>: κόπων τῶν ὑπὲρ ἡμῶν —ZZaZbZlZmTG<sup>r</sup>u

TRANSLATION: (‘Toils’, that is,) ‘pains on our behalf’.

POSITION: s.l.

APP. CRIT.: τῶν prep. Gu

APP. CRIT. 2: εἰμῶν Zl |

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**Or. 452.08** (pllgn gloss) <πόνων>: τῶν δυστυχιῶν —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 452.09** (pllgn gloss) <πόνων>: δυστυχούντων —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 452.10** (rec gloss) <ἐν τῷ μέρει>: μερικῶς —Pr

POSITION: s.l.

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**Or. 452.11** (pllgn paraphr) <ἐν τῷ μέρει>: μερικῶς τῆς συγγενείας σου —G

POSITION: s.l.

COMMENT: Perhaps the intended sense is 'particularly (the toils) of your relatives'; otherwise the genitive is obscure. The correct interpretation of ἐν τῷ μέρει in terms of reciprocation ('in your turn') is recognized in the next glosses.

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**Or. 452.12** (pllgn gloss) <ἐν τῷ μέρει>: ἀνά μέρος —V<sup>3</sup>

POSITION: s.l.

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**Or. 452.13** (pllgn gloss) <ἐν τῷ μέρει>: ἤγουν ἐκ μ[έρους] —Aa

POSITION: s.l.

---

**Or. 452.14** (pllgn gloss) <τῷ μέρει>: σοῦ —G

POSITION: s.l.

---

**Or. 453.01** (mosch exeg) χάριτας: ἤγουν ἃς ὁ πατήρ ἐποίησεν —XXaXbXoT<sup>+</sup>YYfGGr

TRANSLATION: ('Favors'), that is, the ones that his father (Agamemnon) did.

LEMMA: X POSITION: s.l. except X

APP. CRIT.: ἤγουν om. G

APP. CRIT. 2: -σε XoG |

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**Or. 453.02** (tri metr) <πατρῶας>: long mark over second alpha —T

PREVIOUS EDITIONS: de Fav. 54

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**Or. 453.03** (rec gloss) <ἐκτίνων>: ἀνταποδιδούς —AbMnRSZu

POSITION: s.l.

APP. CRIT.: καὶ ἀνταποδιδῶν Zu

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**Or. 453.04** (recMoschThom gloss) ἑκτίνων: ἀποδιδούς —CrKF<sup>2</sup>OxXXaXbXoYYfG-GrZcZZaZbZlZmT<sup>+</sup>Gu

LEMMA: X POSITION: s.l. except X

APP. CRIT.: καὶ prep. CrOx | ἀποδούς Yf

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**Or. 453.05** (rec gloss) (ἑκτίνων): διδούς —Aa<sup>2</sup>Pr

POSITION: s.l.

---

**Or. 453.06** (rec gloss) (ἑκτίνων): ἀντὶ τοῦ δοῦναι —Mn

POSITION: marg.

COMMENT: This could also be a corruption of ἀποδοῦναι, which could have been a gloss on δεῖ at the end of the line.

---

**Or. 453.07** (mosch gloss) (εἰς οὓς): εἰς ἐκείνους —XXaXbXoT<sup>+</sup>YYfGr

POSITION: s.l. except X (cont. from453.04)

APP. CRIT.: εἰς om. T

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**Or. 453.08** (thom gloss) (εἰς οὓς): εἰς ἡμᾶς —ZZaZbZlZmZuTGUCrOx

POSITION: s.l.

APP. CRIT.: ἦγουν prep. ZmCrOx | δηλονότι add. Zu

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**Or. 453.09** (pllgn gloss) (εἰς οὓς): ἡμῖ[ν] —Aa<sup>2</sup>

POSITION: s.l.

---

**Or. 453.10** (rec paraphr) (οὓς): ἐκείνους τοῦς ἀνθρώπους —Mn

POSITION: s.l.

---

**Or. 453.11** (pllgn exeg) (οὓς): ἐγγόνους —G

POSITION: s.l.

---

**Or. 453.12** (pllgn gloss) (οὓς): τοῦς ἀνεπίους σου ἡμᾶς —Y<sup>2</sup>

POSITION: s.l.

---

**Or. 453.13** (mosch gloss) (δεῖ): ἐκτίνειν —XaXbXoT<sup>+</sup>YGGrZbZcZl

POSITION: s.l.

---

**Or. 453.14** (thom gloss) (δεῖ): ἀποδιδόναι —Z<sup>c</sup>Za

POSITION: s.l.

---

**Or. 453.15** (rec gloss) <δει>: πρέπει —Pr

POSITION: s.l.

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**Or. 453.16** (pllgn gloss) <δει>: χρῆ —F<sup>2</sup>

POSITION: s.l.

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**Or. 453.17** (pllgn gloss) <δει>: ἀρμόζει —Y<sup>2</sup>

POSITION: s.l.

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**Or. 454.01 (454–455)** (pllgn exeg) κ̄ δ̄ χρόν(ον) τῷ Ἀπόλλωνι Ἡλίω —V<sup>2</sup>

TRANSLATION: For the twenty-fourth year for Apollo Helios.

POSITION: marg.

COMMENT: It is unclear what this means or whether its insertion is inspired by anything in the text in the vicinity of these lines. There is no reason to believe that someone calculated the age of Orestes as 24 years old. For the possible connection of that number with Helios, Michael Zellmann-Rohrer notes (in personal communication) that in one astrological system known from Ptolem. Apotelesmatica (Tetrabiblos) 4.10.4–12 the 24th year falls within the division of human life that is under the power of Helios.

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**Or. 454.02 (454–455)** (vet paraphr) ὄνομα γὰρ: ἰοί φίλοι, εἰ μὴ ἐπὶ ταῖς συμφοραῖς τῶν φίλων εἰσὶ φίλοι, οὐδέ εἰσὶ φίλοι, ἂλλὰ λόγῳ μὲν εἰσιν, ἔργῳ δ' οὐ. —MBPr

TRANSLATION: Friends, if they are not friends amidst the misfortunes of their friends, are not even friends, but they are so in name, not in reality.

LEMMA: Pr REF. SYMBOL: M (at οἱ μὴ 455) POSITION: intermarg, MB

APP. CRIT.: 1 εἰ ... first εἰσὶ| οἱ ... εἰσὶ Pr, οἱ ... ὄντες B | οὐδέ| ὥστε οὐδέ M, οὐκ B | 2 εἰσιν| εἰσὶ φίλοι Pr

APP. CRIT. 2: 2 δὲ οὐ Pr |

PREVIOUS EDITIONS: Schw. I.150,3–4; Dind. II.142,14–16

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**Or. 454.03** (pllgn exeg) οὐ γὰρ τὸ ὄνομα τὴν ἐνέργειαν παριστᾷ, ἀλλ' ἡ ἐνέργεια τὸ ὄνομα· τοῦτο δὲ καὶ ἐπὶ πατρὸς καὶ ἀδελφοῦ καὶ μητρὸς καὶ παντὸς συγγενοῦς. —Lb

TRANSLATION: For the (mere) word does not give proof of the actuality, but the actuality (gives proof of) the word. This applies to (the terms) 'father' and 'brother' and 'mother' and every (term for a) kinsman.

APP. CRIT. 2: ἐνεργείαν ... ἐνεργεία Lb |

PREVIOUS EDITIONS: Dind. II.142,16–18

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**Or. 454.04** (mosch gloss) ὄνομα γὰρ: μόνον —XXaXbXoT+YYfGrZc

LEMMA: X POSITION: s.l. except X

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**Or. 454.05** (pllgn paraphr) <ὄνομα γὰρ>: (ὄνομα) γὰρ μόνον ἔχουσι φίλου. —G

POSITION: s.l.

---

**Or. 454.06** (pllgn gloss) <ὄνομα>: ἦγουν διὰ λόγου —Zl

POSITION: s.l.

---

**Or. 454.07** (rec gloss) <ὄνομα>: τῆς φιλίας —R

POSITION: s.l.

---

**Or. 454.08** (rec gloss) <ὄνομα>: φίλου —K

POSITION: s.l.

---

**Or. 454.09** (pllgn gloss) <ὄνομα>: κατὰ —F

POSITION: s.l.

---

**Or. 454.10** (rec exeg) ἔργον δὲ οὐκ ἔχουσιν οἱ φίλοι: καὶ γὰρ τοιοῦτους οἱ σοφοὶ λέγουσιν ὁμωνύμως καλεῖσθαι, οὐ μὴν συνωνύμως. φίλοι γὰρ συνωνύμως οἱ καὶ ὄνομα καὶ ἔργον ἔχοντες φίλου. —Rw

TRANSLATION: For in fact the wise say that such (friends) are so called by homonymy (equivocally, having the same name but different natures/definitions), not indeed by synonymy (having the same name and the same nature/definition). For those who possess both the name and the action of a friend are friends by synonymy.

LEMMA: Rw POSITION: follows sch. 457.04 Rw with only high stop and small space

COMMENT: The contrast of ὁμωνύμως/συνωνύμως is very common in commentators on Aristotle's Categories from late antiquity through to late Byzantine authors and crops up in Photius, Arethas, and Psellus; but no connection specifically with the word φίλος is found in TLG.

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**Or. 454.11** (vet exeg) <φίλοι>: ἔδει οἱ συγγενεῖς εἰπεῖν. —B

TRANSLATION: He should have used the expression 'the kinsmen'.

POSITION: intermarg.

PREVIOUS EDITIONS: Schw. I.150,2

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**Or. 454.12** (rec gloss) <φίλοι>: καὶ συγγενεῖς —O

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.142,18

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**Or. 454.13** (pllgn gloss) <φίλοι>: ἔχουσιν —Cr

POSITION: s.l.

---

**Or. 454.14** (pllgn gloss) <ἔργον>: ἤγουν ἐν πράξει —Zl

POSITION: s.l.

---

**Or. 455.01** (rec exeg) <οἱ μὴ ἐπὶ ταῖς συμφοραῖς>: γρ(άφετ)αι οἱ μὴ ᾽πὶ ταῖς συμφοραῖς.  
—Mn

LEMMA: thus in text Mn POSITION: s.l.

APP. CRIT. 2: μὴπὶ Mn |

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 455.02** (pllgn gloss) <οἱ μὴ>: ἐκεῖνοι οἱ φίλοι —CrOxZb<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἐκεῖνοι om. Zb<sup>2</sup>

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**Or. 455.03** (pllgn gloss) <ταῖσι συμφοραῖς>: ταύταις ταῖς δυστυχίαις —Zl

POSITION: s.l.

---

**Or. 455.04** (pllgn gloss) <συμφοραῖς>: θλίψεσιν —F<sup>2</sup>

POSITION: s.l.

---

**Or. 455.05** (pllgn gloss) <δυντες>: καὶ ὑπάρχοντες —CrOx

POSITION: s.l.

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**Or. 455.06** (tri metr) paragraphos —T

PREVIOUS EDITIONS: de Fav. 54

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**Or. 456.01** (vet paraphr) καὶ μὴν γέροντι: τὸ ἐξῆς γέροντι ποδὶ βαδίζει ἐνταῦθα.  
—MBVAbMnR<sup>b</sup>SSa

TRANSLATION: The run of the sense is: with an aged foot he walks here.

LEMMA: VR<sup>b</sup>, καὶ μὴν γέροντι δεῦρο MnSSa REF. SYMBOL: VR<sup>b</sup> POSITION: s.l. MAb, intermarg. B

APP. CRIT.: ποδὶ κτλ om. V, add. V<sup>1</sup> in blank space | βαδίζει transp. before γέροντι Ab

PREVIOUS EDITIONS: Schw. I.150,5; Dind. II.142,20

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**Or. 456.02** (mosch paraphr) καὶ μὴν γέροντι: σπεύδει δεῦρο ποδὶ γεροντικῶ ἤγουν μετὰ σπουδῆς ἔρχεται ᾧδε. —XXaXbT<sup>+</sup>YYfGr

LEMMA: καὶ μὴν γεροντικῶ X (but in text γέροντι X) POSITION: s.l. except XTYf

APP. CRIT. 2: ᾧδε XXb |

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**Or. 456.03** (pllgn gloss) <καὶ μὴν>: ἀλλὰ —Aa<sup>3</sup>

POSITION: s.l.

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**Or. 456.04** (rec gloss) <μὴν>: δὴ —Ab

POSITION: s.l.

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**Or. 456.05** (rec gloss) <γέροντι>: ἐν —OPr

POSITION: s.l.

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**Or. 456.06** (rec gloss) <γέροντι>: ἀσθενεῖ —Pr

POSITION: s.l.

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**Or. 456.07** (pllgn gloss) <γέροντι>: γεροντικῶ —XaXbXoT<sup>+</sup>YYfGGrZb<sup>2</sup>ZcAaZmZu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu, ἀντὶ τοῦ prep. Aa

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**Or. 456.08** (rec exeg) <γέροντι>: τὸ ἀπλοῦν ἀντὶ κτητικοῦ. —K

POSITION: s.l.

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**Or. 456.09** (pllgn artGloss) <γέροντι>: τῶ —F<sup>2</sup>

POSITION: s.l.

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**Or. 456.10** (pllgn paraphr) <δεῦρ' ἀμιλλᾶται>: ὧδε μετὰ σπουδῆς ἔρχεται. —Zc

POSITION: s.l.

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**Or. 456.11** (recTri gloss) <δεῦρ'>: ἐνταῦθα —AbCrOxT

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 456.12** (pllgn gloss) <δεῦρ'>: ὧδε —F<sup>2</sup>

POSITION: s.l.

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**Or. 456.13** (vet gloss) <ἀμιλλᾶται>: βαδίζει —MV<sup>3</sup>GPr

POSITION: s.l.

APP. CRIT.: καὶ prep. V<sup>3</sup>

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**Or. 456.14** (rec gloss) <ἀμιλλᾶται>: ἔρχεται —V<sup>2</sup>GKMnRSSa<sup>r</sup>

POSITION: s.l.

APP. CRIT.: ἦ prep. K, καὶ prep. V<sup>2</sup>

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**Or. 456.15** (thom gloss) <ἀμιλλᾶται>: σπουδαίως ἔρχεται —ZZaZbZlZmTGu

POSITION: s.l.

APP. CRIT.: ἦγουν prep. Zm

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**Or. 456.16** (rec gloss) <ἀμιλλᾶται>: σπεύδει —KXo<sup>2</sup>B<sup>3a</sup>

POSITION: s.l.

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**Or. 456.17** (rec gloss) <ἀμιλλᾶται>: δι' ἀγῶνος —Rf

POSITION: s.l.

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**Or. 456.18** (pllgn gloss) <ἀμιλλᾶται>: ἀγωνίζεται —Aa<sup>2</sup>

POSITION: s.l.

---

**Or. 456.19** (pllgn paraphr) <ἀμιλλᾶται>: ἦγουν σπουδαίως καὶ μετὰ ἀμίλλης καὶ ἀγῶνος ἔρχεται. —Zu

POSITION: s.l.

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**Or. 456.20** (pllgn paraphr) <ἀμιλλᾶται>: ἀγωνιστικῶς βαδίζει, ἔρχεται —Y<sup>2</sup>

POSITION: marg.

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**Or. 456.21** (pllgn gloss) <ἀμιλλᾶται>: κινεῖται —F<sup>2</sup>

POSITION: s.l.

COLLATION NOTES: Barest traces of ται remain; if the traces are deceptive, the position of κινεῖ could imply that ται is to be supplied from the lemma below. |

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**Or. 456.22** (pllgn gloss) <ἀμιλλᾶται>: καὶ πορεύεται —CrOx

POSITION: s.l.

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**Or. 456.23** (pllgn artGloss) <ποδί>: τῶ —F<sup>2</sup>

POSITION: s.l.

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**Or. 457.01** (mosch paraphr) ὁ Σπαρτιάτης: ὁ ἀπὸ τῆς Σπάρτης —XXaXbXoT<sup>+</sup>YYfG-GrZcZlZmZu

LEMMA: X POSITION: s.l. except X

**Or. 457.02** (p[llgn gloss) (ὁ Σπαρτιάτης): καὶ ὁ Λακεδαιμόνιος —CrOx

POSITION: s.l.

**Or. 457.03** (p[llgn gloss) (ὁ Σπαρτιάτης): ὁ βασιλεὺς Τυνδάρεως —B<sup>3a</sup>

POSITION: s.l.

**Or. 457.04** (vet exeg) **Τυνδάρεως μελάμπεπλος**: <sup>1</sup>Οἰβάλου τοῦ Περιήρους παῖδες οὗτοι· <sup>2</sup>Τυνδάρεως, Ἰκάριος, Ἄρηνη, καὶ νόθος ἐκ Νικοστράτης Ἴπποκόων. <sup>3</sup>οὔτοι μετὰ θάνατον Οἰβάλου ἐστασίασαν περὶ τῆς ἀρχῆς. <sup>4</sup>Ἰκάριος δὲ συνθέμενος μετὰ Ἴπποκόωντος ἐξελαύνει τὸν Τυνδάρεων τῆς Σπάρτης. <sup>5</sup>ὁ δὲ οἰκεῖ ἐν τοῖς ἐσχάτοις τῆς Λακεδαιμονίας καὶ γαμεῖ Λήδαν τὴν Θεοτίου τοῦ Αἰτωλοῦ, <sup>6</sup>ἕξ ἧς ἔσχε Κάστορα καὶ Πολυδεύκη καὶ Τιμάνδραν καὶ Κλυταιμνήστραν καὶ Ἑλένην. <sup>7</sup>ὔστερον δὲ Ἡρακλῆς ἐπὶ τῷ φόνῳ τοῦ Οἰωνοῦ φονεύσας Ἴπποκόωντα ἅμα τοῖς παισὶ καὶ καταγαγὼν τὸν Τυνδάρεων ἀπὸ Φρίξης καὶ Πελλάνης ἐγχειρεῖ αὐτῷ τὴν ἀρχὴν τῆς Σπάρτης. <sup>8</sup>ἐγάμει γὰρ Ἡρακλῆς Δηϊάνειραν τὴν Λήδας ἀδελφίδην. —MBCPrRw, partial VMnR<sup>b</sup>SSa

TRANSLATION: These are the children of Oebalus the son of Perieres: Tyndareus, Icarus, Arene, and an illegitimate son Hippocoön born of Nicostrate. After the death of Oebalus these children fell into strife over ruling. Icarus, having made a compact with Hippocoön, drives Tyndareus from Sparta. The latter resides in the farthest outskirts of Lacedaemonia and marries Leda, daughter of Thestius son of Aetolus. And from her he got as children Castor and Polydeuces and Timandra and Clytemnestra and Helen. But later Heracles, having slain Hippocoön and his sons on the occasion of their killing of Oeonus and having brought Tyndareus home from Phrix and Pellane, entrusts the rule of Sparta to him. For Heracles was married to Deinaneira the niece of Leda.

LEMMA: MC, τυνδάρεως MnSSa, ὁ σπαρτιάτης BPr, (459) τυνδάρεως ὄδε V, τυνδ. ὄδε στείχει Rw, ὄδε R<sup>b</sup> (without punct.) REF. SYMBOL: B, (to 459) V POSITION: cont. from sch. 456.01 without punct. Sa

APP. CRIT.: 1 Οἰ[βάλου] (blank space left)βάλου B, βάλου Pr, οἰβάρου S | Περιήρους] B, περιήρου VMnPr<sup>b</sup>Sa, περὶ οἴρου S, π(ερί) ἦρος M, περίηρ(ος) Rw, περιῆρος C | οὔτοι] οἶδε V, p.c. R<sup>b</sup>, οἶ αἶδε SSa, a.c. R<sup>b</sup>, αἶδε Mn | 2 and 4 Ἰκάριος Pk (in 457.05), whence King here (cf. Apollodorus), ἴκαρος all (ἴκαρος Rw), and witness of several other sources (see comment) | ἀρήνη Apollodorus, ἄρηνη all excerpt ἄρηου or ἄρνου (with omicron above ou) R<sup>b</sup> | Νικοστράτης] στρατονίκης VMnR<sup>b</sup>SSa | 2-4 Ἴπποκόων ... μετὰ om. M | 3 οὔτοι] οὔτως Sa, οὔτου R<sup>b</sup>, οὔτος MnS | βάλου BPrRw | ἐστασίασε Mn, ἐστίασε SSa | τῆς om. VCMnR<sup>b</sup>SSa | 4 ἐξελαύνει τὸν] τῆ γεγονοῦα ἐπὶ ἐξελαύνει τῷ πένθει:~ τὸν Mn (extra words displaced from sch. 458.15) | τὸν om. Rw | ἀπὸ τῆς σπ. Sa, ἐκ τῆς σπ. MnS | 5 ὦκει R<sup>b</sup>SSa, ὦκεις Mn | ἐν ἐσχατιά VMnR<sup>b</sup>(αἰσχ.)SSa, ἐαυτὸν ἐσχάτης Rw | τῆς λακεδαίμονος VR<sup>b</sup>Sa | ἐγάμει VMnR<sup>b</sup>SSa | λήδα V, ληδην R<sup>b</sup> | τὴν θεοτίου C, τοῦ θυέστου Sa, (τὴν om.) θαιστίου Rw, τοὔτ(εστ) app. Mn | τοῦ αἰτωλῶν VS, τοῦ αἰτολικῶν R<sup>b</sup>, τῶν αἰτωλῶν Sa, τοῦ αἰτῶλος Mn | 6 second καὶ om. R<sup>b</sup> | 6-8 καὶ τιμάνδραν κτλ. om. V(τιμάνδραν καὶ ἐλένην:~ add. V<sup>1</sup>)MnSSa | 6-8 καὶ κλυτ. κτλ om. R<sup>b</sup> | 7 ἐπὶ τὸν φόνον MC | τοῦ οἰωνοῦ BPr, τοῦ ὤωνοῦ (or οἰω-?) a.c. M, τῶν οἰῶν Rw | ἰπποθόοντα M | φρίξης a.c. or p.c. M | Πελλάνης Matt. (after Πελλήνης Meursius), πέλλης MBCPr, πέλης Rw | ἐγχειρίζει BPr | 8 ἀδελφίδην Barnes, ἀδελφὴν all |

APP. CRIT. 2: 1 οἰβάλλου R<sup>b</sup> | 2 ἰπποκόου Mn | 3 οἰβάλου R<sup>b</sup> | 4 ἰπποκόοντος VMn, p.c.

Rw, ἵπποκόεντος SSa, ὑπὴκόοντος R<sup>b</sup> | τυνδάρεον Mn | 6 perhaps ἔσχεν M | ποδεύκη  
R<sup>b</sup> | 7 ἵπποκόοντα Rw | 8 διάνειραν Pr |

PREVIOUS EDITIONS: Schw. I.150,6–15; Dind. II.142,24–143,9

COMMENT: For the genealogy and names, cf. ps.-Apollodorus, Bibl. 3.117, 3.123 [where the names Arene and Icarus are correctly transmitted], Sch. Hom. II. 2.581–6 [Ἴκαρος and ἄρνη codd.], Od. 15.16 [Ἴκάριος with no variant in the witnesses checked by F. Pontani], Sch. vet. Lycophr. 547a Leone [Ἴκαρος codd.], Sch. Tzet. Lycophr. 511b [Ἴκαρος and ἄρνη codd.]. The corruption to Hippothoon seen in one place in M is matched in the mss of Sch. Hom. II. 2.581–6, where Bekker corrected the name. | For Pellana in Laconia as the residence in exile of Tyndareus, see Paus. 3.1.4 and 3.21.2. Schwartz accepted Meursius' Πελλήνης (Johann Meurs, Miscellanea Laconica, Amsterdam 1661, 4.8, p. 275), but Pellene normally refers to a city in Achaea near Sicyon. Phrixia is in Triphylia, a region which could be said to be Elean or Arcadian, and the location is nowhere else associated with Tyndareus (or with Heracles or Hippocoön or Oeonus). Thus it is not clear why it is included here. | In the outer margin beside this sch. V<sup>2</sup> has added λήδα on one line and after a blank line Ζεὺς τῆς / κρήτης / βασιλεύς. This is probably a comment on the adjacent sch., indicating the alternative parentage of Polydeuces and Helen with the rationalizing variant that Zeus was really a human king. This seems more likely than that it is meant to be a note on 464 Λήδα. | Deianeira is daughter of Althaea, who is sister of Leda; hence Barnes' correction ἀδελφιδῆν.

KEYWORDS: genealogy | mythology, genealogical

**Or. 457.05** (pllgn exeg) <sup>1</sup>Οἰβάλου παῖδες οὗτοι· <sup>2</sup>Τυνδάρεως, Ἰκάριος, Ἀρήνη, καὶ νόθος ἐκ Νικοστράτης Ἴπποκόων. <sup>3</sup>ἀποθανόντος δὲ τοῦ Οἰβάλου ἐστασίασαν περὶ τῆς ἀρχῆς οἱ παῖδες. <sup>4</sup>Ἰκάριος δὲ συνθέμενος εἰς τὸν Ἴπποκόωντα ἐξελαύνει τὸν Τυνδάρεων τῆς Σπάρτης. <sup>5</sup>ὁ δὲ οἰκεῖ ἐν Λακεδαίμονι ὅπου ἔφυγε καὶ γαμεῖ Λήδαν τὴν Θεστίου τοῦ Αἰτωλοῦ, <sup>6</sup>ἐξ ἧς ἔσχε Κάστορα καὶ Πολυδεύκη καὶ Κλυταιμῆστραν καὶ Ἑλένην. <sup>7</sup>ἕστερον δὲ Ἡρακλῆς φονεύσας τὸν Ἴπποκόωντα ἅμα τοῖς παισὶ ἀπαγαγὼν τὸν Τυνδάρεων ἐνεχείρισεν αὐτῷ τὴν ἀρχὴν τῆς Σπάρτης. <sup>8</sup>ἐγάμει γὰρ Ἡρακλῆς Δηϊάνειραν τὴν Λήδας ἀδελφιδῆν. —Pk

APP. CRIT.: 2 ἄρνη καὶ νῆθος Pk | 8 ἀδελφῆν Pk

APP. CRIT. 2: 1 οἰβάλλου Pk | 3 οἰβάλλου Pk | 5 λήδην Pk | αἰτώλου Pk | 6 κλυτεμῆστραν Pk |

KEYWORDS: genealogy | mythology, genealogical

**Or. 457.06** (rec gloss) (μελάμπεπλος): δυσείμων —VV<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. V<sup>2</sup>

**Or. 457.07** (pllgn gloss) (μελάμπεπλος): μελανειμωνῶν —V<sup>3</sup>

POSITION: s.l.

**Or. 457.08** (recMosc gloss) μελάμπεπλος: μελανείμων —AaMnPrXXaXbXoT<sup>+</sup>YYfG-GrZcZmB<sup>4</sup>

LEMMA: X POSITION: s.l. except X

APP. CRIT.: ἦγουν prep. X

**Or. 457.09** (pllgn gloss) (μελάμπεπλος): ὁ μελαμόφορος —F<sup>2</sup>

POSITION: s.l.

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**Or. 457.10** (p[ll]gn gloss) <μελάμπεπλος>: μελανοφορῶν —Y<sup>2</sup>

POSITION: s.l.

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**Or. 457.11** (p[ll]gn gloss) <μελάμπεπλος>: καὶ μελανοχίτων —CrOx

POSITION: s.l.

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**Or. 457.12** (p[ll]gn gloss) <μελάμπεπλος>: μαυροφόρος —Zl

POSITION: s.l.

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**Or. 457.13** (rec gloss) <μελάμπεπλος>: ὑπάρχων —AaRSZu

POSITION: s.l.

APP. CRIT.: ὑπάρχει R, ὑπα[ Aa (damage)

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**Or. 457.14** (rec gloss) <μελάμπεπλος>: ὦν —Mn

POSITION: s.l.

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**Or. 458.01** (vet exeg) **κουρᾶ τε θυγατρὸς**: δείκνυται τῇ κουρᾶ τῇ ἐκθέσμῳ ὅτι ἐπὶ πένθει ἐξύρηται. —MV<sup>1</sup>MnR<sup>b</sup>SSa

TRANSLATION: It is shown by the abnormal haircut that he has been shorn close to express mourning.

LEMMA: Mn(ται)SSa REF. SYMBOL: Sa POSITION: s.l. M; cont. from 456.01, prep. κουρα (κουρᾶ p.c. V<sup>1</sup>)  
τε θυγατρὸς, V<sup>1</sup>R<sup>b</sup>

APP. CRIT.: δείκνυται Schw., δεικτική κείται V<sup>1</sup>, καὶ δοτική κείται MMn, καὶ δοτικῶς κείται R<sup>b</sup>Sa, καὶ δοτι κείται S | τῇ ἐκθέσμῳ Schw., τῆς ἐν θέσμῳ M, om. others | ὅτι| ὅ ἐστι M | ἐπὶ τῷ πένθει V<sup>1</sup>, ἐπὶ πένθους M, ἐπὶ τῶν πενθῶν R<sup>b</sup>SSa, ἐπὶ πενθῶν Mn | ἐξύρηται Schw., ἐξεύρηται all |

PREVIOUS EDITIONS: Schw. I.150,17; Dind. II.143,11

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**Or. 458.02** (rec paraphr) <κουρᾶ τε θυγατρὸς>: τῇ γεγονυῖα ἔνεκεν —Mn

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.143,10

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**Or. 458.03** (rec paraphr) <κουρᾶ>: τῇ τῶν τριχῶν ἐκκοπῇ —AbMnRS

POSITION: s.l.

APP. CRIT.: τῇ om. R | τῇ ἐκκ. τῶν τρ. transp. Ab

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**Or. 458.04** (rec gloss) <κουρᾶ>: ἐν —FPt

POSITION: s.l.

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**Or. 458.05** (pllgn gloss) <κουρῶ>: κουρεύσει —G

POSITION: s.l.

---

**Or. 458.06** (rec etaGloss) <κουρῶ>: κουρῆ —R

POSITION: s.l.

---

**Or. 458.07** (recMosch gloss) <θυγατρός>: ἔνεκα —AbKMnPrRXXaXbXoT<sup>+</sup>YYfG-GrZcB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: ἔνεκα R, -εν Mn | τῆς add. G

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**Or. 458.08** (pllgn gloss) <θυγατρός>: χάριν —F

POSITION: s.l.

---

**Or. 458.09** (rec gloss) <πενθίμω>: τῆ λύπη —V

POSITION: s.l.

COLLATION NOTES: V had first written as gloss πενθίμ, then rubbed it out and entered the correct gloss. |

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**Or. 458.10** (pllgn gloss) <πενθίμω>: λυπηρῶ —Z1

POSITION: s.l.

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**Or. 458.11** (pllgn gloss) <πενθίμω>: πένθει —F<sup>2</sup>

POSITION: s.l.

---

**Or. 458.12** (pllgn gloss) <πενθίμω>: θρηνητικῶ —G

POSITION: s.l.

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**Or. 458.13** (vet gloss) <κεκαρμένος>: ἀντί τοῦ ἐξυρημένος —M

POSITION: s.l.

APP. CRIT.: ἐξυρημένος Schw., ἐφ' οἷς ἤμενος M

PREVIOUS EDITIONS: Schw. I.150,19

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**Or. 458.14** (pllgn gloss) <κεκαρμένος>: καὶ κεξυρημένος —CrOx

POSITION: s.l.

COMMENT: This form of reduplication, whether for ξυρέω or for any other verb beginning in ξ, is not attested in TLG.

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 458.15** (rec paraphr) (κεκαρμένος): λελυπημένος τῆ ἐκκοπῆ τῶν τριχῶν τῆ γεγυυία ἐπὶ τῶ πένθει —MnS

POSITION: s.l.

APP. CRIT.: τῆ γεγον. κτλ om. Mn (but the words are conflated within 457.04)

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**Or. 458.16** (rec gloss) (κεκαρμένος): λελυπημένος —AbRSa<sup>r</sup>

POSITION: s.l.

APP. CRIT.: λελυμμένος Sa

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**Or. 458.17** (rec gloss) (κεκαρμένος): κεκομμένος —Sa<sup>r</sup>Y<sup>2</sup>Zb<sup>2</sup>

POSITION: s.l.

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**Or. 458.18** (pllgn gloss) (κεκαρμένος): τὴν κόμην ἀφηρημένος —Gu

POSITION: s.l.

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**Or. 458.19** (pllgn gloss) (κεκαρμένος): κεκουρευμένος —Aa<sup>2</sup>GGuZu

POSITION: s.l.

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**Or. 458.20** (rec gloss) (κεκαρμένος): τὰς τρίχας —PrZb<sup>2</sup>

POSITION: s.l.

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**Or. 458.21** (tri metr) paragraphos —T

PREVIOUS EDITIONS: de Fav. 54

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**Or. 459.01** (pllgn exeg) ἰδὼν Ὀρέστης τὸν πάππον αὐτοῦ ἐρχόμενον ἐπὶ τῶ θεάσασθαι τὸν Μενέλαον, ἀκούσαντα ὅτι εἰς τὸ Ἄργος ἦλθε, καὶ αἰδεσθεὶς αὐτὸν διότι πολλῶν ἔτυχε παρ' αὐτοῦ τῶν καλῶν, ἐκεῖνος δὲ ἐφόνευσε τὴν μητέρα αὐτοῦ, λέγει αἰδεσθεὶς 'ἀπωλόμην, Μενέλαε'. —Y<sup>2</sup>

TRANSLATION: Orestes, spotting his grandfather coming to see Menelaus, because he (Tyn-dareus) heard that he (Menelaus) had arrived at Argos, and feeling shame before him (Tyn-dareus) because he received many fine things from him, but he killed his mother, says in his shame 'I am destroyed, Menelaus'.

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**Or. 459.02** (rec paraphr) (ἀπωλόμην): συμφορᾷ περιέπεσον —VPt

POSITION: s.l.

---

**Or. 459.03** (pllgn gloss) (ἀπωλόμην): ἐφθάρην —CrZb<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: και prep. CrOx

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**Or. 459.04** (pllgn gloss) <ἀπωλόμην>: ἀπόλλυμαι —F<sup>2</sup>

POSITION: s.l.

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**Or. 459.05** (rec artGloss) <Μενέλαε>: ᾧ —Aa<sup>3</sup>AbF<sup>2</sup>MnPrOxXo<sup>2</sup>

POSITION: s.l.

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**Or. 459.06** (tri metr) <Μενέλαε>: long mark over alpha —T

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**Or. 459.07** (pllgn artGloss) <Τυνδάρεως>: ὀ —F<sup>2</sup>Xo

POSITION: s.l.

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**Or. 459.08** (thom gloss) <ῥδε>: οὔτος —ZZaF<sup>2</sup>

POSITION: s.l.

---

**Or. 460.01** (recMosch gloss) <στείχει>: ἔρχεται —AbCrF<sup>2</sup>OxXXaXbXoT<sup>+</sup>YYfGGrZcZl

POSITION: s.l.

APP. CRIT.: και prep. CrOx

---

**Or. 460.02** (pllgn gloss) <στείχει>: βαδιζει —G

POSITION: s.l.

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**Or. 460.03** (pllgn wdord) word order (α) οὔ, (β) ἐλθεῖν, (γ) ὄμμα, (δ) μάλιστα, (ε) ἔχει, (ς) αἰδώς —Y<sup>2</sup>

POSITION: s.l.

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**Or. 460.04** (mosch paraphr) <οὔ μάλιστ' αἰδώς μ' ἔχει>: ὄντινα μάλιστα αἰδοῦμαι —XXaXbXoT<sup>+</sup>YYfGrCr<sup>2</sup>ZcOx

POSITION: s.l. except X

APP. CRIT.: ἦγουν preo. T, περί prep. Ox | οὔτινα Yf | μάλιστα om. Zc

APP. CRIT. 2: ὄντινα Cr<sup>2</sup> |

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**Or. 460.05** (pllgn paraphr) <οὔ μάλιστ' αἰδώς μ' ἔχει>: ὄντινα μάλλον εὐλαβοῦμαι —Zb<sup>2</sup>

POSITION: s.l.

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**Or. 460.06** (pllgn gloss) <οὔ>: ὑπὲρ οὔ —F<sup>2</sup>

POSITION: s.l.

---

**Or. 460.07** (pllgn gloss) <οὔ>: περὶ —Cr

POSITION: s.l.

COMMENT: The gloss is probably related to the fact that in 460.04 Ox has περὶ preposed to govern ὄντινα.

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**Or. 460.08** (rec artGloss) <οὔ>: τοῦ —R

POSITION: s.l.

---

**Or. 460.09** (rec gloss) <οὔ>: οὔτινος —AbMnSZu

POSITION: s.l.

APP. CRIT.: καὶ prep. AbZu

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**Or. 460.10** (rec gloss) <μάλιστ'>: λίαν —Ab

POSITION: s.l.

---

**Or. 460.11** (rec gloss) <αἰδώς μ' ἔχει>: ἀντὶ τοῦ αἰδοῦμαι —K

POSITION: s.l.

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**Or. 460.12** (rec gloss) <αἰδώς>: καὶ φόβος —PrZu

POSITION: s.l.

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**Or. 460.13** (pllgn gloss) <αἰδώς>: αἰσχύνη —F<sup>2</sup>G

POSITION: s.l.

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**Or. 460.14** (pllgn gloss) <αἰδώς>: ἐντροπή —Zl

POSITION: s.l.

---

**Or. 460.15** (pllgn gloss) <ἔχει>: συνέχει —F<sup>2</sup>

POSITION: s.l.

---

**Or. 460.16** (pllgn gloss) <ἔχει>: καὶ κρατεῖ —CrOxZu

POSITION: s.l.

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**Or. 461.01** (rec paraphr) <εἰς ὄμματ' ἔλθειν>: τουτέστι νὰ τὸν ἴδω —Pr

POSITION: s.l.



**Or. 461.02** (mosch paraphr) <εἰς ὄμματ' ἔλθειν>: εἰς ὄψιν ὥστε ἔλθειν —X

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**Or. 461.03** (mosch gloss) <εἰς ὄμματ'>: εἰς ὄψιν —XaXbXoT<sup>+</sup>YYfGGrZcCr<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox | εἰς om. Zc | ἔλθειν add. Y

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**Or. 461.04** (pllgn gloss) <εἰς ὄμματ'>: καὶ εἰς θεωρίαν —CrOx

POSITION: s.l.

---

**Or. 461.05** (pllgn gloss) <ὄμματ'>: ὀφθαλμούς —F<sup>2</sup>

POSITION: s.l.

---

**Or. 461.06** (mosch gloss) <ἔλθειν>: ὥστε —XbT<sup>+</sup>Y<sup>2</sup>GZcCr<sup>2</sup>

POSITION: s.l.

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**Or. 461.07** (rec paraphr) <τοῖσιν ἐξειργασμένοις>: ἐν τοῖς ἡμαρτημένοις —MnRS

POSITION: s.l.

APP. CRIT.: ἐν om. Mn

APP. CRIT. 2: -ημένος Mn (and in line a.c. -ασμένος) |

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**Or. 461.08** (rec paraphr) <τοῖσιν ἐξειργασμένοις>: διὰ τὰ πεπραγμένα —Pr

POSITION: s.l.

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**Or. 461.09** (pllgn paraphr) <τοῖσιν ἐξειργασμένοις>: διὰ τὰ πραχθέντα —B<sup>3a</sup>

POSITION: marg.

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**Or. 461.10** (rec paraphr) <τοῖσιν ἐξειργασμένοις>: ἔνεκα τῶν ἐξειργασμένων —CrKM-nRfOxB<sup>3d</sup>

POSITION: s.l.

APP. CRIT.: τῶν om. Rf

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**Or. 461.11** (recTri paraphr) <τοῖσιν ἐξειργασμένοις>: διὰ τὰ ἐξειργασμένα —AbT<sup>+</sup>Zc

POSITION: s.l.

COMMENT: Note that Triclinius marks the gloss as Moschopulean even though he has adapted 461.12 to his preferred reading in the text.

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**Or. 461.12** (mosch paraphr) (τοῖσιν ἡμαρτημένοις): διὰ τὰ ἡμαρτημένα —X<sup>a</sup>X<sup>b</sup>XaXbX-οYYfGGrCr<sup>2</sup>

LEMMA: thus in text all except G POSITION: s.l. except X<sup>a</sup>

APP. CRIT.: ἦγουν prep. Cr<sup>2</sup> | only διὰ X<sup>b</sup>

---

**Or. 461.13** (pllgn paraphr) (τοῖσιν ἡμαρτημένοις): ἔνεκα τῶν ἡμαρτημάτων —V<sup>2</sup>

LEMMA: this in text V POSITION: s.l.

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**Or. 461.14** (pllgn paraphr) (τοῖσιν ἡμαρτημένοις): χάριν τῶν ἡμαρτημένων —Y<sup>2</sup>

LEMMA: this in text Y POSITION: s.l.

---

**Or. 461.15** (thom gloss) (ἔξιργασμένοις): πεπραγμένοις —ZZaZbZIZmTGuf<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τοῖς prep. F<sup>2</sup> | ἐμοὶ add. ZmGu

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**Or. 462.01** (mosch gloss) (ἔθρεψε): ἀνέθρεψε —XXaXbXoT<sup>a</sup>YYfGGrZcF<sup>2</sup>Cr<sup>2</sup>ZIOx

POSITION: s.l.

APP. CRIT.: ἦγουν prep. Cr<sup>2</sup>Ox

APP. CRIT. 2: -ψεν T |

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**Or. 462.02** (pllgn gloss) (ἔθρεψε): ὁ Τυνδάρεως —Aa

POSITION: s.l.

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**Or. 462.03** (pllgn gloss) (ᾄδοντα): καὶ ὑπάρχοντα —CrOx

POSITION: s.l.

---

**Or. 462.04 (462–463)** (vet exeg) πολλὰ δὲ φιλήματ' ἐξέπλησε: ἀντὶ τοῦ πολλῶν φιλημάτων με ἐξεπλήρωσεν, ὡς τὸ [Hom. Il. 10.298] 'διὰ τ' ἔντεα καὶ μέλαν αἷμα'. —MBVCMnPrR<sup>b</sup>Sa

TRANSLATION: Equivalent to 'he filled me with many kisses', (with the accusative used instead of expected genitive) just as in the (Homeric) example 'through the coat of mail and black blood'.

LEMMA: M(-σεν)BCPr(-ματa, -σεν), πολλὰ δὲ VR<sup>b</sup>Sa REF. SYMBOL: BVR<sup>b</sup> POSITION: follows 462.07 in Sa

APP. CRIT.: τοῦ om. C | πολλῶν] ἀπὸ πολλῶν δὲ VR<sup>b</sup>, πολλῶν δὲ Mn | φιλ. με ἐξέπλ. om. VMnR<sup>b</sup>Sa | ἐπλήρωσεν Pr | διὰ τ' ἔντεα] διὰ τοὺς διένους καύτων κανστατην καὶ πολυδεύκην: τ' ἔντεα Mn (app. conflated from a note like R's at 465.16)

APP. CRIT. 2: διὰ τ' M |

PREVIOUS EDITIONS: Schw. I.150,20–21; Dind. II.144,9–10

COMMENT: This Homeric example was at first used to explain case usage with διὰ (as in sch. 103.15) but later

was also cited for any use of the accusative in place of the genitive, as here and in Sch. Phoen. 350, Sch. Soph. Trach. 50.

KEYWORDS: citation of Homer (with direct quotation)

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**Or. 462.05 (462–463)** (rec exeg) **πολλά δὲ φιλήματ' ἐξέπλησε: πολλῶν με φιλημάτων ἐξεπλήρωσεν. —O**

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**Or. 462.06 (462–463)** (pllg̃n exeg) **⟨πολλά δὲ φιλήματ' ἐξέπλησε⟩: ἐξηριθμήσατο καὶ ἐπλήρωσε τὴν ἐπιθυμίαν. —VMnR<sup>b</sup>Sa**

POSITION: cont. from 462.04 all

PREVIOUS EDITIONS: Schw. I.150,23

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**Or. 462.07 (462–463)** (vet exeg) **ἄλλως: ἀντὶ τοῦ τὴν ἐπιθυμίαν τῶν φιλημάτων εἰς ἐμὲ ἐτέλεσεν. —MBVCMnPrR<sup>b</sup>SSa**

TRANSLATION: Equivalent to 'he fulfilled upon me his desire for kisses'.

LEMMA: BC, in marg. M, φιλήματ' ἐξέπλη() V, φιλήματα Mn, φιλήματι Sa, φιλήματ() R<sup>b</sup> POSITION: s.l.  
Pr

APP. CRIT.: τοῦ om. C | εἰς ἐμὲ transp. before τὴν ἐπιθ. VMnPrR<sup>b</sup>SSa | ἐτέλεσας Pr

APP. CRIT. 2: ἐτέλεσε Sa |

PREVIOUS EDITIONS: Schw. I.151,1; Dind. II.144,10–11

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**Or. 462.08** (pllg̃n exeg) **⟨πολλά δὲ φιλήματ'⟩: ἀντὶ τοῦ πολλῶν φιλημάτων —Zu**

POSITION: s.l.

---

**Or. 462.09 (462–463)** (rec exeg) **⟨πολλά⟩: πολλῶν —FGPrRfYZu**

POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ prep. Pr

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**Or. 463.01** (rec exeg) **⟨φιλήματ'⟩: φιλημάτων —FGRf**

POSITION: s.l.

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**Or. 463.02** (rec gloss) **⟨ἐξέπλησε⟩: ἐγέμισε —V<sup>1</sup>**

POSITION: s.l.

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**Or. 463.03** (recThom gloss) **⟨ἐξέπλησε⟩: ἐπλήρωσε —Aa<sup>2</sup>FGRSa<sup>r</sup>ZZaZlZmZuTGu**

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu

APP. CRIT. 2: -σεν Ta (not T) |

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**Or. 463.04** (rec gloss) (ἐξέπλησε): ἐξεπλήρωσε —AbCrMnSOx

LEMMA: ἐξήπλωσε in text S POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 463.05** (mosch gloss) (ἐξέπλησε): ἔδωκεν —XXaXbXoT<sup>+</sup>YYfGrZcAa<sup>3</sup>Cr<sup>2</sup>

POSITION: s.l.

APP. CRIT. 2: -κε Λα<sup>3</sup>Cr<sup>2</sup>Zc |

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**Or. 463.06** (pllgn gloss) (ἐξέπλησε): ἔπλησε —Zb

POSITION: s.l.

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**Or. 463.07** (vet exeg) τὸν Ἀγαμέμνωνος: <sup>1</sup>ὡς περὶ ἐτέρου φησίν. <sup>2</sup>ἀντὶ τοῦ εἰπεῖν περιφέρων ἐμέ εἶπε τὸν Ἀγαμέμνωνος, ἀντὶ τοῦ ἐμέ, παῖδα ὄντα. —MBCPr

TRANSLATION: He speaks as if about someone else. Instead of saying ‘carrying me around’, he said ‘the son of Agamemnon’, meaning ‘me, being son (of Agamemnon)’.

LEMMA: M POSITION: marg. C; cont. from 462.07 BPr, prep. τὸν Ἀγαμέμνωνος παῖδα

APP. CRIT.: 1 ὡς περὶ ὡσπερ Pr | ὡς om. MC | δέ add. before φη() BPr | 2 τοῦ εἰπεῖν om. C | τὸν ἀγαμ. om. MC | second τοῦ om. C |

APP. CRIT. 2: 2 εἶπεν BC |

PREVIOUS EDITIONS: Schw. I.151,3–4; Dind. II.144,12–13

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**Or. 463.08** (rec paraphr) (τὸν Ἀγαμέμνωνος): ὁ δὲ λόγος περιφέρων καὶ περιάγων ἐμέ. —VMnR<sup>b</sup>Sa

TRANSLATION: The sense (with adjusted word order) is ‘bearing around and carrying around me’.

POSITION: cont. from 462.04 all

APP. CRIT. 2: π(ερί)γων R<sup>b</sup> |

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**Or. 463.09** (rec exeg) (τὸν Ἀγαμέμνωνος): σεμνύνεται ἐνταῦθα τῷ πατρικῷ. —Pr

TRANSLATION: He takes pride here in his father’s name.

POSITION: s.l.

---

**Or. 463.10** (rec gloss) (τὸν Ἀγαμέμνωνος): ἐμέ —OV<sup>2</sup>F<sup>2</sup>G

POSITION: s.l.

APP. CRIT.: ἦγουν prep. V<sup>2</sup>

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**Or. 464.01** (rec gloss) (παῖδ’): ἐμέ —CrMnOx

POSITION: s.l.

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**Or. 464.02** (pllgn artGloss) (παῖδ'): τὸν —F<sup>2</sup>

POSITION: s.l.

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**Or. 464.03** (pllgn gloss) (ἀγκάλαισι): ἐν ταῖς —Aa<sup>2</sup>F<sup>2</sup>

POSITION: s.l.

---

**Or. 464.04** (rec gloss) (περιφέρων): περιάγων —MnRS

POSITION: s.l.

APP. CRIT.: καὶ prep. MnR

---

**Or. 464.05** (pllgn gloss) (περιφέρων): κατέχων —Aa

POSITION: s.l.

---

**Or. 464.06** (pllgn gloss) (περιφέρων): καὶ περικρατῶν —CrOx

POSITION: s.l.

---

**Or. 464.07** (pllgn gloss) (περιφέρων): βαστάζων —F<sup>2</sup>Zu

POSITION: s.l.

---

**Or. 464.08** (rec gloss) (περιφέρων): ἐμέ —AbRXo<sup>2</sup>

POSITION: s.l.

---

**Or. 464.09 (464–465)** (mosch paraphr) Λήδα θ' ἄμα: καὶ ἄμα τῇ Λήδα τιμῶντες με οὐδὲν ἔλαττον ἢ τοὺς Διοσκόρους, ἤγουν τὸν Κάστορα καὶ τὸν Πολυδεύκη.  
—XXaXbXoT<sup>+</sup>YYfGGrCr<sup>2</sup>Ox

LEMMA: G POSITION: s.l. (above 465) XaXbYGrCr<sup>2</sup>Ox

APP. CRIT.: after οὐδὲν add. καὶ Cr<sup>2</sup>Ox (also high stop at οὐδὲν Ox)

APP. CRIT. 2: λύδα X |

COMMENT: The added καὶ in Cr results from Cr<sup>2</sup> incorporating Cr's καὶ ἔλαττον (465.11). Here it seems certain that Ox is derived directly or indirectly from Cr.

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**Or. 464.10** (pllgn gloss) (Λήδα θ' ἄμα): ἤγουν σὺν τῇ —Aa

POSITION: s.l.

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**Or. 464.11** (rec gloss) (Λήδα): τῇ γυναικὶ αὐτοῦ —MnRS

POSITION: s.l.

---

**Or. 464.12** (thom gloss) <Λήδα>: τῆ αὐτοῦ γυναικί —ZZaZbZlZmTGuxo<sup>2</sup>

POSITION: s.l.

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**Or. 464.13** (rec gloss) <Λήδα>: ἡ γυνὴ αὐτοῦ —Ab

POSITION: s.l.

---

**Or. 464.14** (pllgn exeg) <Λήδα>: ἡ Λήδα ἦν γυνὴ τοῦ Τυνδάρεως ὡς μυθεύονται. ἐμοίχησε δὲ ταύτην ὁ Ζεὺς. ἐξ ἧς ὁ μὲν Τυνδάρεως εἶχε τὴν Κλυταιμνήστραν μετὰ ταύτης, ὁ δὲ Ζεὺς ἐποίησε τὴν Ἑλένην καὶ τοὺς Διοσκόρους. εἰς χῆνα δὲ μεταβληθεῖσαν συνεγένετο μετ' αὐτῆς ἐπεὶ καὶ ὦδον ἀπέτεκεν [αὐτήν], ἀφ' οὗ ὁμοῦ ἐγένοντο οἱ Διοσκouroi. —Y<sup>2</sup>

TRANSLATION: Leda was wife of Tyndareus, as they are said to be in the mythical story. Zeus committed adultery with her. And from her (Leda), Tyndareus had Clytemnestra with her, while Zeus begot Helen and the Dioscuri. And when she (Leda) had been changed into a goose he (Zeus) had intercourse with her, since she in fact gave birth to an egg, from which the Dioscuri were born together.

COMMENT: It is possible that μυθεύονται is middle rather than passive: 'as people tell the mythical story'.

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**Or. 464.15** (rec artGloss) <Λήδα>: τῆ —AbF<sup>2</sup>B<sup>3d</sup>

POSITION: s.l.

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**Or. 464.16** (pllgn artGloss) <Λήδα>: ἡ —B<sup>3d</sup>

POSITION: s.l.

COMMENT: This later hand does not change the text reading λήδα, but implies the alternative reading of the nominative; the same hand supplied the dative article in prev.

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**Or. 464.17** (tri metr) <Λήδα>: long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 54

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**Or. 464.18** (pllgn gloss) <θ'>: καὶ —Zu

POSITION: s.l.

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**Or. 464.19** (pllgn gloss) <ἄμα>: ὁμοῦ —F<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu

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**Or. 465.01** (vet exeg) τιμῶντε μ' οὐδὲν ἴσσον: <sup>1</sup>τιμῶντές με οὐδὲν ἴττον ἢ τοὺς Διοσκόρους. <sup>2</sup>Ἀττική δὲ ἡ σύνταξις, ἀντὶ τοῦ οὐκ ἔλαττον τῶν Διοσκόρων. —MBCPr<sup>a</sup>Pr<sup>b</sup>, partial MnR<sup>b</sup>

TRANSLATION: Honoring me no less than (they honored) the Dioscuri. The syntax is Attic, used instead of ‘no less than the Dioscuri’ (i.e., with Dioscuri as genitive of comparison without ‘than’).

LEMMA: Μ, διοσκούρω MnR<sup>b</sup> POSITION: intermarg. C, s.l. Pr<sup>b</sup>; cont. from 463.07 BPr<sup>a</sup>

APP. CRIT.: 1 τιμώντες ... διοσκόρους om. MnR<sup>b</sup> | τιμώντες με οὐδέν| τιμών με B, τιμών μὲν Pr<sup>a</sup>, ἤτοι ἐμὲ παῖδα ὄντα τιμώντες Pr<sup>b</sup> | οὐδέν| οὐχ B, οὐχ’ Pr<sup>a</sup>Pr<sup>b</sup> | με| σε C | διοσκούρους Pr<sup>a</sup>Pr<sup>b</sup> | 2 δὲ om. MnR<sup>b</sup> | τοῦ om. C | διοσκόρων BC, διοσκούρων others |

APP. CRIT. 2: 2 ὥσok ἔλλαττον Mn, οὐχ’ ἔλλαττον Pr<sup>a</sup>Pr<sup>b</sup> (app. ἔλλαττον a.c. Pr<sup>b</sup>) |

PREVIOUS EDITIONS: Schw. I.151,5–7; Dind. II.144,13–15

COLLATION NOTES: In 1 Schw. reports τιμῶμεν for B (last line of 36r), but B certainly has τιμῶν and the suspended sign over the following mu is a compendious form of epsilon used elsewhere in B; while it is very similar to the suspended sign for ευ, it is still distinguishable (compare εἶπ(ευ) in the penultimate line of this page). |

KEYWORDS: Ἀττικόν/Ἀττικὸς

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**Or. 465.02** (pllgn paraphr) οὐδέν ἔλλαττον τῶν Διὸς κόρων —O

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**Or. 465.03** (pllgn exeg) <τιμῶντε>: ὁ Τυνδάρεως καὶ ἡ Λήδα —Aa

POSITION: s.l.

---

**Or. 465.04** (rec gloss) <τιμῶντε>: τιμῶντες —AaK

POSITION: s.l.

---

**Or. 465.05** (pllgn exeg) <τιμῶντε>: δυϊκόν —G

POSITION: s.l.

---

**Or. 465.06** (tri metr) <τιμῶντε>: long mark over iota —T

PREVIOUS EDITIONS: de Fav. 54

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**Or. 465.07** (pllgn gloss) <τιμῶν τ’>: ἀγαπῶν —F<sup>2</sup>

LEMMA: in text ambig. τιμῶντ’/τιμῶν τ’ ἐμ’ F POSITION: s.l.

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**Or. 465.08** (pllgn gloss) <μ’>: τίνα —Cr

POSITION: s.l.

---

**Or. 465.09** (pllgn exeg) <οὐδέν ... Διοσκόρω>: οὐδέν ἔλλαττον ἢ τοὺς Διοσκούρους Κάστορα καὶ Πολυδεύκη· ἡ ἀπόφασις ἔχει τὸ ἔλλαττον τῆς καταφάσεως. —G

TRANSLATION: No less than the Dioscuri Castor and Polydeuces. The negative expression has the lesser (lesser force?) than the affirmative statement.

POSITION: s.l.

APP. CRIT. 2: διοσκόρους a.c. G |

COMMENT: The translation is uncertain. If the intended meaning is as interpreted here, why is it not simply ἔχει ἔλαττον?

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**Or. 465.10** (rec gloss) <οὐδὲν ἦσσον>: ἐπίσης δὲ —K

POSITION: s.l.

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**Or. 465.11** (pllgn gloss) <ἦσσον>: ἔλαττον —CrF<sup>2</sup>Xo<sup>2</sup>ZcZlZu

POSITION: s.l.

APP. CRIT.: οὐκ prep. F<sup>2</sup>Xo<sup>2</sup>, καὶ prep. CrZu

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**Or. 465.12** (thom exeg) <ἢ Διοσκόρω>: Ἀττική ἢ σύνταξις —ZmGu

REF. SYMBOL: Zm POSITION: marg. Zm, below line Gu (space above full)

APP. CRIT.: σύνταξις ἀττική (ἢ om.) transp. Gu

KEYWORDS: Ἀττικόν/Ἀττικῶς

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**Or. 465.13** (pllgn gloss) <ἢ Διοσκούρω>: τῶν Διοσκούρων —Zc

POSITION: s.l.

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**Or. 465.14** (rec gloss) <ἦ>: παρὸ —Ab

POSITION: s.l.

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**Or. 465.15** (thom exeg) <Διοσκόρω>: Ἰὸ Ζεὺς κύκνος γενόμενος καὶ συγγενόμενος Λήδα τῇ Τυνδάρεω γυναικί, ἐποίησεν αὐτὴν δύο ὠὰ τεκεῖν, τὸ μὲν μονολέκυθον, τὸ δὲ διλέκυθον. <sup>2</sup>καὶ ἐκ μὲν τοῦ ἑνᾶ ἔχοντος λέκυθον γενέσθαι φασὶ τὴν Ἑλένην, ἐκ δὲ τοῦ δύο ἔχοντος Κάστορα καὶ Πολυδεύκην, οἳ παρ' ἡμέραν ἔζων. <sup>3</sup>τὸ δ' αἴτιον τῆς τοιαύτης ζωῆς ἦν τοῦτο. <sup>4</sup>ὅσον μὲν γὰρ ἦν ἐν τῷ διλεκύθῳ ὠῶ ἀπὸ τῆς Τυνδάρεω σπορᾶς, Κάστρω ἐγένετο καὶ διὰ τοῦτο ἦν θνητός, ἅτε θνητοῦ υἱὸς τοῦ Τυνδάρεω. <sup>5</sup>ὅσον δὲ ἀπὸ τῆς τοῦ Διὸς σπορᾶς, Πολυδεύκης ἐγένετο καὶ διὰ τοῦτο ἦν ἀθάνατος. <sup>6</sup>μέλλοντος οὖν Κάστορος τελευτᾶν, ἐδεήθη Πολυδεύκης Διὸς ἵνα Κάστορα κοινωνὸν τῆς αὐτοῦ λάβῃ ἀθανασίας καὶ αὐτὸς συμμετάσχη τῆς ἐκείνου θνητότητας. <sup>7</sup>διὰ ταῦτα οὖν παρ' ἡμέραν ἔζων ἀμφοτέροι, οὓς καὶ ἀλληγοροῦσιν εἰς ἡμέραν καὶ νύκτα. —ZZaZbZlZmTGu

TRANSLATION: Zeus, turning into a swan and having intercourse with Leda, the wife of Tyndareus, caused her to give birth to two eggs, one with a single yolk, the other with two yolks. And from the egg having a single yolk they say that Helen was born, but from the one with two, Castor and Polydeuces, who lived on alternate days. And the cause of such a form of life was this. For whatever in the two-yolked egg came from the semen of Tyndareus became Castor, and therefore he was mortal, since he was the son of a mortal, Tyndareus. But whatever came from the semen of Zeus became Polydeuces, and therefore he was immortal. So then, when Castor was about to die, Polydeuces begged Zeus that he be given Castor as the companion of his own immortality and that he himself share in Castor's mortality. For this reason,



then, both of them lived on alternate days. People also interpret them as an allegory of day and night.

LEMMA: in marg. ἱστορία περὶ τῶν δισκοῦρων T REF. SYMBOL: all

APP. CRIT.: 1 ὁ om. Zl | τοῦ add. before τυνδ. Gu | τυνδάρεως Za | after μονολέκυθον add. τουτέστι μονό[ ] Zl (trimmed margin) | 2 ἕνα] ἐνὸς Zb, app. Zl | ἔχοντος λέκυθον] [μο]νολέκυθου Zl | φησὶν Zb | 4 τυνδάρεως Za | καὶ add. before θνητὸς Zl | τοῦ om. Zb | 6 after κοινῶν add. αὐτοῦ Zb | λάβη τῆς αὐτοῦ ἄθαν. transp. Zl | 7 οὖν om. Zb  
APP. CRIT. 2: 3 δὲ Zl | 4 κάστορ Zb, corr. s.l. | 7 ἀληγορ. Gu | νύκταν a.c. Zb |

PREVIOUS EDITIONS: Dind. II.144,17–145,5

COMMENT: I have found no other source for the idea of the single-yolked and double-yolked eggs, which is perhaps Thomas' own clever detail. | Dind. notes here that λεκυθ- for λεκιθ- is 'frequens in libris scriptura', and see also the evidence in Thes. Graecae Linguae s.v. λέκιθος (col. 178). Since the manuscripts cited here are unanimous in using the form in upsilon, this was clearly how Thomas and his circles believed it should be spelled, and I do not change it. The compounds μονο- and διλέκυθος are not attested elsewhere.

KEYWORDS: rare word | allegory

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**Or. 465.16** (rec exeg) <Διοσκόρω>: τοὺς δύο υἱοὺς αὐτῶν Κάστορα καὶ Πολυδεύκη —R

POSITION: s.l.

COMMENT: See also the app. at 462.04 for a corrupt version of this conflated into that note in Mn.

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**Or. 465.17** (thom exeg) <Διοσκόρω>: τὸν Κάστορα καὶ τὸν Πολυδεύκη —ZZaZlZmT

TRANSLATION: ('Dioskorō' are) Castor and Polydeuces.

POSITION: s.l.

APP. CRIT.: second τὸν om. ZZl

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**Or. 465.18** (rec gloss) <Διοσκόρω>: Διοσκόρους —AaFPrRf

POSITION: s.l.

APP. CRIT.: τοὺς δισκοῦρους Pr, (δισκόρ)ους AaFRf (F treats this as a correction, crossing out omega)

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**Or. 465.19** (pllgn artGloss) <Διοσκόρω>: τῶ —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 465.20** (pllgn gloss) <Διοσκόρους>: τοὺς —F<sup>2</sup>

POSITION: s.l.

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**Or. 466.01 (466–467)** (pllgn exeg) τοῖς φιλήμασιν ἀπέδωκεν οὐ καλὰς ἀμοιβὰς: εἶτα ᾧ τάλαινα καρδίᾳ. —Y<sup>2</sup>

POSITION: s.l.

**Or. 466.02** (recThom exeg) <οἷς>: τῷ Τυνδάρεω καὶ τῇ Λήδᾳ —V<sup>2/3</sup>AbKPrZZaZb-ZlZmZuTGuXo<sup>2</sup>

TRANSLATION: ('To whom', namely,) Tyndareus and Leda.

POSITION: s.l.

APP. CRIT.: ἤγουν prep. Pr:Xo<sup>2</sup>Zu, τουτέστι app. prep. K | τῷ om. V<sup>2/3</sup>Ab | τῆς λήδας Zu, τῇ ἐλένη Pr | τῇ om. Ab |

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**Or. 466.03** (pllgn exeg) <οἷς>: ἤγουν ὁ Τυνδάρεως καὶ ἡ Λήδα —AaMnRSSa<sup>r</sup>

POSITION: s.l.

APP. CRIT.: ὁ om. MnRS | καὶ ἡ om. R, ἡ om. MnS | λήδας S

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**Or. 466.04** (pllgn gloss) <οἷς>: οἷσσι —AaZu

POSITION: s.l.

APP. CRIT.: ἤγουν prep. Zu

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**Or. 466.05** (pllgn gloss) <οἷς>: καὶ διότι —CrOx

POSITION: s.l.

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**Or. 466.06** (rec gloss) <οἷς>: ἀγαθοῖς —M<sup>2</sup>

POSITION: marg.

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**Or. 466.07** (pllgn exeg) <ῶ τάλαινα καρδία>: διὰ μέσου —Zu

POSITION: s.l.

KEYWORDS: διὰ μέσου

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**Or. 466.08** (pllgn gloss) <τάλαινα>: ἀθλία —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 466.09** (rec gloss) <καρδία>: λείπει ἀθλία. —Pr

LEMMA: τάλαινα ψυχή καρδία τ' ἐμή in text Pr POSITION: s.l.

KEYWORDS: λείπει

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**Or. 467.01** (pllgn gloss) <ἀπέδωκ'>: ἀπέτισα —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 467.02** (pllgn gloss) <ἀπέδωκ'>: ἀνταπέδωκα —F<sup>2</sup>ZmZu

POSITION: s.l.

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**Or. 467.03** (thom exeg) **ἄμοιβᾶς οὐ καλᾶς**: ἔκτεινα γὰρ τὴν αὐτῶν θυγατέρα  
—ZZaZbZIZmTGu

TRANSLATION: (A return that was not fine) because I killed their daughter.

POSITION: s.l.

APP. CRIT.: αὐτοῦ ZI

APP. CRIT. 2: θυγατέραν Zb |

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**Or. 467.04** (pllgn gloss) **ἄμοιβᾶς**: ἀνταλλαγᾶς —Zm

POSITION: s.l.

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**Or. 467.05** (thom gloss) **ἄμοιβᾶς**: ἀντιδόσεις —ZmGu

POSITION: s.l.

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**Or. 467.06** (pllgn gloss) **ἄμοιβᾶς**: καὶ ἀνταποδόσεις —CrOc

POSITION: s.l., above ἀπέδωκ' both

APP. CRIT. 2: ἀνταποδώσεις CrOx |

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**Or. 467.07** (pllgn gloss) **ἄμοιβᾶς**: χάριτας —F<sup>2</sup>

POSITION: s.l.

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**Or. 467.08** (vet exeg) **ἄτινα σκότον λάβω**: λείπει ἵνα μὴ ὀρῶμαι ὑπ'  
αὐτοῦ. —MOVCPrV<sup>3</sup>Y<sup>2</sup>

TRANSLATION: One must supply 'in order that I not be seen by him'.

POSITION: s.l. (above 468 λάβω M, above 467 C, above end of 469 V, cont. from 468.06 Pr) except marg.  
OV<sup>3</sup>Y<sup>2</sup> (beside 467 V<sup>3</sup>, beside 468–469 OY<sup>2</sup>)

APP. CRIT.: λείπει MC, om. others |

APP. CRIT. 2: αὐτάς C |

PREVIOUS EDITIONS: Schw. I.151,11; Dind. II.145,7 app.

COMMENT: With the inclusion of λείπει (as in MC) this remark fits better with ἄτινα σκότον λάβω than with 469 γέροντος ὀμμάτων φεύγων κόρας. But when the phrase is divorced from λείπει, it fits the latter very well, as the position in other witnesses suggests. I have left the alternative version of this in BPr as part of 468.07 on the supposition that someone has consciously adapted it to paraphrase 469.

KEYWORDS: λείπει

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**Or. 467.09** (pllgn gloss) **ἄτινα**: ποῖον —F<sup>2</sup>

POSITION: s.l.

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**Or. 467.10** (pllgn gloss) **ἄσκότον**: ἀφάνειαν —V<sup>3</sup>

POSITION: s.l.

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**Or. 467.11** (recThom gloss) <σκότον>: ἄορασίαν —CrSa<sup>r</sup>OxZmGu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 467.12** (pllgn gloss) <σκότον>: κάλυμμα —Aa

POSITION: s.l.

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**Or. 467.13** (pllgn gloss) <σκότον>: σκοτασμόν —F<sup>2</sup>

POSITION: s.l.

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**Or. 467.14** (pllgn gloss) <σκότον>: ἀποκρυφήν —Xo

POSITION: s.l.

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**Or. 467.15** (pllgn gloss) <σκότον>: καὶ ἀποκρυβήν —Zu

POSITION: s.l.

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**Or. 468.01** (rec gloss) <λάβω>: περιβάλλομαι —O

POSITION: s.l.

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**Or. 468.02** (pllgn gloss) <λάβω>: λήψομαι —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 468.03** (pllgn paraphr) <λάβω>: πῶς συγκαλύψω ἑμαυτόν —Gu

POSITION: s.l.

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**Or. 468.04** (rec gloss) <προσώπῳ>: ἐν —GKPrXo<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τῷ add. Pr

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**Or. 468.05** (pllgn gloss) <προσώπῳ>: τῷ ἐμῷ —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 468.06** (vet exeg) ποῖον ἐπίπροσθεν νέφος: ποῖαν Ἄϊδος κυνέην ἢ ποῖον νέφος  
προβάλωμαι; —MPr

TRANSLATION: What helmet of Hades (helmet of invisibility) or what cloud am I to put  
before me as protection?

LEMMA: Μ(ἐπίπροσθε) REF. SYMBOL: M POSITION: s.l. Pr, starting above 467 τίνα σκότου, cont. over  
468

APP. CRIT.: ἦ om. Pr | προβάλωμαι| Arsenius, προβάλλομαι Pr, προσβάλλομαι M,

PREVIOUS EDITIONS: Schw. I.151,8-9; Dind. II.145,6-7

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**Or. 468.07** (vet paraphr) ποῖον ἐπίπροσθεν νέφος: ποίαν Ἄϊδος κυνήην ἢ ποῖον νέφος προβάλωμαι ἵνα μὴ ὀρῶμαι ὑπὸ τοῦ γέροντος; —BPr

TRANSLATION: What helmet of Hades (helmet of invisibility) or what cloud am I to put before me as protection, in order that I not be seen by the old man?

LEMMA: Pr(ἐπίπροσθε) POSITION: marg. B

APP. CRIT.: προβάλωμαι| Arsenius, προβάλλομαι BPr

PREVIOUS EDITIONS: Schw. I.151,11 app.; Dind. II.145,6-7

COMMENT: See on 467.08.

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**Or. 468.08** (rec exeg) (ἐπίπροσθεν): ἔμπροσθεν τοῦ προσώπου —MnXo<sup>2</sup>GuZl

POSITION: s.l.

APP. CRIT.: τοῦ προσώπου om. Xo<sup>2</sup> | μου add. Mn

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**Or. 468.09** (thom gloss) (νέφος): ἀχλὺν —ZZbZmTGU

POSITION: s.l.

APP. CRIT.: ἦγουν prep. Zm

APP. CRIT. 2: ἀχλὺν Zb |

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**Or. 468.10** (pllgn gloss) (νέφος): κάλυμμα —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 468.11** (pllgn gloss) (νέφος): καὶ περικάλυμμα —CrOx

POSITION: s.l.

APP. CRIT. 2: -κάλυμμα Ox |

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**Or. 468.12** (pllgn exeg) (νέφος): ἐπὶ κακὸν λαμβάνεται. —Y<sup>2</sup>

TRANSLATION: The word ('nepfos', 'cloud') is applied in a pejorative sense.

POSITION: s.l.

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**Or. 469.01** (vet paraphr) (θῶμαι): ἐν προσώπῳ θῶμαι —MC

TRANSLATION: Am I to place before my face.

POSITION: s.l.

APP. CRIT.: θεῶμαι C

PREVIOUS EDITIONS: Schw. I.151,10; Dind. II.145,8

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**Or. 469.02** (pllgn gloss) <θῶμαι>: θήσω —CrXo<sup>2</sup>ZmZuOx

POSITION: s.l.

APP. CRIT.: καί prep. CrOx

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**Or. 469.03** (pllgn gloss) <θῶμαι>: ἐπιθῶ —F<sup>2</sup>

POSITION: s.l.

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**Or. 469.04** (rec exeg) <γέροντος ὀμμάτων φεύγων κόρας>: παρόσον οἱ γέροντες μελαγχολικοὶ εἰσὶν —Pr

TRANSLATION: Inasmuch as old men are irascible.

POSITION: s.l.

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**Or. 469.05** (pllgn paraphr) <γέροντος ὀμμάτων φεύγων κόρας>: ἤγουν μὴ ὀρώμαι ὑπὸ τῶν ὀφθαλμῶν αὐτοῦ —Zl

POSITION: s.l.

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**Or. 469.06** (pllgn paraphr) <γέροντος ὀμμάτων φεύγων κόρας>: φεύγων θεαθῆναι ὑπ' αὐτοῦ —Lb

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.145,9

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**Or. 469.07** (rec artGloss) <γέροντος>: τοῦ —AbF<sup>2</sup>Xo<sup>2</sup>

POSITION: s.l.

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**Or. 469.08** (pllgn gloss) <ὀμμάτων>: τῶν ἐμῶν —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 469.09** (pllgn artGloss) <ὀμμάτων>: τῶν —F<sup>2</sup>

POSITION: s.l.

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**Or. 469.10** (pllgn gloss) <φεύγων>: ἀποδιδράσκων —Zb<sup>2</sup>

POSITION: s.l.

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**Or. 469.11** (pllgn gloss) <κόρας>: τοὺς ὀφθαλμούς —CrOxXo<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἤγουν prep. CrOx

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**Or. 469.12** (rec artGloss) (κόρας): τὰς —AbF<sup>2</sup>

POSITION: s.I.

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**Or. 469.13** (tri metr) paragraphos —T

PREVIOUS EDITIONS: de Fav. 54

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**Or. 470.01** (vet exeg) ποῦ ποῦ θυγατρός: οὐκ ἐπιζητεῖ τὴν Ἑλένην δυσαρεστῶν τοῖς πεπραγμένοις αὐτῇ. —MBOPr

TRANSLATION: He does not seek Helen (but rather asks for Menelaus) because he is displeased at what she has done.

LEMMA: BPr REF. SYMBOL: B POSITION: s.I. M

APP. CRIT.: τὴν om. M | πεπραγμένοις] πραχθεῖσιν O

APP. CRIT. 2: αὐτῇ] αὐτῆ M [O] |

PREVIOUS EDITIONS: Schw. I.151,12; Dind. II.145,14–15

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**Or. 470.02** (rec exeg) ποῦ ποῦ θυγατρός: οὐκ ἐπιζητεῖ τὴν Ἑλένην Τυνδάρεως δυσαρεστῶν οἱ ἔπραξεν αὐτή. —VR<sup>b</sup>RwSSa

TRANSLATION: Tyndareus does not seek Helen because he is displeased at the sorts of things she herself did.

LEMMA: VRw, ποῦ ποῦ R<sup>b</sup>SSa REF. SYMBOL: VR<sup>b</sup>Sa

APP. CRIT.: ὁ Τυνδ. SSa | οἱ] οἷς Rw | αὐτῇ] αὐτῆ ἢ ἑλένη SSa, αὐτῇ VR<sup>b</sup>, αὐτούς Rw

APP. CRIT. 2: οἶα SSa |

PREVIOUS EDITIONS: Schw. I.151, app. 12; Dind. II.145,14 app.

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**Or. 470.03** (pllgn gloss) (θυγατρός): τῆς Ἑλένης —CrOxGu

POSITION: s.I.

APP. CRIT.: ἦγουν prep. CrOx

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**Or. 470.04** (pllgn artGloss) (θυγατρός): τῆς —F<sup>2</sup>

POSITION: s.I.

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**Or. 470.05** (pllgn gloss) (ἴδω): ἴνα —V<sup>2/3</sup>Gu

POSITION: s.I.

APP. CRIT. 2: να V<sup>2/3</sup> |

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**Or. 470.06** (pllgn gloss) (ἴδω): ὄψομαι —Xo<sup>2</sup>

POSITION: s.I.

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**Or. 470.07** (pllgn gloss) <Ἴδω>: καὶ θεάσομαι —CrOx

POSITION: s.l.

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**Or. 470.08** (rec gloss) <πόσιον>: τὸν ἄνδρα —CrF<sup>2</sup>Rf<sup>2</sup>OxXo<sup>2</sup>ZIZu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrZuOx | τὸν om. Rf<sup>2</sup>Zl | ἄνδραν Rf<sup>2</sup>

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**Or. 470.09** (pllgn gloss) <πόσιον>: ὄντα —G

POSITION: s.l.

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**Or. 470.10** (rec artGloss) <πόσιον>: τὸν —Ab

POSITION: s.l.

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**Or. 471.01** (pllgn artGloss) <Μενέλαον>: τὸν —Ab<sup>2</sup>CrF<sup>2</sup>OxXo<sup>2</sup>

POSITION: s.l.

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**Or. 471.02** (tri metr) <Μενέλαον>: long mark over alpha —T

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**Or. 471.03** (pllgn gloss) <ἐπὶ γὰρ>: ἀπελθῶν —Rw<sup>2</sup>Xo<sup>2</sup>

POSITION: s.l.

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**Or. 471.04** (pllgn gloss) <Κλυταιμνήστρας>: τῆς ἐμῆς θυγατρὸς —Zl

POSITION: s.l.

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**Or. 471.05** (pllgn artGloss) <Κλυταιμνήστρας>: τῆς —F<sup>2</sup>Xo<sup>2</sup>

POSITION: s.l.

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**Or. 472.01** (vet exeg) χοᾶς χεόμενος: <sup>1</sup>εὐοικονομήτως ἐποίησε τὸν Τυνδάρεων ἀπὸ τῆς Σπάρτης διὰ τὰς χοᾶς τῆς θυγατρὸς ἐληλυθέναι, <sup>2</sup>ἵνα εὐκαίρως τῶ Μενελάω καὶ τῶ Ὀρέστη διαλεχθῆ. —MBCPr

TRANSLATION: With skillful arrangement of the plot he (the poet) represented Tyndareus as having come from Sparta because of the libations for his daughter, in order that he may opportunely converse with Menelaus and Orestes.

LEMMA: Μ(χεύμενος) REF. SYMBOL: M POSITION: cont. from 470.01, add. δε, BPr

APP. CRIT.: 1 τὸν om. C | 2 καὶ μεν. καὶ ὀρέστη Pr | at end add. μενέλαον καὶ ἐλένην C

APP. CRIT. 2: 1 ἐποίησεν M | 2 ἵν' Pr |

PREVIOUS EDITIONS: Schw. I.151,14–16; Dind. II.145,15–17

COMMENT: See Nünlist 27–28.



**Or. 472.02** (rec exeg) ἰοικονομικῶς δὲ ἀπὸ τῆς Σπάρτης ποιεῖται τὸν Τυνδάρεων προσεληλυθότα ἄνα χοῶς τῆ Κλυταιμνήστρα προσαγάγη καὶ συντύχη Μενελάω καὶ Ὀρέστη. —VR<sup>b</sup>RwSSa

TRANSLATION: With skillful arrangement he (the poet) represents Tyndareus as having come from Sparta in order that he bring libations for Clytemnestra and cross paths with Menelaus and Orestes.

POSITION: cont. from 470.02 all

APP. CRIT.: 1 ἐληλυθότα VRw | τὸν τῶν R<sup>b</sup> | 2 προσαγάγη| om. V, ἐπιχέη Rw | first καὶ om. Rw | συντύχημα καὶ ὀρέ() V, συντύχη· ἄμα δὲ καὶ ὀρέ() Rw

APP. CRIT. 2: 1 τυνδάρεω V, τυνδ(ορ) S | 2 συντύχει S |

PREVIOUS EDITIONS: Schw. I.151,14–16 app.; Dind. II.145,14 app.

KEYWORDS: οἰκονομία

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**Or. 472.03** (rec exeg) (χοῶς χεόμενος): εἰς Ἄργος ἀπὸ τῆς Σπάρτης ἐλθὼν —O

POSITION: s.l.

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**Or. 472.04** (recThom rhet) (χοῶς χεόμενος): τρόπος ἐτυμολογικός —V<sup>2</sup>GKZmGu

TRANSLATION: Figura etymologica.

POSITION: s.l. except marg. K

APP. CRIT.: ἐτυμ. τρόπος transp. K | ἐτυμολογίας G

PREVIOUS EDITIONS: Dind. II.145,18

KEYWORDS: figura etymologica

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**Or. 472.05** (rec exeg) (χοῶς χεόμενος): Ἄττικῶς —Pr

POSITION: marg.

COMMENT: Either this note treats the figura etymologica as 'Attic', in the sense 'literary' or 'stylistically artful'; or the note refers to the rare use of the χεόμενος with a future sense.

KEYWORDS: Ἀττικόν/Ἀττικῶς | figura etymologica

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**Or. 472.06** (rec gloss) (χοῶς): θυσίας —M<sup>2</sup>CrF<sup>2</sup>OxXo<sup>2</sup>Zb<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOxXo

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**Or. 472.07** (pllgn gloss) (χοῶς): σπονδᾶς —Y<sup>2</sup>ZI

POSITION: s.l.

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**Or. 472.08** (rec gloss) (χεόμενος): χέων —AaKMnPrSZmZu

POSITION: s.l.

**Or. 472.09** (pllgn gloss) <χεόμενος>: ἐκχέων ἢ ἐκχύσας —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 472.10** (rec gloss) <ἔκλυον>: ἤκουον —AbRSZI

POSITION: s.l.

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**Or. 472.11** (pllgn gloss) <ἔκλυον>: ἤκουσα —Aa<sup>3</sup>CrF<sup>2</sup>GOxXo<sup>2</sup>Zb<sup>2</sup>Gu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 472.12** (rec gloss) <ὡς εἰς Ναυπλίαν>: Μενέλαος —Ab<sup>2</sup>

POSITION: s.l.

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**Or. 472.13** (recMosch gloss) <ὡς>: ὅτι —Aa<sup>3</sup>Cr<sup>2</sup>FMnRSSa<sup>2</sup>XXaXbXo<sup>2</sup>TYyfGGrZb<sup>2</sup>ZmZu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu

---

**Or. 472.14** (vet gloss) <εἰς Ναυπλίαν>: εἰς τὸ Ἄργος —MBVCPt

POSITION: s.l. except marg. MB; above χαῖς C

APP. CRIT.: ἄργος] ὄρος Pr

PREVIOUS EDITIONS: Schw. I.151,17; Dind. II.145,18 (misread or misprinted)

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**Or. 472.15** (rec gloss) <Ναυπλίαν>: λιμ(ήν)(?) —M<sup>2</sup>

POSITION: s.l.

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**Or. 472.16** (pllgn gloss) <Ναυπλίαν>: ὄνομα λιμένος —Y<sup>2</sup>

POSITION: s.l.

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**Or. 472.17** (pllgn gloss) <Ναυπλίαν>: γῆν δηλονότι —Aa<sup>3</sup>F

POSITION: s.l.

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**Or. 472.18** (thom gloss) <Ναυπλίαν>: χθόνα —ZZaZbZiZmTGGu

POSITION: s.l.

---

**Or. 472.19** (pllgn gloss) <Ναυπλίαν>: τόπος —Zu

POSITION: s.l.

---

**Or. 472.20** (pllgn gloss) <Ναυπλίαν>: ναύσταθμον —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 472.21** (pllgn exeg) <Ναυπλίαν>: ἀπὸ τινὸς ἀνθρώπου Ναυπλίου —V<sup>2</sup>

POSITION: s.l.

---

**Or. 472.22** (pllgn artGloss) <Ναυπλίαν>: τήν —F<sup>2</sup>

POSITION: s.l.

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**Or. 473.01** (mosch paraphr) ἦλθε σὺν γυναικὶ διὰ πολλῶν ἐτῶν —X

---

**Or. 473.02** (rec exeg) <ἦκει>: ἦκοι —Mn

LEMMA: ἦκει in text Mn POSITION: s.l.

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**Or. 473.03** (rec gloss) <ἦκει>: ἔρχεται —Ab

LEMMA: ἦκει in text Ab POSITION: s.l.

---

**Or. 473.04** (rec gloss) <ἦκοι>: ἦκεν —Pr

POSITION: s.l.

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**Or. 473.05** (mosch gloss) <ἦκοι>: ἦλθε —XaXbXoT<sup>+</sup>YYfGGrZcAaCrF<sup>2</sup>ZmB<sup>3a</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx, ἀντί τοῦ prep. Aa

APP. CRIT. 2: -εν Zm |

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**Or. 473.06** (mosch gloss) <σὺν ἀλόχῳ>: σὺν γυναικὶ —XaXbXoT<sup>+</sup>YYfGGr

POSITION: s.l.

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**Or. 473.07** (thom gloss) <ἀλόχῳ>: γυναικὶ —ZZaZbZiZmTCrF<sup>2</sup>OxZc

POSITION: s.l.

APP. CRIT.: καὶ τῇ prep. CrOx

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**Or. 473.08** (rec gloss) <πολυετής>: πολλῶν ἐτῶν —AbR

POSITION: s.l.

---

**Or. 473.09** (rec paraphr) <πολυετής>: μετὰ πολλῶν ἐτῶν —Sa<sup>r</sup>

POSITION: s.l.

---

**Or. 473.10** (mosch paraphr) <πολυετής>: διὰ πολλῶν ἐτῶν —XaXbXoT<sup>+</sup>YYfG-GrZcCr<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

APP. CRIT. 2: πολῶν Cr<sup>2</sup> |

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**Or. 473.11** (thom gloss) <πολυετής>: ποταπὸς —ZZbZiZmT

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.145,19

COLLATION NOTES: This note omitted in Ta. |

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**Or. 473.12** (thom gloss) <πολυετής>: πολυχρόνιος —ZZaZbZiZmTGuf<sup>2</sup>

POSITION: s.l.; cont. from prev. with καὶ Z

APP. CRIT.: ὁ prep. F<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.145,19

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**Or. 473.13** (pllgn paraphr) <πολυετής>: ἤγουν μετὰ πολλὰ ἔτη —ZmGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.145,19–20

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**Or. 473.14** (pllgn paraphr) <πολυετής>: ὁ ἐ[λθῶν(?)] διὰ πολλῶν χρόνων —Aa<sup>2</sup>

POSITION: s.l.

APP. CRIT.: first two letters tiny and very uncertain

---

**Or. 473.15** (pllgn paraphr) <πολυετής>: ἤγουν ὑπὸ πολλῶν ἐτῶν —Zu

POSITION: s.l.

---

**Or. 473.16** (pllgn gloss) <σεσωσμένος>: σωθεῖς —Aa<sup>2</sup>

LEMMA: σεσωσι- in text Aa    POSITION: s.l.

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**Or. 474.01 (474–475)** (pllgn paraphr) φέρετέ με πρὸς τὴν δεξιὰν αὐτοῦ, θέλω γὰρ σταῖς ἀσπάσασθαι. —Zu

POSITION: s.l.

---

**Or. 474.02 (474–475)** (rec wdord) word order α (θέλω), β (γάρ), γ (ἀσπάσασθαι), δ (στὰς), ε (πρὸς and δεξιὰν both marked) —M<sup>2</sup>

POSITION: s.l.

---

**Or. 474.03 (474–475)** (rec wdord) word order α (θέλω), β (ἀσπάσασθαι) —M<sub>n</sub>

POSITION: s.l.

---

**Or. 474.04 (474–475)** (pllgn paraphr) στὰς πρὸς τὴν δεξιὰν αὐτοῦ θέλω ἀσπάσασθαι αὐτόν —Υ<sup>2</sup>

POSITION: s.l.

---

**Or. 474.05** (rec exeg) <ἄγετε>: πρὸς τοὺς προσπόλους —P<sub>t</sub>

POSITION: s.l.

KEYWORDS: addressee identified

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**Or. 474.06** (pllgn exeg) <ἄγετε>: πρὸς τοὺς δούλους αὐτοῦ —X<sub>o</sub><sup>2</sup>

POSITION: s.l.

KEYWORDS: addressee identified

---

**Or. 474.07** (thom exeg) <ἄγετε>: ὧ θεράποντες —ZZaZbZlZmTG<sub>u</sub>

TRANSLATION: (With imperative ‘lead’ understand) ‘ο attendants’.

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.145,23

KEYWORDS: addressee identified

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**Or. 474.08** (thom gloss) <ἄγετε>: πρὸς ἐκεῖνον —Z<sub>m</sub>G<sub>u</sub>

POSITION: s.l.

APP. CRIT.: εἰς G<sub>u</sub>

---

**Or. 474.09** (pllgn gloss) <ἄγετε>: καὶ φέρετε —CrO<sub>x</sub>

POSITION: s.l.

APP. CRIT.: καὶ crossed out O<sub>x</sub>

---

**Or. 474.10** (pllgn paraphr) <πρὸς δεξιὰν>: πλησίον τῆς δεξιᾶς —X<sub>o</sub><sup>2</sup>

POSITION: s.l.

---

**Or. 474.11** (pllgn exeg) <πρὸς δεξιὰν>: τιμιώτερος γὰρ ἦν ὁ Τυνδάρεως. —L<sub>p</sub>

POSITION: s.l.

**Or. 474.12** (pllgn gloss) <πρός>: εἰς —Zb<sup>2</sup>

POSITION: s.l.

---

**Or. 474.13** (pllgn gloss) <πρός>: παρὰ —Zc

POSITION: s.l.

---

**Or. 474.14** (pllgn gloss) <δεξιάν>: χεῖρα —Zl

POSITION: s.l.

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**Or. 474.15** (pllgn artGloss) <δεξιάν>: τὴν —F<sup>2</sup>

POSITION: s.l.

---

**Or. 474.16** (tri metr) <δεξιάν>: long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 54

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**Or. 475.01** (pllgn gloss) <στάς>: ἦγουν σταθεῖς —Ox

POSITION: s.l.

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**Or. 475.02** (pllgn gloss) <ἀσπάσασθαι>: (ἀσπά)ζε(σθαι) —V<sup>2</sup>

LEMMA: ἀσπάσθαι in text V POSITION: s.l.

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**Or. 475.03** (rec gloss) <ἀσπάσασθαι>: φιληῖσαι —Sa<sup>r</sup>

POSITION: s.l.

---

**Or. 475.04** (thom gloss) <ἀσπάσασθαι>: χαιρετίσαι —ZZaZbZlZmTGuxo<sup>2</sup>Ox<sup>2</sup>B<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: αὐτὸν add. ZmGu

PREVIOUS EDITIONS: Dind. II.145,25

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**Or. 475.05** (rec gloss) <χρόνιον>: μετὰ χρόνον —MnRS

POSITION: s.l.

APP. CRIT.: χρόνου R

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**Or. 475.06** (rec paraphr) <χρόνιον>: διὰ πολλῶν χρόνων —Mn

POSITION: s.l.

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**Or. 475.07** (rec gloss) <χρόνιον>: βραδύν —AbZu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu

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**Or. 475.08** (mosch paraphr) <χρόνιον>: βραδέως, μετὰ πολὺν χρόνον  
—XXaXbXoT+YYfG GrZcZmCr<sup>2</sup>Ox

POSITION: s.l. except X

APP. CRIT.: ἦγουν prep. Zm | βραδέως om. ZcZm, transp. after χρόνον G

APP. CRIT. 2: πολλὸν Zc |

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**Or. 475.09** (pllgn gloss) <χρόνιον>: διὰ χρόνου —F<sup>2</sup>B<sup>3a</sup>

POSITION: s.l.

---

**Or. 475.10** (pllgn paraphr) <χρόνιον>: διὰ μακροῦ χρόνου —Zl

POSITION: s.l.

---

**Or. 475.11** (rec gloss) <εἰσιδῶν φίλον>: αὐτὸν —M<sup>2</sup>

REF. SYMBOL: M<sup>2</sup> POSITION: marg.

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**Or. 475.12** (pllgn gloss) <εἰσιδῶν>: καὶ θεασάμενος —CrOx

POSITION: s.l.

---

**Or. 475.13** (rec gloss) <φίλον>: Μενέλαου —OV

POSITION: s.l.

---

**Or. 475.14** (pllgn gloss) <φίλον>: ἐλθόντα —Gu

POSITION: s.l.

---

**Or. 475.15** (pllgn gram) <φίλον>: πᾶς συγγενῆς καὶ φίλος· οὐ πᾶς δὲ φίλος καὶ  
συγγενῆς. —Y<sup>2</sup>

TRANSLATION: Every kinsman is also a ‘philos’ (‘friend’ or ‘close associate’), but not every ‘philos’ is also a kinsman.

POSITION: s.l.

---

**Or. 475.16** (pllgn artGloss) <φίλον>: τὸν —F<sup>2</sup>

POSITION: s.l.

---

**Or. 475.17** (tri metr) paragraphos —T

PREVIOUS EDITIONS: de Fav. 55

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**Or. 476.01** (rec paraphr) ὧ ἔντιμε καὶ ὁμόλεκτ(ρε) τοῦ Διὸς κεφαλῇ —Rf

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**Or. 476.02** (pllgn gloss) <πρέσβυ>: γέρον —F<sup>2</sup>

POSITION: s.l.

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**Or. 476.03** (pllgn gloss) <πρέσβυ>: καὶ γεραιέ —Xo<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καί| ἦγουν ὧ Ox

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**Or. 476.04** (pllgn paraphr) <χαῖρε>: ἀντὶ τοῦ ἔχε χαρὰν —Ox

POSITION: s.l.

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**Or. 476.05** (rec exeg) <Ζηνὸς ὁμόλεκτρον κάρα>: φασὶν ὅτι ὁ Ζεὺς ἐμίγη τῇ γυναικὶ αὐτοῦ Λήδα. —SSa

TRANSLATION: They say that Zeus had intercourse with his (Tyndareus') wife Leda.

POSITION: s.l.

APP. CRIT.: ἐμίγη ὁ ζεὺς transp. S

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**Or. 476.06** (rec exeg) <Ζηνὸς ὁμόλεκτρον κάρα>: τὴν γὰρ Λήδαν Ζεὺς καὶ Τυνδ(άρεως) ἔγημαν. —C

TRANSLATION: For Zeus and Tyndareus made Leda their wife/sexual partner.

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**Or. 476.07** (pllgn exeg) <Ζηνὸς ὁμόλεκτρον κάρα>: διὰ τὸ συνευᾶσθαι τὸν Δία τῇ Λήδα. —F

TRANSLATION: Because of the fact that Zeus slept with Leda.

REF. SYMBOL: F

---

**Or. 476.08** (pllgn exeg) Ζηνὸς ὁμόλεκτρον κάρα: ἐπεὶ, ὡς εἴρηται, ἐπεμίγνυτο καὶ ὁ Ζεὺς τῇ γυναικὶ αὐτοῦ. ἀντὶ τοῦ ὁμοῦ ἔχετε τὴν κοίτην περιφραστικῶς τὴν γυναῖκα. —Y<sup>2</sup>

TRANSLATION: Since, as has been said, Zeus too used to have intercourse with his (Tyndareus') wife. Equivalent to 'you (both) possess the bed in common', ('the bed' being) a periphrasis for the woman/wife.

LEMMA: Y<sup>2</sup>

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**Or. 476.09** (pllgn exeg) <Ζηνός όμόλεκτρον κάρα>: διὰ τὴν Λήδα(ν) τοῦτο φησί. —Xo<sup>2</sup>

POSITION: marg.

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**Or. 476.10** (pllgn gloss) <Ζηνός>: Διός —Ab<sup>2</sup>CrF<sup>2</sup>Ox

POSITION: s.l.

APP. CRIT.: καὶ τοῦ prep. CrOx, τοῦ prep. F<sup>2</sup>

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**Or. 476.11** (pllgn artGloss) <Ζηνός>: τοῦ —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 476.12** (rec gloss) <όμόλεκτρον>: σύγκοιτον —CF<sup>2</sup>Y<sup>2</sup>B<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: σύγκοιτε a.c. Y<sup>2</sup>

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**Or. 476.13** (rec paraphr) <όμόλεκτρον>: ὅμοιον ἔχων —Ab

POSITION: s.l.

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**Or. 476.14** (mosch gloss) <όμόλεκτρον>: όμόλεκτρε —XXaXbXoYYfGGr

POSITION: s.l. except X

APP. CRIT.: ἦγουν prep. XXbYfG

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**Or. 476.15** (thom paraphr) <όμόλεκτρον>: όμόκοιτον, τούτέστιν ἅμα τῷ Διὶ τὴν κοίτην ἔχων —ZZaZbZlZmTGGu

TRANSLATION: With shared bed, that is, that has a bed/wife together with Zeus.

POSITION: s.l.

APP. CRIT.: ἔχων Za, a.c. ZmT

PREVIOUS EDITIONS: Dind. II.145,27–28

COLLATION NOTES: Check original Z 45v inner margin (app. ἔχο[v]) but not entirely certain. |

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**Or. 476.16** (pllgn gloss) <όμόλεκτρον>: όμόκοιτον —Aa<sup>2</sup>CrOx

POSITION: s.l.

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**Or. 476.17** (pllgn gloss) <όμόλεκτρον>: όμόκοιτε —Cr<sup>2</sup>G

POSITION: s.l.

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**Or. 476.18** (pllgn gloss) <όμόλεκτρον>: όμόλεχον —V<sup>2</sup>

POSITION: s.l.

COMMENT: Gu has the redundant gloss όμόλεκτρον, which is perhaps a mistake for this. | όμόλεχος is

essentially a grammarians' coinage to explain the etymology of ἄλοχος, but it is used in other contexts a few times in Byzantine authors (Arethas, Theodorus Hexapterygus).

KEYWORDS: rare word

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**Or. 476.19** (pllgn exeg) (ὀμόλεκτρον): τῆ Λήδα ἧ συνεκοιμάτο ὁ Τυνδάρεως αὐτῆ καὶ ὁ Ζεὺς —Zu

REF. SYMBOL: Zu POSITION: marg.

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**Or. 476.20** (rec exeg) (κάρα): ἀπὸ τοῦ ἐντιμοτέρου μέρους τὸ πᾶν. —Pr

TRANSLATION: (Implying) the whole (person) from the more respected part (the head).

POSITION: s.l.

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**Or. 476.21** (pllgn exeg) (κάρα): ἀπὸ μέρους τὸ πᾶν. —Y<sup>2</sup>

POSITION: s.l.

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**Or. 476.22** (pllgn gloss) (κάρα): κρανίον —F<sup>2</sup>

POSITION: s.l.

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**Or. 476.23** (tri metr) (κάρα): long mark over second alpha —T

PREVIOUS EDITIONS: de Fav. 55

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**Or. 477.01** (mosch gloss) (Μενέλεως): Μενέλαε —XXaXbXoYf

POSITION: s.l.

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**Or. 477.02** (pllgn gloss) (Μενέλεως): Μενέλαος —Y

POSITION: s.l.

---

**Or. 477.03** (pllgn artGloss) (Μενέλεως): ὁ —F<sup>2</sup>

POSITION: s.l.

---

**Or. 477.04** (vet paraphr) (κῆδευμ' ἐμόν): ἀντὶ τοῦ κηδεστὰ ἐμέ —BO

TRANSLATION: Equivalent to 'my kinsman by marriage'.

POSITION: marg. BO

PREVIOUS EDITIONS: Dind. II.145,29–30

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**Or. 477.05** (rec paraphr) (κῆδευμ' ἐμόν): ὁ ἐμός γαμβρὸς —O

POSITION: marg.

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**Or. 477.06** (rec paraphr) (κῆδευμ' ἔμὸν): συγγένεια, γαμβρός, ὁ ἐμὸς συγγενής —MnS

POSITION: s.l.

APP. CRIT.: γαμβρός] γαμικός Mn | ὁ om. Mn

APP. CRIT. 2: συγγένεια Mn |

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**Or. 477.07** (rec paraphr) (κῆδευμ' ἔμὸν): συγγένεια ἢ ἐμὸς γαμβρός —Ab

POSITION: s.l.

APP. CRIT. 2: ἢ app. Ab |

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**Or. 477.08** (mosch paraphr) (κῆδευμ' ἔμὸν): κηδεστά μου —XXbXoT<sup>+</sup>YYfGZcCr<sup>2</sup>B<sup>4</sup>

POSITION: s.l.

APP. CRIT.: μου om. B<sup>4</sup>

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**Or. 477.09** (pllgn paraphr) (κῆδευμ' ἔμὸν): ἔγγονός μου —Zu

POSITION: s.l., misplaced above 482 στύγημ' ἔμὸν

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**Or. 477.10** (pllgn gloss) (κῆδευμ' ἔμὸν): ῶ γαμβρέ —Xo<sup>2</sup>

POSITION: s.l.

---

**Or. 477.11** (rec gram) (κῆδευμ' ἔμὸν): τὸ ἐμὸν ἐνταφίασμα —Rf<sup>2</sup>

POSITION: s.l.

COMMENT: This is an alternative sense of κῆδευμα, not the one in this passage; see 477.15.

KEYWORDS: rare word

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**Or. 477.12** (pllgn artGloss) (κῆδευμ' ἔμὸν): ῶ —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 477.13** (recThom gloss) (κῆδευμ'): ἐπιγάμβρευμα —V<sup>2</sup>AaCrFPpOxZZaZb-ZlZmZuTGu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrFOx, τὸ ἐμὸν prep. Zu

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**Or. 477.14** (pllgn gloss) (κῆδευμ'): ἐπιγαμβρία —Gu

POSITION: s.l.

---

**Or. 477.15** (pllgn gram) (κῆδευμ'): κῆδευμα τὸ γάμβρευμα· κῆδευμα τὸ ἐνταφίασμα· ὄθεν κῆδος ὁ τάφος. —Y<sup>2</sup>

TRANSLATION: 'Kēdeuma' (may mean) 'kinship by marriage'. 'Kēdeuma' (may mean) 'funerary preparation/rite'.

POSITION: marg.

COMMENT: ἐνταφιασμα is a rare, late word, otherwise cited only from Sch. Hom. Od. 1.291 Ludwig and two authors from the 16th century or later. See also 477.11.

KEYWORDS: rare word

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**Or. 477.16** (pllgn gloss) (κῆδευμ): undeciphered gloss —Cr<sup>3</sup>

POSITION: s.l.

COMMENT: The gloss seems to have been erased. Even a recent color image (taken for me with a phone camera by Mario Telò) does not allow the traces to be resolved into anything that makes sense: the traces look most like ἀνδρα (or ἀνδρα) λίθος.

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**Or. 478.01** (vet paraphr) ἔα· τὸ μέλλον ὡς κακὸν τὸ μὴ εἰδέναι: <sup>1</sup>εἰ γὰρ ἦδιν παρόντα Ὀρέστην, ἥκιστα ἂν ἐληλύθειν. <sup>2</sup>ἔοικε, φησί, τῷ ὄντι κακὸν εἶναι τὸ μὴ εἰδέναι τὸ μέλλον. <sup>3</sup>ἢ γὰρ ἂν οὐκ ἦλθον, εἰ τοῦτον προσεδόκων ἐνθάδε. —MVCR<sup>b</sup>RfRwSSa, partial BOPr

TRANSLATION: For if I knew that Orestes was present, I would scarcely have come. It seems, he says, that in reality not knowing the future is a bad thing. For surely I would not have come if I expected this man here.

LEMMA: MCR<sup>b</sup>SSa, τὸ μέλλον ὡς κακὸν BPr, lemma ἔα τὸ μέλλον VRw REF. SYMBOL: MBVR<sup>b</sup>RfSa

APP. CRIT.: 1–2 εἰ γὰρ ... ἐληλύθειν transp. after ἔοικε ... μέλλον BPr | ἥκιστα| οὐκ Pr | 2–3 ἔοικε κτλ om. O | 2 ἔοικε δὲ M(–κεν)C | φασὶ Rw | τῷ ὄντι om. Rf, transp. before φη(σι) MPr | κακὸν εἶναι transp. after μέλλον Rf | 3 ἢ γὰρ κτλ om. BPr | ἂν om. Rf | εἰ τοῦτον om. Sa | εἰ| εἰς MR<sup>b</sup>S | τοῦτον| RfRw, τοῦτο MVCR<sup>b</sup>S | προσεδόκων| προσεδρεύων R<sup>b</sup>SSa |

APP. CRIT. 2: 1 ἦδει Rf | 2 φησὶν C | 3 ἦ| ἢ app. M, ἦ S | προσεδόκων Rf, προσδόκων Rw |

PREVIOUS EDITIONS: Schw. I.151,18–21; Dind. II.146,4–6

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**Or. 478.02** (rec paraphr) ἐὰν γὰρ ἦδιν ὅτι ἐνταῦθα ἐστὶν ὁ Ὀρέστης οὐκ ἂν ἐλήλυθειν. —Pr

POSITION: s.l.

---

**Or. 478.03** (rec paraphr) ὅτι ἐὰν ἐγίνωσκον ὅτι ἐνταῦθα παρῆν ὁ φονεὺς οὗτος, οὐκ ἂν ἐλήλυθα ὧδε. —Mn

POSITION: s.l.

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**Or. 478.04** (pllgn exeg) <sup>1</sup>ιδῶν ὁ Τυνδάρεως τὸν Ὀρέστην ἐξαίφνης κείμενον καὶ ὑπὸ τῆς μανίας τοὺς ὀφθαλμοὺς αὐτοῦ ἀστράπτοντας λέγει <sup>2</sup>ἔα· τὸ μέλλον ὡς καὶ λίαν κακὸν ὑπάρχει ἐν τῷ μὴ εἰδέναι καὶ ἐν τῷ μὴ γινώσκειν'. <sup>3</sup>ὁ γὰρ Τυνδάρεως οὐκ ἠλπίζεν εὐρεῖν ἐκεῖσε τὸν Ὀρέστην, <sup>4</sup>καὶ διὰ τοῦτο ὡς ἀνελπίστως αὐτὸν ἰδῶν λέγει ἐκπληκτικῶς ὡς κακὸν ὑπάρχει τὸ μέλλον. <sup>5</sup>τοιούτοι γὰρ οἱ μαινόμενοι,

ἄγριοι τοὺς ὀφθαλμοὺς ὥσπερ δράκων τις. ἑτοῦ γὰρ δράκοντος ὁ ὀφθαλμὸς ὡς πυρὸς οὕτως ἐκβάλλει τὰς ἀστραπάς. —Y<sup>2</sup>

TRANSLATION: When Tyndareus suddenly saw Orestes lying there and saw his eyes gleaming with madness, he says ‘Oh! How, that is, (with ‘hōs’ in the sense) excessively, the future is an evil in one’s not knowing (it), that is, not recognizing (it)’. For Tyndareus did not expect to find Orestes there, and therefore having spotted him unexpectedly he says in astonishment that the future is an evil. For the insane are like this, wild in their eyes like some serpent. For the eye of a serpent casts forth gleaming flashes just as (the gleams) of fire.

APP. CRIT.: 4 ἰδόντα Y<sup>2</sup> (which could be kept as vernacular form) | 6 perhaps emend to πῦρ

KEYWORDS: ἐκπληκτικόν/ἐπὶ ἐκπλήξεως

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**Or. 478.05** (rec exeg) ⟨ἔα⟩: ἰδὼν τὸν Ὀρέστην κείμενον λέγει τὸ ‘ἔα’. —Sa<sup>f</sup>

TRANSLATION: Spotting Orestes lying (there), he says ‘Oh!’

POSITION: s.l.

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**Or. 478.06** (rec exeg) ⟨ἔα⟩: καταπληκτικόν —Pr

POSITION: s.l.

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**Or. 478.07** (mosch exeg) ἔα: ἐπὶ ἐκπλήξεως —XXaXbXoT+YYfGGrCr<sup>2</sup>Ox

LEMMA: X POSITION: s.l. except XYf and marg. T

APP. CRIT. 2: ἐκπλήξεως Cr<sup>2</sup> |

PREVIOUS EDITIONS: Dind. II.146,7

KEYWORDS: ἐκπληκτικόν/ἐπὶ ἐκπλήξεως

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**Or. 478.08** (pllgn exeg) ⟨ἔα⟩: ἐκπληκτικόν καὶ ἐπιτιμητικόν· ἐπιτιμᾶται αὐτὸν ὡς μὴ προειδόμενα τὰ μέλλοντα. —V<sup>3</sup>

TRANSLATION: Expressive of astonishment and of reproach. He reproaches himself for not having foreseen future events.

POSITION: s.l.

KEYWORDS: ἐκπληκτικόν/ἐπὶ ἐκπλήξεως

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**Or. 478.09** (pllgn exeg) ⟨ἔα⟩: ἐκπληκτικόν —ZcB<sup>3a</sup>

POSITION: s.l.

KEYWORDS: ἐκπληκτικόν/ἐπὶ ἐκπλήξεως

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**Or. 478.10** (rec gloss) ⟨ἔα⟩: θαυμαστικόν —Ab<sup>2</sup>

POSITION: s.l.

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**Or. 478.11** (recThom gloss) ⟨ἔα⟩: φεῦ —PrZZaZbZlZmTG<sup>u</sup>

POSITION: s.l.

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**Or. 478.12** (pllgn exeg) <ἔα>: παρεπιγραφή —Zm

TRANSLATION: Implicit stage direction.

POSITION: s.l.

KEYWORDS: παρεπιγραφή

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**Or. 478.13** (pllgn gloss) <ἔα>: ἄφες —F<sup>2</sup>

POSITION: s.l.

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**Or. 478.14** (tri metr) <ἔα>: long mark over alpha —T

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**Or. 478.15** (thom exeg) <τὸ μέλλον ὡς κακόν>: ἐπεὶ καὶ αὐτὸς ἀνελπίστως τὸν Ὀρέστην ἰδὼν ἐταράχθη. —ZZaZbZlZmTG<sub>u</sub>

TRANSLATION: Since even I myself have been shaken by seeing Orestes unexpectedly.

POSITION: s.l.

APP. CRIT.: τὸν ὄρ.] τοῦτον ZbZlTG<sub>u</sub> | εἰσιδῶν Gu | ἐταράχθη Zb

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**Or. 478.16** (rec gloss) <τὸ μέλλον>: ἐστὶ —Ab

POSITION: s.l.

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**Or. 478.17** (mosch paraphr) <ὡς κακόν>: ὡς κακόν τὸ μὴ εἰδέναι τὸ μέλλον.  
—XXaXbXoT<sup>+</sup>YYfGrCr<sup>2</sup>

POSITION: s.l. except XYf, Yf cont. from 478.07

APP. CRIT. 2: μέλον Cr<sup>2</sup> |

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**Or. 478.18** (recThom gloss) <ὡς>: λίαν —V<sup>3</sup>AaAbCrFMnROxZZb<sup>2</sup>ZmZuGuGZc

POSITION: s.l.

APP. CRIT.: καὶ prep. CrZcZmZuOx

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**Or. 478.19** (pllgn gloss) <κακόν>: ὑπάρχει —CrOx

POSITION: s.l.

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**Or. 478.20** (rec gloss) <μὴ εἰδέναι>: τινὰ —Ab

POSITION: s.l.

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**Or. 478.21** (tri metr) <μῆ>: koine short above —T

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**Or. 478.22** (pllgn gloss) (ειδέναι): καὶ γινώσκειν —CrOxY<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: καὶ om. Y<sup>2</sup>

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**Or. 478.23** (pllgn gloss) (ειδέναι): γινῶναι —F<sup>2</sup>

POSITION: s.l.

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**Or. 478.24** (pllgn gloss) (ειδέναι): τὸ μέλλον —GZc

POSITION: s.l.

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**Or. 479.01** (rec exeg) (ὁ μητροφόντης): μητροφόντην εἶπε τὸν Ὀρέστην. —Rf

TRANSLATION: By 'mother-killer' he meant Orestes.

REF. SYMBOL: Rf

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**Or. 479.02** (mosch paraphr) (ὁ μητροφόντης): ὁ τῆς μητρὸς φονεὺς  
—XXaXbXoT+YYfGGrZcCr<sup>2</sup>Zl

POSITION: s.l. except X

APP. CRIT.: ὁ om. Zc

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**Or. 479.03** (pllgn paraphr) (ὁ μητροφόντης): ὁ τὴν μητέρα φονεύσας —CrOxZb<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ὁ φον. τὴν μητ. transp. Zb<sup>2</sup>

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**Or. 479.04** (pllgn gloss) (ὁ μητροφόντης): ὁ Ὀρέστης —F<sup>2</sup>

POSITION: s.l.

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**Or. 479.05** (pllgn gloss) (μητροφόντης): μητροκτόνος —Zm

POSITION: s.l.

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**Or. 479.06** (pllgn gloss) (ὄδδε): οὔτος —AaF

POSITION: s.l.

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**Or. 479.07** (vet exeg) πρὸ δωματίων δράκων: <sup>1</sup>εἶδος ἀντὶ εἶδους ἔλαβεν· <sup>2</sup>γένος μὲν γὰρ ὁ ὄφις, εἶδος δὲ ὁ δράκων καὶ ἔχλις καὶ τὰ λοιπὰ τῶν ὄφειων· <sup>3</sup>νῦν δὲ δράκων ἀντὶ τοῦ ἔχλις. <sup>4</sup>οὔτοι γὰρ οὐκ ἐξ ὧν γεννῶνται, ἀλλὰ ζωοτοκοῦνται καὶ

τικτόμενοι διαρρηγνύουσι τὰς τῶν μητέρων γαστέρας, ὥς φησι Νίκανδρος [Nic. Ther. 134]: ‘γαστέρ’ ἀναβρώσαντες ἀμήτορες ἐξεγένοντο’. ἠδὲ ἔχιν αὐτὸν ὡς μητροκτόνον φησίν. —MBVCPtRw

TRANSLATION: He substituted one species for another species. For the genus is ‘ophis’ (snake), and ‘drakōn’ is a species, as also ‘echis’ and the rest of the snakes. And here ‘drakōn’ is used for ‘echis’. For these latter are not born from eggs, but they are born alive and as they are being born they break apart the bellies of their mothers, as Nicander says: ‘Having devoured the belly they were born motherless’. Therefore he says he (Orestes) is an ‘echis’ as a mother-killer.

LEMMA: all except V (δράκων M), ἄλλως V REF. SYMBOL: B POSITION: follows 479.09 in V

APP. CRIT.: 1 ἀντὶ τοῦ MPr | εἶδους| γένους B<sup>rec</sup>, γένη Pr (app. γένης a.c.) | 2 both ὁ om. Pr | 3 τοῦ om. C | 4 ἐξ ὧν γεννῶνται R<sup>w</sup>, ἐξωδῶνται V, ἐκ ζῶων γεννῶνται others | ἀλλὰ ζῶοτ. om. M | τικτόμενος M | διαρρηγνύουσι V | τῶν om. Pr | 5 γαστέρ’ V, γαστέρων others (γαστέρων M) | ἀναβρόξαντες M, ἀναβρώξαντες C | 6 αὐτὸν repeated after μητροκτόνον B |

APP. CRIT. 2: 1 ἔλαβε VCPtRw | 3 ὑν M | 5 ὡς φησίν C | 6 δι’ ὁ M | φησὶ R<sup>w</sup> |

PREVIOUS EDITIONS: Schw. I.151,22–152,2; Dind. II.146,11–16

COMMENT: The printing of the first words as εἶδος ἀντὶ γένους had been passed along in all editions since Arsenius (who may have gotten it from Mu, a copy of B) until Schw. in his Addenda et Corrigena (I.xiv) noted that the γένους still printed in his text should be changed to εἶδους; Dindorf had already collated the correct reading εἶδος ἀντὶ εἶδους. It is not clear how early the sloppy correction was made in B; one would have guessed in the 15th or 16th century, but note that the original hand in Pr ca. 1300 wrote γένη here. (It appears that he first wrote γένης to make a genitive ending to suit ἀντὶ, but immediately he covered the small sigma with the large epsilon of ἔλαβε.)

COLLATION NOTES: Check Mu. |

KEYWORDS: citation of literature other than Homer (with direct quotation) | Nicander

**Or. 479.08** (rec exeg) ἰὼς δράκων ἦγον ἐχιδνα· ἠαῦτη γὰρ τικτομένη δια(ρ)ρήγνυσι τὰς τῶν μητέρων γαστέρας, (καὶ) ἐξέρχονται, ὥς φησι Νίκανδρος [Nic. Ther. 134] ‘γαστέρ’ ἀναβρώσαντες ἀμήτορες ἐξεγένοντο’. —Rf

TRANSLATION: Like a serpent (‘drakōn’), that is, an ‘echidna’. For this snake when being born breaks apart the bellies of the mothers, and they come out, as Nicander says: ‘Having devoured the belly they were born motherless’.

POSITION: cont. from 479.01

APP. CRIT.: 3 ἐξεγένετο Rf

KEYWORDS: citation of literature other than Homer (with direct quotation) | Nicander

**Or. 479.09** (vet exeg) ἄλλως: ἰαντὶ τοῦ ἄγριος ὡς δράκων, ὅτι ὠμῶς ἔπραξεν. ἠλείπει δὲ τὸ ὡς, ἴν’ ἦ ὡς δράκων. —B<sup>a</sup>C<sup>a</sup>VPr<sup>a</sup>, partial MB<sup>b</sup>C<sup>b</sup>Pr<sup>b</sup>Rw

TRANSLATION: (‘Drakōn’, ‘serpent’, is used) with the meaning ‘fierce like a serpent’, because he acted savagely. The word ‘like’ is to be understood, so that it is ‘like a serpent’.

LEMMA: B<sup>a</sup>C<sup>a</sup>Pr<sup>a</sup>, καὶ ἄλλως R<sup>w</sup>, πρὸ δωμάτων δράκων V REF. SYMBOL: V POSITION: s.l. MC<sup>a</sup>Pr<sup>a</sup>, marg. B<sup>b</sup>; precedes 479.07 in V

APP. CRIT.: 1 ἀντὶ τοῦ om. R<sup>w</sup>, τοῦ om. C<sup>a</sup>C<sup>b</sup> | 1–2 ὅτι ὠμῶς κτλ om. MB<sup>b</sup>C<sup>b</sup>Pr<sup>b</sup>Rw | 1 ὠμῶς| ὡς μὲν Pr<sup>a</sup> | 2 λείπει| C, ἐλλείπει others (ἐνλείπει V)

APP. CRIT. 2: 1 ἔπραξε C<sup>a</sup> |



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**Or. 479.10** (rec paraphr) <πρὸ δωμαίων>: ἔξω τῶν (δομαίων) —Pr

POSITION: s.l.

APP. CRIT.: ἔσω Pr

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**Or. 479.11** (mosch paraphr) <πρὸ δωμαίων>: ἔμπροσθεν τῶν δωμαίων

—XXaXbXoT<sup>+</sup>YYfGGr

POSITION: s.l. except X

APP. CRIT.: δωμαίων om. Yf

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**Or. 479.12** (pllgn paraphr) <πρὸ δωμαίων>: καὶ ἔμπροσθεν τῶν οἰκημάτων —CrOx

POSITION: s.l.

APP. CRIT.: καὶ τῶν δωμαίων add. Cr<sup>2</sup>

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**Or. 479.13** (pllgn gloss) <πρὸ>: ἔξω —B<sup>3a</sup>

POSITION: s.l.

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**Or. 479.14** (pllgn gloss) <πρὸ>: ἔμπροσθεν —B<sup>4</sup>

POSITION: s.l.

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**Or. 479.15 (479–480)** (rec wdord) word order α (στίλβει), β (δράκων), γ (στύγημ')

—M<sup>2</sup>

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**Or. 479.16** (pllgn exeg) <δράκων>: τὸ δράκων εἶπεν ἀντὶ τοῦ ἔχιδος, εἶδος ἀντὶ εἶδους.

—F

POSITION: s.l.

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**Or. 479.17** (thom exeg) <δράκων>: ἰδράκοντα εἶπε τὸν Ὀρέστην ὡς μητροκτόνον, ἔπει καὶ αἱ ἔχιδναὶ κτείνουσι τὰς ἑαυτῶν μητέρας, τιτρώσκουσαι τὰς γαστέρας αὐτῶν, ὅτε εἰς φῶς προελθεῖν μέλλουσιν. —ZZaZbZIZmTGGuOx<sup>2</sup>

TRANSLATION: He called Orestes a serpent as (being) a mother-killer, since (the snakes called) 'echidnai' also kill their own mothers, wounding their bellies when they are about to emerge into the light.

REF. SYMBOL: ZZaZbZIZm POSITION: marg. Gu

APP. CRIT.: 1 εἶπε τὸν ὄρ.] τὸν ὄρ. λέγει Zl | εἶπε om. Zb | ὡς] καὶ Ox<sup>2</sup> | 2 αἱ om. ZZa | τιτρώσκουσι γὰρ Zl, τιτρώσκουσι Zb | προελθεῖν om. Zl |

**Or. 479.18** (rec gloss) <δράκων>: ὡς —OAbMnY<sup>2</sup>B<sup>3a</sup>

POSITION: s.l.

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**Or. 479.19** (pllgn gloss) <δράκων>: ὑπάρχει —Zc

POSITION: s.l.

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**Or. 479.20** (pllgn artGloss) <δράκων>: ὁ —F<sup>2</sup>Ox

POSITION: s.l.

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**Or. 480.01** (vet exeg) <στίλβει νοσῶδεις ἀστραπάς>: τὴν μανίαν λέγει. —MBVPr

TRANSLATION: He is speaking of the madness (of Orestes).

REF. SYMBOL: M POSITION: marg. B, s.l. VPr; cont. from 480.03 B, add. δὲ after μανίαν

APP. CRIT.: at end add. νόσον B

PREVIOUS EDITIONS: Schw. I.152,5; Dind. II.146,21 and 22–23

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**Or. 480.02** (vet exeg) <στίλβει νοσῶδεις ἀστραπάς>: ἵν' ὄσον δηλονότι. ὃ ἔστιν τῷ δίνειτ. —MV

TRANSLATION: ('He gleams with sickly flashes' means 'he gleams with) sickness', clearly. Which is to say, he †gives birth to (sickly flashes)/he is in great pain.†

LEMMA: στίλβει νοσῶδεις V REF. SYMBOL: V POSITION: follows 481.01 in V

APP. CRIT.: νόσον| νόσων M

PREVIOUS EDITIONS: Schw. I.152,6; Dind. II.146,21–22

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**Or. 480.03** (vet exeg) <στίλβει νοσῶδεις ἀστραπάς>: ἀντὶ (τοῦ) νοσεῖ —B

TRANSLATION: Equivalent to 'he is sick'.

POSITION: marg.

PREVIOUS EDITIONS: Dind. II.146,22

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**Or. 480.04** (mosch paraphr) <στίλβει νοσῶδεις ἀστραπάς>: ἀποπάλλει μανιώδεις ἀστραπάς —X

LEMMA: X

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**Or. 480.05** (rec gloss) <στίλβει>: ἀποπέμπει —AbCrMnRRfSOxZb<sup>2</sup>ZIB<sup>3a</sup>

POSITION: s.l. except marg. B<sup>3a</sup>

APP. CRIT.: καὶ prep. CrOx |

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**Or. 480.06** (rec gloss) <στίλβει>: ἐκπέμπει —Sa<sup>†</sup>

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**Or. 480.07** (mosch gloss) <στίλβει>: ἀποπάλλει —XaXbXoYYfGGrB<sup>4</sup>

POSITION: s.l. (Y as s.l. variant above 480.08)

APP. CRIT.: -ειν a.c. Y

PREVIOUS EDITIONS: Dind. II.147,2

COMMENT: See comment on next.

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**Or. 480.08** (mosch gloss) <στίλβει>: ἀπολάμπει —YT<sup>+</sup>

POSITION: s.l.

APP. CRIT.: -ειν a.c. Y

COMMENT: Although it is possible that Triclinius has unconsciously read ἀποπάλλει as ἀπολάμπει, one must also consider whether ἀπολάμπει is in fact the gloss intended by Moschopolus, and ἀποπάλλει is an early corruption that got copied almost everywhere. On the one hand, στίλβω and λάμπω are often paired, and the latter is often a gloss on the former; on the other hand, ἀποπάλλω is found half a dozen times in connection with ἀστραπή in Byzantine authors, so its use in 480.07 could be conditioned by the object ἀστραπᾶς rather than the verb στίλβω.

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**Or. 480.09** (thom paraphr) <στίλβει>: πέμπει ἐκ τῶν ὀμμάτων —ZZaZmTG<sub>u</sub>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.147,2–3

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**Or. 480.10** (pllgn gloss) <στίλβει>: ἀστράπτει —F<sup>2</sup>G

POSITION: s.l.

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**Or. 480.11** (pllgn gloss) <στίλβει>: καὶ ἀπαστράπτει —Zu

POSITION: s.l.

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**Or. 480.12** (pllgn gloss) <στίλβει>: ἀποβάζει —Cr<sup>2</sup>

POSITION: s.l.

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**Or. 480.13** (pllgn exeg) <νοσῶδεις ἀστραπᾶς>: διὰ τὸ ἔχειν ὄμματα αἱματώδη —V<sup>2</sup>

POSITION: s.l.

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**Or. 480.14** (pllgn paraphr) <νοσῶδεις ἀστραπᾶς>: τὰς νοσερὰς ἐκφλογώσεις —V<sup>3</sup>Y<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τούτέστι prep. V<sup>3</sup>

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**Or. 480.15** (rec exeg) <νοσῶδεις>: παρυπόνοια ὅτι ὤφειλεν εἰπεῖν πυρώδεις. —Pr

TRANSLATION: A secondary hint that he ought to have said ‘fiery’.

POSITION: s.l.

COMMENT: παρυπνοσέω is very rare, and the noun παρυπνόια is known in only one other place, in the 12th-cent. author Georgius Tornices, epist. 7, 213,2; LBG renders 'Aendeutung'.

KEYWORDS: rare word

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**Or. 480.16** (mosch gloss) <νοσώδεις>: μανιῶδεις —XaXbXoYYfGGrCr<sup>2</sup>OxB<sup>4</sup>

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.146,23

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**Or. 480.17** (pllgn gloss) <νοσώδεις>: μανικᾶς —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.146,23

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**Or. 480.18** (rec paraphr) <στύγημ' ἔμόν>: τὸ ἔμόν μίσημα —Rf<sup>2</sup>

POSITION: s.l.

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**Or. 480.19** (mosch paraphr) <στύγημ' ἔμόν>: ἤγουν ὁ ὑπ' ἔμοῦ μεμισημένος  
—XXaXbXoT<sup>+</sup>YYfGGrZcCr<sup>2</sup>B<sup>4</sup>

LEMMA: X POSITION: s.l. except X

APP. CRIT.: ἤγουν ὁ om. GZcB<sup>4</sup>, ὁ om. X

PREVIOUS EDITIONS: Dind. II.147,3

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**Or. 480.20** (thom paraphr) <στύγημ' ἔμόν>: ἤγουν ὃν αὐτὸς μισῶ —ZZaZmTGGu

POSITION: s.l.

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**Or. 480.21** (pllgn paraphr) <στύγημ' ἔμόν>: τὸ μεμισημένον ὑπ' ἔμοῦ —Zb<sup>2</sup>

POSITION: s.l.

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**Or. 480.22** (rec gloss) <στύγημ'>: μίσημα —CrROx, app. Zl

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | Zl mostly washed out

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**Or. 480.23** (pllgn gloss) <στύγημ'>: τὸ μῖσος —F<sup>2</sup>

POSITION: s.l.

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**Or. 480.24** (recMosch artGloss) <στύγημ'>: τὸ —PrXXaXbXoTYyf

POSITION: s.l.

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**Or. 480.25** (recMosch artGloss) ⟨έμούν⟩: τὸ —AbF<sup>2</sup>XXbXoYf

POSITION: s.l.

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**Or. 481.01** (vet exeg) Μενέλαε, προσφθέγγη νιν: <sup>1</sup>προσφθέγγη αὐτόν, τὴν ἀνοσίαν κεφαλήν: ἄξιός γάρ ἦν μὴ διαλέγεσθαι τοῖς ἐναγέσιν. —MBCPr<sup>a</sup>Pr<sup>b</sup>, partial VR<sup>b</sup>SSa<sup>r</sup>

TRANSLATION: Are you speaking to him, the unholy creature? For it used to be customary not to converse with those polluted with bloodshed.

LEMMA: MVC, μενέλαε R<sup>b</sup>SSa, προσφθέγγη νιν ἀνοσίαν κάρα B, lemma προσφθέγγη νῦν Pr<sup>a</sup> REF. SYM-  
BOL: MBVR<sup>b</sup>Sa<sup>r</sup> POSITION: s.l. Pr<sup>a</sup>, marg, Sa<sup>r</sup>

APP. CRIT.: 1 προσφθέγγη ... κεφαλήν om. VR<sup>b</sup>SSa<sup>r</sup> | προσφθέγγη om. Pr<sup>b</sup> | 2 γάρ om. VR<sup>b</sup>SSa<sup>r</sup> | διαλέγεσθαι δε λέγεσθαι M, δε φθέγγεσθαι C | τοῖς ἐνδέεσιν S [Sa<sup>r</sup>]

APP. CRIT.: 2 ἐναγέσι MBCPr<sup>a</sup>[Sa<sup>r</sup>] |

PREVIOUS EDITIONS: Schw. I.152,7–8; Dind. II.147,4–5

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**Or. 481.02** (mosch paraphr) διαλέγη πρὸς αὐτόν τὴν ἀνοσίαν κεφαλήν: —XXaXbXoT<sup>+</sup>YYfGGrZcCr<sup>2</sup>

TRANSLATION: Are you conversing with him, the unholy creature?

POSITION: s.l. except X

APP. CRIT.: μενέλαε prep. X | τὴν ἀν. κεφ. om. Zc

COLLATION NOTES: Ta omits cross. |

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**Or. 481.03** (pllgn exeg) νόμος γὰρ ἦν μὴ προσφθέγγεσθαι τοῖς φονεῦσιν. —Zm

POSITION: s.l. (above κάρα)

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**Or. 481.04** (pllgn exeg) νόμος ἦν μὴ διαλέγεσθαι τοῖς φονεῦσιν. —Gu

POSITION: marg.

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**Or. 481.05** (pllgn exeg) ⟨Μενέλαε⟩: ἀποστροφή —Aa

POSITION: s.l.

KEYWORDS: apostrophe

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**Or. 481.06** (pllgn artGloss) ⟨Μενέλαε⟩: ῶ —CrF<sup>2</sup>OxXo<sup>2</sup>

POSITION: s.l.

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**Or. 481.07** (tri metr) ⟨Μενέλαε⟩: long mark over alpha —T

---

**Or. 481.08** (recThom gloss) ⟨προσφθέγγη⟩: προσλαλεῖς —F<sup>2</sup>MnRZlZmGu

POSITION: s.l.

**Or. 481.09** (rec gloss) <προσφθέγγη>: προσομιλεῖς —Rf<sup>2</sup>

POSITION: s.l.

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**Or. 481.10** (pllgn gloss) <προσφθέγγη>: καὶ συνομιλεῖς —CrOx

POSITION: s.l.

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**Or. 481.11** (pllgn gloss) <προσφθέγγη>: διαλέγη —Aa<sup>2</sup>B<sup>4</sup>

POSITION: s.l.

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**Or. 481.12** (pllgn gloss) <νιν>: πρὸς —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 481.13** (recTri gloss) <νιν>: αὐτόν —OCrF<sup>2</sup>Rf<sup>2</sup>Sa<sup>1</sup>OxTB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | αὐτὸ B<sup>3a</sup>

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**Or. 481.14** (rec gloss) <νιν>: ἦτοι τὸν Ὀρέστην —V<sup>1</sup>

POSITION: s.l.

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**Or. 481.15** (vet exeg) <άνόσιον κάρα>: Ἰγράφεται καὶ ἀκάθαρτον κάρα. <sup>2</sup>εἶπε δὲ τοῦτο, ὅτι οὐκ ἦν καθαρὸς. —MBCPr

TRANSLATION: 'There is also the reading 'uncleansed head'. And he said this because Orestes was not purified.

POSITION: cont. from 481.01 MBC (add. δὲ B; also add. δὲ Pr, where note punct. as sep.)

APP. CRIT. 2: 2 εἶπεν MB |

PREVIOUS EDITIONS: Schw. I.152,9–10; Dind. II.147,5–6

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 481.16** (vet paraphr) <άνόσιον κάρα>: ἀντὶ τοῦ τὴν ἀνοσίαν κεφαλὴν —MV

POSITION: s.l.

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**Or. 481.17** (pllgn gloss) <άνόσιον κάρα>: ὑπάρχοντα —Aa<sup>2</sup>

POSITION: s.l.

---

**Or. 481.18** (recTri artGloss) <άνόσιον κάρα>: τὸ —KTB<sup>3a</sup>

POSITION: s.l.

---

**Or. 481.19** (pllgn gloss) <άνόσιον>: ἄδικον —F<sup>2</sup>GuZcZl

POSITION: s.l.

APP. CRIT.: <sup>2</sup>

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**Or. 481.20** (rec gram) <άνόσιον>: ἐπὶ ἀρσενικοῦ, θηλυκοῦ, καὶ οὐδετέρου —Pr

TRANSLATION: (The same form is used) in the masculine, feminine, and neuter.

POSITION: s.l.

---

**Or. 481.21** (rec gloss) <κάρα>: κεφαλήν —OZc

POSITION: s.l.

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**Or. 481.22** (tri metr) <κάρα>: long mark over second alpha —T

PREVIOUS EDITIONS: de Fav. 55

---

**Or. 482.01** (thom exeg) <τί γάρ>: ναί —ZZaZlZmZuTGuOx<sup>2</sup>

TRANSLATION: (Supply) 'yes' (to precede the line).

POSITION: s.l.

---

**Or. 482.02** (pllgn gloss) <τί γάρ>: κακόν —B<sup>3a</sup>

POSITION: s.l.

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**Or. 482.03** (recMosch gloss) <τι>: διὰ τί —CrSa<sup>o</sup>OxXXaXbXoT<sup>+</sup>YYfGGrZcZm

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | τί om. X

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**Or. 482.04** (rec paraphr) <τι>: διὰ ποίαν αἰτίαν —Mn

POSITION: s.l.

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**Or. 482.05** (vet exeg) φίλου μοι πατρός ἐστιν ἔκγονος: <sup>1</sup>δέον εἰπεῖν ὅτι τοῦ ἀδελφοῦ μου υἱός ἐστι, φησὶ τοῦ πατρός μου ἔκγονος. <sup>2</sup>ἔκγονος γὰρ τοῦ Ἄτρεως Ὀρέστης. —MBVCPrR<sup>b</sup>RwSSaZu

TRANSLATION: When he should properly have said 'he is the son of my brother', he says (he is) the offspring (descendant) of my father. For Orestes is a descendant of Atreus.

LEMMA: MBC, τί γὰρ φίλου μοι πατρός ἐστιν ἔκγονος SSa, τί γὰρ φίλου μοι πατρός V, τί γὰρ φίλου R<sup>b</sup>, φίλου μοι πατρός PrRw REF. SYMBOL: MBVR<sup>b</sup>SaZu

APP. CRIT.: 1 δέον] δέιν M, ἔστι δέον V [from incorrect punct. of lemma], ἀντὶ τοῦ Zu | ὅτι om. VR<sup>b</sup>Zu | first μου om., add. s.l. Pr | υἱός ἐστι] om. V, οὗτος ἔκγονος R<sup>b</sup>, ἐστὶν οὗτος υἱός

Zu | φησὶ φησὶν ὅτι SSaZu, οὗτος δέ φησι V, φη(σὶ) δέ Pr | second mou] μοι B | ἔγγονος]  
ἔγγονός ἐστιν ἔγγονος BPr, om. MR<sup>b</sup> | 2 τοῦ om. RwSSaZu | ὁ ὀρέστης SSaZu

APP. CRIT. 2: 1 ἐστὶν M | 1 ἔγγονος SZu | 2 ἔγγονος SSaZu |

PREVIOUS EDITIONS: Schw. I.152,11–13; Dind. II.147,8–9

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**Or. 482.06** (vet exeg) ἄλλως· φίλου μοι πατρός: ἴδ' ἐστὶ συγγενοῦς μοι πατρός υἱός.  
<sup>2</sup>πάλιν δὲ τὸ κακότηθες τοῦ ἀνδρὸς δείκνυται, ὅτι τὸν ἀδελφὸν φίλον  
εἶπεν. —MBCPrRw

TRANSLATION: 'That means 'son of a father who is akin to me'. Again the maliciousness of the man is shown, because he called his brother 'dear'.

LEMMA: C, ἄλλως: πατρός φίλου μοι MB, ἄλλως πατρός φίλου μοι PrRw

APP. CRIT.: 1 μου a.c. Rw | πατρός om. B | 2 τοῦ] σοῦ app. Rw | φίλον om. Pr

APP. CRIT. 2: 2 εἶπε CRw |

PREVIOUS EDITIONS: Schw. I.152,14–16; Dind. II.147,10–12

KEYWORDS: κακότηθες/κακοήθως

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**Or. 482.07** (rec paraphr) (φίλου μοι πατρός ἐστὶν ἔγγονος): ἦτοι τοῦ ἀδελφοῦ μου υἱός  
—Sa<sup>f</sup>

POSITION: s.l.

---

**Or. 482.08** (pllgn gloss) (φίλου μοι πατρός ἐστὶν ἔγγονος): ἐπεὶ —CrOx

POSITION: s.l. (above ἐστὶν)

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**Or. 482.09** (rec exeg) (φίλου μοι πατρός): ἀδελφοῦ μου, ἦτοι τοῦ Ἀτρέως —MnR

POSITION: s.l.

APP. CRIT.: μου om. Mn | ἦγουν Mn

---

**Or. 482.10** (rec gloss) (φίλου): συγγενοῦς —V

POSITION: s.l.

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**Or. 482.11** (pllgn gloss) (φίλου): ἀγαπητοῦ —Zm

POSITION: s.l.

---

**Or. 482.12** (pllgn gloss) (φίλου): προσφιλοῦς —F<sup>2</sup>Zu

POSITION: s.l.

APP. CRIT.: τοῦ prep. F<sup>2</sup>

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**Or. 482.13** (pllgn gloss) (μοι): ἐμοῦ —Aa<sup>2</sup>

POSITION: s.l.



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**Or. 482.14** (rec gloss) (ἔστιν): οὔτος —Ab

POSITION: s.l.

---

**Or. 482.15** (recMosch gloss) (ἔκγονος): υἱός —OV<sup>2</sup>AaAbCrF<sup>2</sup>KOxXXaXbXoT<sup>+</sup>YYfGGr  
ZlZmZu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 482.16** (rec exeg) (ἔγγονος): γρ(άφετ)αι ἔκγονος. —Mn

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

---

**Or. 482.17** (rec exeg) (ἔκγονος): ἐγγόνους τοὺς υἱούς —K

POSITION: marg.

APP. CRIT.: perhaps add (λέγομεν) or (φαμεν) or (καλοῦμεν)

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**Or. 483.01** (pllgn gloss) (κείνου ... πέφυκε): οὐκ ἔστιν —Zm

POSITION: s.l.

---

**Or. 483.02** (rec gloss) (κείνου): ἔκγονος —Pr

POSITION: s.l.

---

**Or. 483.03** (rec gloss) (κείνου): ἐξ ἐκείνου —FGRXo<sup>2</sup>Zb<sup>2</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. F | ἐξω Zb<sup>2</sup> | ἐκείνου om. Xo<sup>2</sup>Zb<sup>2</sup>

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**Or. 483.04** (rec gloss) (κείνου): ἀπ' ἐκείνου —Aa<sup>2</sup>KMn

POSITION: s.l.

APP. CRIT.: ἐκείνου om. Mn

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**Or. 483.05** (pllgn gloss) (κείνου): καὶ ἐκείνου —CrOx

POSITION: s.l.

---

**Or. 483.06** (pllgn gloss) (ἔδε): ὁ Ὀρέστης —Aa

POSITION: s.l.

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**Or. 483.07** (pllgn gloss) <ῶδε>: καὶ οὗτος —Ox

POSITION: s.l.

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**Or. 483.08** (rec gloss) <πέφυκε>: ὑπάρχει —AbCrRYZl

POSITION: s.l.

APP. CRIT.: καὶ prep. Cr

---

**Or. 483.09** (rec gloss) <πέφυκε>: ἐγεννήθη —Mn

POSITION: s.l.

---

**Or. 483.10** (pllgn gloss) <πέφυκε>: ἐγένετο —Gu

POSITION: s.l.

---

**Or. 483.11** (mosch gloss) πέφυκε: ὑπάρχει υἱός —XXaXbXoT<sup>+</sup>YfGGrZcCr<sup>2</sup>Ox

LEMMA: πέφυκεν X POSITION: s.l. except X

APP. CRIT.: καὶ prep. CrOx, ἦγουν prep. X | υἱός ὑπ. transp. Zc

---

**Or. 483.12** (pllgn gloss) <πέφυκε>: υἱός —Zm

POSITION: s.l.

---

**Or. 483.13** (pllgn gloss) <πέφυκε>: ὀνομάζεσθαι δῆλον —F

POSITION: s.l.

COMMENT: One might have expected ὀνομάζεσθαι ἄξιος δῆλον.

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**Or. 483.14** (tri metr) <πέφυκε>: long mark over upsilon —T

PREVIOUS EDITIONS: de Fav. 55

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**Or. 483.15** (thom gloss) <τοιοῦτος>: ἦγουν φονεύς —ZZaZbZlZmTGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.147,13–14

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**Or. 483.16** (rec gloss) <γεγώς>: γενόμενος —AbR

POSITION: s.l.

---

**Or. 483.17** (rec gloss) <γεγώς>: γεγονώς Ὀρέστῆς —S

POSITION: s.l.

---

**Or. 483.18** (mosch gloss) <γεγώς> γεγονώς —XXaXbXoT<sup>+</sup>YYfGGrZb<sup>2</sup>ZcCr<sup>2</sup>Ox

POSITION: s.l.

---

**Or. 483.19** (pllgn gloss) <γεγώς> υπάρξας —Aa<sup>2</sup>Zm

POSITION: s.l.

---

**Or. 484.01** (pllgn exeg) <πέφυκεν> ναὶ —Aa<sup>2</sup>

POSITION: s.l.

---

**Or. 484.02** (rec exeg) <πέφυκεν> ἐξ ἐκείνου υπάρχει —AbMnS

POSITION: s.l.

APP. CRIT.: ἐξ om. or lost to damage Ab

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**Or. 484.03** (pllgn exeg) <πέφυκεν> ἐξ ἐκείνου δῆλον —F

POSITION: s.l.

---

**Or. 484.04** (mosch gloss) <πέφυκεν> υπάρχει —XXaXbXoT<sup>+</sup>YYfGGrZcCr<sup>2</sup>Ox

POSITION: s.l. except X

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**Or. 484.05** (pllgn gloss) <πέφυκεν> ἐστὶ —Zl

POSITION: s.l.

---

**Or. 484.06** (tri metr) <πέφυκεν> long mark over upsilon —T

---

**Or. 484.07** (rec gloss) <εἶ> ἐπεὶ —Aa<sup>2</sup>Ab

POSITION: s.l.

---

**Or. 484.08** (pllgn exeg) <δυστυχεῖ> εἰς ἃ πάσχει —Zl

POSITION: s.l.

---

**Or. 484.09** (rec exeg) <τιμητέος> διὰ τὴν συγγένειαν —Pr

POSITION: s.l.

---

**Or. 484.10** (mosch gloss) <τιμητέος> ἄξιος τιμᾶσθαι —XXaXbXoYYfGGrZcB<sup>4</sup>Cr<sup>2</sup>, p.c.  
T<sup>\*</sup>

POSITION: s.l. except X

APP. CRIT.: ἄξιον a.c. Yf | τιμᾶσθαι changed from Thoman τιμῆς T

**Or. 484.11** (recThom gloss) <τιμητέος>: ἄξιος τιμῆς —AbF<sup>2</sup>ZZbZlZmGu, a.c. T

POSITION: s.l.

APP. CRIT.: καὶ prep. Zm

**Or. 484.12** (pllgn paraphr) <τιμητέος>: καὶ ἄξιος ὑπάρχει τιμῆς —CrOx

POSITION: s.l.

APP. CRIT.: ὑπὲρ Ox

**Or. 484.13** (pllgn gloss) <τιμητέος>: ἄξιος ὑπάρχει —Aa<sup>2</sup>

POSITION: s.l.

**Or. 484.14** (pllgn gloss) <τιμητέος>: καὶ ἄξιος —Zu

POSITION: s.l.

**Or. 484.15** (pllgn exeg) <τιμητέος>: γρ. μισητέος. —V<sup>3</sup>

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

**Or. 484.16** (tri metr) <τιμητέος>: long mark over iota —T

**Or. 485.01 (485–487)** (mosch exeg) βεβαρβάρωσαι: ἠῆθη καὶ νόμους βαρβαρικοὺς μεμάθηκας πολὺν χρόνον ὧν ἐν βαρβάροις καὶ τῆς τάξεως ἐπελάθου τῶν Ἑλλήνων. <sup>2</sup>πρὸς ὃ ἀπαντᾷ “Ἑλληνικὸν τοι τὸν ὁμόθεν τιμᾶν αἶψί”. <sup>3</sup>πρὸς ὃ πάλιν ὁ Τυνδάρεως Ἑλληνικὸν τι δηλονότι καὶ τὸ μὴ θέλειν εἶναι ἰσχυρότερον τῶν νόμων, <sup>4</sup>ὅπερ δηλονότι ποιεῖς σὺ τιμῶν τούτων ὃν οἱ νόμοι ἀπόβλητον ἔχουσιν. —XXaXbXoT<sup>+</sup>YYfGGr, partial Cr<sup>2</sup>

TRANSLATION: You have learned barbarian customs and laws by being among barbarians for a long time, and you forgot the civilized arrangements of the Greeks. To which he (Menelaus) counters: ‘Indeed it is the Greek way always to honor someone of the same family as yourself’. To which again Tynndareus replies that it is surely a Greek custom also not to want to be stronger than the laws, the very thing that, obviously, you are doing when you honor this man whom the laws consider an outcast.

LEMMA: G

APP. CRIT.: 1–4 καὶ τῆς τάξεως κτλ om. Cr<sup>2</sup> | 2 τοι| τι XoTGGr, a.c. Yf | 3 τι| τοι XbYf, om. G

APP. CRIT. 2: 4 δῆλον ὅτι G |

PREVIOUS EDITIONS: Dind. II.147,21–148,2

COLLATION NOTES: Ta omits everything after 2 ἀπαντᾷ, having there reached bottom of a page, then forgetting to finish the note at top of next. |

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**Or. 485.02** (vet exeg) εἰς παροιμίαν ὁ στίχος οὗτος ἐχώρησεν. —MBC

TRANSLATION: This verse became a proverb.

POSITION: s.l. C (at 485); marg. at 485 M, cont. from 485.15, add. δὲ after παροιμίαν (but also dicolon punct.); marg. at 486 B, cont. from 486.04, add. δὲ after παροιμίαν

PREVIOUS EDITIONS: Schw. I.152,19; Dind. II.147,18

COMMENT: On the basis of M, this was assigned to 485 in Dindorf (the first to edit this note); Schwartz re-assigned it to 486 on the basis of B. It appears that Dindorf's choice is the more probable. Neither line appears in the paroemiographic corpora, but whereas 486 is attested elsewhere only once (Sch. Ap. Rhod. 2.238), line 485 is imitated in an epistle of the Roman period or later (Apollonii epist. 36,4), and then quoted or alluded to in middle Byzantine authors: Tzetzes explains it in Chil. 6.92 περὶ τοῦ 'βεβαρβάρωσαι χρόνιος ὦν ἐν βαρβάροις' and quotes it as the basis of a conceit in his epist. 13, p. 21,3; Michael Choniates uses it on three separate occasions, Demetrius Chomatenus once, and Andreas Lopadiotes has it as an example in Lex. Vindob. χ 12 (Guida = 8 Nauck) s.v. χρόνιος. | The final words are not legible in B on the Gallica image, but can be read on Turyn's photograph.

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**Or. 485.03** (rec paraphr) (βεβαρβάρωσαι): καὶ βάρβαρα τὰ ἦθη σου ἐγένοντο.

—CrMnOx

POSITION: s.l.

APP. CRIT.: βάρβαρος Mn | ἐγέν. transp. before τὰ ἦθη σου CrOx

APP. CRIT. 2: ἐγένοντα Ox |

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**Or. 485.04** (thom paraphr) (βεβαρβάρωσαι): τὰ βαρβάρων ἔθη μεμάθηκας. —ZZaZb-ZlZmTGu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zm

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**Or. 485.05** (pllgn paraphr) (βεβαρβάρωσαι): ἦθη βαρβαρικά μεμάθηκας. —Zc

POSITION: s.l.

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**Or. 485.06** (pllgn paraphr) (βεβαρβάρωσαι): τὰ τῶν βαρβάρων φρονεῖς. —G

POSITION: s.l.

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**Or. 485.07** (rec paraphr) (βεβαρβάρωσαι): †βάρβαρον γλώσσαν ἐγένου† —Pr

POSITION: s.l.

APP. CRIT.: e.g., βάρβαρος (τῆν) γλ. ἐγένου, or βάρβαρον γλώσσαν (ἐμαθες καὶ βάρβαρος) ἐγένου

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**Or. 485.08** (pllgn paraphr) (βεβαρβάρωσαι): ὠμοιώθης τοῖς (βαρ)βάροις. —F<sup>2</sup>

POSITION: s.l.

---

**Or. 485.09** (pllgn paraphr) (χρόνιος ὦν): πολὺν χρόνον ὦν —Zc

POSITION: s.l.

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**Or. 485.10** (rec paraphr) (χρόνιος): πολὺν χρόνον —Aa<sup>2</sup>AbZm

POSITION: s.l.

APP. CRIT.: ἤγουν prep. Zm | χρόνον πολὺν transp. Aa<sup>2</sup>Zm

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**Or. 485.11** (thom exeg) (χρόνιος): οὐ μόνον χρόνιος ἦλθον φαμέν ἀντὶ τοῦ μετὰ χρόνον πολὺν, ἀλλὰ καὶ χρόνιος ἦν ἐν τῷδε τῷ τόπῳ ἀντὶ τοῦ χρόνον πολὺν. —ZZaZbZlZmTG<sup>u</sup>

TRANSLATION: We not only say I came ‘chronios’ meaning ‘after much time’, but also I was in this place ‘chronios’ meaning ‘for a long time’.

POSITION: marg. Z, s.l. Gu

APP. CRIT.: φαμέν ἦλθεν transp. Gu

PREVIOUS EDITIONS: Dind. II.148,3–5

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**Or. 485.12** (pllgn gloss) (χρόνιος): διὰ χρόνου —F<sup>2</sup>

POSITION: s.l.

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**Or. 485.13** (pllgn gloss) (ὦν): σὺ —G

POSITION: s.l.

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**Or. 485.14** (pllgn gloss) (ὦν): ἐλθῶν —F<sup>2</sup>

POSITION: s.l.

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**Or. 485.15** (vet exeg) (ἐν βαρβάροις): γράφεται ἀφ’ Ἑλλάδος. —MV<sup>3</sup>C

TRANSLATION: There is (also) the reading ‘away from Greece’.

POSITION: marg. M, s.l. V<sup>3</sup>C

APP. CRIT.: ἀφελᾶδα M

PREVIOUS EDITIONS: Schw. I.152,17; Dind. II.147,17–18

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 485.16** (pllgn gloss) (βαρβάροις): Τρωσὶ —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 485.17** (rec gram) (βαρβάροις): βάρβαρος ἀπὸ τοῦ βαρέως αἶρειν τὴν βοήν —MnPr

TRANSLATION: The word barbarian derives from ‘raising heavily’ (‘bareōs airein’) the war-cry (or shout).

POSITION: in top margin 20v (containing 496–540) Pr; marg. beside 481 on 23r (containing 470–484) Mn

PREVIOUS EDITIONS: Dind. II.147,18–19

COMMENT: This etymology is otherwise unattested, but a related play on βαρός is seen in Athanasius, Exposit. in Psalmos, PG 27:224,14–17 γηγενεῖς μὲν τοὺς βαρυτέρους τῶν ἀνθρώπων καλεῖ, τοὺς βαρβάρους, καὶ ἐν ἐρημίαις οἰκούντας, καὶ μὴ νομίμως πολιτευομένους.

KEYWORDS: etymology

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**Or. 486.01** (pllgn gloss) (Ἑλληνικόν): τὸ ἔθος —F<sup>2</sup>

POSITION: s.l.

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**Or. 486.02** (pllgn gloss) (Ἑλληνικόν): ἐστὶ —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 486.03** (pllgn gloss) (Ἑλληνικόν): ὑπάρχει —Aa<sup>2</sup>CrOxGu

POSITION: s.l.

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**Or. 486.04** (vet exeg) (τὸν ὁμόθεν): τὸν πρὸς γένους συγγενῆ —MBC

TRANSLATION: The one kindred by family blood.

POSITION: s.l. MC, marg. B

APP. CRIT.: τὸν] τοῦ MC

PREVIOUS EDITIONS: Schw. I.152,18

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**Or. 486.05** (recThom gloss) (τὸν ὁμόθεν): τὸν συγγενῆ —OVAbMnPrRSF<sup>2</sup>ZmGuB<sup>3a</sup>

POSITION: s.l. (cont. from 486.10 ZmGu)

APP. CRIT.: τὸν om. OAbF<sup>2</sup> |

APP. CRIT. 2: συγκενήν a.c. Mn, συγγενῆν p.c. Mn |

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**Or. 486.06** (rec exeg) (τὸν ὁμόθεν): τὸν ἀπὸ τῆς αὐτῆς γενεᾶς —K

POSITION: s.l.

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**Or. 486.07** (pllgn gloss) (τὸν ὁμόθεν): καὶ τὸν ὁμογενῆ —CrOx

POSITION: s.l.

APP. CRIT.: μονογενῆ CrOx

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**Or. 486.08** (mosch exeg) (τὸν ὁμόθεν): τὸν ἀπὸ μιᾶς ρίζης ἦγουν τὸν κατὰ γένος προήκοντα —XaXbXoT<sup>+</sup>YGr, partial ZcB<sup>4</sup>

TRANSLATION: The one from the same root, that is, the one who is related by family blood.

POSITION: s.l.

APP. CRIT.: first τὸν om. B<sup>4</sup> | ἦγουν κτλ om. ZcB<sup>4</sup>

**Or. 486.09** (pllgn exeg) (τὸν ὁμόθεν): τὸν ἀπ’ αὐτῆς τῆς γενεᾶς καὶ ρίζης, τὸν κατὰ γένος προήκοντα —G

POSITION: s.l.

**Or. 486.10** (thom exeg) (τὸν ὁμόθεν): τὸν ἐκ ταυτοῦ γένους —ZZaZbZlZmGu

TRANSLATION: (‘The one from the same place’ here means) ‘the one from the same family’.

POSITION: s.l.

APP. CRIT.: ἦγουν prep. Gu | ἦτοι τὸν συγγενῆ add. ZmGu

APP. CRIT. 2: τοῦ αὐτοῦ Zl |

PREVIOUS EDITIONS: Dind. II.148,7–8

**Or. 486.11** (pllgn exeg) (τὸν ὁμόθεν): ἦγουν τὸν ὄντα ἀπὸ τῆς αὐτῆς φυλῆς ἦγουν συγγενείας —Aa

POSITION: s.l.

**Or. 486.12** (pllgn gloss) (ὁμόθεν): ἐξ ὁμοῦ —Zu

POSITION: s.l.

**Or. 486.13** (rec exeg) (τὸν ὁμόθετον): γρ(άφεται) τὸν ὁμόθεν. —MnS

LEMMA: ὁμόθετον in text MnS POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφει

**Or. 486.14** (pllgn artGloss) (τιμᾶν): τὸ —B<sup>3a</sup>

POSITION: s.l.

**Or. 486.15** (rec gloss) (ἀεί): πάντοτε —AbCrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

**Or. 487.01 (487–488)** (vet exeg) καὶ τῶν νόμων γε μὴ πρότερον εἶναι θέλειν: ἴσὺ τοίνυν ἀδικεῖς τοὺς νόμους ἀγαπῶν τὸν μαιφόνον. <sup>2</sup>ὁ δέ φησιν ὅτι ἀναγκάζει με τὸ συγγενές. —MBVCP<sup>r</sup>Rw

TRANSLATION: You, then, do wrong to the laws in showing affection for the polluted murderer. But he (Menelaus) says ‘kinship compels me’.

LEMMA: MC, καὶ τῶν νόμων γε μὴ πρότερον BP<sup>r</sup>, καὶ τὸ τῶν νόμων Rw, ἄλλως V REF. SYM-  
BOL: MB POSITION: follows sch. 488.01 V

APP. CRIT.: 2 ὅτι om. Rw | με| μὲν V



**Or. 487.02** (rec exeg) σὺ τοῖνον ἀδικεῖς τοὺς νόμους ἀγαπῶν τὸν μαιφόνον, τὸν παρὰ νόμους καὶ παρὰ φύσιν τὴν μητέρα ἀνελόντα. —O

TRANSLATION: You, then, do wrong to the laws in showing affection for the polluted murderer, the one who destroyed his mother contrary to the laws and to nature.

**Or. 487.03** (vet exeg) ἄλλως: ἵεπει ἽΟρέστης καὶ παρὰ νόμους καὶ παρὰ φύσιν τὴν μητέρα ἀνεῖλε, <sup>2</sup>καίτοι, φησὶν, Ἑλληνικὸν τὸ μὴ κρείττονα τῶν νόμων ἐθέλειν εἶναι τῇ τούτων βούλησει < ... > —MBCPrRw, partial R<sup>b</sup>SSa

TRANSLATION: Since Orestes killed his mother both contrary to laws and contrary to nature, he (Tyndareus) says 'Yet it is a Greek practice not to want to be stronger than the laws, (lacuna: e.g., opposing) their will'.

LEMMA: MCP<sub>r</sub>, ἦ καὶ ἄλλως BRw, καὶ τῶν νόμων γε R<sup>b</sup>(γε om.)SSa REF.SYMBOL: R<sup>b</sup>Sa

APP. CRIT.: 1 ἔπει om. R<sup>b</sup> | ὁ ὀρέστης Sa | παρὰ τὸν νόμον καὶ παρὰ τὴν φύσιν Sa | παρὰ νόμους καὶ om. S | 2 καίτοι κτλ om. R<sup>b</sup>SSa | κρείττον Rw | e.g. (ἐναντιούμενον), (ἐναντίον ὄντα) or the like Mastr., καὶ φθάνειν τὴν τούτων βούλησιν Schw. (from next sch.)

APP. CRIT. 2: 1 ἀνεῖλεν MR<sup>b</sup> |

PREVIOUS EDITIONS: Schw. I.152,23–25; Dind. II.148,11–13

**Or. 487.04** (rec exeg) ἄλλως: <sup>1</sup>καὶ τοῦτο, φησὶν, Ἑλληνικὸν τὸ μὴ κρείττονα τῶν νόμων ἐθέλειν εἶναι καὶ φθάνειν τὴν τούτων βούλησιν. <sup>2</sup>οὗτος δὲ καὶ παρὰ νόμους τὴν μητέρα ἀνεῖλεν. —V

TRANSLATION: This too, he says, is a Greek practice, not to want to be stronger than the laws and frustrate(?) their will. This man killed his mother even contrary to the laws.

LEMMA: corrupted to ἀλλὰ in V POSITION: cont. from prev.

PREVIOUS EDITIONS: Schw. I.152,25 app.

COMMENT: The usage of φθάνειν here is odd. The two other instances of φθάνω governing τὴν βούλησιν/ τὰς βουλήσεις in TLG have the usual sense, 'anticipate': Joannes Chrysost. Homiliae, PG 59:117,48–49 οὐ φθάνει τὰς βουλήσεις ἡμῶν ὁ Θεὸς ταῖς δωρεαῖς; Manuel II Palaeologus, Epitaphium in fratrem Theodorum, CFHB Thess. 26:275,31–33 οὐ γὰρ δυσμενῶν εἶλε πόλεις, τὰς μὲν πολιορκήσας τε καὶ παρασπληρόμενος, τὰς δ' αὐθωρὸν τῷ πολέμῳ, τὰς πλείους δ', οἶμαι, φθάσας αὐτοῦ τὴν βούλησιν καὶ πρὶν ἢ πορθηθῆναι παραδοθείσας; The unusual usage here probably results from a rewriting of the lacunose version 487.03.

**Or. 487.05** (rec paraphr) Ἑλληνικὸν ἔστι καὶ τὸ μὴ θέλειν εἶναι κρείττονα τινὰ τῶν νόμων. —K

POSITION: s.l.

**Or. 487.06** (rec paraphr) καὶ τοῦτο Ἑλληνικὸν ἔστι, τὸ μὴ κρείττονα τινὰ καὶ ἔμπροσθεν εἶναι. —MnS

POSITION: s.l.

COMMENT: The annotation expects τῶν νόμων to be supplied from the line.

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**Or. 487.07** (rec paraphr) καὶ πάλιν Ἑλληνικὸν καὶ τὸ μὴ προτιμότερον εἶναι τινα. —Pr

POSITION: s.l.

COMMENT: The annotation expects τῶν νόμων to be supplied from the line.

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**Or. 487.08** (pllgn paraphr) Ἑλληνικὸν καὶ τὸ μὴ θέλειν εἶναι τινα προτιμότερον τῶν νόμων. —G

POSITION: s.l.

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**Or. 487.09** (rec paraphr) ἀξιώτερον τιμάσαι τὸν νόμον ἢ τὸν ὁμόθεν. —Ab<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ὁμοθέτον Ab<sup>2</sup>(as in line 486 Ab)

COMMENT: Byzantine and early Modern Greek texts in TLG currently attest three instances of forms from the present stem τιμάζω, so this is the first attestation of an aorist form.

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 487.10** (pllgn paraphr) ἀλλ' ἔστι καὶ τοῦτο Ἑλληνικόν, τὸ μὴ εἶναι τινα ὑπέρτερον τῶν νόμων. —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.148,15–16

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**Or. 487.11** (rec exeg) (καὶ τῶν νόμων): πάλιν Ἑλληνικὸν τὸ —O

POSITION: s.l.

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**Or. 487.12** (pllgn exeg) (καὶ τῶν νόμων): τοῦτο Ἑλληνικόν ἐστι —R

POSITION: s.l.

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**Or. 487.13** (thom exeg) (καὶ τῶν νόμων): Ἑλληνικόν —ZZbZmT

TRANSLATION: (Supply 'is) Greek' (to complete the syntax of the line).

POSITION: s.l.

APP. CRIT.: ναί prep. Zm | ἑλληνικῶν Zb

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**Or. 487.14** (pllgn exeg) (καὶ τῶν νόμων): ναὶ Ἑλληνικόν ἐστὶν ὁ λέγεις. —Gu

POSITION: s.l.

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**Or. 487.15** (pllgn exeg) (καὶ τῶν νόμων): ναί, ἀλλὰ καὶ τὸ μὴ θέλειν εἶναι προτιμότερον τῶν νόμων Ἑλληνικόν ἐστι. —Zc

POSITION: s.l.

**Or. 487.16** (pllgn exeg) (καὶ τῶν νόμων): ναὶ Ἑλληνικὸν ὑπάρχει —B<sup>3a</sup>

POSITION: s.l.

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**Or. 487.17** (pllgn exeg) (καὶ τῶν νόμων): ναὶ ἀλλὰ —F

POSITION: s.l.

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**Or. 487.18** (pllgn exeg) (καὶ τῶν νόμων): ναὶ —V<sup>3</sup>

POSITION: marg.

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**Or. 487.19** (pllgn exeg) (καὶ τῶν νόμων): καὶ τι ἄλλο ὑπάρχει —CrOx

POSITION: s.l.

APP. CRIT. 2: καὶ τί CrOx |

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**Or. 487.20** (rec artGloss) (τῶν νόμων): τὸ —AbGuB<sup>3a</sup>

POSITION: s.l. (above μὴ AbB<sup>3a</sup>)

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**Or. 487.21** (rec gloss) (πρότερον): προτιμότερον —V<sup>2</sup>CrFSa'OxY<sup>2</sup>GuB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. V<sup>2</sup>CrFOx

APP. CRIT. 2: προτιμώτερον F |

PREVIOUS EDITIONS: Dind. II.148,14

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**Or. 487.22** (rec gloss) (πρότερον): κρείττονα —RY<sup>2</sup>

POSITION: s.l.

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**Or. 487.23** (rec gloss) (πρότερον): τιμώτερον —AaRf

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.148,14

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**Or. 487.24** (thom gloss) (πρότερον): ὑπέρτερον —ZZaZbZlZmTGu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zm

PREVIOUS EDITIONS: Dind. II.148,14

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**Or. 487.25** (pllgn gloss) (πρότερον): ἰσχυρότερον —YGu

POSITION: s.l.

**Or. 487.26** (rec gloss) <εἶναι θέλειν>: τὸ μὴ τινὰ —R

POSITION: s.l.

**Or. 487.27** (thom gloss) <εἶναι θέλειν>: τινὰ —ZbZIZmTGu

POSITION: s.l.

**Or. 487.28** (pllgn gloss) <εἶναι θέλειν>: ἦγουν τὸν συγγενῆ —Zu

POSITION: s.l.

APP. CRIT. 2: συγγενῆν Zu |

**Or. 488.01** (vet exeg) πᾶν τοῦξ ἀνάγκης δοῦλὸν ἐστ' ἐν τοῖς σοφοῖς: <sup>1</sup>ἡ τῆς φύσεως ἀνάγκη, ὃ ἐστὶν ἡ συγγένεια, πάντα δουλοὶ κατὰ τε τὴν κρίσιν τῶν νόμων καὶ τῶν σοφῶν. <sup>2</sup>δοῦλον οὖν ἀντὶ τοῦ δουλοποιόν· <sup>3</sup>οὐχ οἶόν τε γὰρ παραιτήσασθαι τὴν συγγένειαν. —MBVCPrR<sup>b</sup>Sa, partial Rw

TRANSLATION: The compulsion of nature, which means kinship, enslaves everything according to the judgment both of the laws and of the wise. Therefore 'doulon' ('slave/slavish') is used for 'making a slave'. For it is not possible to avoid the claims of kinship.

LEMMA: M(πᾶν τ'οῦξἀνάγκης)C, πᾶν τοῦξ ἀνάγκης B(τ'οῦξ)VPrRw, lemma πᾶν τ' ἐξ ἀνάγκης R<sup>b</sup>Sa(as in text Sa) REF. SYMBOL: MBVR<sup>b</sup> POSITION: follows 482.05 V

APP. CRIT.: 1 ὃ om. C | πάντας VSa, καὶ πάντας Rw | δουλοῖ| δοῦλοι C, δηλοῖ Pr | κατὰ τε τὴν κρίσιν τῶν νόμων| κατὰ νόμων τῶν νόμων Sa | τὴν om. R<sup>b</sup> | 2 δοῦλον| δηλον R<sup>b</sup> | οὖν| ἄν Sa | τοῦ om. C | δηλοποιόν R<sup>b</sup> | 3 οὐχ οἶόν κτλ om. Rw | γὰρ om. C |

APP. CRIT. 2: 3 π(αρα)τήσασθαι Sa |

PREVIOUS EDITIONS: Schw. I.153,1–4; Dind. II.149,10–13

COMMENT: The exegeses of this line in the scholia are quite different from the meaning of the line according to modern understanding (well explained by Willink).

**Or. 488.02** (rec exeg) <sup>1</sup>ἐστὶν ἡ ἀνάγκη τῆς φύσεως. <sup>2</sup>οὐχ οἶον γὰρ ἐστὶν παραιτήσασθαι τὴν συγγένειαν κατὰ τὴν κρίσιν τῶν νόμων καὶ τῶν σοφῶν. —O

APP. CRIT. 2: γὰρ ἐστὶν a.c. O

**Or. 488.03** (vet exeg) ἄλλως· δοῦλον: <sup>1</sup>δουλοποιόν. <sup>2</sup>τουτέστι παρὰ τοῖς φρονίμοις ἡ ἀνάγκη νικᾷ. <sup>3</sup>τιμῶμεν οὖν τὸν Ὀρέστην διὰ τὴν συγγένειαν καὶ δουλεύομεν τῇ ἀνάγκῃ ταύτῃ. —MBVCPrRw

TRANSLATION: Making a slave (enslaving). That is, in the eyes of the prudent, compulsion triumphs. Thus we honor Orestes because of our kinship and we are slaves to this compulsion.

LEMMA: V, ἄλλὰ δοῦλον MBCPr POSITION: cont. from prev. Rw; sep. from 488.01 by 487.01 and 487.02 V

APP. CRIT.: 1 ἀντί τοῦ prep. V | δουλοποιῶν om. Rw | 2 παρά φρονίμων V | νικᾷ om.  
Rw | 3 καί add. before τιμῶμεν MBCRw | δουλεύομεν| τιμῶμεν Pr |  
APP. CRIT. 2: 2 τούτέστιν M | νικᾷ app. M |

PREVIOUS EDITIONS: Schw. I.153,5-7; Dind. II.149,13-15

**Or. 488.04** (vet exeg) ἄλλως: <sup>1</sup>πᾶν τὸ ἐξ ἀνάγκης δουλὸν ἔστι καὶ ὑπήκοον, οἷον πάντα κατὰ ἀνάγκην ποιοῦμεν. <sup>2</sup>καὶ κατὰ τὴν τῶν σοφῶν κρίσιν πάντα τὰ ἀπ' ἀνάγκης δουλοὶ καὶ ὑπηκόους ποιεῖ τοὺς ἀνθρώπους. <sup>3</sup>καθὸ προεῖρηκεν ἐπὶ τοῦ Ὀρέστου [484] 'εἰ δὲ δυστυχεῖ, τιμητέος', διὰ τοῦτο καὶ νῦν εἶπε <...>. <sup>4</sup>ἔστι δὲ ὁ λόγος ὅτι τιμᾶν ἀναγκαῖον τὸν Ὀρέστην διὰ τὴν συγγένειαν. <sup>5</sup>ταῦτα δὲ ἐν ὑποκρίσει λέγει, οὐ σπουδῆ. <sup>6</sup>ὁ δὲ Ἀριστοφάνης [Arist. Byz. fr. 386 Slater] φησὶ <...>. <sup>7</sup>πᾶν τὸ ἐξ ἀνάγκης γινόμενον δουλοὶ, οἷον ταπεινοί, κατὰ τὴν τῶν σοφῶν κρίσιν. <sup>8</sup>δύναται καὶ οὕτως: πᾶν τὸ ἀναγκαῖον δουλὸν ἔστιν, οἷον ὑπήκοον, καὶ πάντα κατὰ ἀνάγκην ποιοῦμεν διότι δουλοὶ πᾶν. —MBVCPr, partial Rw

TRANSLATION: Everything deriving from necessity/compulsion is slave (enslaved) and subservient, as if to say we do everything according to necessity. And according to the judgment of the wise all things deriving from compulsion enslave humans and make them subservient. Because he said previously about Orestes 'and if he suffers misfortune, he must be honored', for this reason he nows also says <lacuna>. The meaning is that it is necessary to honor Orestes because of their kinship. He says these things adopting a pose, not in earnest. But Aristophanes (the Alexandrian scholar) says <lacuna> All that comes about by necessity enslaves, or makes humble, according to the judgment of the wise. It can also be taken like this: Every compulsory thing is slavish, that is, subservient, and we do everything according to necessity because it enslaves everything.

LEMMA: MBCPr, καὶ ἄλλως Rw POSITION: cont. from prev. V

APP. CRIT.: 1 δύναται δὲ καὶ οὕτως prep. V | πάντα| πάντα τὰ B, πάντως τὰ Pr | ποιοῦμεν| γινόμενα δουλοὶ τοὺς ἀνθρώπους V | 2 καὶ κατὰ| κατὰ τε VRw | τὰ om. PrRw(πάντ') | ὑπ' ἀνάγκης M(ὑπαν.)BCPr | δηλοῖ Pr | ποιεῖται M | 3-4 καθὸ ... τὴν συγγένειαν om. Rw | 3 προεῖρηκεν Schw., εἶπεν all (but transp. after ὀρέστου MVC) | 3-4 εἰ δὲ δυστυχεῖ ... ὀρέστην om. M | 3 εἶπε Schw., προεῖρηκεν BV(κε)CPr | lacuna Schw. (who inserts quotation of 488); alternatively, e.g. (ταῦτα) | 4 δὲ| γὰρ BPr | ὅτι Arsenius, ὅθεν BVCP | ἀναγκαῖον| αὐτὸν C | 5 ταῦτα ... σπουδῆ| om. V, τῆ(?) ἐν(?) ὑποκρίσει καὶ οὐ σπουδῆ [φη(σιν)(?)] Rw (damage, not enough space for ταῦτά φη(σιν)) | λέγων MC | 6-8 ὁ δὲ ἀρ. κτλ om. Rw | 6 ἀριστοφάνης| ἀρίσταρχος V | φησὶ| λέγει Pr | lacuna Schw. | 7 γινόμενον| τιμώμενον C | δηλοῖ Pr, δουλοὶ τοὺς ἀνθρώπους V | 8 ὑπήκοον| ἀπῆκει Pr | καὶ πάντα κατὰ κτλ| καὶ πᾶν τὸ κατὰ ἀνάγκην ποιοῦμεν BPr, om. διότι δουλοὶ πᾶν |

APP. CRIT. 2: 1 τούξ V | ἐξανάγκης M | ἐστὶν M | 2 ἀπὸ ἀν. V | 7 τούξ Pr | ἐξανάγκης M | ταπεινοὶ Pr |

PREVIOUS EDITIONS: Schw. I.153,8-17; Dind. II.149,15-150,6

COMMENT: I agree with Schwartz that we have lost Aristophanes' opinion here. See Prelim. Stud. 17 n. 68.

COLLATION NOTES: Check original Rw 20r top line. |

KEYWORDS: citation of historian or scholar | Aristophanes of Byzantium

**Or. 488.05** (rec exeg) <sup>1</sup>τούτέστιν παρὰ φρονίμοις ἢ ἀνάγκη κρατεῖ καὶ νικᾷ. <sup>2</sup>οἷον τιμῶμεν τὸν Ὀρέστην καὶ τὴν συγγένειαν <καὶ> τῇ ἀνάγκῃ ταῦτα <ποιοῦμεν>.

<sup>3</sup>δύναται δὲ καὶ ὅτι πᾶν τοῦξανάγκης δοῦλον ἐστὶ καὶ ὑπήκοον, οἷον πάντα κατὰ ἀνάγκην ποιοῦμεν. —V

TRANSLATION: That is, among the prudent necessity holds sway and triumphs. As if to say, we honor Orestes and kinship and we do this by necessity. The sense can also be that everything derived from necessity is slavish and subservient, that is, we do all things in accordance with necessity.

POSITION: cont. from prev. V

APP. CRIT.: 2 suppl. Mastr. (punct. after ταῦτα in V)

PREVIOUS EDITIONS: Schw. I.153,17 app.

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**Or. 488.06** (mosch exeg) <sup>1</sup>οἷον ἡ συγγενικὴ φιλία καὶ στοργὴ ἢ ἕτερόν τι τοιοῦτον, ἐπεὶ ἐξ ἀνάγκης φυσικῆς ἐστὶ, δούλη ἐστὶ καὶ διὰ τοῦτο οὐκ ἀμβλύνεται, <sup>2</sup>οὐδὲ ἄλλως γενέσθαι δύναται, ὃ τὰ ἐλευθέρως καὶ χωρὶς ἀνάγκης γινόμενα δύναται. —XXaXbXoT+YYfGGr

TRANSLATION: As if to say, the affection and love of kinsmen, or some other such thing, since it arises from natural compulsion, is ‘slave’ (enslaved), and because of this it does not become blunted, nor is it able to be otherwise, which those things coming about freely and without compulsion can do.

REF. SYMBOL: Xo POSITION: cont. from 485.01 G

APP. CRIT.: 1 οἷον| ἦγουν Xo | 2 τὰ] τοὺς Y

APP. CRIT. 2: 1 ἐξανάγκης Yf |

PREVIOUS EDITIONS: Dind. II.149,6–9

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**Or. 488.07** (thom exeg) <sup>1</sup>εἰπόντος τοῦ Μενέλαου πρὸς τὸν τοῦ Τυνδάρεω λόγον, τὸ [485] ‘βεβαρβάρωσαι χρόνιος ὦν ἐν βαρβάροις’, ὡς ἄρα Ἑλληνικὸν τὸ τιμᾶν τοὺς συγγενεῖς, <sup>2</sup>φησὶν ὁ Τυνδάρεως· ναί, ὁ λέγεις Ἑλληνικὸν ἐστίν, ἀλλ’ ἐστὶ καὶ τοῦτο Ἑλληνικόν, τὸ μὴ εἶναι τινα ὑπέρτερον τῶν νόμων. <sup>3</sup>οὐ οὔν, ὦ Μενέλαε, παρανομεῖς φονέα προσφθεγγόμενος. <sup>4</sup>ἀπαγορεύουσι γὰρ οἱ νόμοι τὴν μετ’ αὐτῶν συνουσίαν. <sup>5</sup>πρὸς ὃ ἀπαντᾷ Μενέλαος ὅτι πᾶν τὸ ἐξ ἀνάγκης γινόμενον δοῦλον ἐν τοῖς σοφοῖς ἐστὶ. <sup>6</sup>τουτέστι πάντες καὶ παλαιοὶ καὶ νέοι ποιητὰί φιλόσοφοι συγγραφεῖς ῥήτορες τραγῶς ἄνω καὶ κάτω τοῖς λόγοις διακηρύττονται <sup>7</sup>ὡς ἄρα πάντες ἀνάγκης εἰσὶ δοῦλοι καὶ πάντων αὕτη κρατεῖ, καὶ οὐκ ἀνθρώπων μόνον ἀλλὰ καὶ μέχρι θεῶν ἐξάγει τὸ κράτος. <sup>8</sup>[Simonides 37,29–30 = 542 PMG] ‘ἀνάγκη’ γὰρ ‘οὐδὲ θεοὶ’ φασὶ ‘μάχονται’. <sup>9</sup>ἐγὼ γοῦν εἰ καὶ παρανομεῖν σοὶ δοκῶ μητροκτόνω συνῶν καὶ φθεγγόμενος, ἀλλ’ ἐκ τῆς φύσεως ἀναγκαζόμενος τοῦτο ποιῶ. <sup>10</sup>ὥστε τὴν τοιαύτην ἀνάγκην ᾧ προεβάλου νόμου παρεξετάσας μείζω ταύτην εὐρήσεις δυναμένην τοῦ νόμου. <sup>11</sup>οἱ δὲ λέγοντες τὸ δοῦλον ἀντὶ τοῦ δουλοποιῶν ληροῦσι τὰ μάλιστα. <sup>12</sup>ἢ πρὸς τὸ ἐξ ἀνάγκης ὑποστικτέον, οὔτω· πᾶν τὸ ἐξ ἀνάγκης ὑπάρχον, ἐν τοῖς σοφοῖς ἐστὶ δοῦλον. <sup>13</sup>τουτέστι πάντα τὰ ἐξ ἀνάγκης δουλείαν οἱ σοφοὶ κρίνουσιν. —ZZaZbZlZmTGv

TRANSLATION: After Menelaus said, in response to Tyndareus’ line ‘You’ve been made a

barbarian by being so long among barbarians’, that it is a Greek practice to honor one’s kinsmen, Tyndareus says: ‘Yes, what you mention is a Greek practice, but this too is a Greek practice, that no one be above the laws. You, therefore, Menelaus, break the law in addressing a murderer. For the laws forbid associating with them’. To which Menelaus replies that everything that comes about by compulsion is slave (enslaved) in the judgment of the wise. That is, everyone—both ancient and modern, poets, philosophers, historians, orators—clearly all the way throughout in their writings proclaim that all people are slaves of necessity and this (necessity) conquers all, and not just human beings, but it even extends its sway far enough to be over gods. For they say that ‘Not even the gods do battle with necessity’. At any rate, even if I seem to you to break the law by associating with and speaking to a mother-killer, nevertheless it is under the compulsion of nature that I do this. So, if you examine such compulsion side by side with the law you put forward in argument, you will find this to be more powerful than the law. Those who say that ‘doulos’ (slave/enslaved) is used to mean ‘making one a slave’ are speaking complete drivel. Or, one can put a comma after ‘that by necessity’, (and understand) as follows: everything that exists by necessity, in the eyes of the wise is slavish. That is, all things caused by compulsion wise men judge to be slavery.

REF. SYMBOL: at 488 πᾶν ZbZlZmGu, at 487 νόμων ZZa, at 485 βεβαρβάρωσαι T

APP. CRIT.: 1 first τὸν TGu | ἐν| τοῖς Z | 3 ὦ μενέλαε| μενέλαε Zb, ὁ μενέλαος ZZa | 6 καὶ οἱ παλαιοὶ Gu | συγγ. καὶ ῥήτ. Zb | 7 αὐτῆ om. Zl | 8 ἀνάγκη Zl | οὐδέ οἱ θεοὶ Ta (not T) | 9 μητροφόντη ZZa | 10 ᾧ om. Zb | δυν|αμένου τοῦ νόμου (or |άμενον τὸν νόμου?) app. Zl | 11 ληροῦσι| ἀμαθεῖς T, οὐ καλῶς λέγουσιν Gu |

APP. CRIT. 2: 3 ὦν changed to οὖν Zl | 8 φασίν Zb | 12 ἐστὶ ZbZl, ἔστι Z | 13 κρίνουσι Zb |

PREVIOUS EDITIONS: Dind. II.148,17–149,5

COMMENT: It is not clear how the punctuation recommended in the alternative interpretation (12) makes a difference. But it does seem that the last paraphrase by Thomas (13) comes close to the way the line is understood by moderns.

KEYWORDS: Thomas critical of another view | citation of literature other than Homer (with direct quotation) | Simonides

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**Or. 488.08** (p||gn exeg) ἥτοι τὸ συγγενὲς δουλοποιεῖ τοὺς ἀνθρώπους καὶ παρασκευάζει ὑποκεῖσθαι ἀλλήλοις, ἥτοι περὶ τῆς ἐκδικήσεως. —Y<sup>2</sup>

TRANSLATION: Either kinship enslaves human beings and makes them be subservient to each other; or (he is saying this?) about the vengeance (enacted by Orestes)/punishment (threatening Orestes).

REF. SYMBOL: at ἀνάγκης Y<sup>2</sup>

APP. CRIT.: δηλοποιεῖ Y<sup>2</sup> | ἀλλήλο) Y<sup>2</sup>

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**Or. 488.09** (p||gn exeg) τὸ ἐξ ἀνάγκης γινόμενον συγχωρεῖται ἐν τοῖς σοφοῖς. —Zu

POSITION: marg.

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**Or. 488.10** (p||gn exeg) ἐξ ἀνάγκης ἔστι τὸ νὰ ἀγαπῶ τὸν υἰὸν μου. —V<sup>2</sup>

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 488.11** (rec exeg) (τοῦξ ἀνάγκης): τὸ συγγενὲς —OF<sup>2</sup>

POSITION: s.l.

**Or. 488.12** (rec exeg) (τούξ ἀνάγκης): ἡ τῆς φύσεως ἀνάγκη, ἡ συγγένεια —MnRS

POSITION: s.l. RS; all cont. from 488.29.

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**Or. 488.13** (rec exeg) (τούξ ἀνάγκης): ἦγουν τὸ τῆς συγγενείας ἦγουν τὸ τῆς φύσεως καὶ δουλοποιὸν —Pr

POSITION: s.l.

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**Or. 488.14** (rec exeg) (τούξ ἀνάγκης): τὸ ἐκ τῆς συγγενείας —Mn

POSITION: s.l.

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**Or. 488.15** (rec paraphr) (τούξ ἀνάγκης): τὸ ἐξ ἀνάγκης γεγονὸς —MnRS

POSITION: s.l.

APP. CRIT. 2: γεγονῶς Mn |

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**Or. 488.16** (pllgn paraphr) (τούξ ἀνάγκης): τὸ ὑπ' ἀνάγκης —P<sup>2</sup>

POSITION: s.l.

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**Or. 488.17** (pllgn exeg) (τούξ ἀνάγκης): καὶ τὸ ἐκ φύσεως —CrOx

POSITION: s.l.

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**Or. 488.18** (thom gloss) (τούξ ἀνάγκης): γινόμενον —ZZaZbZlZmTG<sub>u</sub>

POSITION: s.l.

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**Or. 488.19** (pllgn gloss) (τούξ ἀνάγκης): τὸ γενόμενον —Aa

POSITION: s.l.

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**Or. 488.20** (pllgn exeg) (τούξ ἀνάγκης): ἀντὶ τοῦ ἢ συγγένεια ἢ φυσική —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 488.21** (pllgn gloss) (τούξ ἀνάγκης): ὑπάρχον —Gu

POSITION: s.l.

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**Or. 488.22** (rec gloss) (ἀνάγκης): συγγενείας —GSaB<sup>3a</sup>

POSITION: s.l.

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**Or. 488.23** (rec exeg) (ἀνάγκης): ἦγουν τῆς φύσεως καὶ τῆς συγγενείας —V<sup>1</sup>Y<sup>2</sup>Gu

POSITION: s.l.



APP. CRIT.: καὶ om. Gu

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**Or. 488.24** (rec exeg) <δοῦλον>: τινές δουλοποιοῦν —O

POSITION: s.l.

APP. CRIT.: app. -ποιόν a.c. O

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**Or. 488.25** (rec gloss) <δοῦλον>: δουλοποιόν —GKMnY<sup>2</sup>B<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. Mn

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**Or. 488.26** (pllgn gloss) <ἔστ'>: ὑπάρχει —CrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. Cr, but app. erased

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**Or. 488.27** (rec exeg) <ἐν τοῖς σοφοῖς>: ἐν τοῖς φρονίμοις· ὅπου βία πρόκειται οἱ νόμοι ἀσθενοῦσιν. —Pr

POSITION: marg.

COMMENT: For the maxim, cf. Aesop. Proverb. 136 Πεῖρη ὄ(που ἦ) βία πάρεστιν οἱ νόμοι ἀσθενοῦσιν; Documenta concilii Constantinopoleos 2.13,4–6 ἔτι δὲ καὶ ὁ πάπας Γελάσιος περὶ αὐτοῦ λέγει, ὅτι ὅπου βία οὐ πρόκειται, ἀμετάτρεπτοι διαμενέτωσαν οἱ τῶν πατέρων θεσμοί.

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**Or. 488.28** (pllgn paraphr) <ἐν τοῖς σοφοῖς>: ὡς ἔλεγον οἱ σοφοὶ —CrOx

POSITION: s.l.

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**Or. 488.29** (rec paraphr) <ἐν τοῖς σοφοῖς>: ἐν τοῖς νόμοις —MnRS

POSITION: s.l. RS

COMMENT: Perhaps νόμοις was at some time a false variant; or this might result from a corruption of ἐν τοῖς φρονίμοις (cf. 488.30).

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**Or. 488.30** (recMosch gloss) <ἐν>: παρὰ —OXXaXbXoT<sup>+</sup>YYfGGr

POSITION: s.l.

COLLATION NOTES: Ta omits cross. |

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**Or. 488.31** (rec gloss) <τοῖς σοφοῖς>: τοῖς φρονίμοις —V<sup>2/3</sup>MnGuZl

POSITION: s.l.

APP. CRIT.: τοῖς om. GuZl | ἀνδράσιν add. Mn

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**Or. 488.32** (pllgn gloss) <σοφοῖς>: συνετοῖς —F<sup>2</sup>

POSITION: s.l.

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**Or. 488.33** (pllgn gloss) <σοφοῖς>: ἐν —Aa

POSITION: s.l.

COMMENT: ἐν is correctly present in the text in Aa.

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**Or. 489.01** (pllgn gloss) <κέκτησο>: ἔχε —Aa<sup>2</sup>CrF<sup>2</sup>OxZb<sup>2</sup>Zl

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 489.02** (pllgn gloss) <κέκτησο>: ὑπολάμβανε —Lp

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.150,7

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**Or. 489.03** (rec gloss) <τοῦτο>: τὸ τοιοῦτον —MnRS

POSITION: s.l.

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**Or. 489.04** (pllgn gloss) <τοῦτο>: τὸ συγγενές —F<sup>2</sup>

POSITION: s.l.

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**Or. 489.05** (pllgn exeg) <τοῦτο>: τὸ ὑπέκειν τῇ ἀνάγκῃ —XXaXbXoT<sup>+</sup>YYfGGrZc

LEMMA: ὦν σὺ τοῦτο X POSITION: s.l. except X

PREVIOUS EDITIONS: Dind. II.150,8

COLLATION NOTES: Ta omits cross. |

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**Or. 489.06** (pllgn exeg) <τοῦτο>: ὃ λέγεις —Zl

POSITION: s.l.

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**Or. 489.07** (vet exeg) <οὐ κτήσομαι>: τὸ Ἑλληνικὸν φρόνημα —MBCY<sup>2</sup>

TRANSLATION: (I will not take as my own) the Greek frame of mind (you just mentioned).

POSITION: s.l. except marg. B

APP. CRIT.: τοὔτέστι prep. B

PREVIOUS EDITIONS: Schw. I.153,18; Dind. II.150,7–8

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**Or. 489.08** (pllgn gloss) <οὐ κτήσομαι>: οὐχ ἔξω —Aa

POSITION: s.l.

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**Or. 489.09** (pllgn paraphr) <κεκτήσομαι>: θελήσω ποτὲ ἔχειν —Zl

LEMMA: thus in text Zl POSITION: s.l.

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**Or. 490.01** (vet exeg) ὀργή γὰρ ἄμα σου καὶ τὸ γῆρας: ἵπρὸς τῶ εἶναι σε γέροντα καὶ ὀργίλος εἶ. Ἔδιὰ τοῦτο, φησί, παραιτῆ τὰ αὐτὰ τοῖς σοφοῖς φρονεῖν, ἐπεὶ συνελθοῦσα τῶ γήρα σου ἢ ὀργῆ ἀπαίδευτόν σε ποιεῖ. ὥς καὶ Σοφοκλῆς [Soph. fr. 894 Radt]: ὀργῆ γέροντος ὥστε μαλθακὴ κοπίς / τέν χειρὶ θήγειτ, ἐν τάχει δ' ἀμβλύνεται'. —MBVCPr, partial Rw

TRANSLATION: In addition to your being an old man you are irascible. Because of this, he means, you decline to share the opinion of the wise, since, joining with your old age, your wrath makes you unrefined. As also Sophocles: "The wrath of an old man, like a blunt cleaver, †sharpen in the hand† but soon grows dull".

LEMMA: MBPr, ὀργή γὰρ ἄμα σου V, ὀργή γὰρ ἄμα σου καὶ τὸ γῆρας οὐ σοφόν· οὐ σοφόν· (sic) C, καὶ ἄλλως Rw REF. SYMBOL: MV POSITION: follows 490.03 Rw

APP. CRIT.: 1 πρὸς ... εἶ om. Rw | τῶ] Matt., τὸ all | καὶ om. MC | 2 παραιτῆ τὰ] παραιτεῖται MVC | τοῖς σοφοῖς τὰ αὐτὰ transp. Rw | τὸ γῆρας σου MC | ἢ om. CRw | 3 ὥς κτλ om. Rw | ὥς om. BVCPPr | 3 κώπης MC [Pr] |

APP. CRIT. 2: 2 perhaps ὀργῆ a.c. Rw |

PREVIOUS EDITIONS: Schw. I.153,19–23; Dind. II.150,10–15

COMMENT: Arsenius had printed *μαλθακὴ νοτίς*, which Valckenaer (on Hipp. 240) emended to *κοπίς* before it was collated from BV. Radt's apparatus gives many attempts to emend the quotation, to which may be added Lloyd-Jones' *βραδεῖα θήγειν* in the Loeb ed. (which hardly fits the notion that old men are irascible).

KEYWORDS: citation of literature other than Homer (with direct quotation) | Sophocles

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**Or. 490.02** (vet paraphr) ἄλλως: ἢ ὀργῆ σου καὶ τὸ γῆρας σου ἄμα γεγονότα οὐ σοφόν σε ποιεῖ. —MBVCPr

TRANSLATION: Your anger and your old age, occurring together, make you not wise.

LEMMA: BVCPPr, in marg. M

APP. CRIT.: καὶ] ὅτι V | second σου om. BVPr

PREVIOUS EDITIONS: Schw. I.154,1; Dind. II.150,16–17

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**Or. 490.03** (vet exeg) ἄλλως: ἰαὐτὸ καθ' ἑαυτὸ τὸ γῆρας μελαγχολικώτερον ἐστὶ τῆς νεότητος· ἔει δὲ συμβῆι τοῦς γέροντας ὀργισθῆναι, διπλάσιον γίνεται τὸ κακόν. Ἔτὸ γῆρας σου οὖν, φησὶν, ἄμα ὀργῆ γεγονὸς οὐ σκοπεῖ τὸ δέον. —MBVCPrRw, partial Y<sup>2</sup>

TRANSLATION: In and of itself old age is more irritable than youth. And if it comes about that old men get angry, the evil becomes twice as great. Your old age, then, he says, occurring together with anger, does not regard what is appropriate.

LEMMA: in marg. M, καὶ τὸ γῆρας οὐ σοφόν V, καὶ τὸ γῆρας Rw REF. SYMBOL: V POSITION: cont. from prev. B, add. γὰρ [Pr damaged, room for ἄλλ(ως) or γὰρ]

APP. CRIT.: 1 αὐτὸ] οὐ τὸ V | μελαγχονικώτερον M | 2 διπλὸν V | 3 τὸ γῆρας σου κτλ om. Y<sup>2</sup> | σου om. V | οὐ σκοπεῖ] ἀσκοπεῖ Pr | δέον] σοφόν Rw |

APP. CRIT. 2: 1 καθ'αὐτὸ M καθ'αὐτὸ BVY<sup>2</sup>, app. Pr | 2 συμβεῖ M | 3 ὀργῆ C |

PREVIOUS EDITIONS: Schw. I.154,3–5; Dind. II.150,17–20

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**Or. 490.04** (thom exeg) <ὀργή γὰρ>: εἰκότως —ZZaZlZmT

TRANSLATION: (To make clear the causal connection here, supply to introduce this line) ‘as one might reasonably expect’.

POSITION: s.l.

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**Or. 490.05** (pllgn exeg) <ὀργή γὰρ>: εἰκότως οὐ κτήση —GuOx<sup>2</sup>

POSITION: s.l.

APP. CRIT. 2: εἰκότος οὐ κτίσαν OX<sup>2</sup>

PREVIOUS EDITIONS: Dind. II.151,1

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**Or. 490.06** (rec paraphr) <ὀργή ... σου>: ἥτις ἔστι σοι —S

POSITION: s.l.

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**Or. 490.07** (vet exeg) <ὀργή>: ὀργῆ διὰ τοῦ ἰ —MC

TRANSLATION: (Spell) ‘orgē’ with iota (adscript/subscript).

LEMMA: thus in text MC REF. SYMBOL: M POSITION: marg.

PREVIOUS EDITIONS: Schw. I.154,6

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**Or. 490.08** (pllgn gloss) <ὀργή>: ὁ θυμὸς —ZlB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: ὁ om. Zl

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**Or. 490.09** (pllgn artGloss) <ὀργή>: ἡ —CrOx<sup>2</sup>

POSITION: s.l.

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**Or. 490.10** (pllgn gloss) <ἄμα>: συνελθόντα —V<sup>2/3</sup>GXoY<sup>2</sup>Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.151,1

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**Or. 490.11** (pllgn gloss) <ἄμα>: δύο —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 490.12** (pllgn gloss) <ἄμα>: ὁμοῦ —CrOxXo

POSITION: s.l.

APP. CRIT.: ἦγουν prep. Xo, καὶ prep. CrOx

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**Or. 490.13** (pllgn gloss) <σου>: σε —Mn

POSITION: s.l.

COMMENT: To be understood along with the gloss ποιεῖ (490.16).

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**Or. 490.14** (rec gloss) <τὸ γῆρας> συγκραθῆν —Pr

POSITION: s.l.

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**Or. 490.15** (pllgn gloss) <τὸ γῆρας> ἔστι σοι —Mn

POSITION: s.l.

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**Or. 490.16** (pllgn gloss) <τὸ γῆρας> ποιεῖ —MnS

POSITION: s.l. (above καὶ S, possibly intended for lemma ὄργη)

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**Or. 490.17** (pllgn gloss) <τὸ γῆρας> ὑπάρχει —CrOx

POSITION: s.l.

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**Or. 490.18** (rec exeg) <οὐ σοφόν> σὲ ποιούσι —CrGPrOxY<sup>2</sup>Zu

POSITION: s.l.

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**Or. 490.19** (pllgn exeg) <οὐ σοφόν> ποιούσιν οὐ σοφὸν σὲ δηλονότι. —V<sup>2</sup>

POSITION: s.l.

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**Or. 490.20** (pllgn exeg) <οὐ σοφόν> σὲ ποιεῖ —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.151,2

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**Or. 490.21** (pllgn exeg) <οὐ σοφόν> πεποιθήκασι σὲ δηλονότι —Xo

POSITION: marg.

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**Or. 490.22** (rec gloss) <οὐ σοφόν> οὐκ ἔστι —Ab

POSITION: s.l.

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**Or. 490.23** (rec gloss) <οὐ σοφόν> ὑπάρχουσι —K

POSITION: s.l.

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**Or. 490.24** (pllgn exeg) <οὐ σοφόν> ἄλλ' ἀνόητον δηλονότι, καὶ τὸν τοῦ προσήκοντος λόγον οὐ ποιούμενον· <sup>2</sup>σοφοῦ γὰρ ἀνδρὸς τὸ τιμᾶν τοὺς προσήκοντας. —GuZl

TRANSLATION: (Not wise,) but rather senseless, clearly, and taking no account of a relative.

For it is a trait of a wise man to honor his relatives.

POSITION: s.l.

APP. CRIT.: 1 δηλονότι om. Gu | οὐ ποιούμ. λόγον transp. Zl

PREVIOUS EDITIONS: Dind. II.151,2–4

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**Or. 490.25** (pllgn gloss) <οὐ σοφόν>: οὐ καλὸν —ZuB<sup>3a</sup>

POSITION: s.l.

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**Or. 490.26** (recMosch gloss) σοφόν: φρόνιμον —AaMnXXaXbXoT<sup>+</sup>YYfGGrZcB<sup>4</sup>

LEMMA: οὐ σοφόν X POSITION: s.l. except X

APP. CRIT.: ἤγουν prep. X, οὐ prep. XoTGZc, καὶ οὐ prep. Mn

PREVIOUS EDITIONS: Dind. II.151,1–2

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**Or. 491.01** (vet exeg) πρὸς τόνδ' ἄγων τίς σοφίας ἤκει πέρι: ὄϊον· ἢ περὶ τὸν Ὀρέστην μητροκτονία οὐ δεῖται ἄγωνος σοφίας. <sup>2</sup>προϋπτος γὰρ ἡ κρίσις, ὥστε μάτην ἡμᾶς οὐ σοφούς ἀπεκάλεσας. <sup>3</sup>οὐ σοφισμάτων γὰρ προσδεῖται ἡ κρίσις, τουτέστιν οὐ καιρὸς ἡμᾶς περὶ σοφίας ἀγωνίζεσθαι· <sup>4</sup>περὶ γὰρ μητροκτονίας ἐστὶν ὁ λόγος. —MBC, partial PrRwZu

TRANSLATION: That is, the matricide involving Orestes does not require a contest of wisdom. For the verdict is foreseen, so to no purpose did you call us not wise. For the judgment does not require clever arguments, that is, it is no proper time for us to compete in wisdom, because the discussion concerns matricide.

LEMMA: MC(om. πέρι), πρὸς τόνδ' ἄγων τίς BPrRw(ἄγων τίς PrPw) REF. SYMBOL: MZu POSITION: follows 495.01 in C

APP. CRIT.: 1 ἢ om. Pr | μητροφονία Zu | ἄγων Pr | 2 γὰρ om. Zu | οὐ om. Rw | ἀπεκάλεσεν Zu | 3–4 οὐ σοφισμάτων κτλ om. Zu | 3 οὐ σοφισμ. ... κρίσις om. Pr | ἢ om. Rw app. | 3–4 τουτέστιν κτλ om. Rw |

PREVIOUS EDITIONS: Schw. I.154,7–11; Dind. II.151,5–9

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**Or. 491.02** (rec exeg) ὄϊον· ἢ περὶ τὸν Ὀρέστην μητροκτονία οὐ δεῖται ἄγωνος σοφίας. προϋπτος καὶ προφανής ἡ κρίσις τοῦ Ὀρέστου. —O

TRANSLATION: That is, the matricide involving Orestes does not require a contest of wisdom. The judgment about Orestes is foreseen and utterly clear.

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**Or. 491.03** (rec exeg) <πρὸς τόνδ' ἄγων>: εἰς τὸν περὶ τῆς μητροκτονίας λόγον οὐκ ἔστιν ἄγων τῆς σοφίας, τουτέστιν οὐ καιρὸς νῦν ἡμᾶς περὶ σοφίας ἀγωνίζεσθαι· περὶ γὰρ μητροκτονίας ἐστὶν ὁ λόγος, ὥστε μάτην ἡμᾶς (οὐ) σοφούς ἀπεκάλεσας. —V

TRANSLATION: Regarding the discussion of the matricide there is not a contest of wisdom. That is, it is not now a proper moment for us to compete in wisdom, because the discussion concerns matricide, so to no purpose did you call us not wise.

LEMMA: V REF. SYMBOL: V POSITION: follows next V

**Or. 491.04** (vet exeg) ἄλλως: ἵεπει εἶπεν ὁ Μενέλαος [490] ‘καὶ τὸ γῆρας οὐ σοφόν’, φησὶν ὁ Τυνδάρεως ὅτι τις χρεία ὄλως σοφίας, ὅπου γε προφανὲς τοῦ Ὀρέστου τὸ πλημμέλημα. —MBVCPrRw

TRANSLATION: Since Menelaus said ‘and old age not wise’, Tyndareus says: ‘What need is there at all for wisdom, in a case where the error of Orestes is utterly clear?’

LEMMA: BPr, in marg. M, ἢ καὶ ἄλλως Rw POSITION: cont. from sch. 490.03 V, add. δέ; cont. from 491.01 C

APP. CRIT.: 1 οὐ] σου M | φησὶν om. V | second ὁ om. Pr | 2 ὅτι om. V | σοφίας om. M | προφανῶς PrRw | τὸ τοῦ ὄρ. transp. V |

PREVIOUS EDITIONS: Schw. I.154,12–14; Dind. II.151,10–12

**Or. 491.05** (thom exeg) ἦγουν τί δεῖ πρὸς τοῦτον φονέα ὄντα ἀγωνίζεσθαι καὶ σπουδάζειν σοφοὺς δοκεῖν. —ZZaZbZlZmTGu

TRANSLATION: That is, what need is there to contest with this man, who is a murderer, and to strive to seem clever/wise.

POSITION: s.l.

APP. CRIT.: σοφὸς δοκεῖν prep. Zb (om. at end) | ἦγουν οὐ δεῖ T | σοφοὺς δοκεῖν om. GuZbZl, σοφὸν δοκεῖν T

APP. CRIT. 2: ὄντα] ὄντρα app. a.c. Zb | ἀναγκάζεσθαι Zl, ἀνανιζεσθαι Zb |

PREVIOUS EDITIONS: Dind. II.151,13–14

**Or. 491.06** (p[ll]gn exeg) ὡς φαίνεται, πρὸς τοῦτον ἀγών ἐστι(?) περὶ τῆς σοφίας διαλεχθῆναι. —M<sup>3</sup>

REF. SYMBOL: M<sup>3</sup> POSITION: in right marg. at 90 degrees to text

COMMENT: The word following ἀγών is much damaged, but the space and traces seem to fit ἐστι better than τις.

COLLATION NOTES: Recheck M original 52v. |

**Or. 491.07** (vet exeg) ἐρωτηματικῶς —MC

TRANSLATION: (Understand the line) interrogatively (i.e., ‘tis’ is accented and interrogative, not enclitic and indefinite).

POSITION: s.l. M, intermarg. C (beside 490)

PREVIOUS EDITIONS: Schw. I.154,15

**Or. 491.08** (tri rhet) προκατάστασις —T

TRANSLATION: Preamble.

POSITION: marg.

COLLATION NOTES: Ta places this under first words of 490, last line of its page. |

**Or. 491.09** (pllgn exeg) φανερά ὄντα τὰ καλὰ καὶ τὰ κακὰ αὐτοῦ —V<sup>3</sup>

POSITION: s.l.

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**Or. 491.10** (recThom gloss) <τόνδ'>: τὸν Ὀρέστην —V<sup>1</sup>CrMnPrRRfSOxZZaZbZlZmT-GuZcB<sup>3a</sup>, perhaps a.c. Aa

POSITION: s.l.

APP. CRIT.: ἤγουν prep. V<sup>1</sup>ZcZl, app. Aa, ἢ prep. Gu | τὸν om. Rf

PREVIOUS EDITIONS: Dind. II.151,13

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**Or. 491.11** (recMosch gloss) <τόνδ'>: τὸν Μενέλαον —KXXaXbXoYYfGGrZb<sup>2</sup>, p.c. Aa

LEMMA: πρὸς τόνδ' X POSITION: s.l. except X

PREVIOUS EDITIONS: Dind. II.151,12

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**Or. 491.12** (pllgn gloss) <ἀγών>: διένεξις —Xo<sup>2</sup>

POSITION: s.l.

COMMENT: Late antique and Byzantine Greek features several abstract nouns in -ένεξις (from the Ionic form ἐνέκω) as alternatives to the older nouns in -φορά.

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 491.13** (pllgn gloss) <ἀγών>: καὶ ἔρις —CrOx

POSITION: s.l.

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**Or. 491.14** (pllgn exeg) <σοφίας>: γρ. οὐ σο(φίας). —Zm

POSITION: s.l.

COMMENT: τις οὐ σοφίας is in the text in ZZaZbZlT<sup>2</sup> (but οὐ has been erased in ZZl); compare P τις σοφίας with a blank space left between the words, enough for two letters.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 491.15** (rec gloss) <τίς>: οὐδεις —V<sup>2</sup>MnPrRf

POSITION: s.l.

COLLATION NOTES: The ductus looks like V<sup>2</sup>, but the ink is an unusually light brown for that hand. |

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**Or. 491.16** (rec gloss) <σοφίας ... πέρι>: περὶ σοφίας —AaPrR

POSITION: s.l. AaPr, marg. R

APP. CRIT.: σοφίας om. Pr

APP. CRIT. 2: περὶ R |

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**Or. 491.17** (rec gloss) <σοφίας>: περὶ διαλέξεως —CrMnOx

POSITION: s.l.

APP. CRIT.: περὶ] καὶ CrOx

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**Or. 491.18** (rec exeg) <ἦκει>: γρ. κείται. —Sa<sup>r</sup>

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 491.19** (rec exeg) <κείται>: γρ. ἦκει. —MnS

LEMMA: κείται in text MnS POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

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**Or. 491.20** (thom gloss) <ἦκει>: ἔρχεται —ZmZuTGu

POSITION: s.l.

APP. CRIT.: καί prep. Zu

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**Or. 491.21** (pllgn gloss) <ἦκει>: ἦλθε —Aa<sup>2</sup>

POSITION: s.l.

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**Or. 491.22** (rec gloss) <ἦκει>: τις —Pr

POSITION: s.l.

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**Or. 491.23** (rec exeg) <πέρι>: κατὰ ἐπαναστροφήν —Pr

TRANSLATION: Using reversal (of word order).

POSITION: s.l.

KEYWORDS: ἐπαναστροφή | anastrophe (inversion of word order)

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**Or. 492.01 (492–493)** (rec paraphr) εἰ πᾶσιν ἀνθρώποις δῆλα καὶ τὰ καλὰ καὶ τὰ μὴ καλὰ, ἀσύνετος ὁ Ὅρεστης μὴ πράξας καλῶς. —Pr

POSITION: s.l.

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**Or. 492.02** (pllgn paraphr) εἰ ἔστι πᾶσι τοῖς ἀνθρώποις τὰ καλὰ πράγματα καὶ τὰ μὴ καλὰ {εἰσὶ} φανερά —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 492.03** (rec gloss) <εἰ>: ἐπειδὴ —V<sup>3</sup>FMnPrY<sup>2</sup>Zu

POSITION: s.l.

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**Or. 492.04** (pllgn gloss) <εἰ>: ἐπεὶ —AaXB<sup>3a</sup>

POSITION: s.l. AaB<sup>3a</sup>, marg. (at 493) X

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**Or. 492.05** (rec gloss) <ει>: ἔαν —Ab

POSITION: s.l.

---

**Or. 492.06** (pllgn gloss) <τὰ καλὰ>: ἔργα —Zl

POSITION: s.l.

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**Or. 492.07** (rec gloss) <πᾶσι>: τοῖς ἀνθρώποις —GK

POSITION: s.l.

APP. CRIT.: τοῖς om. G

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**Or. 492.08** (rec artGloss) <πᾶσι>: τοῖς —Mn

POSITION: s.l.

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**Or. 492.09** (pllgn gloss) <φανερὰ>: καὶ δῆλα —Zl

POSITION: s.l.

---

**Or. 492.10** (rec gloss) <φανερὰ>: εἰσὶν —AbR

POSITION: s.l.

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**Or. 492.11** (pllgn gloss) <φανερὰ>: ἐστὶ —Za

POSITION: s.l.

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**Or. 492.12** (pllgn gloss) <φανερὰ>: ὑπάρχει —GZ<sup>c</sup>

POSITION: s.l.

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**Or. 492.13** (pllgn gloss) <μῆ>: μὴ ὄντα —CrOx

POSITION: s.l.

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**Or. 493.01 (493–496)** (pllgn rhet) προβολὴ τὸ σχῆμα. καὶ μετὰ τοῦτο τὸ ἀπ’ ἀρχῆς ἄχρι/μέχρι τέλους. —F

TRANSLATION: The schema is that of putting forward the case. And after this (the schema is) that of point-by-point examination.

REF. SYMBOL: at 493 τοῦτου; a second symbol above τὸ ἀπαρχῆς within note corresponds to one at 496 ἐπέι.

APP. CRIT. 2: ἀπαρχῆς F | ἄρχρι a.c. F |

COMMENT: The term (τὸ/τὰ) ἀπ’ ἀρχῆς ἄχρι/μέχρι τέλους (‘sequence of events from beginning to end’) refers to a comprehensive point-by-point treatment of the events that are the basis of the accusation; see Hermogenes, *περὶ στάσεων* 3,79–96 (see Heath 37–38 for translation and 84–85 for commentary); ps.-Hermogenes, *περὶ εὐρέσεως* 3.10; Lausberg §387. Cf. 494.01 (V<sup>3</sup>Y<sup>2</sup>), 496.02 (GP<sub>r</sub>).

KEYWORDS: (τὸ/τὰ) ἀπ’ ἀρχῆς ἄχρι/μέχρι τέλους

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**Or. 493.02** (rec rhet) προβολή τὸ σχῆμα. —V<sup>3</sup>FPrY<sup>2</sup>

TRANSLATION: The schema is that of putting forward the case.

POSITION: marg. (but V<sup>3</sup> crosses out marg. version and writes it s.l.)

APP. CRIT.: περιβολή Pr

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**Or. 493.03** (pllgn rhet) καταδρομή καὶ καταφορά —B<sup>3d</sup>

TRANSLATION: Invective-attack and tirade-attack.

POSITION: marg.

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**Or. 493.04** (mosch paraphr) τούτου τοῦ Ὀρέστου τίς ἀπὸ τῶν ἀνδρῶν ἐγένετο ἀνοητότερος; —X

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**Or. 493.05** (pllgn paraphr) πάντως ἀσύνετος ἐστὶν ὁ Ὀρέστης μὴ καλῶς πράξας. —V<sup>3</sup>Y<sup>2</sup>

POSITION: s.l. Y<sup>2</sup>, intermarg. V<sup>3</sup> (beside 492)

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**Or. 493.06** (recMosch gloss) <τούτου> τοῦ Ὀρέστου

—V<sup>1</sup>AaF<sup>2</sup>KMnSa·XaXbXoT·YYfGGrZcZb<sup>2</sup>

POSITION: s.l.

APP. CRIT.: ἦγουν prep. V<sup>1</sup>

PREVIOUS EDITIONS: Dind. II.151,15

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**Or. 493.07** (pllgn gloss) <τούτου> τοῦ πράγματος —Z1

POSITION: s.l.

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**Or. 493.08** (pllgn gloss) <τίς> ἦγουν οὐδείς —Gu

POSITION: s.l.

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**Or. 493.09** (recMosch gloss) <ἀνδρῶν> ἀπὸ τῶν —AaMnXaXbXoYYfGGrZb<sup>2</sup>

POSITION: s.l.

APP. CRIT.: τῶν om. Zb<sup>2</sup>

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**Or. 493.10** (pllgn gloss) <ἀνδρῶν> τῶν ἀνθρώπων —F<sup>2</sup>

POSITION: s.l.

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**Or. 493.11** (pllgn gloss) <γένοιτ' ἄν> ἐγένετο —F<sup>2</sup>

POSITION: s.l.

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**Or. 493.12** (rec gloss) <ἀσυνετώτερος>: μωρότερος —V<sup>1</sup>PrRf<sup>2</sup>Zm

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.151,16

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**Or. 493.13** (mosch gloss) <ἀσυνετώτερος>: άνοητότερος —XaXbXoT<sup>+</sup>YYfG-GrAaF<sup>2</sup>Ox<sup>2</sup>B<sup>+</sup>ZI

POSITION: s.l.

APP. CRIT. 2: -ώτερος a.c. Λα |

PREVIOUS EDITIONS: Dind. II.151,15–16

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**Or. 493.14** (pllgn gloss) <ἀσυνετώτερος>: και άφρονέστερος —Zu

POSITION: s.l.

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**Or. 493.15** (pllgn gloss) <ἀσυνετώτερος>: και άγνωστος —CrOx

POSITION: s.l.

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**Or. 494.01** (pllgn rhet) τὰ άπ' άρχής άχρι τέλους —V<sup>3</sup>Y<sup>2</sup>

POSITION: s.l. V<sup>3</sup>, marg. Y<sup>2</sup>

APP. CRIT.: τὰ om. V<sup>3</sup>

APP. CRIT. 2: άπαρχής Y<sup>2</sup> |

KEYWORDS: (τò/τὰ) άπ' άρχής άχρι/μέχρι τέλους

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**Or. 494.02** (pllgn gloss) <δοστις>: ό Όρέστης —Xo<sup>2</sup>

POSITION: s.l.

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**Or. 494.03** (rec gloss) <δίκαιον>: ήγουν τò άγραφον —Mn

POSITION: s.l.

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**Or. 494.04** (pllgn gloss) <δίκαιον>: άληθές —ZI

POSITION: s.l.

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**Or. 494.05** (vet gloss) <ούκ έσκεπάτο>: ού κατενόησεν —MBOCPrRSV<sup>3</sup>YZm

POSITION: s.l. except intermarg. B (misplaced above 495 ήλθεν O)

APP. CRIT.: ούκ ένευόησεν Pr | ού om. ORSZm

APP. CRIT. 2: -σε SZm |

PREVIOUS EDITIONS: Schw. I.154,16; Dind. II.151,17

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**Or. 494.06** (vet gloss) <οὐκ ἔσκέψατο>: οὐκ ἔμαθεν —MBCPrV<sup>3</sup>Y

POSITION: s.l. except intermarg. B

APP. CRIT.: οὐ κατέμαθεν B | οὐκ om. V<sup>3</sup>

APP. CRIT. 2: οὐκέμαθεν M |

PREVIOUS EDITIONS: Schw. I.154,16; Dind. II.151,17

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**Or. 494.07** (p[ll]gn gloss) <οὐκ ἔσκέψατο>: οὐκ ἔσκόπησεν —F<sup>2</sup>

POSITION: s.l.

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**Or. 494.08** (recMosc[h] gloss) <ἔσκέψατο>: ἐνόησεν —AaMnXXaXbXoT<sup>+</sup>YfGGrZcZb<sup>2</sup>Zl

POSITION: s.l.; cont. from 494.03 Mn (i.e., not over ἔσκέψατο)

APP. CRIT.: οὐκ prep. G

APP. CRIT. 2: -σε XaZcZb<sup>2</sup>Zl |

PREVIOUS EDITIONS: Dind. II.151,17

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**Or. 494.09** (p[ll]gn gloss) <ἔσκέψατο>: καὶ ἐπενόησε —CrOx

POSITION: s.l.

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**Or. 494.10** (rec gloss) <ἔσκέψατο>: καὶ εἶδε —KMn

POSITION: s.l.

APP. CRIT.: καὶ ἔσκέψατο add. K

APP. CRIT. 2: εἶδε Mn |

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**Or. 495.01** (vet exeg) οὐδ' ἦλθεν ἐπὶ τὸν κοινόν: ἵως ἐπὶ ὁδοῦ· οὐκ ἐβάδισε κατὰ τὸν Ἑλληνικὸν νόμον. Ἔο γὰρ νόμος οὐκ ἐπιτρέπει αὐτόχειρά τινα γίνεσθαι. —MBVCPPr<sup>a</sup>Pr<sup>b</sup>RfRw

TRANSLATION: As if upon a road. He did not make his way in accordance with Greek law. For the law does not permit one to become a murderer.

LEMMA: MVCRw, οὐδ' ἦλθεν BPr REF. SYMBOL: BVRF POSITION: s.l. Pr<sup>b</sup>: between 490.03 and 491.01 C

APP. CRIT.: 1 ἵως ἐπὶ ὁδοῦ· οὐκ ἐβάδισε| οὐδὲ ἐβάδισεν ἐπὶ ὁδοῦ Rf, οὐκ ἐβάδισεν ὡς ἐπὶ ὁδὸν Pr | ὡς ἐπὶ ... οὐκ| ὡς ἔπρω and blank space (ca. 5 letters) V | ὡς ἐπὶ ὁδοῦ transp. after νόμον Rw | κατὰ| ἐπὶ Rw | ἑλλήνων V | 2 τινα om. Rf | γενέσθαι C, a.c. M, perhaps correctly |

APP. CRIT. 2: ἐβάδισεν Rw | 2 αὐτόχειρα τινα Rw (αὐτόχειρα, om. τινα, Rf) |

PREVIOUS EDITIONS: Schw. I.154,17–19; Dind. II.151,19–21

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**Or. 495.02** (rec rhet) καθ' ὑπόθεσιν (?)ἐξετάζων(?) —Pr

TRANSLATION: Examining by using an assumption.

POSITION: marg.

APP. CRIT.: ἐξετάζων partly washed out, uncertain, end of word looks more like δόξων

APP. CRIT. 2: καθυπόθεσιν Pr |

COMMENT: See on 141.01 and on 288.07.

KEYWORDS: ὑποθετικόν/καθ' ὑπόθεσιν

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**Or. 495.03** (mosch exeg) οὐδ' ἦλθεν: ἐπὶ τὸν νόμον τῶν Ἑλλήνων τὸν κοινόν, ἦγουν ἐφ' ᾧ πάντες Ἕλληνες ὁμογλωσσονοῦσιν. —XXaXbXoT\*YYfGr, partial G

TRANSLATION: To the common law of the Greeks, that is, the one on which all Greeks think alike.

LEMMA: X REF. SYMBOL: Xo POSITION: s.l. except XXoYf

APP. CRIT.: ἐπὶ ... ἦγουν om. G | ἅπαντες Ta (not T) | Ἕλληνες om. G

APP. CRIT. 2: ἐφ' | φ' Y | -μονοῦσι YfG |

PREVIOUS EDITIONS: Dind. II.151,21–22

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**Or. 495.04** (pllgn gloss) (ἦλθεν): καὶ ἐβάδισεν —CrOx

POSITION: s.l.

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**Or. 495.05** (pllgn exeg) (ἐπὶ τὸν κοινόν): ἐπὶ τὸν νόμον τὸν καθολικὸν τῶν Ἑλλήνων —Aa

POSITION: s.l.

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**Or. 495.06** (pllgn gloss) (τὸν κοινόν): τὸν διενεργούμενον —Zl

POSITION: s.l.

COMMENT: This juncture is matched by one passage in TLG: Nicephorus Callistus Xanthopulus, *Historia ecclesiastica* 3.37,15–16 (PG 145:973D, 976A) οἷς τὸ βάπτισμα ἔθος ἐκ παλαιοῦ καὶ νόμος οὗτος διενεργεῖσθαι [read -εῖται] ἀσάλευτος.

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**Or. 495.07** (thom exeg) (κοινόν): κοινὸς γὰρ νόμος Ἑλληνικὸς τὸ τὸν φονέα τῆς χώρας ἐκβάλλειν πρὸς ἕτεραν ἄχρις ἂν ἐκεῖ κάθαρσιν ἔλαβε καὶ ἀπεπλύνθη τοῦ φόνου. —ZlZmGu

TRANSLATION: For it was a common law of the Greeks that they exile the murderer from their country to another until he got purification there and was cleansed of the murder.

REF. SYMBOL: Zl POSITION: s.l. Zm, marg. Gu

APP. CRIT.: τοῦ φόνου| τὸν φόνον ZlGu

APP. CRIT. 2: ἐκβαλεῖν a.c. Gu |

PREVIOUS EDITIONS: Dind. II.151,23–24

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**Or. 495.08** (pllgn exeg) (κοινόν): νόμος Ἑλληνικὸς τὸ τὸν φονέα ἐκβαλεῖν τῆς χώρας πρὸς ἕτεραν μέχρις ἂν κάθαρσιν ἔλαβε καὶ ἀπεπλύνθη. —Zu

REF. SYMBOL: Zu

COMMENT: The stems -πλύθη- and -πλύνθη- are both legitimate aorist forms, but the former outnumbers the

latter by more than 4 to 1 in TLG texts; in the tradition of some authors (e.g. Galen, Joannes Chrysostom.) both forms are attested.

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**Or. 495.09** (rec artGloss) (Ἑλλήνων): τῶν —AbF<sup>2</sup>Mn

POSITION: s.l.

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**Or. 496.01 (496–506)** (tri rhet) τετράκωλος περίοδος —TZc<sup>t</sup>

TRANSLATION: Four-part phrase.

POSITION: intermarg. T, marg. Zc<sup>t</sup>, both written vertically

COMMENT: On the rhetorical term τετράκωλος περίοδος as specifically Triclinian, see Turyn 245; Schartau 1973, 58–59; Smith 1975, 200 n. 74. The four parts are apparently 496–498 ἐπεὶ γάρ ... ποτέ, 500–502 χρῆν ... μητέρα, 502–503 τὸ σὺφρόν ... ἦν, 504–506 νῦν δ' ... κτανῶν (alternatively, 496–498, 500–503, 504, 505–506). The same label is applied to Hec. 16–27 (meaning 16–18, 19–20, 21–24, 25–27: temporal protasis, apodosis, temporal protasis, apodosis) in T, and Zc lacks the label but these same subunits are annotated s.l. with πρώτον κῶλον through τέταρτον κῶλον. Triclinius wrote horizontally in the margin of L (106r) the same phrase applying to Hel. 60–63 ἕως μὲν ... γαμῆν με (same pattern of clauses as in Hec. 16–27). | In T, lines 496–500 are the last of 63r and 501–507 the first of 63v, with the two words thus on different pages; there is a dicolon after the second word. This caused the scribe of Ta to place the two words as separate annotations (each with punctuation), for he has on 75r τετράκωλος in the right margin by 496–500, περίοδο (sic) in the left margin at 501–505, with the final sigma in the left margin of 506, the first verse of the 75v. Zc too has (on the same page) a dicolon after each word and a gap between them, as if they were two annotations. At Hec. 16–27 T has dicolon after περίοδος, while Ta has no punctuation.

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**Or. 496.02** (rec rhet) τὰ ἀπ' ἀρχῆς μέχρι τέλους —GPr

TRANSLATION: Point-by-point examination.

POSITION: marg.

APP. CRIT.: ἄχρι G

KEYWORDS: (τὸ/τὰ) ἀπ' ἀρχῆς ἄχρι/μέχρι τέλους

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**Or. 496.03** (tri rhet) διήγησις περιληπτική —T

TRANSLATION: Comprehensive narrative.

POSITION: marg.

COMMENT: These two terms are conjoined elsewhere only in a distinction between διήγημα and διήγησις found in Nicolaus, Progymnasmata 12,2–4 οἱ δὲ πλείονες διήγημα μὲν τὸ περὶ ἕν πρᾶγμα, διήγησιν δὲ τῆν τῶν πολλῶν περιληπτικῶν πραγμάτων, ὡς ποιῆσιν καὶ ποιήμα and in similar terms in Joannes Sardonius, Comm. in Arthion. Progymnasmata 16,14–16 διαφέρει δὲ διηγήσεως, φησὶ, διήγημα: διήγησις μὲν γὰρ ἔστιν ἡ πολλῶν πραγμάτων περιληπτικὴ ἔκθεσις, διήγημα δὲ ἡ περὶ ἑνὸς πράγματος ἔκθεσις. With this term Triclinius is noting the same phenomenon that attracted the use ἀπ' ἀρχῆς ἄχρι/μέχρι τέλους in 493.01, 494.01, and 496.02.

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**Or. 496.04** (recMosch gloss) (ἔπει): ἀφ' οὗ —AaCrF<sup>2</sup>KPrOxXXaXbXoT<sup>+</sup>YYfGGrZcZb<sup>2</sup>

POSITION: s.l.; follows the next, with ἦ, CrOx

APP. CRIT. 2: ἀφοῦ AaCrOxTZc |

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**Or. 496.05** (pllgn gloss) (ἔπει): καὶ διότι —CrOx

POSITION: s.l.

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**Or. 496.06** (pllgn gloss) <ἔξεπνευσεν ... βίου>: ἀντὶ τοῦ ἐτελεύτησε —Aa

POSITION: s.l.

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**Or. 496.07** (rec gloss) <ἔξεπνευσεν>: καὶ τελείως ἀπώλεσεν —Pr

POSITION: s.l.

---

**Or. 496.08** (rec gloss) <ἔξεπνευσεν>: ἀπώλεσεν —AbMnRSSa<sup>r</sup>

POSITION: s.l.

---

**Or. 496.09** (pllgn gloss) <ἔξεπνευσεν>: ἀπέδωκεν —Aa<sup>2</sup>

POSITION: s.l.

---

**Or. 496.10** (pllgn gloss) <ἔξεπνευσεν>: ἀπέθανεν —Xo<sup>2</sup>

POSITION: s.l.

---

**Or. 496.11** (pllgn gloss) <ἔξεπνευσεν>: ἀφῆκε —Zb<sup>2</sup>

LEMMA: ἐξέπνευσ' in text Zb POSITION: s.l.

APP. CRIT. 2: ἀφῆκε Zb<sup>2</sup> |

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**Or. 496.12** (rec artGloss) <Ἀγαμέμνων>: ὁ —AaMnOx

POSITION: s.l.

---

**Or. 496.13** (pllgn exeg) <βίου>: λιπῶν τὴν ζωὴν —Xo<sup>2</sup>

POSITION: s.l.

---

**Or. 496.14** (rec gloss) <βίου>: τὴν ζωὴν —Sa<sup>r</sup>Zl

POSITION: s.l.

APP. CRIT.: τὴν om. Zl

---

**Or. 496.15** (pllgn gloss) <βίου>: τὴν ψυχὴν —F<sup>2</sup>

POSITION: s.l.

---

**Or. 496.16** (rec artGloss) <βίου>: τὸν —Mn

POSITION: s.l.

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**Or. 497.01** (rec rhet) πῶς· ἐφερμηνευτικὸν —Pr



TRANSLATION: (Telling) how: explanatory (of how Agamemnon died).

POSITION: s.l.

---

**Or. 497.02** (rec paraphr) ὑπὸ τῆς ἐμῆς θυγατρὸς τὴν κάρᾳ —R<sup>a</sup>

---

**Or. 497.03** (tri paraphr) πληγείς τὸ κάρᾳ ὑπὸ τῆς ἐμῆς θυγατρὸς —T

POSITION: s.l.

---

**Or. 497.04** (vet exeg) πληγείς τῆς ἐμῆς: οὐκ εἶπεν ὑπὸ Αἰγίσθου, ἀλλὰ τὴν δοῦσαν τὴν ἀρχὴν αἰτίαν ἠγήσατο. —MBVCMnPr<sup>a</sup>Pr<sup>b</sup>R<sup>b</sup>SSa

TRANSLATION: He did not say (Agamemnon was killed) by Aegisthus, but he considered the woman who provided the starting-point to be to blame.

LEMMA: MC, πληγείς θυγατρὸς VPr<sup>a</sup>, πληγείς MnPr<sup>b</sup>R<sup>b</sup>SSa POSITION: marg. M, intermarg. B; second version Pr<sup>b</sup> follows 498.01

APP. CRIT.: οὐκ εἶπεν| οὐκ ἐπειδὴ MBC, ἐπειδὴ οὐχ' Pr<sup>a</sup> | ὑπὸ| τοῦ Mn | τὴν δοῦσαν om. Pr<sup>a</sup> | ἀσίαν ἠτήσατο Sa |

APP. CRIT. 2: αἰγίστου a.c. Mn | ἀρχὴν R<sup>b</sup> | αἴτ() R<sup>b</sup> | ἠγήσατο S |

PREVIOUS EDITIONS: Schw. I.154,20–21; Dind. II.152,1–2

---

**Or. 497.05** (pllgn gloss) <πληγείς> φονευθείς —F

POSITION: s.l.

---

**Or. 497.06** (pllgn gloss) <πληγείς> καὶ τρωθείς —CrOx

POSITION: s.l.

---

**Or. 497.07** (pllgn gloss) <θυγατρὸς>: ὑπὸ τῆς —GB<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: τῆς om. B<sup>3a</sup>

PREVIOUS EDITIONS: Dind. II.152,3

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**Or. 497.08** (rec gloss) <θυγατρὸς>: παρὰ —AaPrRfXo<sup>2</sup>

POSITION: s.l.

APP. CRIT.: διλονότι (sic) add. Aa<sup>2</sup>

COMMENT: Aa has παρὰ above ἐμῆς, and the addition by Aa<sup>2</sup> is placed at some distance to the right, above γατρ, but there seems no other way to interpret διλονότι than as as intended to supplement the earlier gloss.

---

**Or. 497.09** (pllgn artGloss) <θυγατρὸς>: τῆς —F<sup>2</sup>

POSITION: s.l.

---

**Or. 497.10** (recMosch gloss) <τῆς ἐμῆς>: ὑπό —Aa<sup>3</sup>FPrSa<sup>2</sup>XXaXbYYfGrZc

POSITION: s.l.; above ὑπέρ Pr

---

**Or. 497.11** (pllgn gloss) <τῆς ἐμῆς>: ἀπό τῆς —Zl

POSITION: s.l.

---

**Or. 497.12** (rec gloss) <ὑπέρ κάρα>: ἄνωθεν —M<sup>2</sup>

POSITION: s.l.

---

**Or. 497.13** (rec gloss) <ὑπέρ κάρα>: ὑπό τῆν —AbPrRRfS

POSITION: s.l.

APP. CRIT.: τῆν om. PrRf | κάρα add. Ab

---

**Or. 497.14** (pllgn gloss) <ὑπέρ κάρα>: ἐπί τῆς κεφαλῆς —Xo<sup>2</sup>

POSITION: s.l.

---

**Or. 497.15** (pllgn gloss) <ὑπέρ κάρα>: ὑπεράνω τοῦ κάρα —Gu

POSITION: s.l.

APP. CRIT. 2: ὑπέρ ἄνω Gu |

PREVIOUS EDITIONS: Dind. II.152,4

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**Or. 497.16** (pllgn gloss) <ὑπέρ>: ἄνω —G

POSITION: s.l.

---

**Or. 497.17** (rec gloss) <ὑπέρ>: παρά —V<sup>1</sup>

POSITION: s.l.

---

**Or. 497.18** (rec gloss) <ὑπέρ>: κατὰ —V<sup>3</sup>PrY<sup>2</sup>

POSITION: s.l.

---

**Or. 497.19** (rec artGloss) <κάρα>: τὸ —AaGK

POSITION: s.l.

---

**Or. 497.20** (rec artGloss) <κάρα>: τῆν —MnPr

POSITION: s.l.

---

**Or. 497.21** (tri metr) <κάρα>: long mark over second alpha —T

**Or. 498.01** (vet exeg) **αἴσχιστον ἔργον**: ὅπερ ἔχθιστον ἔργον, πληγῆναι τὸν Ἀγαμέμνονα ὑπὸ τῆς ἰδίας γαμετῆς. —MBCPrRw

TRANSLATION: Which very thing (was) a most hateful deed, that Agamemnon was stricken by his own wedded wife.

LEMMA: Rw POSITION: marg. M, intermarg. B; cont. from 497.04 MCPt

APP. CRIT.: ὅπερ ... ἔργον] τὸ Rw | γαμετῆς] γυναικός CPt, γυναικός γρ() γαμετῆς Rw

PREVIOUS EDITIONS: Schw. I.154,22–23; Dind. II.152,2–3

COMMENT: αἴσχιστ-/ἔχθιστ- are often variants in manuscripts. This note may imply a text containing ἔχθιστον, or may itself originally have contained αἴσχιστον.

**Or. 498.02** (rec gloss) **ἄσχιστον ἔργον**: ὅπερ ἦν —O

POSITION: s.l.

**Or. 498.03** (thom gloss) **ἄσχιστον**: μισητὸν —ZlZmGuXo<sup>2</sup>

POSITION: s.l.

**Or. 498.04** (pllgn gloss) **ἄσχιστον**: ἄτιμον —F<sup>2</sup>

POSITION: s.l.

**Or. 498.05** (pllgn gloss) **ἄσχιστον**: κακὸν —AaCrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

**Or. 498.06** (pllgn gloss) **ἄσχιστον**: πρῶτον(?) —Zb

POSITION: s.l.

APP. CRIT.: ρω very uncertain, initial π and circumflex and τὸν are clear

**Or. 498.07** (rec gloss) **ἔργον**: ποιησάσης —K

POSITION: s.l.

**Or. 498.08** (mosch gloss) **ἔργον**: παθῶν —XXaXbXoT<sup>+</sup>YYfGrZcV<sup>3</sup>AaB<sup>3a</sup>

POSITION: s.l.

**Or. 498.09** (pllgn gloss) **ἔργον**: πράξας —Zu

POSITION: s.l.

**Or. 498.10** (thom gloss) (ἔργον): τοῦτο —ZZaZlZmT

POSITION: s.l.

---

**Or. 498.11** (rec artGloss) (ἔργον): τὸ —Mn

POSITION: s.l.

---

**Or. 498.12** (pllgn rhet) (οὐ γὰρ αἰνέσω ποτέ): μεσεμβόλημα —Zm

TRANSLATION: Parenthetical statement.

POSITION: s.l.

KEYWORDS: μεσεμβόλημα

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**Or. 498.13** (mosch gloss) (αἰνέσω): ἐπαινέσω —XXaXbXoT<sup>+</sup>YYfGrAaCrF<sup>2</sup>OxZl

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 498.14** (pllgn gloss) (αἰνέσω): τοῦτο —G

POSITION: s.l.

---

**Or. 498.15** (pllgn gloss) (αἰνέσω): τὸ κακὸν δηλονότι —Xo<sup>2</sup>

POSITION: marg.

---

**Or. 500.01** (tri rhet) γνώμη συμβουλευτική —T

TRANSLATION: A judgment giving advice.

POSITION: marg

---

**Or. 500.02** (pllgn rhet) μετάληψις —V<sup>3</sup>Y<sup>2</sup>GGu

POSITION: marg, except s.l. V<sup>3</sup>

COMMENT: Metalepsis (translatio) as a στάσις (status) in forensic rhetoric applies to an argument used to defend against a charge; it is a tactic of arguing that the legal action should not have been brought in the way it was. Here we seem to have a fairly loose use of the term, since the argument is applied by a prosecuting speaker, and the argument is that a legal action should have been brought instead of direct personal action.

---

**Or. 500.03** (rec gloss) (χρηῖν): ἐνεδέχεται —V<sup>1</sup>Gu

POSITION: s.l.

APP. CRIT.: καὶ ἠνεδέχεται V<sup>1</sup>

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**Or. 500.04** (rec gloss) (χρηῖν): ἔπρεπε —AbCrGMnPrRSOx, perhaps Zl

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

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**Or. 500.05** (mosch gloss) <χρῆν>: πρέπον ἦν —XXaXbXoT+YYfGrZcAa

POSITION: s.l. except X

---

**Or. 500.06** (pllgn gloss) <χρῆν>: ἔδει —F<sup>2</sup>

POSITION: s.l.

---

**Or. 500.07** (pllgn gloss) <χρῆν>: ἐχρῆν —B<sup>3a</sup>

POSITION: s.l.

---

**Or. 500.08** (recMosch gloss) αὐτόν: τὸν Ὀρέστην —V<sup>1</sup>AaMnPrRSXXaXbXo<sup>+</sup>YYfG-GrZb<sup>2</sup>, perhaps Zl

LEMMA: X POSITION: s.l. except X

APP. CRIT.: ἦγουν prep. V<sup>1</sup>Aa

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**Or. 500.09** (rec gloss) <ἐπιθεῖναι>: (ἐπι)θήσειν —M<sup>2</sup>

REF. SYMBOL: M<sup>2</sup> POSITION: marg.

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**Or. 500.10** (rec gloss) <ἐπιθεῖναι>: ποιῆσαι —V<sup>1</sup>AbZu

POSITION: s.l.

---

**Or. 500.11** (pllgn gloss) <ἐπιθεῖναι>: (ἐπι)βαλεῖν —AaG

POSITION: s.l.

---

**Or. 500.12** (pllgn gloss) <ἐπιθεῖναι>: ἐπαγαγεῖν —Xo<sup>2</sup>

POSITION: s.l.

---

**Or. 500.13** (thom gloss) <ἐπιθεῖναι>: αὐτῆ —ZZaZbZmTGuOx<sup>2</sup>, perhaps Zl

POSITION: s.l.

---

**Or. 500.14** (tri metr) <ἐπιθεῖναι>: long mark over iota —T

PREVIOUS EDITIONS: de Fav. 55

COMMENT: This certainly looks like a macron (and in copying, Ta took the mark to be a macron), not just a carelessly written diaeresis. Triclinius would be scanning -ον ἐπι as a split anapaests in the second foot.

---

**Or. 500.15** (rec exeg) <μὲν>: περιττὸς(?) † —Mn

POSITION: marg.

APP. CRIT.: πετικός or π(ε)τικός app. Mn

COMMENT: The scholion is written in the left margin of the verse, with π and above it ε (which could stand for ερι), followed at the same higher level by τ and an iota (with diaeresis) that continues downward into a squiggle so that the whole may be taken as compendious for κ, and suspended above this character is ð (for ðς). If περιττός is what lies behind this, it would be 'the particle (σύνδεσμος) is superfluous', someone's reaction to the lack of a δέ to answer μέν.

KEYWORDS: περισσός/περιττός

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**Or. 500.16** (rec exeg) <αἵματος>: ἔκεκα τοῦ —Mn

POSITION: s.l.

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**Or. 500.17** (mosch exeg) αἵματος: ἔνεκα τοῦ φόνου —XXaXbXoT+YYfGGrZc, app. Zl

TRANSLATION: (Interpret 'of the bloodshed' as) 'on account of the bloodshed'.

LEMMA: X POSITION: s.l. except X

PREVIOUS EDITIONS: Dind. II.152,5

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**Or. 500.18** (recThom gloss) <αἵματος>: τοῦ φόνου —V<sup>1</sup>AaF<sup>2</sup>RZZaZbZmTOx<sup>2</sup>B<sup>3a</sup>

POSITION: s.l.

APP. CRIT.: καὶ prep. F<sup>2</sup> | τοῦ om. V<sup>1</sup>ROx<sup>2</sup>B<sup>3a</sup>

COLLATION NOTES: T has separately (above αὐ μὲν) 500.17 with cross in front and this gloss above αἵματος. There is a trace of εν before this gloss, as if Triclinius had started to convert the Thoman into the Moschopulean version. Ta carries only the Moschopulean 500.17. |

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**Or. 500.19** (rec exeg) <αἵματος>: τοῦ φόνου τοῦ πατρὸς —AbMnPrS

POSITION: s.l.

APP. CRIT.: first τοῦ om. MnPr

---

**Or. 500.20** (pllgn exeg) <αἵματος>: τοῦ φόνου τοῦ πατρικοῦ —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.152,6

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**Or. 500.21** (pllgn artGloss) <αἵματος>: τοῦ —Ox

POSITION: s.l.

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**Or. 500.22** (recTri gloss) <δίκη>: τιμωρίαν —V<sup>1</sup>CrF<sup>2</sup>OxTXo<sup>2</sup>

POSITION: s.l. except marg. Xo<sup>2</sup>

APP. CRIT.: καὶ prep. CrOx, τὴν prep. F<sup>2</sup>

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**Or. 500.23** (pllgn gloss) <δίκη>: ἐκδικίαν —Aa

POSITION: s.l.

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**Or. 500.24** (p[ll]gn gloss) <δικην>: ἐκδίκησιν —B<sup>3a</sup>

POSITION: s.l.

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**Or. 500.25** (rec artGloss) <δικην>: τήν —Mn

POSITION: s.l.

---

**Or. 1693.01** (vet exeg) <subscription>: πρὸς διάφορα ἀντίγραφα παραγέγραπται ἐκ τοῦ Διονυσίου ὑπομνήματος ὀλοσχερῶς καὶ τῶν μικτῶν. —MBCCrNeRRwX-aGuZcZl, also LbPaPkXfXmZx<sup>2</sup>

TRANSLATION: By reference to various copies, (these annotations) have been written in the margin (or cited or extracted?) from the commentary of Dionysius entirely (or in general?) and from the mixed commentaries.

POSITION: follows arg. 3 ἢ κατάληξις τῆς τραγῳδίας κτλ in all; marked as separate by punct. or extra space in MBCRRwZcXaXf(missing initial)GuCrNe, run together with arg. 3 in LbPkXmZl

APP. CRIT.: M mostly washed out, but traces and spacing fit the given text. | ἀντίγραφα| δὲ Pa | ἐκ| ἐκ δὲ C, ἐν τῇ Rw | διονυσίου p.c. C, perhaps -σί- or -σίει- a.c.?.; διονύσου CrGuZlLbPkZx<sup>2</sup> (in margin γρ. διονυσίου Gu) | ὑπομνήματα Cr | ὀλοσχερῶς καὶ τῶν μικτῶν| καὶ μικτῶς XaXfZc (only καὶ μ| visible on image of Xf) | μικτῶν| κωμικῶν R, μικρῶν Rw

APP. CRIT. 2: μικτῶν LbPk

COMMENT: This note became attached to the note presented in this edition as Or. arg. 3 (which appears at the end of the play in many manuscripts and among the prefatory matter in others), and thus the subscription survived in many manuscripts that do not carry old scholia. For discussion see Prelim. Stud. 13–14. | Schartau 1973: 81–82 n. 24 reports that this notice is also in in EsLvXu (in the prefatory matter). I have not seen Es or Lv, but Xu has only arg. 3 and not the subscription.

COLLATION NOTES: M partly washed out |

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# Appendix: The XML Structure and Technical Details

## *XML and TEI*

The base form of the digital edition of the scholia is an XML document. XML (eXtensible Markup Language) is an international standard for markup, allowing the creation of computer data structures that are easily reprocessed and do not depend on particular operating systems or applications. XML documents are encoded in Unicode, the international standard for encoding the world's various language scripts and other systems of symbols. This allows for the use of polytonic Greek as well as roman characters, plus metrical and other symbols in the edition.

TEI is the acronym of the **Text Encoding Initiative**, a non-profit project providing a standard for sophisticated markup of complex textual documents. TEI originated with the precursor to XML, SGML (Standard Generalized Markup Language), but in recent years TEI definitions have been rewritten in XML. The version of the TEI structure that has been adopted for this edition is known as **P5**. TEI has been and is being used in a number of projects (for example, **EPIDOC**) and is looked upon with favor by the U.S. **National Endowment for the Humanities** in relation to its support of digital projects in the humanities.

## *A Structure for the Euripides Scholia*

TEI allows a vast range of possibilities for markup, but each project is entitled to use whatever subset seems most appropriate. The level of detail in the markup may vary justifiably according to the purposes of the edition and the time available. In a TEI digital edition, various metadata, background information, and declarations of particular usages are included in a `teiHeader` element that precedes the `text` element of the document. Within the `text` element, there are elements for `front`, `body`, and `back`. So far, I have created content within the XML edition itself only for the `body` element (much of the content of this web site could be converted to parts of the `front` and `back`). The structure of this edition is based on the use of four levels of the TEI division-type element, from the largest, `div1`, to the smallest needed here, `div4`. Every division element can be given an attribute called 'type' (attribute names are conventionally shown as follows: `@type`), and this attribute is essential to differentiating various structures in the edition.

The `div1` element serves to enclose all the material that relates to one tragedy. So far,



therefore, there is just one `div1`, its `@type` is 'subdivisionByPlay' and it also has another attribute, `@xml:id`, 'Orestes'. The `div1` for *Hecuba* will have the same value for `@type` but `@xml:id` will be 'Hecuba'. At a later point, there will also be a `div1` with `@type` of 'preliminaryTexts' to contain the versions of the Life of Euripides found in the manuscripts of the tragedies and any other prefatory items related to the whole corpus (for instance, epigrams on Euripides).

The `div1` element encloses one or two `div2` elements. If there is any prefatory material in the manuscript tradition of a play, then the first `div2` contains this (`@type` is 'hypothesis' and `@xml:id` is 'hypOrestes'). There will always be a `div2` containing the scholia on the play (`@type` is 'scholia' and `@xml:id` is 'schOrestes').

Here I will first describe in detail the scholia division. Each item that I have decided to treat as a separate scholion is contained in its own division of the next level, `div3`. In the structure adopted here, `div3` always has three required attributes and occasionally has an optional fourth attribute. The first two required attributes provide classification of the scholia. `@type` is used to classify the scholia as older or younger or connected to a named Palaeologan scholar, and in some cases this category has to have a mixed value (as when the same item is both old and Moschopulean). In Release 1, the possible values of `@type` have been expanded to seventeen in number, namely: `vet`, `rec`, `mosch`, `thom`, `tri`, `plan`, `plgn`, `vetMosch`, `vetThom`, `vetMoschThom`, `vetTri`, `recMosch`, `recThom`, `recMoschThom`, `recTri`, `moschThom`, `plgnTri`. These are described in the [Preface](#). `@sub-type` is used for a rough classification of the content and in Release 1 takes a value from the following ten possibilities: `exeg`, `paraphr`, `metr`, `wdord`, `diagr`, `rhet`, `gram`, `gloss`, `artGloss`, `etaGloss`. These are described in the [Preface](#). The lists of possible values can be expanded further if that seems desirable, or if there is time to make finer distinctions among the exegetic scholia. In designing this structure, I hesitated for a while over when to use the value `gloss`. Many glosses provide synonyms of the lemma word, but some other one-word notations are in a sense exegetical, supplying an understood verb form or a clarifying a possessive. These short annotations, whether synonyms or not, reflect the same kind of pedagogical activity or intellectual practice, so I have adopted the wider definition, except for glosses that are potentially variant readings and a few that are related to a controversy in the discursive scholia. Using the broader sense of the term means that suppressing the display of glosses removes the distraction of almost all the short and usually elementary annotations.

The third required attribute is `@xml:id`, which must be unique for each `div3`. The unique value is built as follows: the first two letters of the Latin title of the play (He, Or, Ph, Me, Hi, Al, An, Tr, Rh); the line number of the only line to which the scholion applies or of the first line of a range of lines to which the scholion applies, expanded with leading zeroes to make a four-digit number (0003, 0046, 0589, 1532); a decimal point; and two digits representing the sequence in which I have decided to arrange the notes under a single line number, from 01 to (theoretically) 99. This system will suffice for the initial compilation, but there must also be a mechanism for adding new scholia at an appropriate point within the sequence. If a new item needs to be placed after the item

with `@xml:id` of Or0014.06 and before Or0014.07, it will be Or0014.06a (and if more than one, then Or0014.06b and so forth).

The optional attribute of each scholion `div3` is `@n`. This is necessary only for a scholion that applies to a range of lines, and it provides the explicit value to be displayed in the HTML version. When a scholion belongs to a single line, the line number to be displayed is generated instead by a function in the processing instructions that extracts it from the `@xml:id`.

The kernel of the structuring of the information, and what makes possible the optional inclusion of different kinds of information and the display of various levels of detail to different users, is the sequence of `div4` elements that are the children of each scholion `div3`. The only one of these that is mandatory is the one with `@type` of 'schText', enclosing the text of a single scholion with its lemma (if any) and its witness list. TEI requires the use of child element `p` (paragraph) here, but forbids giving it a `@type`, so this `p` element does not contribute usefully to the tagging of content or the processing. Before the text of the scholion there may or may not be an element `seg` (segment) with `@type` of 'lemma' and `@subtype` either 'inMS' or 'added' to reflect whether there is an explicit lemma in any of the witnesses or not or whether the lemma has been added by the editor. Added lemmas are processed to be displayed between angle brackets, which are U+27E8 and U+27E9, not the lesser than and greater than symbols, U+003C, U+003E (it would be straightforward to reprogram the XSLT to use instead the alternative system, the use of a dicolon after a lemma that is transmitted in the manuscripts versus a right square bracket after a lemma supplied by the editor). This segment is optional because occasionally it does not seem justified to supply a lemma (as when a scholion applies to a whole line). If the text of the scholion is more than one sentence (or more than one substantial phrasal unit), then the sentences (or units) are tagged as the `s` element with an attribute `@n` to provide sentence numbers. These numbers are needed to make the references in the apparatus criticus easier. The lineation of a digital edition is not fixed, so it is impossible to key an apparatus item to a line number. Anchoring each apparatus item to a single word or phrase is possible, but the markup would be far too time-consuming and in my opinion out of proportion to any possible gain for this edition. In Release 1, I have added an `@type` attribute to each `s` element. This almost always has a value of 'default' for sentences to be run together as prose, but in the instances where a verse passage of more than two lines is quoted in a scholion, the `@type` has the value 'verse' or 'verseIntro' (for the sentence that introduces the verse quotation) or 'verseFinal' (for the final verse of a quotation unless it is also the last unit of the whole scholion). These different values allow a verse quotation to be processed into HTML that will be laid out as verse and not simply run in with the surrounding prose. After the text of the scholion, a required `seg` with `@type` of 'witnesses' contains the sigla of the manuscripts that contain the scholion. Again, to ensure making (even slow) progress on my edition, I have treated the list of witnesses as plain text and declined to use the TEI's option for tagging each witness. (For the information conveyed by superscripts after a siglum in the HTML display, see the discussion below concerning the `div4` for lemma and position.)

There are eight other kinds of `div4` that may or may not follow the text of each scholion. In order, the `@type` of these is drawn from the following list: `engTrans`, `lemmaPosNote`, `appCrit`, `appCrit2`, `prevEditions`, `commentSim`, `collNotes`, `keywords`. These are explained in some detail in the [Preface](#). Here I describe their XML structure.

The `div4` for the translation contains nothing but a `p` for the text of the translation.

The `div4` for lemma and position contains a `p` with one to three `seg` elements: values for `@type` of these segments are `'lemmaNote'`, `'refSymb'`, `'pos'`. The lemma segment tells which of the witnesses have a lemma and provides the variants in the lemma. With `'refSymb'` the use of symbols linking a line or word of the poetic text to a particular scholion are recorded. The position segment has two kinds of information: first, it records whether items are above the line, marginal, or intermarginal (all as opposed to being part of a recognizable block of scholia); second, it tells about variations in the ordering of scholia with respect to each other or if a scholion is continued from a previous item without apparent separation. Some editors of scholia suppress information about location, and there may be justification for that in some circumstances. This information seems to have some value, however, in that this edition is intended to be expandable and to provide details that may turn out to be useful to someone who later collates a witness never used before. One might have wanted simply to list the witnesses with superscript indications of position, as done in printed editions. But XML does not handle such modifications easily, and for practical reasons I have therefore kept the use of items needing to be displayed as superscripts to a minimum. Therefore, instead of listing after a gloss shared by Moschopulean and Thoman witnesses the sequence `XsXaXbTsYsGrsZsZaZms`, I have preferred to list the witnesses as `XXaXbTYGrZZaZm` and to enter the note `'s.l.'` in the position segment. This does not mean that superscript modifications of sigla do not occur at all: they are still necessary to distinguish different hands (1, 2, 3), or different versions of the same note at different locations in the same witness (for instance, `Ra` for scholia in the margins of the text of *R*, but `Rb` for the scholia written in a continuous block after the end of the text of *Orestes*). To handle such cases, I use a `seg` with `@type` of `'witMod'` (witness modification), and such a segment can occur within the witness list, in remarks about lemma or position, in the apparatus criticus and in other `div4` elements except the translation and keywords.

The `div4` for the apparatus criticus (`@type` `'appCrit'`) contains a `p` with one or more `seg` with `@type` of `'appItem'`. For scholia of more than one sentence, an untagged number is added to the first item of the apparatus located in a particular sentence. The apparatus criticus is another area in which I have decided not to use the more elaborate TEI mechanisms for apparatus criticus readings and variants, because in a project of this kind it seems to me that it would involve an unjustifiably large overhead of markup. I believe the information familiar to those who know how to read the apparatus criticus of a classical text can be adequately provided in textual segments. This means that one will not be able to take my XML document and process it to produce a text that reflects the textual choices and errors of a particular witness, which might be possible with a more elaborate markup of readings and witnesses with pointers to specific words in the text. Such a pro-

ject would require more personnel and a much larger budget, and I do not think the benefit would be worth the cost, in comparison with the value of editing more scholia. The secondary apparatus, for orthographica and minor curiosities (@type 'appCrit2') that need not take up space in the main apparatus but may be useful to collators or others, has a similar structure, except that its segments have @type of 'orthogr'.

The div4 for Previous Editions (@type 'previousEditions') contains a p with one seg with @type of 'prevEd', which contains the page and line reference for Schwartz and/or Dindorf (9) and occasionally Matthiae or de Faveri).

Both the div4 for the comment and similia and the div4 for the collation notes contain a single p with one or more seg elements with @type of 'other'.

The div4 for the keywords contains a p with one or more seg elements with @type of 'keywds'. Each such seg contains a word or phrase.

The vast majority of the scholia have markup as described so far. There is an alternative pattern of markup for the metrical scholia that describe the metrical form colon by colon. In this case, the first div4 element has @type of 'schTextMetrAna'; this is structured as for regular scholia, but any part of the note that precedes the description of the first colon is tagged as a single s with @n of 0, so that the sentence describing the first colon will have @n of 1; also, if Triclinius describes two successive cola as the same, then that s will have a range for @n (for example, 5–6 if he says the fifth and sixth cola have the same pattern). When a div4 of this type occurs, it is always followed by another div4 with @type of 'metrScheme'. This contains one p enclosing s elements with @n corresponding to the numbering of the sentences in the scholion itself. Each s has within it two seg elements, the first to contain the metrical scheme in symbols for long, short, etc., the second to contain the Greek text of the colon as it appears in Triclinius. The two @type values are 'metrScheme' and 'triColon' (despite the latter name, the same value can be used when an anonymous metrical scholion is marked up: the author of the scholion is conveyed by the tagging of @type at the level of the div3 parent). After this, the other div4 possibilities are identical to those available for the other scholia. By treating the metrical scholia with a different tagging, it becomes possible to process the XML into a modified display so that the metrical scheme and actual text of Triclinius are seen side by side with the scholion (rather than separately at the back of the book, as in de Faveri's printed edition).

The argumenta or prefatory material have a very similar structure to the scholia. Recall that the relevant div2 has @type of 'hypothesis'. Each prefatory item is tagged as a div3, with @type classifying the different sorts. The possible values are: epitome, Arist-Byz, misc, argThom (the long Thoman argument), Thoman (miscellaneous notes in Thoman witnesses), dramatisPersonae). There is also an attribute @n that supplies a numeration of the prefatory items. The first div4 then contains the Greek text of the item, and further div4 elements can be added for apparatus criticus and the other types discussed above.

The structure used for the Triclinian metrical treatises is analogous to that of the

prefatory items. The Manuscript page is also generated from an XML document with elements corresponding to the labels of the sections of each entry.

To learn more about the XML markup, you may examine the .rng file or the .xml files themselves, which are among the items in Source Files, linked [here](#).

## *XML Validation*

XML editing for this project has been performed with the

**Oxygen XML Editor**, a java application that I run under macOS. It is a commercial product, but has an affordable academic license. In working with XML it is normal to have the document validated against some template or schema to ensure that all elements and attributes are being used in the correct fashion. TEI P5 offers an array of modules for different kinds of content and structures, and so far the scholia edition uses only a limited range of modules. One can create a validation document using the **Roma tool** on the TEI site. Very early in the project, I used a fairly complete schema generated by Roma. In Oxygen, one associates the validation document with the xml file being worked on, and the program continuously checks and flags errors if any are found. It soon became apparent that it would be a great advantage to have a more specific validation document. Therefore, I created from scratch a **RelaxNG** (XML format) schema document (and Oxygen's built in tools and validation mechanism helped greatly with this). This contains precise information about the logical structure and specifies the allowable values for all attributes. Because of this, Oxygen is able to automatically supply or complete some parts of what is being typed as well as to flag any mistakes in typing the markup, mistakes that might not be caught by the non-specific Roma-generated schema and that would result in omissions or odd display at a later stage of the project.

## *XSLT*

**XSLT** is an acronym for eXtensible Stylesheet Language: Transformations. It is an XML-based programming language that can be used to process XML into other formats (such as differently tagged XML or XHTML or HTML or PDF). XSL documents can be written and validated in Oxygen, and Oxygen also has the capacity to apply the transformation to a document in an environment for debugging. After reading much of a large book on XSLT, I built up a stylesheet gradually, partly by trial and error, and eventually arrived at the ones used in the current version of the project. The first task was to generate an HTML file containing everything in the `body` element of the TEI structure (and this means the `text`, since there is not yet any content in `front` or `back`). This is partly a matter of processing each element in the right way, and partly a matter of decid-

ing how to tag for HTML formatting (see next, under CSS). The most confusing problem I encountered in the process was dealing with what are known as namespaces. When I used the Roma validation and declared the TEI namespace in my XML edition, it was necessary to use the namespace prefix 'tei:' in front of every element in the stylesheet instructions; when I switched to my more specific validation document, it was necessary to remove all those prefixes. Namespace prefixes still seem somewhat troublesome, since the transformation to HTML inserts namespace attributes into some tags, and those are in turn flagged as not allowed when the HTML is validated with Barebones BBEdition. I do not quite understand what is involved here, but it does not seem to matter. In practice I do a global removal of those namespace attributes in the HTML document with BBEdition (see below).

Processing the XML file with the XSLT file requires the use of a processing program. The free open-source program **Saxon-HE 9.x** is used internally to the debugging process in Oxygen, but once debugging is finished, it is much faster to download the java archive of Saxon-HE and run it from the command line in Terminal.

Once a stylesheet that generated the full data was tested out and found successful, it involved only a few minor edits of the stylesheet to cause it to generate instead some subset of the data (old scholia only, scholia without glosses, and the like). These stylesheets have undergone several revisions as the schema for the XML was modified to make room for additional attribute values and for an additional section recording previous editions for those scholia published in the past. A few further tweaks to these files were needed as the revised page design of the 2020 site was being finalized.

## CSS

Almost every element in the HTML code that is generated has a 'class' attribute, and thus the formatting of the browser display can be handled through yet another document, in the language known as **CSS** (Cascading Style Sheets). Margins, indentation, font-family, font-size, superscript position, colors, backgrounds, etc. can all be modified by adjustments to the CSS stylesheet. The pages of the Edition in Release 1 have alternative stylesheets in which different items have the CSS instruction `display: none;`, which causes the paragraph with that style to be suppressed, that is, skipped in the display. The stylesheet to be applied is set through simple javascript programming. This functionality works with client-side javascript in the browser, and thus it is possible to set up a test site on one's own computer without running a web server and to check the operation of all the files and their relative links before uploading to the web server.

## *From Collation to XML*

For published scholia the basis of collation began as a digital files (.rtf) of the edition of Schwartz kindly provided to me by the TLG. These files required some massaging through a sequence of search-and-replace commands, sometimes carried out by research assistants and sometimes by myself. The TLG, as a favor to this project, subsequently added the Dindorf edition to its database to make the scholia recentiora in it part of the database, and again provided me with digital files. These also required some massaging.

For the triad plays, collations are recorded in a group of files for each play, each file covering 100 lines. For the select plays the collation files cover 400 or 500 lines each, except for *Rhesus*, where a single file suffices. Collation is carried out by having a window with a collation file occupy one side of the (iMac) screen and the image occupy the the rest of the screen, whether displayed from a local image file (I use Preview) or in a browser window, as is necessary when the library's manuscript viewer does not allow downloads or allows downloads that are at too low a resolution for one to decipher some scholia accurately. The collation files are synced in the cloud, so when I travel to inspect manuscripts, I incorporate the results of autopsy inspection directly in the files on my laptop

With the development of the [Library of Digital Latin Texts](#), it is now apparent that if I were beginning now, it would be advisable to collate in Excel files rather than Word files, since some of the conversion to XML could then be automated with Python scripts. At this point, since some collation has been done for select plays as well as the triad plays, it is too late to change over.

The portions of *Orestes* present in the sample released in 2010 (1–25, 401–425, plus a few others) differ in that the many collations of additional witnesses since then have been entered directly into the XML file created back then. The same will now be true of the the entire span *Orestes* 1–500 when additional witnesses are collated. The question thus arises whether it would have been prudent to collate directly into an XML file in the first place. Perhaps, but when I began, Oxygen XML Editor was somewhat sluggish in dealing with large files (it has since improved greatly in this regard). Secondly, editing within the XML is clumsier and slower than in a Word file. Thirdly, I have found there are actually benefits in the process of moving the information from a Word file into the XML file: it is much easier to get an overview of the notes on a particular line in Word and to reconsider the order in which they should be presented in final form and to spot duplications or near duplications that can be consolidated. Also, during final revision and proof-reading, when one discovers something confusing or unclear in the XML version, it is helpful to look back at the Word files to figure out how to clarify the matter. (The fallback, if such checking does not help, is to recheck the images of all the witnesses.)

In Oxygen XML Editor, I have created a number of code templates that can be entered from a contextual menu or (for those most commonly invoked) a keyboard shortcut. For instance, one template for a discursive scholion contains the skeleton tag-

ging for all the elements, while another for glosses contains the tagging only for the lemma word, the gloss, and witnesses and the position element already filled in with s.l. In the former case, elements that are not needed are deleted; in the latter, elements that are needed (such as for an apparatus criticus when there are variants) are added with a keyboard command. The lemma and content of the scholion and witnesses are moved from the Word document by drag and drop into the appropriate places. (Any accidental error in placement receives the immediate feedback of the validation mark changing from green to red). Apparatus items can similarly be dragged over singly, but for the longer scholia with a lengthy list of entries, each in its own paragraph in Word, my usual practice is to copy the entire sequence of apparatus paragraphs from Word into a new BBEdit window and apply a saved search-and-replace pattern to interpose the correct closing and opening tags (`appItem` or `orthogr`) at each line break, add the opening tag, and then drag the entire block of lines from BBEdit into the XML. I had one research assistant who was provided with a copy of Oxygen XML Editor and who performed the preliminary conversion for more than 100 lines, but the rest I have done myself, in the process reconfirming the classification of `@type` and `@subtype`, adding translations, comments, and keywords where appropriate, and bringing the style into greater consistency. After the transfer of all the notes on a particular line, a count was made of how many were present in the Word version so that this could be compared to the number indicated by the two digits after the decimal point in the `@xml:id`. This guards against accidental omissions or duplications and against mistyping the numbers, for, as it turns out, one disadvantage of the specific schema against which the XML is validated is that with this schema Oxygen does not flag an error when two `@xml:id` attributes are the same.

Once the information is in the XML file, the powerful search capabilities of BBEdit and Oxygen XML Editor are important during revision, copy editing, and proofreading. Perhaps the greatest weakness of the incredibly bloated MS Word is that it nevertheless lacks multifile searching and searching using GREP, both of which are possible in BBEdit and Oxygen XML Editor.

## *From XML to HTML*

After conversion from the Word documents, the XML file contains the scholia of all kinds collated so far as well as the arguments. It contains about 680,000 words in over 116,000 lines, and is about 5.5MB in size. To produce the nine current HTML versions of the scholia (one with the whole set and eight with various subsets) as well as the HTML of the Triclinian metrical treatises, I have developed a short shell script to be run in Terminal on my iMac (`processingScript_batch.sh`). I have this script, the large XML file (with a name of the form `OrestesScholia20200406.xml`, for the version resaved under that name on April 6), all the XSLT files, and the XSLT processor `saxonhe9.jar` (download link for the free home edition to be found at [saxonica.com](http://saxonica.com)) all located in a local



folder that mirrors this site (2020schHtml). In Terminal I change directory (cd) to this folder. The single argument of the shell script is the name of the large XML file. The ten commands in the script each invoke the appropriate XSLT file and direct the resulting file (with appropriate name) to a folder called Output. The processing (on an iMac, Retina 4K, 21.5 inch, 2019, with 3.6 GHz Quad-Core Intel Core i3 processor) takes about fifteen seconds, producing ten HTML 5 files. The files initially range in size from 13MB for the complete set to 572MB for the Triclinian set (and only 49KB for the Triclinian treatises). These files contain over 170,000 xml:ns declarations within the HTML that BBEdit's validator says should not be there. These are removed by a series of saved search patterns in BBEdit using the multifile search dialog. This takes about 20 seconds. The scholia files are now reduced to from 10.8MB to 350KB in size. Then all the files are opened in BBEdit and the word 'selected' is pasted into the proper option of the select element for 'Set to display:', and the BBEdit validation is checked. In the Triclinian treatises an additional paragraph division is inserted in the translation of the third text. All this takes about 3 minutes. The scholia files in the folder Edition, a subfolder of 2020schHtml, are then placed in a ZIP archive with the date in the title, and then the latest html files are transferred from the Output folder to Edition. They are checked briefly in one or more browsers on the local machine before being uploaded to the Edition folder on the web server.

This rapid process will allow convenient creation of revised versions of the online Edition as typographical or other errors are reported. After the official launch of Release 1, new uploads will be listed and explained in the online [Revision History](#).

# Appendix: Keywords List

These are the keyword phrases that have been employed in Release 1.

Achaeus  
addressee identified  
Aeschylus  
allegory  
amelioration, protecting sense of Greek superiority  
Anacreontea  
anastrophe  
anastrophe (inversion of construction)  
anastrophe (inversion of word order)  
Antimachus  
antistrophe (of construction)  
antistrophe (of word order)  
aphaeresis  
apocope  
Apollonius Rhodius  
apostrophe  
Aristophanes  
Aristophanes of Byzantium  
assignment of speaker  
Byzantine vernacular word/form/usage  
Callistratus  
catachresis  
character, analysis of  
character, critique of  
citation of historian or scholar  
citation of Homer  
citation of Homer (with direct quotation)  
citation of literature other than Homer  
citation of literature other than Homer (with direct quotation)  
Com. adespota  
comedy  
comic ending  
criticism and defence of poet  
Demosthenes  
Didymus  
dramatic technique of Euripides

epanalepsis  
etymology  
etymology, of proper name  
Euripides, Alcestis  
Euripides, Andromache  
Euripides, Andromeda  
Euripides, Electra  
Euripides, Heracles  
Euripides, Ixion  
Euripides, Troades  
Eustathius  
figura etymologica  
genealogy  
grammar, agreement of gender  
Hellanicus  
Hesiod  
Menander  
mythography  
mythography, genealogical  
Nicander  
performance  
Phalaris  
Pherecydes  
Philochorus  
Pindar  
Planudes  
Plato  
popularity  
praise of poet's skill  
prologue technique  
Psalms  
rare word  
rhetorical analysis  
Sannyrion  
satyr-play  
scientific explanation  
Simonides  
Sophocles  
Sophocles, Electra  
Sophocles, Tyro  
staging, delivery of lines  
staging, position or gesture of actors

staging, setting or props  
Stesichorus  
Strattis  
syncope  
synecdoche/συνεκδοχικόν  
theological amelioration  
theology, divine punishment  
Thomas critical of another view  
Thomas Magister  
tragedy  
Trag. adespota  
Triclinius, emendation by  
Tzetzes  
variant reading, specific scholar  
variant reading: γράφεται/γράφει  
variant reading: ἐν ἄλλῳ  
variant reading: τινες  
variant readings, both explained  
vocabulary, definitions and distinctions  
women, nature or proper behavior of  
αἰνίττομαι  
ἀνάφωνησις  
ἀνθυποφορά  
ἀνομοιόστροφα  
ἀντίπτωσις  
ἀντίστροφον/ἀντιστρόφως  
ἀντίφρασις  
ἀντιχρονισμός/ἀντιχρονία  
ἀπίθανον  
Ἀττικοί  
Ἀττικόν/Ἀττικῶς  
δεικτικόν/δεικτικῶς  
διὰ μέσου  
διάλληλος δεῖξις  
διαφέρει  
διαχώρισις  
διπλασιασμός  
εἰρωνεία/εἰρωνικῶς  
ἐκ παραλλήλου  
ἐκπληκτικόν/ἐπὶ ἐκπλήξεως  
ἐλλειπτικῶς  
ἐμπερίβολος

έμφαντικόν  
έν ἤθει  
έναντιοφανές  
έπαναστροφή  
έπιδιόρθωσις  
έπίκρισις  
έπιπαρόδιον  
έπιτρέχον  
έσχηματισμένον  
εύφημισμός  
ζητεῖται  
ίστορία  
ΐωνικόν  
καινόσχημον  
κακόηθες/κακοήθως  
κακονόως  
κακόσχημον  
κακούργως  
κολαστικόν  
λείπει  
μεσεμβόλημα  
μέση λέξις  
μετὰ ἤθους  
μετάληψις/μεταλαμβάνειν  
μεταπλασμός  
μετάστασις  
μεταφορά/μεταφορικῶς  
μιμέομαι  
μονόσχημον  
οἰκονομία  
Όμηρικὸς ζῆλος  
πανοὔργος/πανούργως  
παράλειψις  
παρασιώπησις  
παρέλκει/παρέλκον  
παρένθεσις  
παρεπιγραφή  
παρήχησις  
περιέχον/περιεχόμενον  
περισσός/περιττός  
περίφρασις  
περιφραστικῶς/κατὰ περίφρασιν

πλεονάζει  
πονηρῶς  
προδιόρθωσις  
πρότασις  
πρωθύστερον  
σολοικοφανές  
συλλογισμός  
σύντομος εικῶν/παραβολή  
σχῆμα βίαιον  
σχῆμα κατὰ γένος  
τὸ σιωπώμενον  
(τὸ/τὰ) ἀπ' ἀρχῆς ἄχρι/μέχρι τέλους  
τραγωδεῖν  
ὑπερβολή/ὑπερβολικῶς  
ὑπόθεσις (assumed scenario)  
ὑποθετικόν/καθ' ὑπόθεσιν  
ὑπόληψις

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