Studies on the Mythological Commentaries attributed to a certain Nonnos on four sermons by Gregory of Nazianzus with a representative text and apparatus criticus of the Commentaries on Sermons 4 and 5.

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ABSTRACT OF THESIS

Studies on the Mythological Commentaries attributed to a certain Nonnos on four sermons by Gregory of Nazianzus with a representative text and apparatus criticus of the Commentaries on Sermons 4 and 5.

The thesis consists of five chapters and eight Appendices. The first four chapters contain studies on the text and manuscript tradition of the Pseudo-Nonnos Commentaries; the last, Chapter V, provides a representative text of, and apparatus criticus to Commentaries IV and V, 1-35.

Chapter I supplies an analysis of the literary and religious background of the Commentaries, their relationship with the sermons of Gregory of Nazianzus, their origins and those of their author, and the links between them and other literature of the same type. They are shown to have been composed as an entity, and it is suggested that they derive from the methods of exegesis followed in the schools.

In Chapter II the original list of 13½ manuscripts of the Commentaries printed by J. Sajdak in 1914 is revised, and the loss or misidentification of some witnesses noted. This is followed by a supplementary list of other manuscripts of the Commentaries, which have either been discussed by other scholars after 1914 or have been noted in the catalogues and other publications by the present writer.

Chapter III gives an account of the previous work on the text and tradition of the Commentaries. All modern studies of this are based on the conclusions of E. Patzig, published in 1889/90.

In/
In 1922, Th. Sinko printed a series of notes on various aspects of the contents of the Commentaries and on some of the manuscripts in which they appeared. Although an edition of the Armenian Version of the Commentaries was published in 1903 by A. Manandian, this was not translated into English until 1971. Then S.F. Brock added a collation of this to his translation and edition of the Syriac Versions of the Commentaries. The Greek tradition of the Commentaries is also given prominence in the last-mentioned publication, which includes an edition of the Greek text of Commentary XXXIX. Finally, J.H. Declerck has, since 1976, written a series of articles on the tradition of the Commentaries in text and translation, and provided editions of the texts of Commentaries XLIII and V, 36 - 40.

Section 1 of Chapter IV analyses the 154 extant manuscripts of the Commentaries by their dates, and lists the Commentaries found in each. Of the 88 which contain a substantial portion of the text, over half date from the fifteenth century onwards. Most of the remainder are pre-thirteenth century, and copies of these have been obtained by the writer. Section 2 gives a survey of their contents. Section 3 employs the information so provided (and that obtained by a comparison of it with the translations of the Syriac and Armenian Versions and the use made by Cosmas of Jerusalem of the Commentaries) to give a more detailed account of the parts of the Greek tradition than has previously been attempted. The long-established division of the tradition into two parts (here denoted m and n) is redefined, and a hitherto unnoted sub-division within m identified. It is also argued that
that the Syriac (and Armenian) Versions may depend on Greek text(s) that have been subject to interpolation. A discussion of the manuscripts involved in the production of the representative text and apparatus criticus in Chapter V completes this chapter.

In Chapter V the text is based on that of a witness in n. Below the text is placed one apparatus criticus containing the readings of witnesses in m and those of the translation of the Syriac and Armenian Versions, and a second apparatus with the variants in n.

The Appendices include a full list of the manuscripts of the Commentaries, their contents as they are found in both parts of the Greek tradition and in the works of Cosmas of Jerusalem, and an account of the editions of the Commentaries from 1569 until 1977.
I should first like to express my deep gratitude for the help and guidance given to me by my supervisors Dr R.C. McCail, Senior Lecturer, Greek Department, Edinburgh University, on whose suggestion I undertook the present work, and Dr S.P. Brock, Fellow of Wolfson College, Oxford, who has also kindly allowed me to quote from his translation of the Syriac and Armenian Versions of the Pseudo-Nonnos Commentaries. My thanks are then due to Dr J.H. Declerck, Katholieke Universiteit te Leuven, Louvain, for his encouragement and assistance.

My work has relied greatly on the study of microfilms and photographs of manuscripts, which I have been enabled to acquire by means of a grant from the Carnegie Trust for the Universities of Scotland. I am most grateful to the Trust for providing me with this, and to the Inter-Library Loans Department of the Main Library of Edinburgh University and all the other institutions, libraries and museums to which I have applied, for supplying me with these microfilms and photographs.

I am greatly indebted to Miss Elaine Hutchison, Secretary, Greek Department, Edinburgh University, for her excellent presentation of Chapters I - IV, the notes, appendices and bibliography of this study.

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CHAPTER I

The literary nature of the Pseudo-Nonnos Commentaries.

1 Introductory.

In the first four chapters of my thesis I shall be concerned with the history of the transmission of the Pseudo-Nonnus Commentaries, as a preliminary step towards establishing the representative text of Commentaries IV and V which I shall offer in Chapter V. This transmission involved many stages, and is rendered particularly complex by the circumstance that texts of the nature of the Commentaries, like scholia, were not regarded as literary entities. It is clear that scholars and scribes (the terms are of course sometimes synonymous) felt free to augment or subtract from the contents of the Commentaries in accordance with their own inclination or with the space available. The greater part of my preliminary survey will be devoted to discussion of the Greek manuscripts, but notice will also be taken of the Syriac and Armenian versions of the Commentaries, and of the use made of the Commentaries by the eighth-century Greek writer Cosmas of Jerusalem. Consideration must also be given, however, to the form and arrangement of the Commentaries, the aims and methods of their author or compiler, and their connection with the sermons of St Gregory of Nazianzus to which they relate; these topics will be treated in my first chapter. Since it is impossible to speak of the early history of the Commentaries in isolation from questions concerning the tradition of the extant manuscripts (both of the/
the Commentaries and of Gregory's sermons), it will be necessary for me in this chapter to touch occasionally on the longer discussions contained in chapters two to four. References to these discussions will be found in the footnotes.

As mentioned above, the Greek text of Commentaries IV and V is placed in chapter five of this thesis. My citations of Commentary XIII will refer to the edition of this Commentary by S.P. Brock. Commentaries XIII and V 36-40 will be cited from the editions of J.H. Declerck. The general principle underlying the establishment of these texts is this that the Greek tradition suffered at least two recensions after its text was translated into Syriac. One, to be referred to in subsequent chapters as the earlier recension, or n, has close links with the Syriac Versions. A further recension, m, abbreviates or re-writes some of the information present in n and in the Syriac versions, and is therefore also described below as the later recension.

2 Some remarks on the form of the Commentaries, and on the use of historiae in education.

The Pseudo-Nonnos Commentaries are generally held to be four in number. Each, or at least one in any group of them, bears the title Συγγραφὴ καὶ εξήγησις ὧν ευνόηθη εἰσορῶν ἐν ἀγίως Γρηγόριος ἐν τῷ ἔλξ τὰ φάτα (exempli gratia) λόγω. As their title states they collect and explain the allusions to pagan learning and classical mythology made in certain sermons by St Gregory of Nazianzus. The sermons were composed in the second half of the fourth century A.D., and the Commentaries were written or compiled/
compiled before the end of the sixth. In the form in which we now know them the Commentaries appear most frequently as an entity of from two to four units either at the end of collections of Gregory's sermons, or (in a few cases) as marginal comments on individual sermons, or in isolation from the sermons and accompanied by scholia by other authors. They are also found as parts of miscellaneous collections of shorter items, and occasionally in a full codex of their own.

The title of each Commentary gives the name of its related sermon. Sometimes a short *incipit* is included. The *historiae* then follow in paragraphs which are usually numbered, each in most cases (again there is some variation in the manuscript tradition) with its own title which consists of a brief reference to the lemma. The most usual formula for these titles reads:

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Πρώτη ἐστὶν ἱστορία ἣ τερπ τοῦ
Βερονικῆς πλοῦτου (exempli gratia)
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Some manuscripts omit the first three words (... ἐστὶν ἱστορία), preserving only the marginal numeration. Of the manuscripts which I have seen, those containing the Commentaries as marginalia have the form of the *historiae* unchanged, with the exception of the titles, which in one case are abbreviated to 'Historia 1, 2, 3' and so on.

The use of the term *historiae* would appear in my opinion to link the Commentaries with the secondary stage of the ἐγκύκλιος παιδεία, namely the study of literature, taught by the *grammatikos*. The components of this stage have been described by/
by H.I. Marrou, who observes that they included a close examination of the vocabulary and syntax of Homer and other poets. "Marrou continues:

"After form came content - or as the Greek grammarians put it, after γλωσσηματικόν, the ιστορικόν. * "Stories" - ιστορία - meant anything mentioned by the poet - persons, places, times and events.'

(The asterisk in Marrou's text refers to the ancient source on which his statement is based, a passage from the scholia on the Ars Grammatica of Dionysius Thrax.) To be able to show recognition and understanding of the poet's allusions was the sign of a good education, even though such a skill did not always represent any real depth of culture. Basil the Great's undoubted learning is praised by Gregory of Nazianzus in the following terms, which bear a certain resemblance to the words of Dionysius and his scholiast just cited:

Τὶς μὲν ἰστορικὴν τοσοῦτος... εἰ καὶ τὸ ἂθος αὐτῷ μὴ κατὰ δέος ἄρα ἢ; τὶς δὲ γραμματικὴν, ἢ γλῶσσαν ἐξελληνύει καὶ ιστορίαν (in nonnullis ιστορίας) συνάγει, καὶ μέτρους ἐκστατεῖ, κτλ; 15

If it is allowed that I am on firm ground in suggesting a link between the Pseudo-Nonnos Commentaries and the methods of literary exegesis practised in the schools, we may (I think) go on to discern in the Commentaries a most interesting stage in the fluid and many-faceted relationship which existed between the Christian Church and the pagan system of education. It will be appropriate for me to discuss certain aspects of this relationship/
relationship, before proceeding to consider why some of the sermons of Gregory became the object of Pseudo-Nonnos's work, and what the nature and the further intent of his Commentaries were. Special emphasis will be placed on the attitudes to paganism and pagan literature present in some Christian writings from the fourth century onwards.

3 Christian writers and pagan culture.

The ambivalence displayed by the Christian Church to the pagan system of education has been analysed in detail by many scholars. It is sufficient here to say that by the fourth century A.D. the conflict of interest inherent in the pursuit of the ἐγκυκλιος παιδεία by acknowledged Christians had, to some extent, been resolved in the works of Basil the Great and Gregory of Nazianzus. They, together with Gregory of Nyssa and John Chrysostom had all completed their studies according to the pagan system of education, and used the skills they had thus acquired in the service of the Church.

This adaptation of pagan culture as a vehicle for Christian teaching is especially evident in the writings of Gregory of Nazianzus, which are rich in allusion to pagan literature, mythology and philosophy. This aspect of Gregory has been made the object of two complementary studies, one by Rosemary Radford Ruether and the other by Marie-Paule Masson-Vincourt, which consider respectively Gregory's attitude to his pagan studies in rhetoric and philosophy, and to the mythology and cults of the Hellenic world.

Both/
Both writers show that while Gregory is totally opposed to the beliefs and practices of paganism, he finds no difficulty in using the vocabulary of philosophy when criticising them.\(^{20}\) He observes equal freedom when alluding to myths in order to embellish the more rhetorical of his writings\(^{21}\) or even in order to illustrate Christianity.\(^{22}\) He tends, however, not to abuse this one aspect of the rhetor's skill to the detriment of others which lay equally within his power to employ. A sermon on the Epiphany (39) which contains a wealth of references to mythology and pagan cults in a vigorous anti-pagan polemic, is followed on the very next day by one on the same subject (On Holy Baptism, Sermon 40) with only two allusions of that kind.\(^{23}\) In his letters, he mingle references to classical literature with allusions to the Scriptures.\(^{24}\)

Writers of the fifth century continued to employ traditional learning in the service of Christianity. Theodoret of Cyrus\(^{25}\) used the knowledge he had gained from pagan learning to make a comprehensive and detailed attack on Hellenic beliefs and philosophies.\(^{26}\) He uses many of the same points made by Gregory, but in a work of far greater scope.\(^{27}\) Cyril of Alexandria, although a vehement defender of the Christian faith, introduces a description of the Greek myth of Adonis into his Commentary on Isaiah;\(^{28}\) it is noteworthy, however, that he feels bound to apologise for so doing, and to stress the relevance of the myth to his argument:

\[
'Ωδέων γε μὴν ἵστορεῖας Ἑλληνικῆς ἀφήγησιν, ἥν καὶ ἀναγκαῖος ἔρομεν, οὐκ ἐξ ἐκείνου τῶν εὐδότως, ἀλλὰς ἑτερὰς πρὸς τῶν μέγας λόγος ἑκατοντάκολος, ἀλλ' ὑπὲρ γε τῶν σαφῶν καταστάσεως τοῖς ἀκρωμένοις τὴν τῶν ἐννοιῶν ἀκόμην.
\]

Later/
Later in the fifth century A.D. and in the early sixth the 'Christian rhetors' of the school at Gaza, Aeneas and Procopius, preserved a clear division between their teaching of rhetoric and their commentaries on the Bible. Both make ready reference to mythology in their letters, which were probably written as rhetorical exercises. Procopius uses Cyril's account of Adonis in his own Commentary on Isaiah, but has no such apologetic introduction as Cyril's, simply beginning:

Χλυδεραν λέγουσι τινες ποιηται ...

Choricius of Gaza who succeeded to Procopius' position in the school, was a sophist pure and simple and appears not to have turned his attention to Christian exegesis. He was an acknowledged Christian, but did not hesitate to defend the mimes. He may well have written on Christian topics also, if the following criticism of his works by Photius applies to other than his extant corpus:

"Εστι δὲ καὶ τῆς εὐσεβείας ἔραστής, τὰ Χριστιανῶν δοξαι καὶ τεμένη τιμῶν... τὰν οὐκ οὐδ' οἷς ὁλυγρῶς καὶ λάγω σὺν οὐδένι μῦσθος καὶ ἱστορίας ἐλληνικάς, οὐ δέον, ἐγκατομίζουσι τοῖς ἑαυτοῦ συγγράμμασιν, ἔστιν δὲ καὶ λερολογῶν. 34

References to the New Testament and to Hellenic literature alike are certainly made in his eulogy on Marcianus, the Bishop of Gaza. This apparent return to the liberal attitude of the fourth-century Fathers does not represent that of the State, as embodied in Justinian. Yet despite the latter's interdiction of pagan rhetoricians in A.D. 529, and persecutions of pagans, heretics and Jews in that year/
year and in A.D. 546, a variety of opinions on the value of pagan culture flourished in his reign. The classicism of Agathias's *Histories* may be noted, in which Christians and Christian beliefs are mentioned most frequently by circumlocution. This work also contains a rational and moderate discussion of the beliefs of pagans, both Hellenic and others, in which Agathias takes pains to distinguish between the sincere misapprehensions of the truth entertained by some, and the bloodthirsty sacrificial practices of others. In contrast to this, Romanos the Melode attacks pagan authors indiscriminately in his hymns, and the sixth-century author of the 'Life' of Markellos Akoimetos states that the latter refused to copy any but sacred texts.

Justinian's legislation against the pagans did, however, hasten the eventual assimilation of the pagan system of education by the Church. That this lengthy and ill-documented process did take place may be argued from the works of George Choeroboscus, who was probably of later date than has been often supposed. His *Commentary on the Psalms* is a linguistic analysis along the lines of Hellenic teaching, with references to parallel examples in classical literature. In his work *On Orthography* he quotes proper names from both the Scriptures and classical mythology to illustrate his points.

It can be seen therefore, that, for as long as vestiges of pagan religion remained and the tradition of Greek literature was unbroken, Christians reacted in many different ways to their inheritance of Hellenic culture. Consistently, however, there emerges a tendency to synthesize the study of Hellenic and Christian literature, or rather to apply the methods of the study of secular texts to Christian/
Christian writings. The Pseudo-Nonnos Commentaries appear to be a part of this trend, although their terminus ante quem is almost two centuries earlier than the date most recently suggested for Choeroboscus. Whether it is possible to define their context with more precision, or not, will be considered below, after a discussion of their connection with the sermons of Gregory of Nazianzus.

1.4. The suitability of Sermons 4, 5, 39 and 43 for comment in the manner of Pseudo-Nonnus.

It has been noted above how rich some of Gregory's works are in allusions to pagan literature, mythology and philosophy. Such allusion occurs in his poetry and prose alike, but in either case is concentrated in only a proportion of his writings. The following sermons of Gregory contain a major part of his references to pagan culture: Sermons 4 and 5 (the Invectives against Julian), Sermon 39 (On the Epiphany) and Sermon 43 (Encomium on Basil the Great). Sermons 4 and 5 were written at the beginning of Gregory's preaching career, late in A.D. 363 or early in 364, after the death of Julian the Apostate and the downfall of paganism as the religion of the State. They comprise a telling attack on all Julian's actions against the Church, and pour scorn on his pagan beliefs by describing their more primitive aspects and misrepresenting the actions and convictions of the philosophers. Sermon 39 was composed in A.D. 380, and contrasts the purity of Holy Baptism with the bloodthirsty and obscene initiation ceremonies of the pagan cults. In Sermon 43, which was delivered in August or September/
September A.D. 381, Gregory uses literary allusion to embellish his praise of his dead friend and one-time fellow student, without the bitterness of polemic. Pseudo-Nonnos chose to comment on these sermons for a reason which is clear and requires little discussion. They simply provide plenty of raw material.

The remaining sermons of Gregory have far fewer references to pagan culture, and this makes it unlikely that the Commentaries were originally more than four in number. Short commentaries on the single Hellenic allusions in Sermons 15 (In Praise of the Maccabees) and 24 (In Praise of Cyprian) respectively are found which are modelled on the lines of the Pseudo-Nonnos Commentaries; these, however, are excerpts from the work of Nicetas Heracleensis, who flourished towards the end of the eleventh century A.D. This writer (who was the bishop of Serae before he became the metropolitan of Heraclea in Thrace, and hence is also entitled Serronius) wrote among other works a commentary on the so-called Liturgical collection of Gregory’s sermons, which included 15, 24, 43 and 39 in its number. His commentaries on 43 and 39 are very dependent on the work of Pseudo-Nonnos, and this has led in some cases to their mis-attribution.

There are no traces of other commentaries by Pseudo-Nonnos in the Syriac Version, although the latter includes some extra historiae at the end of V, which have no apparent connection with the text of Sermon 5 as we know it.

ii. Were the Pseudo-Nonnos Commentaries originally written as marginalia?

This is a question to which no clear-cut answer can be given, since its resolution depends mainly on the discussion of probabilities/
probabilities, and not on direct evidence. The hypothesis that the Commentaries were originally written in the margins of their respective sermons was first proposed by Th. Sinko. 57 He discovered that a tenth-century 58 manuscript (Laur. Conv. Soppr. 177) contained the following annotation as an addition to the numbers of lines noted for Sermons 43, 4, and 5: ἐντὸς καὶ τῶν ἑστοριῶν. The Commentaries on these sermons are not preserved in the manuscript. Sinko believed this note to have been taken over from an earlier manuscript, the scribe of which had been paid by the line and wished to draw attention to the extra work involved in copying the Commentaries; the note was, according to Sinko, necessitated by the fact that the scribe had written the Commentaries in the margin, whereas only the writing of the actual text qualified for remuneration. Sinko then argued from the existence of some copies of individual Commentaries, and of XXXIX and XLIII together, 59 on the margins of their respective sermons, that this was their original format.

This theory, although based on the practice of only five of the one hundred and fifty-four known manuscripts of the Commentaries, 60 and on a phrase found in one manuscript, has recently been adopted as a probability by J.H. Declerck. 61 Declerck added the suggestion that the word Ἐνωσιώτης in the titles of the Commentaries 62 referred to the collection together of these marginal comments as four sets of scholia at the end of collections of Gregory's sermons. 63

There is no reason why the Commentaries should not have been originally written out in the margins of their several sermons. Although the practice of identifying the different speakers in dialogues by means of marginal annotation is held to have been initiated by Theodoret of Cyrus in the fifth century A.D., 64
marginal scholia in sacred texts have been known to exist from the
time of Origen. His marginal annotations on the Book of Proverbs
in the Hexapla were carefully copied by Eusebius and Pamphilus in
the fourth century A.D. together with the text, and their work was
recorded by later scholars on the Greek and Syriac texts of the
Septuagint:

The large format of sixth-century codices with their
wide margins was possibly also intended for readers to add
their own annotations. Examples of marginal comments from
the sixth century A.D. include those on the Regulae breviores
of Basil the Great by an early Byzantine scholar who noted
the variants in different manuscripts known to him, and
the Scholia Alexandrina. The latter are a series of comments
on language and other points of interest in Gregory's sermons.
In one manuscript in which they appear (Vind. th. gr. 74, x c.)
they are linked by numbers to the part of the text to which they
relate, in the manner of footnotes.

The form of the Pseudo-Nonnus Commentaries, however, is more
complex than that of a mere series of numbered comments. As Declerck
saw, the word Συναγωγή in their titles implies the activity of a
compiler. They show evidence of a certain amount of literary taste,
in the way in which each paragraph is provided with its own title,
and in the consistency of the style and tone of voice from paragraph
to/
to paragraph. They are quite carefully organised, Commentaries V, XXXIX and XLIII containing exact cross-references to *historiae* on similar subjects in IV.\(^71\) This shows that the Commentaries were intended to be units, and perhaps also that they were meant to be transmitted as a single entity, the state in which most of the Greek manuscripts preserve them.\(^72\)

Relying on stylistic criteria, F. Lefherz suggested that the Commentaries took shape in two stages.\(^73\) The first would have consisted of short marginal annotations on the text of Gregory's sermons, which identified his allusions to Hellenic culture or gave parallel examples. At a later date these notes would have been collected and re-worked by the compiler of the Commentaries as now extant. This explanation seems to me to possess some probability. It would account for the differences in detail between the Commentaries (assuming that the original annotations were the work of different hands), for the omissions in some *historiae*, and for the description of the work given in the title of each Commentary, Ἐνναγωγὴ καὶ ἔξηγησις.

5 The author of the Commentaries, his origins, date and aims.

The earliest attribution of the Pseudo-Nonnos Commentaries to an author occurs in an addition made to their title in a tenth-century Greek manuscript (Lond. B.M. 18231) by a different hand of a date contemporary with the first hand.\(^74\) The words **ΤΟΥ ἈΒΒΑ ΝΟΝΟΥ** have been written above Ἐνναγωγὴ, the first word of the title. This ascription appears in later manuscripts, although the name is more usually spelt there as Nonnos. After an initial confusion with/
with Nonnus of Panopolis, the poet of the *Dionysiaca* and of the *Metaphrasis* of St John's gospel,\(^7\) the present modification of Pseudo-Nonnos (or the alternative Nonnus Abbas)\(^6\) has become customary. The name is a common one and may have been felt to suggest an appropriate connection with a writer of works in both the Christian and pagan traditions. The name of Abbot Nonnos is transmitted only by the Greek manuscript tradition of the Commentaries. No reference to the composer of the Commentaries exists in the Syriac and Armenian versions, or in the works of the later Greek scholiasts and annotators who made use of the Commentaries.

Although the testimony regarding the identity of the compiler of the Commentaries is so scanty and tenuous, scholars have nevertheless made certain inferences from the internal evidence of the text. E. Patzig,\(^7\) who founded the modern study of the Commentaries, deduced that their compiler was of Syrian or Palestinian origin, on the ground that he refers more briefly to places in those localities than to towns and geographical features in Northern Greece, Sicily and Spain.\(^8\) This evidence is accepted by T. Sinko\(^7\) and K. Weitzmann\(^8\) in later discussions of the Commentaries. Patzig argues from other internal evidence\(^9\) that Pseudo-Nonnos lived at a time when some teaching of Plato and Epicurus was carried on, and pagan practices still flourished. The link with Syria is strengthened by the latter observation, for other authors from Syria refer to the cult of Dionysos, aspects of which are described in the Commentaries.\(^10\) Theodoret of **Cyrrhus**,\(^11\) who was born in Antioch in A.D. 393, and the historian Evagrius,\(^12\) who wrote in the late sixth century, both/
both censure the worship of Dionysos and its pagan fertility rites. The speech of Choricius of Gaza in defence of the mimes, which had ancient associations with Dionysus, has been mentioned above. Patzig acknowledges the difficulty of dating the composition of the Commentaries by reference to the disputed history of the decline in paganism and in the teaching of philosophy. He finds more cogent arguments in the linguistic parallels which he draws between the Chronicle of John Malalas and the works of Pseudo-Nonnos. Patzig is led by these to set the Commentaries in the first part of the sixth century A.D., and is followed by Sinko (who prefers to rely on the evidence of Justinian's decrees against paganism). Such a date, whatever the evidence cited for it, fits in well with the date of the translation of the Commentaries into Syriac, and has been generally accepted.

The sixth century is undoubtedly a turning point in the history of Hellenic learning, for it was in the course of it that the State forced pagan rhetoricians out of the official system of education. The numbers of the schools in the provinces too were reduced by natural catastrophes. Actual documentation of the decline in pagan culture varies in amount, however, in relation to the type of society under consideration. The differences in attitude that existed as between monks and other clergy on the one hand and men of letters on the other have been referred to above. It is difficult to set the Pseudo-Nonnos Commentaries in a context that can be related to either of these extremes, or to the wide expanse between them, for which there is little evidence. The exact aims of the compiler of the Commentaries must first be considered/
considered, together with the level of Hellenic culture which he displays in his works. Although Pseudo-Nonnos is a Christian, his intention is not, for the most part, to show how allusions to pagan learning were relevant to Gregory's text, but to identify exactly what the allusions were. In this he uses, as has been shown above, a form which derives from the pagan system of education. A further link with the έγκυκλιος παλαισία might be seen in his reference to a visit to Alexandria. Students in late antiquity moved about from one centre of learning to another to pursue their studies, and Pseudo-Nonnos too might have done this. Is the level of classical learning shown in his work consistent with such an extended education? He covers almost every topic introduced by Gregory, who himself travelled from one school to another in the course of his education. The Commentaries contain explanations of references to literature, philosophy, natural science, the arts, mathematics, the mystery cults and pagan mythology in general, and can almost be described as a handbook of pagan culture.

When this 'handbook' is closely scrutinised, however, it is found to be neither as extensive nor as accurate as at first appears. F. Lefherz, in his previously-mentioned study of the mythology, scholiasts and translations of Gregory's works, discusses some of Pseudo-Nonnos' explanations in detail. He finds that Pseudo-Nonnos sometimes adds irrelevant details to his accounts, re-tells Gregory's information when he can provide none of his own, and re-interprets Gregory's text. These are criticisms which Lefherz supports with examples taken from only a few historiae. Evidence of further inadequacies can be provided, as I shall now show.
Not all the explanations given by Pseudo-Nonnos are accurate, and several of Gregory's allusions are wrongly identified by him. Some obvious allusions to philosophy and literature in Gregory's text pass unnoticed. Pseudo-Nonnos also shows an ignorance of the fate of Osiris which would be surprising (one would suppose) in a student from the schools of Alexandria. (Theodoret, be it noted, was well-informed about Osiris.) His knowledge of philosophy, moreover, is not extensive, and is confined to outlines of the major schools. He pays more attention to episodes in the lives of famous philosophers but fails to identify a well-known anecdote about Socrates' powers of meditation.

As Lefherz asserted, Pseudo-Nonnos is indeed sometimes content merely to repeat the information given by Gregory. He is apparently unconscious of any inconsistency in providing different detail on similar topics from one Commentary to another. He openly confesses his ignorance of some of Gregory's allusions, or rather his lack of success in finding an account of them. In one historia he describes his difficulty in deciding upon the exact reference intended by Gregory's text. In others the superficiality of his knowledge of Homeric allusion is clearly shown.

That these deficiencies appear is surprising in view of the apparent aims of the Commentaries. If Pseudo-Nonnos was able to identify such a large number of Gregory's allusions, and to deal as competently as he did with some, but not all, of his multiple references, his omission to comment on subjects such as moly, the Cynic philosophers and/
and Plato is remarkable. In some cases he almost seems embarrassed before the large amount of material at his disposal.\textsuperscript{115}

The differences in detail between \textit{historiae} on similar topics in Commentaries XXXIX on the one hand and IV and V on the other is perplexing, since all three present a uniformity of style. Pseudo-Nonnos usually indicates where he is repeating himself,\textsuperscript{116} and must have been aware of the discrepancies in detail in XXXIX as opposed to IV and V, which are not present in \textit{historiae} on similar topics in XLIII and the latter two Commentaries.\textsuperscript{117}

The inconsistencies in the contents of the Commentaries may be explained if we adopt Lefherz's theory, already stated in Section 4, ii of the present chapter, that marginal annotations in a fifth-century exemplar of Gregory's sermons provided the compiler (Pseudo-Nonnos) with the basis of his materials. The extent of the information which the compiler found in his exemplar is difficult to assess, although there may be some guidance in the fact that many of the \textit{historiae} name sources for their material,\textsuperscript{118} and some quote the line of poetry, if one is involved.\textsuperscript{119} With regard to the question of why different information is supplied on similar topics as between Commentary XXXIX on the one hand and Commentaries IV and V on the other, whereas Commentaries XLIII, IV and V present no such variation, this might be accounted for by assuming that the original marginalia on Sermon 39 were the work of a different annotator from the scholiast who provided the original marginalia on Sermons 43, 4 and 5.

What/
What, then, of the time and general context in which Pseudo-Nonnos's Commentaries may be set? That there was a decline in the knowledge of Hellenic culture among the people in general and in all but a small section of the clergy during the sixth century A.D. cannot be doubted. This was due to the progressive deepening of Christian piety, which was reinforced by the attitude of the State under Justinian. Pseudo-Nonnos's work might appear to have been required at that time, to ensure that Gregory's very popular sermons remained intelligible to the general public, and to the monks who had gained their literacy in the cloister. The clear and unstylised language of the Commentaries would ensure that all would understand them. Can they be assigned to a specifically educational context of this nature? It is tempting to say so;¹²⁰ but we have no independent evidence that this was their purpose, and this view is liable to the further objection that the rise of a separate system of theological education is now shown to be of a later date than the sixth century A.D.¹²¹ The Pseudo-Nonnos Commentaries might also have been written with no purpose in mind but that of general interest, by a Christian whose memories of his school-days were stirred by the annotations of an earlier scholar. Their only parallel, of slightly later date, are the Scholia Alexandrina, to be discussed below. These too, are a sign of a growing interest in Gregory's works as objects of scholarly comment.
Although the Pseudo-Nonnos Commentaries can be seen as an isolated phenomenon, appearing more as a monograph with a specific aim than as a general commentary on Gregory's sermons, a connection has been postulated by some scholars between them and a series of scholia on Gregory's works, which have also been dated to the sixth century A.D. Many of these scholia were edited and discussed in detail by E. Piccolomini from the manuscript Laur. 7 8, which also contains the Pseudo-Nonnos Commentaries. He describes them from internal evidence as being composed in Alexandria towards the end of the sixth century.

The Scholia Alexandrina are found in a large number of manuscripts of which Piccolomini gives an account of only a few. Selections of them from another manuscript were edited by P. A. Bruckmayr, and smaller collections have been published by other scholars. No full investigation has yet been carried out into their tradition, although such an investigation is possibly now envisaged. While not a great deal can be decided until their text is established, an interdependence with the Pseudo-Nonnos Commentaries has been perceived in them. Accordingly, a few observations on their character will be relevant here.

These scholia appear as marginal comments on Gregory's sermons. In one manuscript (Lond. (B.M.) A. 18231) each paragraph is entitled σχόλιον. In another manuscript, the scholia are linked to the text by numbers, like modern footnotes. They cover almost every aspect of Gregory's work/
work, from linguistic comments to theological exegesis. It has been argued that both they and the Pseudo-Nonnos Commentaries derive from the same source. This theory and the theory that the Pseudo-Nonnos Commentaries were composed in two stages might be thought to lend each other mutual support. When, however, the contents of the Scholia Alexandrina that have been so far edited are compared with those of the Pseudo-Nonnos Commentaries, such support is difficult to discern. The Scholia Alexandrina supplement Pseudo-Nonnos's deficiencies in some cases, and omit passages that he comments upon. Some of Pseudo-Nonnos's work is quoted outright. It is less often that Pseudo-Nonnos gives more information than the Scholia on a similar topic, but it does occur.

A reference to Tritheism in the Scholia has been seen as evidence for dating them in the second half of the sixth century A.D., but as they are held to be composed of an earlier nucleus with later additions, this cannot represent a final conclusion. Once the text of the Scholia Alexandrina is fully established, further study of its possible links with that of the Pseudo-Nonnos Commentaries might be undertaken. The relationship between them might well turn out to be of a different nature from that which has hitherto been postulated.
Notes on Chapter I


2. The manuscripts of the Commentaries are discussed in Chapters II, III and IV below, the Syriac Versions of the Commentaries (edited and translated by S.P. Brock, The Syriac Version of the Pseudo-Nonnos Mythological Scholia, Cambr. 1971) and their date in Chapter III, 3, and the work of Cosmas of Jerusalem who made use of the Commentaries in III, 1, 4 and IV below.


5. The evidence for the recensions of the text of the Pseudo-Nonnos Commentaries and their relationship with the Syriac versions is discussed in detail in Chapter III below in Sections 1, 2 and 3. The reasons for the choice of sigla are given in Chapter IV, i).

6. As found in the earliest Greek manuscripts of the Commentaries. See Section 4, 1 below for the Commentaries wrongly attributed to Pseudo-Nonnos.

7. This is the usual formula for the titles as found in the earlier recension and the Syriac versions, but there is some variation from manuscript to manuscript, and between the recensions.

8. For evidence for the date of the Commentaries, see Chapter III, 3 below. It is connected with the appearance of the first Syriac version of them.

9. See p.101 below where examples of such instances are given.

10. Lemma: the passage or name selected for comment.

11. See n.59 below for a list of the manuscripts where the Commentaries occur as marginal comments.


13. The text of Dionysios upon which the scholium is made reads as follows: Μέρη δὲ αὐτῆς (sc. γραμματικῆς) ἐστὶν ἐς τρόπον ..., δεύτερον ..., τρίτον γλώσσαν τε καὶ ἔστερων προσχεμος ἀρχόννυ ..., ... (Ars Grammatica, edited by G. Uhlig, Leipzig 1883, 4, line 5 - 5, line 3). The scholium itself divides the art slightly differently, using similar elements: Το σοῦ ἐστὶν (sc./
14. See Marrou, op.cit. 23h.

15. Sermon 43, 70 (P.G. 36, 528 A).


20. Ruether, op.cit., 167. Gregory also compares his rejection of the rhetorical career with the renunciations by pagan philosophers of their wealth (ibidem, 29, n.1 where the passage referred to (P.G. 37, 1018 A) alludes to Crates).


22. Ibid., Chapter III.

23. Ibid., 60.


25. The Graecarum affectionum curatio by Theodoret is discussed by Lemerle, op.cit., 29 - 45. This work is edited and translated by P. Canivet, Théodoret de Cyr, Thérapeutique des maladies helléniques, Paris 1958, who regards it as no academic exercise (Introduction, 31).


27. It is not surprising that both Theodoret and Gregory should refer to the well-known themes of Christian apologists. A full description of these lies outside the scope of the present study, and will undoubtedly be given in the forthcoming edition/
edition of Sermons 4 and 5 of Gregory of Nazianzus by J. Bernardi in the series Sources Chrétiennes (see Grégoire de Nazianze, Discours 1 - 3 by the same editor, Paris 1978, 68).

28. Some features of the cult of Adonis are referred to by Isaiah, xviii, 2. This passage from Cyril (op.cit. 275, P.G. 70, 140 - 141) and the later borrowing of it by Procopius (see p.435 below) are noted by Brock, op.cit., 153, n.10.


30. Ibid., 252 (B) on the letters of Procopius, and 262, n.2 on those of Aeneas.

31. Ibid., 257 (P.G. 87, 2137). See n.28 above.

32. No such works are attributed to him by Pauly, Real-Encyclopédie, Stuttgart 1899 (Chorikios q.v.).


34. Bibliothèque, edited and translated by R. Henry, II, Paris 1966, cod. 160. In Pauly however (see n.32 above) this review is held to refer to Choricius's extant works.

35. Förster, Richtsteig, op.cit., 1 - 29. The references to the N.T. and pagan literature are noted by the editors. See section 70 (Matth. 9, 20); 81 (Odyssey 13, 183 and 1, 58).

36. For example in Hist. 1, 1, 3: εὶ γὰρ τὰ τῆς κεκριμένης ἐν πάσιν νυκτὶ ... συνήσασί τινες τῶν διονυσίων ἐλπίδεις (of Christian beliefs in salvation). For an evaluation of such circumlocutions see Averil Cameron, Agathias, Oxford 1970, Chapter 8.


39. G. Dagron, the editor and translator of this text ('La vie ancienne de Marcel l'Acémétie', A.B. 86, 1, (1968), 271 - 321), suggests this date from internal evidence (278 - 279).

40. Ibid., 3. Some monks in the foundations in Syria held the worldly learning of their brethren in active contempt (A.-J. Festugière, Les moines d'Orient I, Culture ou sainteté, 89).
1. See W. Bühler and Chr. Theodoridis, 'Johannes von Damaskos, terminus post quem für Choiroboskos', B.Z. 69 (1976), 397-401, where a date between A.D. 750 and 825 is suggested for his works. This is still considered hypothetical by Mango, op.cit., 136.


4. Ibid., 260, line 12, David, Benjamin; 167, line 23, Thetis; 249, line 13, Amphion, among others.

5. That is, the sixth century A.D. (Brock, op. cit. 3).


7. These are printed in P.G. 35, 531 - 719. A forthcoming new edition of them is noted in n.29 above.

8. P.G. 36, 335 - 360.


10. See the Chronology of the writings of Gregory of Nazianzus in Ruether, op.cit., 178 - 179.

11. In the remainder of my thesis, the commentaries will be referred to by the upper-case Roman numerals corresponding to those of the sermons.

12. See Brock, op.cit., 13, n.1, and Chapter 2, n.10 below for a mention of manuscripts in which these commentaries appear. There is an Armenian commentary on Sermon 24 (discussed in Brock, ibidem, and Chapter III, 3 below).

13. K. Krumbacher, Geschichte der Byzantinischen Literatur, Munich 1897, 211.

14. The reason for the formation of this collection of Gregory's sermons is described below, p.90.

15. Examples of this are noted in Chapter II, 1 below.

16. The Syriac and Greek texts of the extra historiae have been edited respectively by Brock, op.cit., 301 - 305 (translated on 151 - 154) and by J.H. Declerck, in A.G. 45, (1976), 180 - 189. For a full description of the work of these scholars on the Pseudo-Nonnos Commentaries, see Chapter III, 3 and 4 below.

17. Other aspects of Sinko's investigations into the Commentaries, published, like that mentioned above, in Charisteria C. Morawski obiata, Cracow 1922, 124 - 148, under the title 'De expositione Pseudo-Nonniana'.
Pseudo-Nonniana historiarum quae in orationibus Gregorii Nazianzeni commemorantur' are considered in detail in Chapter III, 2 below.


59. The manuscripts he lists for this are as follows: - Ambrosianus 135, x - xi c., for IV; Par. gr. 514, ix c., and Par. gr. 532, xii c., for XLIII; Par. gr. 545, xi c., for XXXIX and XLIII and Vat. gr. 2061 B, x c., for XXXIX.

60. See Chapter IV, 1 for the number of the Pseudo-Nonnos manuscripts.

61. A.C. 182.

62. The titles of the Commentaries are described in Section 2 above.

63. Declerck, op.cit., 182.

64. See the article on this subject by N.G. Wilson in C.Q. 20, (1970), 305.


66. The above passage is quoted in Devreesse, op.cit. 123, with reference to the edition of this and other passages of such a nature by G. Mercati, Nuove note di litteratura biblica e cristiana antica, Rome 1941.


68. These were first noted by Mercati 'Codice in unciale di opere S. Basilio' in Studi byzantini e neocelenici II (1927) 187 - 191, and are fully discussed and given this date by G. Gribomont, Histoire du texte des Ascétiques de S. Basile, Louvain 1953, 151 - 164.

69. The relationship of these scholia to the Pseudo-Nonnos Commentaries, and the evidence for their dating, are described in Section 6 of this Chapter, below.

70. The text of the scholia in this manuscript has been edited by P.A. Bruckmayr in Untersuchungen über die Randscholien der 28 Reden des heiligen Gregors von Nazians im cod. th.gr. 74 der Wiener Nationalbibliothek, unpublished Ph.D. thesis, Vienna 1940.

71. The cross-references in V and XXXIX are less detailed than those in XLIII.

72./
Though the second Syriac version attaches each Commentary to its sermon. See Brock, op.cit., 8.


The date of this addition was queried in the first investigation of Pseudo-Nonnos's works by Patzig (see n. 77 below). It has been confirmed by the scrutiny of the manuscript by G. Przychocki in 1911 (T. Sajdak, 'Historia critica scholiastarum et commentatorum Gregorii Nazianzeni', Meletemata Patristica I, (Cracow 1914) 6), and by a recent examination of the manuscript, made at my request by T.S. Pattie of the Department of Manuscripts, The British Library.

R. Bentley was the first to recognise that Pseudo-Nonnos knew far less of pagan culture than Nonnus of Panopolis in A dissertation on the epistles of Phalaris, London 1699, reprinted 1817, 17 - 19.

This is the name under which Pseudo-Nonnos is listed in A Patristic Greek Lexicon, ed. G.W.H. Lampe, Oxford 1968.

'De Nonnianis in IV Orationes Gregorii Nazianzeni Commentariis', Jahresbericht der Thomasschule in Leipzig Über das Schuljahr 1889/1890, Leipzig 1890. Other findings of this author on the Commentaries are fully discussed in Chapter III, 1 below.

Patzig, op.cit., 28, where reference is made to Commentary IV, 32, line 1, ἔναι πάντα τὰ πάντα ἐστίν ἐν τῇ θρακῆ κελευθέν, and to ὅ, line 1 - 3, Ἐκείνῳ υἱὸς ὅστις ἐστὶν μεγίστη διακελευθέν περὶ τὴν Ἰταλίαν. ἐν ταύτῃ ἐστὶν τολμή, κατὰν οὐκ ἀκολουθόν, among others. Patzig contrasts these with the mention of places in Syria, as in IV, 66, line 1, Ἐν Τύρῳ καὶ τὸν αὐξαλλόν, and in V, 16, line 1, Ἐσῆ δὲ αὐτῇ (Sc. Κασταλία) πηγή ἐν ἀξιόν, τῇ κατὰ ἀντικεῖσθαι.


Greek mythology in Byzantine Art, Princeton 1957, 6. Weitzmann discusses the illustrations to XLIII and XXXIX found in Hieros. Taphou 1a (xi c.) and Vat. gr. 1947 (xi c.) and gives an interesting estimate of Pseudo-Nonnos's importance (6 - 8).

Op.cit., 26 - 28. The views of contemporary teachers on Plato are mentioned in IV, 23, lines 2 - 3, καὶ οἱ μὲν ἑξηγοῦσιν τὸν Πλάτωνα λέγοντα ... ; on Epicurus, IV, 27, lines 3 - 4, καὶ οἱ μὲν ἑξηγοῦσιν τῶν φιλοσοφῶν λέγοντα τέλος αὐτῶν τίθεσθαι τὴν ἥσυχον, οὔτε τὴν ἁκατάστασιν κατάστασιν; on the cult of Rhea in Phrygia in XXXIX, 2, lines/
lines 7 - 8, ἀρχὴ ἀν τοῦ παρόντος τινὲς περὶ τὰ ὀρεινά τῆς Καρακας Ἑλληνες ὁλόγοντο κατατέμνουσιν ἑαυτοὺς.
This is the text of the manuscript Gka in the apparatus criticus for these lines.

82. In XXXIX, 4, lines 14 - 19; 6; IV, 38 and V, 19.

83. Graecarum affectationum curatio, III 84; VII 11. There are possible links between this work and the later recension of the Commentaries, discussed below, p. 120, n. 42.

84. Historia ecclesiastica, I, 11 (P.G. 86, 24, 52 C). The reference to the ἀλληγωγία forms part of an attack on pagan practices in general.

85. See n. 33 above.


87. A detailed consideration of Pseudo-Nonnos's language lies outside the scope of the present study. Pseudo-Nonnos's text is the result of a series of recensions, and while his style of language may be classed as for popular rather than for cultivated tastes, no clear general distinctions can as yet be drawn between the language of the various recensions, and indeed between that of the text and of the scribes who copied it. See West, op.cit., 70, on the copying of vulgar texts.


89. Brock, op.cit., 3.

90. Weitzmann, op.cit., 6, Lefherz, op.cit., 113.

91. See Section 3 above.

92. Among many other testimonies, he refers to pagan teachers in the usual Christian terms - XLIII, 1, line 1, οἵ τῶν ἐξω διπότετος τε καὶ σοφίσται, (see Lampe, op.cit., under ἐξω 1, a, i) and speaks of Gregory with reverence (Sinko, op.cit., 139).

93. But see XLIII, 1, lines 4 - 10; 13, lines 4 - 5; IV, 25, lines 10 - 12; 26, lines 26 - 27; V, 8, lines 1 - 3 for some examples of exegesis.

94. In accordance with the titles of the Commentaries, ἔξῳγησις ἢν ἐμνησθή ὁστομῶν ..., discussed in Section 2 above.

95. See Section 2 above.

96. Τοῦ δὲ, γράφειν θηρία σύνεται καὶ ἄλλοκτα, τοῦτο λέγει (sc. Γρηγόριος) ὡ καὶ εἰδοὺ ἐγὼ κατὰ τὴν Ἀλεξάνδρειαν (V, 28, lines 17 - 18).

97./

98. Sinko, op.cit., analyses the contents of the Commentaries in detail, and gives a useful list of his results (132 - 133).

99. See n. 73 above.

100. Op.cit., 122 - 123, where Lefherz refers to IV, 1 and 45 and 64 for examples of irrelevant additions, to IV, 64 and 77 for the reworking of Gregory's text, and to XLIII, 7; XXXIX, 4; IV, 67 and V, 27 for misinterpretation of the text.

101. His descriptions of the cult of Mithras (XXXIX, 18; IV, 6; 177) are queried by Lefherz, op.cit., 122, n. 6, and he apparently knows as little as Gregory himself about Orphism. On the latter see Masson-Vincourt, op.cit., 90 on IV, 77.

102. In XLIII, 16, for example, the Homeric description of Paris in Iliad vii. 566 and of Hector in 15, 263 as well-fed horses breaking out from the stable to exult in the freedom of the meadow, is wrongly applied to Diomedes in both the Syriac and the Greek text. Brock, op.cit., 18 notes the discrepancy and gives these references. In IV, 61 the Syriac may reflect a supplementary misidentification of the name Xanthus with one of Achilles's horses (Iliad xi, 704 ff.) in the Greek text, which is corrected in the extant text to the river Scamander (Iliad xi, 74). See Brock, op.cit., 24. Masson-Vincourt, op.cit., 66 notes that Gregory's allusion to the sacrifice of a royal maiden in Sermon 4, 70 (P.G. 35, 592 A) is more appropriately identified as that of Iphigeneia at Aulis on the way to Troy, than that of Polyxena at Troy (as in Pseudo-Nonnos, IV, 8).

103. Gregory alludes to Plato and Chrysippus by name in Sermon 4, 43 (P.G. 35, 566 A), and by their tenets to Plato and Epicurus in 4, 44 (Ibid., 568 B - C); in Sermon 43, 20 (P.G. 36, 521 B) he alludes to Pindar by name, and in 60 (Ibid., 573 D) to Crates in the same way. There are two references to Diogenes the Cynic by his tenets in 43, 60 (Ibid., 576 A and 581 B).

104. περὶ δὲ τῶν περιπεικομένων (sc. θεῶν), οὐδεμία τις ψαυτεῖα ἢ μὴν ψαυτεῖα (V, 30, lines 7 - 8) on Sermon 5, 32 (P.G. 35, 705 B). Gregory does elsewhere describe Osiris as having been 'torn apart' (Sermon 39, 5, P.G. 36, 240 B). Pseudo-Nonnos identifies this passage correctly (XXXIX, 19) from the clear information in the text.

105./

106. Pseudo-Nonnos discusses the origins of the term 'Cynic' in IV, 25, lines 1-6. (For further remarks on this, see my note on the text of this historia in Chapter IV below.) The theories of Epicurus (IV, 27), Socrates (IV, 22) and Xenocrates (IV, 24) are mentioned, as are the studies of Aristotle (IV, 34), Democritus and Heraclitus (IV, 37) and the writings of Plato (the Republic, in IV, 75, the Phaedo in IV, 16, Theaetetus, IV, 22).

107. Other descriptions of the philosophers are anecdotal as for example in IV, 1 (Fates of Empedocles, Aristaeus and Trophonius); 13 (Death of Socrates); 14 (Epictetus's leg); 15 (Anaxarchus in the mortar); 16 (Cleombrotus's leap); 17 (Pythagoreans and beans); 18 (Death of Theano); 23 (Plato's greed); 26 (Dweller in the tub).

108. IV, 32.

109. Compare, for example, the contents of Pseudo-Nonnos's remarks in IV, 16; 66; V, 10 with their lemmata as noted below in the text of the Commentaries.

110. The implications of this are outlined by Brock, op.cit., 55 - 56, and I shall refer to this again at p.18 below. A table of differences in the contents of historiae in XXXIX and IV and V is appended. See for example those in XXXIX, 1 (the stone is swaddled before being given to Cronos) and IV, 78 and 89 (no mention of swaddling); XXXIX, 4 (Hera visits Semel as herself) and V, 20 (Hera visits Semele disguised as her nurse). See also the longer and more circumstantial account of Dionysus and Polyhymnus in IV, 38 than in XXXIX, 6, and of Zeus and Io in XXXIX, 20, than in V, 28 (Appendix A).

111. As for example in V, 17, lines 1-2, Πετ τούτου τούς του ἄνθρωπος... ἡμεῖς οὐχ οὐσίθασαμεν. The exact meaning of this verb is clarified by the Syriac 'we have not found out' (Brock, op.cit., historia 17, n. 3, p. 114), and by the later recension's text μέχρι τοῦ ὦν οὐχ εὔρομεν ἐν ἡσορφ ... (given in the apparatus criticus for this historia in the text of Commentary V below). See ἡσορφ I, 2 in L.S.J. The passage in V, 30 quoted in n. 104 above is also to the point here. It does not appear in the later recension's version of the text.

112. See IV, 25 and 26, where Gregory's allusion to both Diogenes and his tub are explained (Sermon 4, 72; P.G. 35, 596 A). Pseudo-Nonnos adds an account of another philosopher who hid in a tub before deciding that it is really Diogenes to whom the allusion refers throughout (historia 26, lines 35-36).

113./
113. In IV, 81, line 9, although the passage in Homer (Iliad 14, 214 - 215) is correctly identified, the κατάσκος of Aphrodite is wrongly explained as a box, μυθεύτως καθιστήρ τι εἶναι, ἐν ῥήματα. (from κατάσκος). καθιστήρ is found in the papyri and in Hesychius (see under καθιστήρ L.S.J.). Gregory’s text in Sermon 14, P.G. 35, 661 B γέλωτος ἀμείτρας δὲ κατακόλωξεν θέου, τῶν θεῶν λυπουμένων (sc. Ἀφροδίτης καὶ Ἀρείως) καὶ ἀραίας ταῖς κύμασις ἐπιρρομένους is a cause of great confusion to Pseudo-Nonnos, who is unaware of the description of Hephaistos in Iliad 18, 411

χωλεύων. ὅπως δὲ κυμαία ὀμπλυντὸ ἀραία

added by Gregory to his allusion to the snaring of Ares and Aphrodite (Odyssey 8, 326 ff.).

114. Pseudo-Nonnos follows most of Gregory’s references in Sermon 39, 4, P.G. 36, 337 C, and describes the birth of Dionysus from Zeus’s thigh, that of Athena from his head, the rout of Dionysus and the death of Semele. He misses Gregory’s encapsulated allusions to Pentheus’s scornful description of Dionysus in Iliad 11, 212-215 and his condemnation of the behaviour of Teiresias and Cadmus (Ibid., 345). In V, 21 all of Gregory’s long passage on Hephaestus, Ares and Aphrodite is explained, apart from a portion of the last phrase (’Ἀφροδίτη ... γενομένη τε αὐχρόδας, referring to the castration of Uranus, repeated by Gregory in Sermon 39, 4, P.G. 36, 337 C and marked there by Pseudo-Nonnos in XXXIX, 5). See the text of this historia below, where the lemma is quoted in full (Sermon 5, 32, P.G. 35, 705 A).

115. See the account of IV, 26 above, in n. 112, and also IV, 70, line 2 (ἀφορετάται οὖν ἡ ἱστορία) and possibly IV, 29, lines 1 - 2 (’Ἀντιλαοῦν τὸ Ζήνον, ἀφορετάται γάρ).

116. As in IV, 57, line 18, ‘’Ηδὲ εὐκαίρειν ὅτι ἐδῶσκα ἐκείνῳ ἡ ἐκκυθήλαι;’ 58, Title 2, ἢ ἐκαθίσεσθαι μένων καὶ θέαν πρὸτερον, καὶ νῦν δὲ λέγεται; 59, Title 2, καὶ αὐθέν τινι εὐρήται ἢμῖν, ὰμός δὲ καὶ νῦν εὐκαίρειν; 68, line 1, Καὶ περὶ μὲν τοῦ Κελεοῦ εὐπρόφητον ἐν τῆς πρὸ τοῦ ταύτης ἱστορίας; 92, line 1, Ἡδὲ εὐρήκασθαι ὅτι ὁ Χασκῆς; 95, line 1, Εὐπρόφητον γὰρ περὶ τῆς Ἰρυγενείας καὶ τῶν Ταυρών ἀνθρώπων; V, 6, line 1, Ἀστὴρ δὲ ἢμῖν εὐρήται ἐν ταῖς ἱστορίαις τοῦ πρώτου λόγου ὅτι; 13, Title, εὐρήται δὲ ἢμῖν καὶ αὕτη, ἢμῖν δὲ καὶ νῦν εὐρήκασθαι; among others.

117. Brock, op.cit., 55 has listed the exact cross-references to IV made in the Syriac Version of XLIII (in historiae 3, 5 and 8). These are also found in the earlier Greek text, and the details in each corresponding historia (XLIII, 3, to IV, 7; XLIII, 5 to IV, 55; XLIII, 8 to IV, 50) are in agreement.

118.
118. See Appendix B for a list of the sources named by Pseudo-Nonnos.

119. As for example in IV, 20 (Iliad xvi. 234 - 235); 34 (P.L.G. iii. 671); 48 (Odyssey xviii. 835); 53 (Odyssey xii. 235) and XLIII, 16, for which see n. 102 above. Some Homeric lines appear in the lemmata (as IV, 82; 83; 85).


121. Lemerle op.cit., 87 - 88.


123. Ibid., introd. XXXVII.

124. Lefherz, op.cit., 121 - 131, gives the Scholia this title, and outlines their contents and editions.

125. Sajdak, op.cit., 220 - 224, gives what he states to be an incomplete list of these. Athos 1417 (Iviron 27) may be added to their number.

126. See n. 70 above.

127. A full investigation of the whole manuscript tradition of Gregory's prose works, and their versions presently in hand, under the direction of Profs. Mossay and Sicherl and Dr Lafontaine with the support of Goerres-Gesellschaft, Bonn. This is described in the article by these authors 'Travaux préparatoires à une édition critique de Grégoire de Nazianze' in Revue d'Histoire ecclésiastique, 74 (1979) 626 - 640. It seems from the remarks of Mossay on p. 630 that an edition of these Scholia too may be included in this scheme.

128. See above, p. 12 on this manuscript.

129. See Lefherz op.cit., 129.

130. Comments are provided in the Scholia Alexandrina on passages in Gregory's sermons which had been neglected by Pseudo-Nonnos (see n. 103 above), namely on Plato and Chrysippus (Piccolomini, Scholium 3) in Sermon 4, 45; on Epicurus (Ibidem, 6) in Sermon 4, 44; on moly (Bruckmayr L (for Literatur - the scholia are listed by their general subject in his edition of them) 29) in Sermon 4, 106; and the full story of Chalcis (ibidem). Gregory's reference to Pindar in Sermon 43, 20 is commented upon (Piccolomini, Sch. 241).

131./
131. That is, the information in Pseudo-Nonnos is not repeated, but additional information is given, as in Piccolomini, Sch. 18 on Berenice (Sermon 5, 5) where the form of the name is explained. The use of the verb ἑμεῖν is accounted for by Piccolomini, Sch. 16, on the Orphic utterances in Sermon 4, 115, upon which Pseudo-Nonnos writes in Commentary IV, 77. In Piccolomini, Sch. 14 the reference to Cynosarges in Sermon 4, 105 (Pseudo-Nonnos IV, 60) is dismissed as τὰ κοινὰ δηλοῦστε καὶ συνήθει, and the scholiast concentrates on explaining Gregory’s Atticizing vocabulary.

132. Piccolomini, Sch. 34 quotes Commentary V, 35, as does Bruckmayr, Sch. M (for Mythologie) 7 on Sermon 5, 42 (the pillars of Hercules); Piccolomini, Sch. 243 some of Commentary XLIII, 18 (the description of the Seven Wonders of the World, to which Gregory alludes in Sermon 43, 63). Pseudo-Nonnos’s historia on the cursing of the Bull-Eater in Lindos (IV, 55) is also found in Bruckmayr, Sch. E 8, on Sermon 4, 103.

133. Pseudo-Nonnos states that the Hydra (IV, 49) has either nine or fifty heads, but Piccolomini, Sch. 15, and Bruckmayr, Sch. M 15, only know of nine in their comment on Sermon 4, 54. The reverse happens in the case of Cerberus in these passages, however. In Pseudo-Nonnos (IV, 51) he has but three heads, and in Piccolomini and Bruckmayr, three or fifty.

134. Piccolomini op.cit., Introd. XXXVII.
CHAPTER II

Partial revision of the list of the Pseudo-Nonnos manuscripts compiled by J. Sajdak.

In 1914 the Polish scholar Johannes Sajdak published a list of all the manuscripts known to him which contained commentaries or scholia on the writings of Gregory of Nazianzus. The first section of this list (Melatemata Patristica I, Cracow 1914, pp. 8 - 27) is devoted to the manuscripts of the Pseudo-Nonnos Commentaries.

Although Sajdak's list of 134 manuscripts is an invaluable aid for the study of the Commentaries, the author relied heavily on the catalogues of his time, and his work is subject to their limitations. Only a few manuscripts in the contemporary catalogues escaped his notice however, and only one, to my knowledge, described by him as containing the Pseudo-Nonnos Commentaries has failed to do so.

Several of the catalogues known to Sajdak have of course been re-edited in the years since 1914, and some lists of existing collections of manuscripts which had not been published by then have subsequently appeared in print. Both the re-editions and more recent publications sometimes alter or supplement the information he gives on certain manuscripts, and give notice of more texts of the Commentaries than those assembled by him. A study of some of the manuscripts listed by Sajdak is occasionally rewarded by the find of a Commentary additional to those attributed to them in the catalogues. On the other hand, the accidents of history have sometimes led to the disappearance of a collection of manuscripts or of some items of a collection. Some of the commentaries/
commentaries on Sermons 4, 39 and 43, too, attributed to Pseudo-Nonnos by Sajdak are in fact either later re-writings of Pseudo-Nonnos's materials by unknown authors, or have been identified as the work of another.10

With the help of a grant from the Carnegie Trust for the Universities of Scotland I have been enabled to acquire microfilms or photographs of a large number of the x-xiv c. manuscripts of the Pseudo-Nonnos Commentaries, and of several later ones. With the information gathered from these, and from the catalogues (both those referred to by Sajdak and those which appeared after the publication of his article) it has been possible to verify almost all the entries in the list of manuscripts compiled by Sajdak, and to revise almost half of them. It must be noted that this revision cannot be regarded as complete as not all the known manuscripts of the Commentaries have as yet been examined, and others of them may still remain to be discovered. In the two sections of this chapter I shall provide a revision of Sajdak's list of the manuscripts containing the Pseudo-Nonnos Commentaries.

1 Modifications to the descriptions of some of the manuscripts listed by Sajdak.

(I have repeated those details of Sajdak's entries which will be relevant to succeeding chapters of my thesis or which seemed to require mention for the sake of completeness. My own contributions consist for the most part of notation of folios, accurate enumeration of the historiae in some of the manuscripts which do not contain a particular Commentary in full, addition of hitherto un-noted Commentaries/
Commentaries and revision of dates.)

(Meletemata Patristica I, p. 9)\textsuperscript{11}

Codex Athous 3783 (Dionysiou 219) \textit{xvii c.}

num.6 \textit{XXXIX}

num.7 \textit{IV}\textsuperscript{12}

Athous 4147 (Iviron 27) \textit{xi c.}

ff.414 - 418 \textit{XXXIX}

ff.418 - 432v \textit{IV}

ff.433 - 437 \textit{V, Historiae 1 - 23, 31 - 37}\textsuperscript{13}

Berensis gr.419 \textit{xvi c.}

ff.58 - 59 \textit{XV, XXIV}

These commentaries are not part of Pseudo-Nonnos's text,\textsuperscript{14} but excerpts from the commentaries of Nicetas Heracleensis.

Berolinensis gr.quart.46 \textit{xvi c.}

num.5 \textit{XLIII}

Lost when the collections of Greek manuscripts were removed for safe-keeping in the last war.\textsuperscript{15}

(Ibid. p. 10) Caesenatensis gr.28 5 (39) \textit{xii c.}\textsuperscript{16}

ff.256 - 259 \textit{XXXIX}

ff.259 - 262v \textit{XLIII}

ff.262v - 275v \textit{IV}

ff.275v - 280 \textit{V}

Caesen. gr.29 1 (40)\textsuperscript{17}

ff.436 - 438v \textit{XLIII}

ff.438v - 445v \textit{IV}

ff.445v/
ff.45v - 47v  
ff.47v - 48v

V, 1 - 37 (om.19, 34)

XXXIX, om.2, 3, 6, 9,
10 - 13, 16 - 18,
21 (all or part)

Caesen. gr.29 4 (43)  

ff.265 - 267v

IV, Introd. - 5 (title)

ff.268 r and v

V, 32 (incomplete), 37

ff.268v - 269v

XLIII, 1 lines 1 - 34

Cantabrigensis (University Library) Dd xi 24  

num.24  

IV, Introd. - 61,
V, 31 - 37,

num.25

XLIII

num.26

XXXIX (1 - 7)  

Havnensis gr. Anc.Fonds 2140  

pp. 1 - 102  

XLIII, IV, 5  

Dresdenses gr.A 14, 14, 150

All these were destroyed in the last war.  

(Ibid. p. 12) Escurialensis 3 II 18 (Escurial. 237)  

ff.203 - 210v

XXXIX

ff.210v - 217

XLIII

ff.218 - 236v

IV, 1 - 3, 7 - 15, 20,
21, 26, 33, 37 - 43,
46, 49, 53, 54, 60,
62 - 65, 77, 74, 76,
78, 80, 71 - 86, 88,
89, 98, 91, 96 (to
line 4)

ff.236v/
ff.236v - 241

ff.241v - 248

Escurial. ψ IV 27 (Escurial. 501)  
ff.89 - 93

Escurial. θ III 13 (Escurial. 546)  
ff.75 - 116v
ff.116v - 133
ff.133 - 143

(Ibid. p. 13) Hierosolymitanus 6h (S.Crucis)  
ff.202 - 247

Laurentianus 4, 13  
ff.257 - 261

Laur. 7, 8  
ff.311 - 313v
ff.313v - 316v
ff.316v - 326v

Written by Νικολάος Αξιώνος Αρητής.  

(Ibid. p. 14) Londiniensis Harleianus 5629  
ff.6h - 67
ff.67 - 70v
ff.71 - 78v
ff.78v - 83

Lond./
Lond. (B.M.) Add. 17473
ff.116 - 121v XLIII
ff.121v - 128 XXXIX
ff.128v - 153v IV
ff.154h - 161v V, as Lond. Harl. above.

Lond. (B.M.) Add. 18231 A.D. 971/2
ff.318 - 319v XXXIX
ff.319v - 321 XLIII
ff.321 - 327v IV
ff.327v - 330v V

This manuscript has been extensively corrected by a second hand of an early date and many tachygraphic notes added in the margins. The longest of these, an alternative version of IV, 73, is transliterated by M. Giltbauer at the request of W. Wattenbach, Schrifttaffeln zur Geschichte der griechischen Schrift, II (Berlin, 1877) 8 - 9.

Lond. (B.M.) Add. 3663k x c.
ff.22h r and v IV, 26, line 6 - 27, line 6
ff.225 - 232v 33, line 5 - 98
ff.232v - 254v V, 1 - 29, line 13

Lugdunensis Batavorum XVIII 16 H* A.D. 1652
ff.1 - 5v XLIII
ff.5v - 9v XXXIX
ff.9v - 25 IV
ff.25 - 31v V, 1 - 33, line 4

(Ibid.)
(Ibid. p. 16) Neapolitanus Borbonicus II A 22 xii c.
ff. 267 - 271 IV, 3 - 7, 17 - 27,
33 - 39
Codex graecus 10 in bibliotheca Abrahami de Norov.
This collection of manuscripts is now in the
Lenin Library in Moscow.34

Oxoniensis Bodleianus Baroccius gr. 5 xiv c.
f. 283 IV, 18 - 21
Oxon. B. Barocc. gr. 71 xv c.
ff. 138 - 144 XXXIX
ff. 144 - 150 XLIII
ff. 150 - 173v IV, V, 1 - 3
Oxon. B. Barocc. gr. 216 ? c.
αῦτον τοὺς ἑξέτασαν εὐλογών.37

(Ibid. p. 17) Oxon. B. Barocc. 236 xii c.
ff. 247 - 248v XLIII
ff. 248v - 249v XXXIX, 1, 10 - 24
Oxon. Laud. gr. 37 xii c.
ff. 299 - 301 XXXIX
f. 301 r and v XLIII 1 - 3
Oxon. Seld. gr. 45 xi c.
ff. 223 - 228v XLIII
ff. 228v - 229v XXXIX, 1 - 3

(Ibid. pp. 17 - 18) Parisinus gr. 522 A.D. 1443
ff. 409 - 411v XLIII
ff. 411v - 413v XXXIX (untitled)
ff. 414v/
ff.414 - 425  
ff.425 - 431  

(Ibid. p. 18) Par. gr.525  

ff.274 - 275  
ff.275 - 278  
ff.278 r and v  

Par. gr.539  

ff.207 - 212  
ff.212 - 214  
f.215r  

Par. gr.543  

ff.10 - 17  
ff.17 - 22  

These commentaries (which are preceded by that on Sermon 24, ff.9v - 10) are not by Pseudo-Nonnos, but by Nicetas Heracleensis.

Par. gr.552  

ff.461 - 468  
ff.468 - 494v  
ff.494v - 503v  
ff.503v - 506  

Par. gr.1277  

f.263v  

(Ibid./
(Ibid. p. 19) Par. Coislinianus 51

ff.474 - 476v
ff.476v - 480
ff.480 - 487v
ff.489 - 493
ff.493 - 496v

Par. suppl. gr.83

ff.92 - 96
ff.96 - 100
ff.100 - 116v
ff.116v - 123v

Par. suppl. gr.215

ff.419 - 424
ff.424 - 435v
ff.435 - 445v
ff.445v - 449v

Par. suppl. gr.469 A

ff.8 - 14
ff.14v - 14
ff.14 - 55v
ff.55v - 61v

Par. suppl. gr.516

ff.289 - 294
ff.294 - 320
ff.320 - 329

Par. suppl. gr.690

ff.192v - 194
ff.194/
ff.19h - 197v  XLIII
ff.198 - 208v  IV
ff.208v - 213  V

(Ibid. pp. 19 - 20) Par. suppl. gr.1175  xlii c.
ff.1 - 4  XXXIX
ff.4 - 7  XLIII
ff.7 - 18  IV (om.92)
ff.18 - 22  V (om.6) 50

(Ibid. p. 20) Patmianus 33  A.D. 941
ff.175v - 178  XXXIX
ff.178 - 180  XLIII
ff.180 - 182v, 189 r, v, 183 r, v, 185 - 188v  IV, Introd. - 97
(incomplete)
ff.18h r, v, 190 r, v  V, 5 - 19, 29 - 37 51

Taurinensis gr.8 (B. 1, h)  xi c. 52
ff.1 - 4v  XXXIX
f.4v  XLIII, 1, lines 1 - 43
f.5r  18
ff.5r - 11v  IV, Introd. 1 - 82, line 4
f.12 r and v  V, 1 - 10, line 7

(Ibid. p. 21) Vaticanus gr.97  xiv c. 53
ff.305 - 309  XLIII
ff.309v - 313  XXXIX
ff.313 - 325v  IV
ff.326 - 331v  V

Vat. gr.437  ix - x c. 54
ff.177 - 181  XLIII
ff.181/
These commentaries are not by Pseudo-Nonnos but by Nicetas Heracleensis.
(Ibid. p. 22 - 23) Vat. gr. 1947

ff. 142 - 145v  XLIII62
ff. 145v - 150v  XXXIX

(Ibid. p. 23) Vat. gr. 2061 B

ff. 77 - 81v (mg)  XXXIX
ff. 296 - 299v  XLIII
ff. 299v - 313v  IV
ff. 314 - 316v  V, 1 - 19, line 11

Vat. Ottobonianus gr. 384

ff. 250v - 255v  XLIII
ff. 255v - 263v  XXXIX

These commentaries are by Nicetas Heracleensis.64

Vat. Palatinus gr. 217

ff. 186 - 193  IV
ff. 193 - 196  V, 1 - 30, line 6

Vat. Pii II gr. 21

ff. 71 - 76  XXXIX67

(Ibid. p. 24) Vat. Regiae gr. 46

ff. 462 - 468  XXXII
ff. 468 - 474  XLIII
ff. 474 - 477v  IV, Intr. - 13
(incomplete)68

Vat. Reg. gr. 94

ff. 20 - 23  XLIII
ff. 23 - 27  XXXIX
ff. 27 - 40v  IV
ff. 40v - 48  V, 1 - 33, line 469

Vat./
This manuscript contains no trace of the Commentaries ascribed to it by Sajdak.
Vind. th. gr. 326  
xvi c.  
ff. 60v - 72  
XXXIX

(Ibid. p. 27) Codex ἐν Ζάινη τῆς Ἀρχαγγελοτίσσας 1 (Archangelliotissa Monastery)  
pp. 370 - 440  
XLIII, IV, V

No manuscripts now remain in this monastery.  

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2 Additions to the list of the Pseudo-Nonnos manuscripts compiled by Sajdak.

In a recent paper J. Declerck has added to the list of the manuscripts of the Pseudo-Nonnos Commentaries established by Sajdak a number of manuscripts derived from catalogues published after 1914. Declerck's list can be enlarged; and in offering some additions to it, it is my intention to distinguish between manuscripts which have been mentioned by scholars working since 1914, and manuscripts which have not hitherto been discussed. In the first category the following manuscripts may be added to Declerck's list:-

<table>
<thead>
<tr>
<th>Manuscript</th>
<th>Date</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ambrosianus gr. 135</td>
<td>x - xi c.</td>
<td></td>
</tr>
<tr>
<td>ff. 106 - 170 (mg)</td>
<td>IV</td>
<td></td>
</tr>
<tr>
<td>Par. gr. 517</td>
<td>xi c.</td>
<td></td>
</tr>
<tr>
<td>ff. 426 - 431v</td>
<td>XXXIX</td>
<td></td>
</tr>
<tr>
<td>ff. 431v - 452</td>
<td>IV</td>
<td></td>
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<tr>
<td>ff. 452 - 460</td>
<td>V</td>
<td></td>
</tr>
<tr>
<td>Vat. gr. 1675</td>
<td>xi c.</td>
<td></td>
</tr>
<tr>
<td>ff. 296 - 301</td>
<td>XXXIX</td>
<td></td>
</tr>
<tr>
<td>ff. 301/</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
A selection of *historiae* from IV, XLIII, XXXIX, XV and XXIV³²

Manuscripts which have not as yet been taken into account in discussions of the Pseudo-Nonnos Commentaries are:-

<table>
<thead>
<tr>
<th>Manuscript</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Athous Batopediou 105</td>
<td>A.D. 1326</td>
</tr>
<tr>
<td>ff.155 - 159v</td>
<td>XLIII³³</td>
</tr>
<tr>
<td>Athous Batopediou 109</td>
<td>xiv c.</td>
</tr>
<tr>
<td>ff.271 - 274v</td>
<td>XLIII</td>
</tr>
<tr>
<td>ff.275 - 277v</td>
<td>XXXIX, 7, 10 - 13, 16³⁴</td>
</tr>
<tr>
<td>Athous Laurae B 99</td>
<td>xi c.</td>
</tr>
<tr>
<td>ff.214 - 218v</td>
<td>XXXIX³⁵</td>
</tr>
<tr>
<td>Bucarestensis gr.1022, 7</td>
<td>xviii -</td>
</tr>
<tr>
<td></td>
<td>xix c.</td>
</tr>
<tr>
<td>ff.149 - 170</td>
<td>IV³⁶</td>
</tr>
<tr>
<td>Lond. Harl. 5575</td>
<td>A.D. 1281</td>
</tr>
<tr>
<td>ff.307 - 310v</td>
<td>XXXIX</td>
</tr>
<tr>
<td>ff.310v - 313v</td>
<td>XLIII</td>
</tr>
<tr>
<td>ff.313v - 326</td>
<td>IV</td>
</tr>
<tr>
<td>f.326 r, v</td>
<td>V, 1 (incomplete)³⁷</td>
</tr>
<tr>
<td>Lond. (B.M.) Add. 10016</td>
<td>date unknown</td>
</tr>
<tr>
<td>ff.11</td>
<td>V, 20 - 37³⁸</td>
</tr>
</tbody>
</table>
Addenda

I received a microfilm of Par. suppl. gr.519 after the above chapter was written. Its contents follow the order of the contents of Vat. Palatinus gr.217 above (in 1) and are as follows:-

Par. suppl. gr.519  
ff.1 - 12  
IV, 1 - 3, 8 - 10,  
13 - 27, 29 - 35,  
39 - 46, 48, 49,  
51, 52, 54, 56,  
60 - 62, 64 - 78,  
97, 98  
ff./
ff.12 - 18v  V, 1 - 5, 7, 9 - 11, 15, 17 - 19, 21, IV, 79 - 90, 92, V, 22 - 25, 29 - 34

Microfilms of the following manuscripts also arrived too late to be included above. Their entries like that on Par. suppl. gr. 519 above should be added to the first part of this chapter.

Oxon. B. Barocc. gr. 71  xv c.
ff.138 - 149v  XXXIX, XLIII
ff.150 - 171  IV Introd. - 96 (om. 36)
ff.171 - 173r  V, 1 - 3

Oxon. B. Barocc. gr. 19½  xv c.
f.10r,v  XXXIX
ff.10v - 13v  IV Introd. - 97
ff.13v - 14v  V, 1 - 12
ff.14v - 15r  XLIII
Notes on Chapter II

1. An edition of the later commentaries on Sermons 15 and 24 (see page 10 above) is included on pp. 27 - 30.

2. This is the explanation for the vagueness of some entries commented upon by Declerck, S.E. 178.

3. As Oxon. B. Barocc. 190, Par. gr. 517, Vat. gr. 463 and 1675 (see the entries on which below).

4. See the entry on Vind. th. gr. 74 below.

5. I have made extensive use of the comprehensive collection of lists and catalogues (published, unpublished and in process of publication) of Greek manuscripts in Répertoire des bibliothèques et des catalogues de manuscrits grecs, by M. Richard, published by the Institut de Recherche et d'Histoire des Textes, 1, 2nd edition, Paris 1958, and to its first supplement, Paris 1964, in this section. Some catalogues published after this date have also been taken into account.

6. See the entry on Vat. gr. 504 below for an example of this.

7. A list of manuscripts to be added to Sajdak's collection is given in Section 2 below.

8. See the entry on Athous 4147 below, where all the information on the Commentaries is gained from the microfilm.

9. See the entries on the manuscripts from Berlin, Dresden and the Archangeliotissa monastery in Thrace, below.

10. See Oxon. B. Barocc. gr. 216, Par. gr. 513, Par. gr. 522, Par. suppl. gr. 516 and Vat. gr. 711, below, many of which contain the commentaries of Nicetas Heracleensis (see Chap. I, 41 above on the works of this author).

11. References will again be made in this chapter (see Chap. I, 1 above) to authorities which will be fully discussed in Chap. III below.


13. Most of this manuscript (which contains a collection of the sermons of Gregory and a part of his 'Life') is written in two columns of 27 lines each to the page (ff. 1 - 413v). The titles of each sermon and of the 'Life' are elaborately decorated (K. Weitzmann, Die byzantinische Buchmalerei des 9 und 10 Jahrhunderts, Berlin 1935, 16). The 'Life' ends abruptly in the middle of a sentence at the bottom of the verso folio. As the Commentaries have very plain titles and are written in a similar, but possibly not identical hand, in/
in single blocks of 31 lines to a page, (and the loss of a folio is unnoticed in the numeration,) they were probably part of another manuscript of contemporary date, which was bound in with the incomplete manuscript of the Sermons when its latter part was lost. See the entry on Par. Coislin. gr.51 below for an example of such a conflation.

14. See n. 10 above. Other manuscripts of these commentaries are Par. gr.513, Par. suppl. gr.516 and Vat. Ottobon. 384 (q.v.).


16. E. Mioni, Catalogo di manoscritti greci esistenti nelle biblioteche italiane (Ministerio della pubblica istruzione, Indici e cataloghi XX), 1961, 68.

17. Mioni, op.cit. 70 has given incorrect numbers for the historiae in IV, V and XXXIX.

18. ibid. 74.


22. Gr. de Andrés, Catálogo de los codices griegos de la real Biblioteca de el Escorial, II, Madrid 1965, 74 - 75.


24. ibidem, 190 - 191.


27. M. Vogel - V. Gardthausen, Die griechischen Schreiber des Mittelalters und der Renaissance, (Beiheft zum Zentralblatt für Bibliothekswesen, XXXIII), Leipzig 1909, re-printed Hildesheim, 1966, 348. Piccolomini, op.cit. V, notes that the Commentaries are written in a slightly different hand, and may be a later addition.

28./
There is a blank unnumbered folio between 70v and 71r, which was probably left by the scribe to be used for the historiae missing in his exemplar.


This manuscript is noted by Richard, op.cit. 64, but no further information than that given by Sajdak appears. It is noteworthy that while most of the manuscript (which contains an incomplete collection of Gregory’s sermons) is written in two columns of 26 lines to the page, the leaves containing the Commentaries (which are also incomplete) have two columns of 27 lines to the page, though they are written in a similar hand. No allowance is made in the numeration of the folios for the lacunae in the Commentaries, which could indicate that this manuscript is in fact a combination of parts of two separate codices (as happened in the case of Par. Coislin. 51—below).

K.A. de Meyier, E. Hulshoff, Bibliothecae Universitatis Leidensis Codices MSS VIII, Codices Bibliothecae Publicae Graeci, Leyden 1952, 22 – 23, note (as Patzig, op.cit. 8) that this manuscript like Par. suppl. gr.83 below, was probably copied from Vat. Reg. gr.94.


Richard, Répertoire des bibliothèques ... , 1958, 138.


idem, op.cit. I, 117.

Coxe, op.cit. I, 380. As these words do not occur in XXXIX the attribution to Pseudo-Nonnos is doubtful.

Brock, op.cit. 7. In each of these manuscripts, (B. Barocc. 236, Laud. gr.37 and Seld. gr.45) the Commentaries appear from the microfilm to be written in a different hand from that of the other contents.

ibidem.

ibid.
41. Ff.375 - 405 of this manuscript contain an anonymous commentary on Sermons 4 and 5 with excerpts from Pseudo-Nonnos. Ff.406 - 408 contain a faint and illegible commentary on XLIII.

42. This selection of historiae from the Commentaries has the note 'Implicantio historiarum quorum meminit Gregorius Nazianzenus in laudatione funebri Basilii M.' written in the upper margin of f.27v, which may indicate that this codex comprises parts of different manuscripts (see Par. Coislin. 51 below for an example of this).

43. H. Omont, Inventaire sommaire des manuscrits grecs de la Bibliothèque Nationale, I, Paris 1868, 80 attributes these to an anonymous author. See also n. 10 above.

44. R. Devreesse, Bibliothèque Nationale, Département des mss, Catalogues des mss grecs, III, Le Fonds Coislin, Paris 1945, 47 - 48, states that the Pseudo-Nonnos Commentaries, although of the same date as ff.1 - 473v, were added from a different codex in the sixteenth century.

45. This manuscript was apparently copied from Vat. Reg. gr.94 (Patzig 8), as was Lugd. Bat. XVII above.

46. The hand becomes much smaller at the end of this folio, although the lay-out of each page remains the same (double columns of text of 35 lines each).

47. The first part of this manuscript, most of which is lost, contained scholia upon the liturgical collection of Gregory's sermons (see p. 90 below). The hand is discussed in R. Barbour, Greek Literary Hands, Oxford 1981, 20.

48. Ff.281 - 288v contain the commentaries of Nicetas Heracleensis on Sermons 15, 21, 43 and 39 (see n. 10 above). The commentaries above are attributed in the text to the Abbot Nonos (sic).

49. See G. Rochefort, Scriptorium 4, 1950, 3 - 17, on this manuscript. Its date is discussed on pages 3 - 5.


51. A.D. Komines, 'Ο νέος κατάλογος τῶν χελαγραφίων τῆς ἐν Πάτιῳ ἔρεις Μονῆς Ἰωάννου τοῦ θεολόγου, Σύμμεικτα κέντρου Βυζαντινῶν ἔρευνῶν I (Athens 1966) 29 - 30. Declerck discusses this manuscript in S.E. 186 and Byz. 94.

52. I. Pasinus - A. Rivantella - Fr. Berta, Codices manuscripti Bibliothecæ Regii Taurinensis Athenaei, Turin 1749, I, 71 s. The text of XXXIX, 1 is printed there to illustrate its differences from the text in P.G. 36, 1065 B - D. The hand becomes smaller from f.5 onwards, and the number of lines/

54. H. Follieri, 'La minuscule livresque des IXe et Xe siecles', La paléographie grecque et byzantine, Paris 1977, 1140, n. 3.


56. idem, op.cit. 222 - 223.

57. ibidem, 256.

58. This manuscript was made up in the fourteenth century of two parts (idem, 266). Ff.214v - 264v were probably from a larger collection of the Commentaries, as the titles of IV and V begin 'Goius ... The folio with IV, hist. 77 - 81 must have been lost at that time.


63./
63. Declerck 185.

64. F. 2r-9r and v of the manuscript contain commentary XV by this author, and ff. 2r - 25r two identical copies of commentary XXIV. See n. 10 above.


67. Although Ehrhard, op.cit., 161, n. 2 describes this manuscript as containing only 23 historiae, the Commentary is complete, its divisions being incorrectly numbered.


69. idem, op.cit. 69. Patzig, 8, sees this manuscript as a possible exemplar of Par. suppl. gr.83, and Lugd. Bat. XVIII above.

70. Also connected by Patzig (8) with Par. suppl. gr.83 above.

71. See Declerck, S.E. 189 and Byz. 94, although this manuscript is wrongly there numbered Ven. gr.75.

72. I.A. Mingarelli, Graeci codices manuscripti apud Nanianos patricios Venetos asservati, Bononiae 1702, 115 - 117.


74. Declerck, S.E. 190.

75. Patzig, op.cit. 9.

76. Richard, op.cit. 1958, 212.

77. Declerck, S.E. 179 - 180. Manuscripts which contain the Commentaries as marginalia are listed, idem A.C. 182, n. 5.

78. Sinko, op.cit. 128, n. 5.
79. *idem* 127.

80. *ibidem*. A colophon in this manuscript states that it was
given to the Stoudite Monastery in Constantinople in
A.D. 1018, though it may have been written at an earlier
date (see Gianelli, *Codices Vaticani graeci* 1185 - 1683,
138 - 140, and Weitzmann, *Die Byzantinische Buchmalerei* ...
18, n. 98).


82. C. Gallavotti, 'Novi Laurentiani codicis analecta', *Studi
bizzantini et neollenici* I, Rome 1935, 212.

83. S. Eustratiades - Arcadio Vatopedinos, *Catalogue of the
Greek Manuscripts in the Library of the Monastery of Vatopedi
on Mount Athos* (Harvard Theological Studies XII, Cambridge 1924),
25 - 29.

84. *idem*, *op.cit.* 29.

85. Spyridion Lauriotes - S. Eustratiades, *Catalogue of the Greek
manuscripts in the Library of the Laura on Mount Athos, with
notices from other Libraries* (Harvard Theological Studies

86. N. Camariano, *Biblioteca Academiei Române, Catalogul
manusriselor grecesti* II, 831 - 1066, Bucarest 1940,
154 - 155. The first part of this manuscript (ff.1 - 118v)
was written in 1762, and the rest (with the Commentaries) in
1812.

87. A. Turyn, *Dated Greek manuscripts of the thirteenth and
fourteenth centuries in the Libraries of Great Britain,
Dumbarton Oaks* 1980, 28 - 29. The number of the Commentaries
is not specified there.

(C.N.R.S. III)*, Paris 1952, 12.

89. *idem*, *op.cit.* 39.

90. G.W. Kitchin, *Catalogus codicum manuscriptorum qui in Biblioteca
Aedis Christi apud Oxonienses adservantur*, Oxford 1867, 10.
This manuscript was brought to my notice by Dr Declerck in
a letter of 15th January 1980. The fragment of the commentary
preserved in it is written in a xii c. hand.


CHAPTER III

The manuscript tradition of the Pseudo-Nonnos Commentaries.

A: Summary of conclusions established in earlier publications.

1. The first investigation into the tradition of the Commentaries.

Although a Latin version of the Pseudo-Nonnos Commentaries first appeared in print in 1569, it was not until 1890 that a systematic investigation into their manuscript tradition was undertaken and published. In his paper 'De Nonnianis in IV Orationes Gregorii Nazianzeni Commentariis', E. Patzig gave a preliminary survey of the Pseudo-Nonnos manuscripts known to him, and an outline of the methods which he proposed to use in establishing a complete text and apparatus criticus of the four Commentaries. It appears that Patzig intended his paper to be followed by the publication of an edition of the Commentaries; but in fact his edition seems never to have reached the press, and his preliminary paper remains our only source of information concerning his researches.

All but one of the manuscripts discussed by Patzig contain at least three of the Commentaries, and many of them are of early date. From his studies on the text of these, Patzig was able to identify the main branches and one sub-division of the Greek tradition with great accuracy. Patzig also defined the date and likely place of origin of the Commentaries, and made valuable observations on the nature of the text of the Commentaries incorporated into exegetical works on Gregory of Nazianzus produced after the end of antiquity, such as the commentary on Gregory's poetry by Cosmas of Jerusalem. Subsequent researches have confirmed and amplified Patzig's work on the/
the manuscript tradition, while leaving it unchanged in essentials. Patzig proposed to use the following manuscripts and sigla in his projected edition of the text of the Commentaries:

- Laur. 7 8 (see p.3 8 above) Commentaries XXXIX, XLIII, IV Introduction followed by historiae 1 - 81
- Mosq. syn. 54 (Sajdak 15) x - xi c., XLIII, XXXIX, IV, V
- Mosq. syn. 63 (ibid. 15 - 16) x - xi c., XXXIX, IV, V
- Par. gr. 522 (see p. l60 above) XLIII, XXXIX, IV, V
- Par. gr. 552 (see p. l61 above) XLIII, IV, V, XXXIX
- Par. suppl. gr. 83 (see p. 4 2 above) XLIII, XXXIX, IV, V
- Tübingensis gr. Mb 4 (Sajdak 21) xii - xiii c.
- addition of IV, V 1 - 26 to xi c. manuscript
- Ven. Marc. gr. 70 (see p. l65 above) XXXIX, XLIII, IV, V
- Vind. th. gr. 120N (Sajdak 26) x c., IV, V, XLIII, XXXIX
- Vind. th. gr. 126N (see p. l66 above) XLIII, XXXIX, IV, V

Patzig finds that for Commentaries IV and V the manuscripts fall into two clearly defined groups, LTBMCPS and iem. The larger group can be subdivided into the two groups LTBM and OPS, LTBM providing a superior text. OPS offer individual variants but in their rare agreement in a few readings with iem may preserve the text of the original. The group iem has been the object of at least one recension,
recension, in which the texts of several historiae have been rewritten, and some from IV 47 onwards drastically abbreviated. It nevertheless occasionally preserves early readings which have been lost in the archetype of the larger group. Patzig also notes that the contents of IV 36 (the strap of Anaxagoras) were missing from L and iem, or rather that a space of some lines had been left for it in these manuscripts. TM contained a different historia on the writings of Anaxagoras of Clazomenae, B0 retained the title and PS omitted even that. After much consideration Patzig decided that the passage in TM was a later interpolation, and did not mean that TM were the closest witnesses to the archetype.

In XXXIX and XLIII the manuscripts are less easy to categorise and some, as is the case with BMO, had recourse to an exemplar of the other group to supplement the lack of XXXIX in their own. Only L and ie remain constant in their divergencies, and are, in Patzig's view, the most valuable witnesses to the text. Patzig sees this confusion of exemplars as inevitable, since not every Commentary would necessarily be included in every manuscript, and copyists would therefore be obliged to take their material from more than one source to complete the text required of them. XXXIX is further distinguished from the other Commentaries by the different information it provides on topics that are common to it and IV and V. As it in fact contains no topic that is not discussed in these Commentaries, except for 10 (Hecate), Patzig feels that it may have been composed after the other three Commentaries, but at no great lapse of time. He lists the cross-references to IV in historiae in XLIII, and deduces from these that IV and V were the first to be composed.
The work of Cosmas of Jerusalem is then considered in much detail. This writer composed a commentary on the poetry of Gregory of Nazianzus, and since Gregory's poems contain many references to pagan learning which are similar to those used in the sermons, Cosmas incorporated most of the Commentaries into his text. He even added the portions he had not used in a separate appendix. Cosmas does not confine his attention to the topics which he reproduces from Pseudo-Nonnos; in addition he gives full explanations of Gregory's allusions to Homer and to the Bible. His commentary is therefore much longer than that of Pseudo-Nonnos, and the text of Pseudo-Nonnos is scattered piecemeal among the other material. He apparently derived it without discrimination from exemplars of the three groups distinguished by Patzig, and presents an, as it were, conglomerate text.

After discussing the previous edition of the Greek text of IV and V made by R. Montagu in 1610 (which he considers to suffer from a lack of discrimination between the readings of the different groups similar to that shown by Cosmas), Patzig concludes his description of the Greek tradition by giving an outline of the principles to be followed in his own proposed edition. He intended to place the text of the best witness of the larger group on the body of the page, and to confine the readings of the smaller group, despite their undoubted value in some cases, to the apparatus criticus.
2. T. Sinko's work on the connection between the tradition of the Pseudo-Nonnos Commentaries and that of the sermons of Gregory of Nazianzus.

The relationship between the manuscript tradition of the sermons and that of the Commentaries was first described in detail by T. Sinko. As has been stated above, he thought it to be very close when the Commentaries were initially composed. A further account of his conclusions, and some consideration of them in the light of recent research is required here, and may serve to clarify certain of the problems presented by the transmission of the Commentaries. These remarks are, however, provisional in the light of the present research scheme into the transmission of Gregory's works.

Sinko investigated a large number of the manuscripts (some dating from the ninth century A.D.) of Gregory's works, and found that the complete or almost complete collections of his theological writings could be divided into two families. They were distinguished by the slightly differing number of works in each of them, and by the order in which these works appeared. He gave the family with the smaller number of items the siglum M, and that with the larger, the siglum N. So far as concerns the sermons which occasioned the Pseudo-Nonnos Commentaries, the order of these sermons in M is 39, 43, 4, 5, whereas in N it is 43, 39, 4, 5. In M, 39 is widely separated from 43, 4 and 5 which occur together. In N 43 and 39 are found apart from each other, and apart also from 4 and 5. In the case of those witnesses in which the collection N exists bound into two volumes, Commentary XLIII is likewise isolated from the rest of the Commentaries, the first volume containing XLIII and the second containing XXXIX, IV, V.

Sinko/
Sinko discovered that the order of the Commentaries was the same as that of their related sermons in the following manuscripts in his families:

\[
\begin{align*}
M (39, 43, 4, 5) & \quad \text{Laur. 7 8} \\
& \quad \text{Par. Coislin. 51 (see p. 42 above)} \\
& \quad \text{Pat. 33 (see p. 43 above)} \\
& \quad \text{Vat. gr. 2061B (see p. 45 above)} \\
& \quad \text{Ven. Marc. gr. 70}^{13} \\
N (43, 39, 4, 5) & \quad \text{Laur. 7 12 (Sajdak 13 and n. 5 above)} \\
& \quad \text{Vind. th. gr. 126N} \\
N (39, 4, 5) & \quad \text{Mosq. syn. 63} \\
& \quad \text{Par. gr. 517 (see p. 47 above)} \\
& \quad \text{Vat. gr. 1675 (see p. 47 above)}
\end{align*}
\]

None of Sinko's results seem to be based on collation of the Commentaries.

Recent editions of some of Gregory's theological works, the text of which has been established on a basis of readings of a selection of the early manuscripts, and not on a full survey of the tradition, have shown that Sinko's 'families' M and N are actually groups. The principles upon which he identified them are valid, but refer only to external characteristics, and do not represent textual affinities. This is also the case in the Pseudo-Nonnos Commentaries, as can be seen from a comparison of/
of the results of the studies of Patzig and Sinko on the same manuscripts; Laur. 78 and Ven. Marc. gr. 70 being placed in different groups by the former, but in the same by the latter.

The results of Sinko's studies on the history of the tradition of both the sermons and the Commentaries add nothing to the information on the text amassed by Patzig, but explain the differing orders of the Commentaries in some manuscripts and the omission of XLIII in others. They show that external factors must be taken into account in any consideration of the textual transmission of the Commentaries; but their main value is for the later history of the textual tradition, and not for its earlier divisions. The further importance of the tradition of the sermons to that of the Commentaries will be discussed in Chapter IV, Section 1 below.

Sinko also discussed the date and origins of the author of the Commentaries, and his findings concur with those of Patzig. His view that XXXIX was the first to be composed is based on the evidence of a single late manuscript and merits little comment.

3. The importance of the Syriac and Armenian Versions of the Pseudo-Nonnos Commentaries.

The following account of the Syriac and Armenian Versions of the Pseudo-Nonnos Commentaries and their relationship to the tradition of the Greek text is drawn from the Introduction to the edition of the Syriac Versions of the Commentaries (and translation of both Syriac and Armenian Versions) by S. P. Brock.
The translations of the Commentaries into Syriac, or rather the initial version and the two subsequent revisions of the same, appear to have been made during the early Byzantine period. The First Version (Syr. I) was in existence by A.D. 600. Only a part of this translation of the Commentaries is preserved, comprising some 30 historiae from Commentary IV. Most of these are contained in the dispersed leaves of one manuscript, and four are found grouped together in another. Both the manuscripts date from the ninth century A.D. Although Syr. I contains no trace of the other Commentaries, the omission from IV of material which we know (from the Second Syriac Version and from the Greek tradition) to appear in XXXIX and XLIII makes it clear that these Commentaries preceded IV in the original state of this version. Syr. I did not attempt to reproduce the word order of the Greek text at the expense of normal Syriac usage. It, or its exemplar, made several additions to and omissions from the contents of Commentary IV as these are transmitted in other witnesses. It is not known whether the larger group of historiae were attached to the end of Sermon 4, or appeared with the other Commentaries at the end of the manuscript.

The Second Syriac Version of the Sermons and the Commentaries (Syr. II) was made in A.D. 623/4 by the Abbas Mar Paula, as is stated in the headings of two of its manuscripts. It contains a version of all four Commentaries, each Commentary following the sermon to which it relates. The sermons appear in the order of the Greek manuscripts in group M of the two groups defined by Sinko. There is only one manuscript for Commentaries XLIII, IV and V, but seven for XXXIX, two of which date from the eighth century.
Syr. II restores the Greek order in its revision of the original version, and is, on the whole, consistent in its rendering of tenses, conjunctions and particles. The translation is very exact, and was carried out with care. In Syr. II, Commentaries XXXIX, XLIII and IV apparently contain fewer historiae than in some Greek texts, but this is merely due to different division of the material. There are 24 historiae in XXXIX, 18 in XLIII and 97 in IV. Commentary IV also provides a different interpretation of the lemma in historia 36 from that known in the Greek tradition and an extended account of historia 61 (Chalcis and Xanthus). Additional information is given there on moly, and Xanthus is wrongly identified as one of Achilles's horses, instead of as the river Scamander. Moly is not mentioned in the title of the historia. Commentary V too gives extra material, in the form of three additional historiae (only one of which is known elsewhere; it is found in part of the Greek tradition as an addition to V 29). These historiae are on Adonis (V 38), Pandion, Procne and Philomela (V 39) and Priapus (V 40).

Brock discusses the evidence provided by Syr. II concerning the original order of the Commentaries. Where the historiae duplicate each other, cross-references are sometimes made to the treatment of the same topics offered in the first half of Commentary IV. This indicates that IV was the first to be composed, although (as stated above) Syr. II preserves the Commentaries in the order XXXIX, XLIII, IV, V. He notes, however, that not every cross-reference can be taken in support of this theory.
The third Syriac Version consists of some slight corrections in four of the manuscripts of the text of XXXIX, which bring their text closer to that of the Greek tradition. Brock conjectures that these drew their origin from the work of the Patriarch Athanasius II of Balad (A.D. 686). Unlike Syr. I and II this version can give little information that is relevant to the history of the Greek tradition as a whole, and consequently no further mention will be made of it.

An Armenian Version (Arm.) of the Pseudo-Nonnos Commentaries is also extant, and full reference is made to it in the translation of the Syriac Commentaries by Brock. It cannot be dated with the exactness of Syr. I and II, but was made at some time between the seventh and eleventh centuries A.D. The Commentaries appear in it in the same order as in Syr. II, but, unlike the latter, are separated from their sermons, and are found together at the ends of their manuscripts. These are two in number (although two others are known), and date from the thirteenth century A.D. Arm. also contains an extra commentary, on Sermon 24 (In praise of Cyprian). This brief commentary consists of four scholia explaining Gregory's allusion (Sermon 24, 19; P.G. 35 1193A) to the prizes given at the four main athletic contests. Essentially the same information is found in the later Greek commentary on this lemma (which was attributed at one time to Pseudo-Nonnos) and in Sch. 150 in Piccolomini's edition of the Scholia Alexandrina. Although sharing the same subject matter, the Greek and Armenian explanations of this passage are quite unconnected.
The Armenian Version may reflect the same stage of the tradition as Syr. II, since it preserves the three extra historiae in V. There is also much agreement between the texts offered by both versions. The careless manner of its execution makes it of less value than Syr. II as a witness to the text of the Greek tradition, when added to the uncertainty about its date. Its omissions, however, may be of some significance.

Brock compares the texts of the above versions with that of the Greek tradition, as found in existing editions of the Commentaries IV, V, and XLIII, and with several early unedited manuscripts. These manuscripts and Brock's sigla for them are as follows:

(for all four Commentaries)

Lond. (B.M.) A. 18231 Gk a
Princeton Art Mus. 2 xi c. Gk b

(for XXXIX, IV, V)

Cant. Trin. 209 Gk c

(for XXXIX alone)

Oxon. Seld. 45 Gk d
Oxon. B. Barocc. 236 Gk e
Oxon. Laud. gr. 37 Gk f

Brock also made an edition of the Greek text of XXXIX, which is based on the above manuscripts. They are found to fall into the groups established by Patzig, namely Lond. (B.M.) A. 18231, Princeton Art Mus. 2, Oxon. Laud. gr. 37 and Seld. gr. 45 agreeing with the readings of the larger family (LTERMOPS), and Cant. Trin. 209 and Oxon. B. Barocc. 236 agreeing with those of the smaller (iem).
Brock's textual comparison of the Syriac and Armenian versions with the Greek manuscripts yields interesting results, which may be summarised as follows:

i  Syr. II and Arm. on the whole support the readings of the Greek manuscripts in Patzig's larger group.

ii  They also (with some of the examples of Cosmas's text quoted by Patzig) support some of the variants present only in the manuscripts in Patzig's smaller group. The Syriac and Armenian Versions are free from the anti-pagan remarks found in Patzig's larger group.

iii  Syr. II and Arm. sometimes support the readings of Cosmas, the smaller group and one part of the larger group against those of the other (that is, they agree with iem, OPS and Cosmas against LTMB).

iv  Syr. I and II show many similarities to each other but occasionally rest upon different Greek texts which can be identified in different parts of the Greek tradition.

Brock concludes that Syr. I, II and Arm. probably derive from Greek texts which predate the division of the Greek tradition into two distinct parts. He shows the varying closeness of the link between Syr. II, Arm. and the larger group of Patzig's manuscripts in his edition of the Greek text of Commentary XXXIX, where the readings of these witnesses appear in the apparatus criticus when they give alternatives to the text of those in the smaller group.

He also finds that upon stylistic grounds the version of IV 36 preserved by Syr. II is likely to represent the original historia.
The versions, and especially Syr. II, are witnesses of great importance in the investigation of the history of the transmission of the Greek manuscript tradition, and full account must be taken of Brock's conclusions concerning them.

4. The contribution of J. H. Declerck to the study of the text and transmission of the Pseudo-Nonnos Commentaries.

Subsequently to the publication of Brock's work on the Syriac text of the Pseudo-Nonnos Commentaries, there appeared three studies on the Greek text by Dr. J. H. Declerck of Ghent. These are as follows:


Of these, the papers published in 1976 and 1977 were the first to come to my attention. An enquiry to Dr. Declerck resulted in his providing me in advance with the text of his article then about to appear in *Sacris Erudiri*. I am delighted to take this opportunity of thanking Dr. Declerck for his kindness in this matter.

It is proposed in this section to summarise Declerck's contribution to the study of the Commentaries, considering in turn/
turn the additions made by him to Sajdak's list of manuscripts, the materials on which Declerck's own researches are based, the results of Declerck's researches, the editions of the text of the Commentaries published or foreshadowed by Declerck.

1. Additions to Sajdak's list.

Among the additional manuscripts of the Pseudo-Nonnos Commentaries noted by Declerck in S.E. 23, 179 - 180 are the following, which contain all or a large part of the Commentaries:

- Athous Batopediou 588
  - ff. 1 - 73
  - IV 51 - 98, V, XXXIX

- Athous Laurae A 78
  - ff. 80 - 98v
  - IV, V, XLIII, XXXIX

- Athous Laurae A 80
  - ff. 103 - 115
  - XXXIX, XLIII, IV (in part)\(^1\)

- Chicago (Library of the University) 53
  - ff. 20 - 43
  - XXXIX, XLIII, IV, V

The manuscript Lond. (B.M.) A. 3663\(^4\) was already in Sajdak's list (p. 14).

2. The materials upon which Declerck's researches are based.

Declerck's work is based on the same Greek manuscripts as those originally studied by Patzig, together with those consulted by Brock, and also the following additional manuscripts:

- Athous Batopediou 588
- Caesen. gr. 29 \(^4\) (see p. 36 above)
- Hierosolymitanus/
Hierosolymitanus (Patr. Bibl.) 405

ff. 65 - 93 XXXIX, XLIII, IV, v
Par. gr. 497 A.D. 970
ff. 277 - 315 Sermon u3 (XLIII mg) \[\text{11}\]
Par. suppl. gr. 690 (see p. 42 above)
Pat. 33
Vat. gr. 437 (see p. 43 above)
Vat. gr. 2061B

As well as the Greek witnesses Declerck takes into account the text of Syr. II as edited by Brock.

iii The results of Declerck's researches.

Declerck comes to certain conclusions about the history of the manuscript tradition of the Pseudo-Nonnos Commentaries which are based on his study of the above materials. These are as follows:

a) Patzig's description of the history of the Greek tradition is confirmed by Declerck's researches. The manuscripts fall into two main groups, denoted by Declerck as \( \text{u} \) and \( \text{v} \) (representing ism and LTBMPJS). The group \( \text{v} \) subdivides into \( \gamma \) and \( \delta \) (representing LTB and OPS, although other manuscripts in addition to these are considered by Declerck). \[\text{15}\] As according to Patzig, \( \text{u} \) has been the object of a later recension, but preserves some valuable early readings which are lost in \( \text{v} \). \[\text{16}\] It also lacks the anti-pagan interpolations found in \( \text{v} \). The text provided by the manuscripts in \( \text{v} \) is nearer that of the original, superior readings being supplied by the sub-group \( \gamma \). The text of the manuscripts in \( \delta \) is marred by individual variants and some contamination from \( \text{u} \). The two recensions/
recensions also differ in their division of the historiae in XXXIX, XLIII and IV as follows:

- in μ XXXIX 4 is divided into 4 and 5,
- in v XLIII 9 is divided into 9 and 10, and 18 into 19 and 20,
- in v IV 91 is divided into 91 and 92.

He notes the presence of additions in XLIII 18 and IV 21 in the text of the sub-group γ, the former of which is taken to be of early date.

b) Both μ and v, despite their differences, are shown by Brock's edition of the Syriac Version to descend from the same hyparchetype ω¹. This follows from the fact that both μ and v have lost IV 36 which the Syriac tradition preserves; and from the fact that both μ and v present the same, correct account of Xanthus in IV 61, whereas the Syriac Version exhibits there a wrong account.

c) The Syriac Version probably preserves the original text of IV 36, and descends, with the Armenian Version, from a separate hyparchetype ω², which contains the additional historiae (38 - 40) at the end of V. These also derive from the original.

d) The division into ω¹ and ω² in the Greek tradition existed by the time of Cosmas of Jerusalem, since he has no knowledge of IV 36. Furthermore, the text of Cosmas is contaminated, containing readings from μ (with an addition to IV 23, found only in this group) and both sub-groups of v, and consequently has no independent value as a witness.

e) Vat. gr. 437, f. 212 recto and verso, is the only extant representative of ω² so far known in the Greek tradition. In this manuscript a later hand has completed Commentary V, which breaks off at/
at the end of f. 211v in the middle of historia 33. This historia is given in full, as is 34 (with an addition found elsewhere only in the Armenian Version); and 35. Historiae 36 and 37 are both abbreviated after cross-references in their titles, and are then followed by 38 - 40 in full, as in the Versions.

iv Editions of the Pseudo-Nonnos Commentaries completed and discussed by Declerck.

Declerck presents editions of a small part of V, and of the whole of XLIII. A full edition of IV and V is contemplated, but not yet proposed for publication.

a) Commentary V 36 - 40 (A.C. 45 (1976) 181 - 189)

The edition is based on the Greek fragment of ω² identified by Declerck in Vat. gr. 437 (to which the siglum F 2 is given); on Syr. II, which contains 36 - 40; and on Arm., which contains 38 - 40. Other witnesses to historiae 36 and 37 in the Greek tradition, and their sigla, are:

(for γ) Pat. 33 P
      Lond. (B.M.) A. 18231 L

(for δ) Caesen. gr. 29 148 C
      Athous Batopediou 588 F 2

(for μ) Vind. th. gr. 126N i
      Ven. Marc. gr. 7019 e

Only/
Only the titles of 36 and 37 (conflated into one) appear in the manuscripts of group μ.

In this article Declerck argues that the additional *historiae* in V (36 – h0) were an original part of Pseudo-Nonnos's text (although they have no apparent connection with Sermon 5), because of their continuity of style and language, and because of the appearance of 36, 37 and h0 (the latter as an interpolation in μ) in other places in the Commentaries. He conjectures\(^50\) that these were either added to V through personal interest on the part of Pseudo-Nonnos, or were originally explanations of some passages in Sermon 5 which were lost at a very early stage in its transmission.


The edition is based on the same materials as the previous one, except for the omission of Athous Batopediou 588 which does not contain this Commentary, and the inclusion of the first hand of Vat. gr. 437 (F). Its text reflects the importance assigned by Declerck to the witness of Syr. II/Arm. and to μ, since he restores their numeration and division of the *historiae* to the text (against that of ν, which divides 9 (Alpheus; salamander) and 18 (Seven Wonders)). The differences between μ and ν in certain passages are clearly shown by the printing of these in parallel columns of text. The text on the whole appears to depend on the agreement of the majority of the witnesses.\(^51\)

c) Commentaries IV and V (*S.E.* 23 (1978 – 79) 177 – 190)

Declerck states that he has established a Greek text of these Commentaries/
Commentaries which is far superior to that printed in P.G. 36. His text is based on a collation of most of the manuscripts classified by him into the groups γ, δ, and μ. He feels, however, that so many of the Pseudo-Nonnos manuscripts remain to be examined that he cannot exclude the possibility of the existence of one or more other examples of ω². Accordingly he considers it not yet opportune to commit to print his text of Commentaries IV and V.

It must be acknowledged, in conclusion, that the contribution of J. H. Declerck to the study of the Pseudo-Nonnos Commentaries covers almost every aspect of the text and manuscript tradition. Most important is his identification of the representative of ω² in Vat. gr. 437, its subsequent edition, and his systematic description of the descent of the Greek manuscript tradition (although, as he himself admits, this is based on a survey of only a part of it). His edition of XLIII clearly indicates the divisions between the two branches of the Greek tradition, and the relevance of Syr. II/Arm. as witnesses. It is unfortunate, however, that his edition of this Commentary makes no attempt to define the different stages of the recensions of the text on the lines proposed earlier by Patzig and later followed by Brock in his edition of XXXII. It must be doubted whether the reconstitution of an 'original' text, such as that offered by Declerck for XLIII and part of V, is possible, given the wide differences between the two existing recensions.
Notes on Chapter III

1. See Appendix G below, where editions of the Commentaries, and the affinities of the manuscripts upon which they are based, are listed.

2. See Chap. I, n. 77 above.


4. On Cosmas, see Lefherz, op.cit. 157 ff. His work on Gregory's poetry survives in a single xii c. manuscript, Vat. gr. 1260. It was edited by A. Mai in Spicilegium Romanum II, Rome 1839, but is more readily accessible in the reprint of this edition in P.G. 38, 341 - 680.

5. Patzig also noted the existence of affinities between these manuscripts and some others as follows:-
   - Laur. L 13 (Sajdak 13) x c., XXXIX, XLIII, close to B.
   - Laur. 7 12 (Sajdak 13) xv c., XLIII, XXXIX, IV, V, close to O.
   - Lond. (B.M.) A. 18231 (see entry in Chap. II, 1) close to L, and its second hand close to e and T.
   - Lugd.-Bat. XVIII 16 * H (see entry in Chap. II, 1) close to S.
   - Monacensis gr. 163 (Sajdak 15) xvi c., IV, V, XLIII, XXXIX, apograph of B.
   - Vat. Reg. gr. 94 (see entry in Chap. II, 1) possible exemplar of S.
   - Vat. Reg. gr. 177 (see entry in Chap. II, 1) as
   - Vat. Reg. gr. 94.
   - Ven. Marc. gr. 75 (Sajdak 25) xiii c., IV, close to 0 and then to B.

6. The passages quoted by Patzig in illustration of this are as follows:-
   - Commentary IV 67, 13 - 16, λέγει δὲ δ' θέλος Γρηγόριος δὶς καὶ ναυτηρία παρ' Ἀθηναίοις εὑρίσκει. οἷον δὲ αὐτὸν λέγειν περὶ τῆς ναυτηρίας τέχνης. ναυταχωρ γὰρ καὶ ἄκου Αθηναίοι. γαῦν γὰρ λέγοντα οἱ πρῶτοι φοινικεῖς ναυτηρίας; IV 70, 4 - 5, διεξεύοντο δὲ (sc. τῇ ἀστρονομίᾳ) Ἀλέξειο. τὴν δὲ γεωμετρίαν εἴδοι Αλέξειο ἐκ του ἀκλέτου τῆς γῆς ν.τ.λ.; IV 72 1 λέγονται τούτων φιλότεχνοι εὕρεσιν κάλυξαν τῆν οἰκουσίαν. (The text of these passages differs slightly from that in Chap. V below.) The underlined passages are given by i and e but are omitted in L, B and T.

7. See Chap. I, n. 117 above.

8. Patzig 14 - 17. This is followed (pp. 19 - 24) by an examination of the use made of the Pseudo-Nonnos Commentaries by writers subsequent to Cosmas. The topic is primarily relevant to the history of later criticism and exegesis of Gregory, and lies beyond the scope of the present study.

9./
9. See n. 1 above.

10. See Chap. I, n. 11 above.

11. Those on the Commentaries are drawn from the article by Sinko 'De expositione Pseudo-Nonniana ...' mentioned in Chap. I, n. 57 above. The results of Sinko's work on the sermons are published in 'De traditione orationum Gregorii Nazianzeni pars prima: de traditione directa' in Meletemata Patristica II, 1 (Cracow, 1917).


13. Caesen, gr. 291 is added by Sinko to these, although the Commentaries actually appear in the order XLIII, IV, V, XXXIX (see the entry on this manuscript in Chap. II, 1 above) and the sermons in the order 43, 39, 4, 5.

14. In the series of Gregory's works at present in the course of publication in the Sources Chrétienes, the aim of the editors is to offer a readily accessible version of Gregory's thought without the delay necessarily involved in the full exploration of the history of the manuscript tradition (see J. Bernardi, Grégoire de Nazianze, Discours 1 - 3, Paris 1978). Other publications are Discours 27 - 31, P. Gallay and M. Jourjon, Paris 1978, and Discours 20 - 23, J. Mossay and G. Lafontaine, Paris 1980.

15. Idem, op.cit. 51.


17. The reading Sinko finds to support his theory is in the cross-reference to IV in XXXIX 7 (P.G. 36 1069) καὶ περὶ ταύτης τῆς ὁστορίας ἐν τῷ ἑτολεπτικῷ σαφῶς λέγουσι. No trace of this is found in Brock's edition, The Syriac Version ... 165, historia 7, line 4.


20. Part of this manuscript is kept in the Selly Oak Colleges Library in Birmingham (Mingana syr. 662), and the rest in the Bibliothèque Nationale in Paris (Par. syr. 378, f. 40). The relationship of the two parts was identified by Brock (op. cit. 15 - 16).


23. Lond. (B.M.) A. 14529, viii - ix c.


26. As that in IV 89 (where reference is made to Rhea and the stone she gave to Cronus to swallow in place of Zeus). Brock feels that this could as well refer to XXXIX 1, where Rhea is mentioned by name, as to IV 78, where she is not (op. cit. 55).

27. For the evidence connecting Athanasius with a revision of the Syriac Version of Gregory's sermons, see The Syriac Version 30 - 33.


30. See Chap. II, n. 10 above for manuscripts of this Commentary.

31. See Chap. I, 6. Sajdak, op. cit. 29, n. 2 prints the text of Sch. 150 and a similar passage from another manuscript.

32. The Syriac Version 13, n. 1.

33. "The Armenian and Syriac Versions ... " 419.

34. P.G. 36, 985 - 1058. See also n. 39 below.

35. Edited by F. Creuzer in Meletemata e Disciplina Antiquitatis I (1817), Leipzig. See Appendix G, 3 below.

36. See The Syriac Version 5 - 7 on these manuscripts, and the entries on each in Chap. II, 1 (except for Princeton Art Mus. 2).


38. See Section 1 of the present chapter, and n. 5 of the present chapter for Lond. (B.M.) A. 18231.

39. His remarks are based on the evidence of all four Commentaries (cf. The Syriac Version 46 - 49). Nevertheless, where Brock compares/
compares the Syriac Version and the edition of the Greek text of IV and V his results are of less value, since the affinities of the manuscripts upon which the edition is based are not identified, whereas Brock has identified the groupings of the manuscripts in the case of XXXIX. See Appendix G below on the editions of the Commentaries.

40. Brock adopts this procedure for the reason that the agreement of the Syriac and Armenian texts with the oldest form of the Greek text (that of Patzig's larger group) can best be demonstrated in an apparatus criticus. His text, therefore, is not intended to represent the Greek text in its oldest form. See The Syriac Version 157.

41. There is no mention of V in the catalogue despite its inclusion by Declerck in the contents of this manuscript.

42. Not xiv c. as noted by Declerck.

43. Though given by Declerck as Caesen. gr. 39 1.

44. Sajdak 12.

45. Declerck, S.E. 180, Sinko 'De expositione Pseudo-Nonniana ... ' 126, n. 5.

46. Declerck adds the following manuscripts to those noted by Patzig: to the group υ, Cant. Trin. 209, Hierosol. 405, Oxon. B. Barocc. 236, Par. suppl. gr. 690 and Princeton Art Mus. 2; to the sub-group γ, Oxon. Laud. gr. 37, Seld. gr. 45, Par. gr. 497, Pat. 33, Vat. gr. 2061B (which he finds to be very closely related to Lond. (B.M.) A. 18231, another member of this group); and to the sub-group δ, Athous Batopediou 588, Caesen. gr. 29 1, Vat. gr. 437. He finds that the last three manuscripts use an exemplar from υ for the text they give of Commentary XXXIX.

47. See n. 6 above. The passage from IV 67 given there is also quoted by Declerck.

48. This must be the manuscript intended by the description Caesen. gr. 2061.

49. This again must be the manuscript intended by the description Ven. Marc. gr. 75.

50. With the proviso that only a part of the manuscript tradition has as yet been considered.

51. A full analysis of the choice of readings placed by Declerck in his text is impossible as Syr. II is not always taken into account.

52. See n. 46 above for a list of these, which includes those studied by Patzig and Brock.
CHAPTER IV

The manuscript tradition of the Pseudo-Nonnos Commentaries.

B : Account of the conclusions proposed in the present survey.

1. The manuscripts of the Commentaries.

As can be seen in the partial revision of Sajdak's list and from the additions to it given in Chapter II above, the Pseudo-Nonnos Commentaries exist in a large number of manuscripts. These in fact number 154, in all, of which the manuscripts remaining on Sajdak's list after the removal of entries rendered invalid by various circumstances (five manuscripts lost since 1914, one containing no work of Pseudo-Nonnos, five containing commentaries wrongly attributed to Pseudo-Nonnos) amount to 123, and those subsequently noted by Sinko, Lefherz, Declerck and myself amount to 31. The original study of the Commentaries by Patzig was based upon a relatively small number of manuscripts, although many of these were of early date. The investigations of Declerck, as he himself acknowledges, still leave many of the witnesses unexamined.

The present survey, while not offering a full examination of every known manuscript of the Commentaries, is intended to be of wider scope than previous or concurrent investigations, and to include more manuscripts than those studied by others. A list of the manuscripts known so far is given in Appendix D below. It is clear from this that they vary in date from the late ninth to the nineteenth centuries, and that the Commentaries are present in them in a bewildering number of combinations, and in differing orders. Some manuscripts contain only one Commentary, and/
and many are incomplete. In the present section of this chapter I shall provide (i) an analysis of this material, which will attempt to explain the different combinations in which the Commentaries are found and (ii) an account of the method employed in deciding which manuscripts merit detailed study.

i. Analysis of the Pseudo-Nonnos manuscripts by their dates and contents.

If the danger of over-simplification is to be avoided, it will be necessary to distinguish eleven categories of manuscripts of the Pseudo-Nonnos Commentaries. These are as follows:

Fragments (Fr.): containing under half the historiae in any individual Commentary.

Selections (S.): containing apparently deliberately-made selections of historiae from one or more Commentaries.

(The above two categories may well overlap in some cases and can only be finally distinguished when all the manuscripts have been examined.)

IV: in which Commentary IV appears alone.

IV, V: in which Commentaries IV and V appear together.

XXXIX: in which Commentary XXXIX appears alone.

XLIII/
XLIII: in which Commentary XLIII appears alone.

XXXIX, XLIII: in which Commentaries XXXIX and XLIII appear, although not necessarily in that order.

IV, V, XXXIX: in which Commentaries IV, V and XXXIX appear, although not necessarily in that order.

IV, V, XLIII: in which Commentaries IV, V and XLIII appear, although not necessarily in that order.

Other (0.): in which Commentaries occur in hitherto unspecified combinations.

All: in which all four Commentaries occur, in orders to be defined below.

These categories can with advantage be depicted schematically and this will be done in the table set out below. In explanation of the table, the following points should be observed:

1. Where individual Commentaries are written in the margins of their Sermons, this will be indicated in the table by the note '(mg)' preceded by a figure indicating the number of manuscripts in which the Commentary or Commentaries so occur.

2. The approximate centuries to which the manuscripts belong will be indicated in the table with as much precision as I can attain by employing the evidence at my disposal. Some manuscripts are given no dates in the catalogues.

3./
3. In my table, Vat. Reg. gr. 143 will be treated as two separate items, namely Vat. Reg. gr. 143A and Vat. Reg. gr. 143B, since the first part of this codex contains all four Commentaries, written in a fourteenth century hand, whereas the remainder contains Commentaries IV and V only, written in a hand which dates from the fifteenth century. There will therefore be 155 items in the table.

4. It should be noted that there is only one manuscript in which Commentary V appears alone; its condition there is fragmentary.

5. The table will be followed by a discussion of the manuscripts in each category, in which an account will be given of the different combinations and orders of the Commentaries existing in manuscripts containing more than one Commentary.

Schematic analysis/
Schematic analysis of the known Pseudo-Nonnos manuscripts by their dates and contents.

<table>
<thead>
<tr>
<th>Date</th>
<th>Fr. S. IV IV, V XXXIX XLIII</th>
<th>XXXIX, IV, V, IV, V, O. All</th>
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</thead>
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<tr>
<td>ix</td>
<td></td>
<td>1 (mg)</td>
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<tr>
<td>ix-x</td>
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<td>1</td>
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<tr>
<td>x-xi</td>
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<td>1 (mg)</td>
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<tr>
<td>xi</td>
<td></td>
<td>1 1 1 3 2 8 (1 mg) 1 1 1</td>
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<tr>
<td>xi-xii</td>
<td></td>
<td>1</td>
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<tr>
<td>xii</td>
<td></td>
<td>2 1 1 (mg) 4 (1 mg) 1</td>
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<td>xii-xiii</td>
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<td>xiii</td>
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<td>1 1 1 1 1 2</td>
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<td>xiv</td>
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<td>1 1 1 1 1 2 2 1 1</td>
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<td>xiv-xv</td>
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<td>xiv-xvi</td>
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<td>xv/</td>
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</table>
Schematic analysis of the known Pseudo-Nonnos manuscripts by their dates and contents (cont.)

<table>
<thead>
<tr>
<th>Date</th>
<th>Fr.</th>
<th>S.</th>
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<th>IV, V</th>
<th>XXXIX</th>
<th>XLIII</th>
<th>XXXIX,</th>
<th>IV, V,</th>
<th>IV, V,</th>
<th>O.</th>
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</table>
Discussion of the manuscripts in each of the categories in the foregoing table.

(The order in which the categories will be discussed here is the same as the order in which they appear in the heading of the table, reading from left to right.)

Fragments

There are eleven manuscripts in this category, of which I have examined by means of photographs Caesen. gr. 29 4 (xi c.), containing *historiae* from IV, V and XLIII; Lond. (B.M.) A. 10016 (? c.), containing part of V; Par. gr. 1277 (xiii c.) containing XXXIX, 1 - 3. The remainder are:

- Neapol. Borb. II A 22 (xii c.),
- Bonon. gr. A 113, Rom. Vallicellianus gr. 99 (both xv c.),
- Par. suppl. gr. 500, Oxon. B. Canon. gr. 50 (both xvi c.),
  which all contain part of IV.

- Oxon. Aed. Chr. X 10 (xii c.) 7A,
- Vind. th. gr. 247N (xv c.),
  which both contain part of XXXIX.

- Flor. Riccardianus 71 (xv c.),
  which contains part of XLIII.

Selections/
Selections

There are seven manuscripts in this category, of which I have examined by means of photographs Par. gr. 525 (xi c.), containing selected *historiae* from IV, V and XLIII. The remainder are:

Berol. gr. ph. 1611, Leid. Perizon. F 6, Vind. th. gr. 190N (all xv c.),
which contain haphazard selections from IV.

Mon. gr. h99 (xiv - xv c.)
containing *historiae* from IV and XLIII.

Oxon. B. Barocc. gr. 5 (xiv c.),
containing *historiae* from all the Commentaries.

Escurial. v IV 27 (xiii c.),
containing *historiae* from XXXIX.

IV

There are ten manuscripts in this category, of which I have examined by means of photographs Vat. gr. 473 (ix - x c.) and Ambr. 135 (x - xi c.). The remainder are:

Ven. Marc. gr. 75 (xiii c.), which was discussed by Patzig,
Athous 1038 (xiv c.),
Athous/
Athous 789, Hieros. 457, Hieros. 458 (all xviii c.),
Athous 1019, Hieros. 478 (both of unknown date),
Bucarest. gr. 1022 (A.D. 1812).

It is slightly more usual to find IV and V together, and some of the
above may prove upon examination to have lost the other Commentary.
The end of Vat. gr. 473, for example, is missing.

IV, V

There are thirteen manuscripts in this category, of which I have
examined by means of photographs Lond. (B.M.) A. 36634, Vat. gr. 475
(both x c.), Vind. th. gr. 130N (xi c.), Tüb. Mb 4 (xii - xiii c.),
Vat. Pal. gr. 217 (xiii c.), Par. gr. 1087 (xiv c.), Vat. Reg. gr.
143B (xv c.), Par. suppl. gr. 519 (xvi c.). The remainder are:

Athous 2777, Vat. gr. 942 (both xv c.),
Bucarest. gr. 676, Mileensis num. 40, Par. gr. 699 (all
xviii c.).

The Commentaries appear at the end of their manuscripts in all
the witnesses I have examined in this category, with the exception
of Par. gr. 1087 and Vat. Reg. gr. 143B. In the case of Mileensis
num. 40 and Par. suppl. gr. 519, a whole codex is devoted to
Commentaries IV and V.

The/
The Commentaries exist in this combination because of their original connection with Gregory's sermons. These were divided into two collections in the course of a process which probably began in the ninth century A.D. Sixteen sermons were selected to be read as part of the Liturgy on set days in the Church's year. They were entitled οἱ ἀναγλυφοῦσαν λόγου, and among them were Sermons 39 and 43. Sermons 4 and 5 were classed among the remainder as οἱ μὴ ἀναγλυφοῦσαν λόγου. This division doubtless accounts for the quite frequent appearance of Commentaries IV and V in the same manuscript without XXXIX and XLIII.

XXXIX

There are fifteen manuscripts in this category, of which I have examined by means of photographs Lond. (B.M.) A. 22732, Vat. gr. 458 (both x c.), Athous Laurae B 99, Vat. gr. 461, Vat. Pii II gr. 21 (all xi c.), Vat. Ottobon. gr. 3 (xi - xii c.). The remainder are:

Oxon. B. Barocc. 190 (xii c.),
Vat. gr. 1118 (A.D. 1347),
Vat. gr. 1120 (xiv - xv c.),
Athen. 1077 (A.D. 1465),
Vind. th. gr. 326, olim 59 (xv c.),
Hieros. 691 (A.D. 1651),
Athous 4215 (xvii c.),
Par. gr. 928, Vat. Barb. gr. 290 (both of unknown date).

XLIII/
There are eleven manuscripts in this category, of which I have examined by means of microfilm Cant. (Univ. Libr.) Gg 1 2 (xv c.). This manuscript contains a complete copy of Commentary XLIII, with the addition at the end of extra *historiae* concerning the Colophonii, the Halcyones and some myths from Plato. These *historiae* bear no relation to the commentary on Sermon 43 by Nicetas Heracleensis. The remaining manuscripts are:

Par. gr. 514 (ix c.),
Par. gr. 497 (x c.), in both of which the Commentary is written in the margins of Sermon 43,

Hieros. 14, Laur. 7 5 (both xi c.),
Par. gr. 523 (xii c.) in which the Commentary is written in the margins of Sermon 43,

Rom. Vallicellianus gr. 12, Ven. Nan. gr. 64 (both xiii c.),
Athous Batopediou 105 (xiv c.),
Athous 3725 (xv c.),
Par. gr. 2551 (xv - xvi c.).

There are twenty-two manuscripts in this category, which contain the Commentaries in either the order noted above, or its reverse (XLIII, XXXIX/
XXXIX). Manuscripts which give the Commentaries in reverse order are marked with an asterisk. I have examined by means of photographs Laur. l 13 (x c.), 13 Lond. (B.M.) A. 39606 *, Oxon. Seld. gr. 45 *, 14 Vat. Reg. gr. 19, Vat. gr. 163, Vat. gr. 1257 (all xi c.), Vat. gr. 1947 (xi - xii c.), Oxon. B. Barocc. gr. 236 *, Oxon. Laud. gr. 37, Par. gr. 539 (all xii c.), Athous Batopediou 109 (xiv c.) *, Monac. gr. 131 (xvi c.) *. 15 The remainder are:

Par. gr. 545 (xii c.) * in which the Commentaries are written in the margins of Sermons 43 and 39, Athous 1783 *, Escurial. ℓ III 3 (458) * in which the Commentaries are written in the margins of Sermon 43, Trapezuntinus I (all xi c.), Vat. gr. 164 (xiv c.), Oxon. B. Barocc. gr. 111, Rom. Angelic. gr. 60, Vat. gr. 892 *, Vat. Pal. gr. 360 * (all xv c.), Codex graecus Abrahami de Norov 10 (? c.).

As was explained above in the discussion of the manuscripts containing IV and V, Sermons 39 and 43 were separated from Sermons 4 and 5 when the former were included in the so-called Liturgical collection of Gregory's sermons. Several of the above manuscripts contain this collection (see Appendix D below).

IV, V, XXXIX/
IV, V, XXXIX

I have examined by means of photographs all the seven manuscripts in this category. The occasion for the appearance of this combination has been shown by Sinko. It must be noted that Commentary XXXIX precedes IV and V in all but one manuscript, the exception being indicated below. The manuscripts are as follows:

Mosq. syn. 63 (x - xi c.),
Athous 4147, Cant. Trin. 209, Par. gr. 517, Vat. gr. 1675 (all xi c.),
Athous Batopediou 588 (xii c.) in which XXXIX follows IV and V,
Vat. gr. 1446 (xiv - xv c.).

IV, V, XLIII

There are four manuscripts in this category, of which I have examined by means of photographs Par. suppl. gr. 215 (xi c.), Lond. (B.M.) Harl. 5629 (xv c.). The remainder are:

Havnensis gr. Anc. Fonds 2140 (xvii c.),
Hieros. 64 (A.D. 1862).

Commentary XLIII precedes IV and V in the first three manuscripts, but follows them in the fourth. No reason connected with the sermons of Gregory can be found for this combination of the Commentaries, of which but a few examples are found.
Other

There are seven manuscripts in this category, of which I have examined by means of photographs Laur. 7 8 (xi c.). This manuscript breaks off at the beginning of IV 81, but may well also have contained V. The remainder are:

Vind. phil. gr. 322 (xiv c.) containing XXXIX, IV, XLIII, Athous Laurae A 80 (A.D. 1006) containing XXXIX, XLIII, IV to historia 15,
Vat. Reg. gr. 46 (xv - xvi c.) containing XXXIX, XLIII, IV to historia 13,
Laur. Acq. 341 (xvi c.) containing IV, XLIII, XXXIX,
Rom. Vall. gr. 103 (xiv - xvi c.) with IV, XLIII,
Athous 3783 (xvii c.) with XXXIX, IV.

Of the above manuscripts, Athous Laurae A 80 and Vat. Reg. gr. 46 may have originally contained full collections of the Commentaries.

All

There are forty-eight manuscripts in this category (one being the first part of Vat. Reg. gr. 143), of which I have examined thirty-four, all but one by means of photographs. For the sake of legibility I shall here allot a single line to each of the manuscripts which I have examined, as well as to those which I have not seen. Those manuscripts which have been studied/
studied by Patzig, Brock and Declerck will be indicated by
the initial letters of the names of these scholars. I have
examined:

Pat. 33 (A.D. 941/2)  D.
Lond. (B.M.) A. 18231 (A.D. 972)  P. (one folio), B. D.
Par. suppl. gr. 469A (A.D. 986)
Par. Coislin. gr. 51 (x c.)
Vat. gr. 437 (ix - x c.)  D.
Vat. gr. 2061B (x c.) 18
Ven. Marc. gr. 70 (x c.)  P., D.
Vind. th. gr. 126N (x c.)  P., D.
Mosq. syn. 54 19 (x - xi c.)  P., D.
Par. suppl. gr. 690 (xi c.)  D.
Princeton Art Mus. 2 (xi c.)  B., D.
Taur. gr. 8 (xi c.)
Vind. th. gr. 120N (xi c.)  P., D.
Caesen. gr. 28 5 (xii c.)  D.
Caesen. gr. 29 1 (xii c.)
Vat. gr. 504 (A.D. 1105)
Lond. (B.M.) Harl. 5575 (A.D. 1281). I have examined this
in the British Library.
Oxon. B. Barocc. gr. 71 (xv c.)
Oxon. B. Barocc. gr. 194 (xv c.)
Par. gr. 552 (xiii c.)  P., D.
Par. suppl. gr. 1175 (xiii c.)
Hieros. 405 (xiv c.)  D.
Vat. gr. 97 (xiv c.)
Vat./
Vat. Reg. gr. 113A (xiv c.)  
Par. gr. 522 (A.D. 1143)  
P., D.  
Cant. (Univ. Libr.) Dd XI 54 (xv c.)  
Lond. (B.M.) A. 17473 (xv c.)  
Par. suppl. gr. 516 (xv c.)  
Chicago (Univ. Libr.) 53 (xvi c.)  
Monac. gr. 163 (xvi c.)  
Par. gr. 989 (xvi c.)  
Vat. gr. 1663 (xvi c.)  
Vat. Reg. gr. 9l (xvi c.)  
Par. suppl. gr. 83 (xvii c.)  
P., D.  

The remaining manuscripts in this category, but which I have not examined, are:

Laur. 7 12 (xv c.)  
Med. A D x v 5 (xv c.)  
Rom. Vall. gr. 47 (xv c.)  
Mutin. III B 10 (xv c.)  
Escorial. Φ III 18 (xv - xvi c.)  
Athous Laurae Λ 78 (A.D. 1578)  
Athous 2788 (xvi c.)  
Bruxell. gr. 11385 (xvi c.)  
Escorial. Ω III 13 (xvi c.)  
Oxon. B. Canon. gr. 59 (xvi c.)  
Oxon. Misc. gr. 181 (xvi c.)  
Vat. Reg. gr. 177 (xvi c.)  
Lugd.-Bat./
Lugd.-Bat. xviii 16 H * (A.D. 1652). The notation of this manuscript contains an asterisk in the catalogue. This has no connection with my use of asterisks in category XXXIX, XLIII above.

Bucarest. gr. 724 (496) (xvii c.)

In the manuscripts in this category, several forms of arrangement are found:

1.) XXXIX, XLIII, IV, V
2.) XLIII, XXXIX, IV, V
3.) IV, V, XLIII, XXXIX
4.) XLIII, IV, V, XXXIX
5.) XXXIX, IV, V, XLIII
6.) Other or unknown

These different forms of arrangement are distributed among the manuscripts as follows (the manuscripts are listed in chronological order):

1.) XXXIX, XLIII, IV, V

Pat. 33
Lond. (B.M.) A. 18231
Par. Coislin. gr. 51
Vat. gr. 2061B
Ven. Marc. gr. 70
Par. suppl. gr. 690
Taur. gr. 8
Gaesen.
Caesen. gr. 28 5
Lond. (B.M.) Harl. 5575
Par. suppl. gr. 1175
Hieros. 405
Vat. Reg. gr. 1h3A
Par. suppl. gr. 516
Med. A D xv 5
Mutin. III E 10
Oxon. B. Barocc. gr. 71
Escorial. φ III 18
Chicago (Univ. Libr.) 53

2.) XLIII, XXXIX, IV, V

Vat. gr. 437
Vind. th. gr. 126N
Mosq. syn. 5h
Vat. gr. 97
Laur. 7 12
Lond. (B.H.) A. 17h73
Par. gr. 522
Vat. Reg. gr. 9h
Vat. Reg. gr. 177
Lugd.-Bat. xviii 16 H *
Par. suppl. gr. 83

3.)/
3.) IV, V, XLIII, XXXIX

Vind. th. gr. 12CN
Cant. (Univ. Libr.) Dd XI 54
Rom. Vall. gr. 47
Athous Laurae Λ 78
Bruxell. gr. 11385
Escurial. Λ III 13
Monac. gr. 163
Oxon. B. Canon. gr. 59
Par. gr. 989
Vat. gr. 1663
Bucarest. gr. 72h (496)

4.) XLIII, IV, V, XXXIX

Par. suppl. gr. 469A
Caesen. gr. 291
Par. gr. 552

5.) XXXIX, IV, V, XLIII

Princeton Art Mus. 2
Oxon. B. Barocc. gr. 194
6.) Vat. gr. 50h: XXXIX and XLIII are written in the margins of IV and V, Athous 2788; no order is given in the catalogue for the Commentaries.

Oxon. Misc. gr. 181: XXXIX and XLIII are included in scholia on Sermon 43 by Basil Minimus and George Monachus; IV and V are written at the end of the manuscript.

The complete set of all four Commentaries is found together with other commentaries on Gregory's works in some manuscripts, as in:

Chicago (Univ. Libr.) 53, with the commentaries of Nicetas Heracleensis,

Par. suppl. gr. 469A, after commentaries on the Liturgical collection of Gregory's sermons,

Vat. gr. 437 and Vind. th. gr. 12ON, with the Commentaries of Basil Minimus on Gregory's sermons.

The set of four Commentaries is also found together with collections of excerpts and miscellaneous works in:

Lond. (B.M.) Harl. 5575,

Par. suppl. gr. 690,

Rom. Vall. gr. 47;

and/
and in single codices, mainly of later date:

Bruxell. gr. 11385,
Monac. gr. 163,
Par. gr. 989,
Vat. Reg. gr. 143A (together with Vat. Reg. gr. 143B),
Vat. gr. 1663 (although the first part of this codex has been left blank),
Vat. Reg. gr. 177,
Lugd.-Bat. xviii 16 H *.

In the last-mentioned group of manuscripts, the first three (Bruxell. gr. 11385, Monac. gr. 163 and Par. gr. 989) were copied by Andreas Darmarios, and since they all contain the Commentaries arranged in the order 3.) above, it is probable that they were all made from Vind. th. gr. 120N, as noted by Patzig for one of them, Monac. gr. 163.

ii. The method employed in deciding which manuscripts merit detailed study.

The schematic analysis of the Pseudo-Nonnos manuscripts by their dates and contents given above indicates that the number of them which provide information for the textual tradition of the Commentaries as a whole, or for a substantial part of it, is less intimidating than at first appears. If the manuscripts containing/
containing fragments (11), selections (7), and the shorter Commentaries XXXIX and XLIII (46) are removed from the total sum of 154 manuscripts (or 155 items, according to my division of Vat. Reg. gr. 143), 88 manuscripts remain. Of these, 46 (i.e. over half) date from the fifteenth to the nineteenth centuries. The sixteenth century indeed, was the time when the largest number of full collections of the Commentaries (12) was produced, and it was towards the end of that century that the first printed edition of them appeared (albeit in a Latin translation).

The great increase in Pseudo-Nonnos's popularity in these centuries is not difficult to explain, since there was a growing interest in Greek mythology from the earliest beginnings of the Renaissance. 25 Andreas Darmarios completed at least three copies of the Commentaries in the sixteenth century, and his contemporary and fellow-copyist Constantinus Palaeocappa drew on the Commentaries when compiling the manuscript he 'discovered' - the Violarium, a handbook of Greek culture, which he himself composed, but attributed falsely to the Empress Eudocia.26

While the evidence offered by later witnesses to the text of any author should not be ignored or disregarded,27 and while a full study of the manuscript tradition and textual history of the Pseudo-Nonnos Commentaries would require examination of the text of all the manuscripts, the existence of a plentiful supply of early witnesses to the Greek tradition renders investigation of the later witnesses less urgent. There are 13 tenth- to eleventh-century manuscripts of the full set of the Commentaries, to which must be added for the purpose of my edition of Commentaries IV and V 1 - 35 those manuscripts of similar/
similar date which contain Commentaries IV and V, whether alone or in association with one of the shorter Commentaries, XXXIX or XLIII. I have collated all these manuscripts in full, with the exception of the two Moscow manuscripts (whose late arrival made such a process impossible). I had also only recently become aware that Par. suppl. gr. 690 was of an earlier date than the twelfth century. In addition to these I have studied all the twelfth-century manuscripts which contain substantial portions of the text of the Commentaries that are known to me, without, however, collating all these in full. The testimony of the above manuscripts has been compared with that of other witnesses of early date, the Syriac and Armenian Versions of the Commentaries.

As to the later Greek manuscripts, account will have to be taken of these at some future date, but this lies outside the scope of the present study. Nevertheless, it has been possible to make a provisional identification of the later manuscripts which I have seen (to be described in 3 iii b) below); but this does not depend upon a collation of their texts. Such an enquiry cannot be included in the present study, and may well turn out to have a different result from any predicted here.

The following manuscripts of the Commentaries, then, have formed the basis of the present survey:

a) Manuscripts containing all four Commentaries:

Pat. 33 (A.D. 941/2),
Lond. (B.n.) A. 13231 (A.D. 972),
Par. Coislin. 51 (x c.),
Vat. gr. 2061B (x c.),
Taur./
Taur. gr. 8 (xi c.),
Vind. th. gr. 126N (x c.),
Ven. Marc. gr. 70 (x c.),
Par. suppl. gr. 469A (A.D. 986),
Vat. gr. 437 (ix - x c.),
Vind. th. gr. 120N (xi c.),
Princeton Art Mus. 2 (xi c.),
(which have been collated in full).

To these may be added:
Mosq. syn. 54 (x - xi c.),
Caesen. gr. 28 5 (xii c.),
Caesen. gr. 29 1 (xii c.),
Par. suppl. gr. 690 (xi c.),
(which have been examined in detail but not fully collated).

b) Manuscripts containing three Commentaries:
Laur. 7 8 (Commentaries XXXIX, XLIII, IV) (x c.),
Athous 4147 (XXXIX, IV, V) (xi c.),
Cant. Trin. 209 (same order) (xi c.),
Par. gr. 517 (same order) (xi c.),
Vat. gr. 1675 (same order) (xi c.),
Par. suppl. gr. 215 (XLIII, IV, V) (xi c.),
(which have been collated in full).

To these may be added:
Mosq. syn. 63 (XXXIX, IV, V) (x - xi c.),
Athous/
Athous Bat. 588 (IV, V, XXXIX) (xii c.),
(which have been examined in detail but not collated in full).

c) Manuscripts containing IV and V:
Lond. (B.M.) A. 3663u (x c.),
Vat. gr. 475 (x c.),
Vind. th. gr. 130N (xi c.),
Tmb. gr. Mb 4 (xii - xiii c.),
(which have been collated in full).

d) Manuscripts containing IV alone:
Ambr. 135 (x - xi c.)
(which has been collated in full),
Vat. gr. 473 (ix - x c.)
(which has been examined in detail but not fully collated).

In addition to the readings of the Syriac Versions, as reported in the edition and translation by Brock, and those of the Armenian Version, as translated by him, the contents of the works of Cosmas of Jerusalem\(^{29}\) have also been taken into consideration in the present survey. This survey has necessarily involved the recollation of manuscripts already the subject of studies by Patzig and Brock. The results of my work have been closely checked with theirs, and also with the publications of Declerck.
2. The contents of the manuscripts selected for detailed study.

i. Introduction to the survey of the contents of these manuscripts.

Several aspects of the contents of the manuscripts listed in 1 ii. will be emphasised in the following survey: their numeration of the historiae, the divisions within these and any changes of order that occur, the presence of cross-references (and the abbreviations to which these sometimes give rise), the presence of additions to or alternate versions of certain historiae, and the form of the titles of the historiae in each Commentary.

Almost all of these points were first brought forward by Patzig in connection with the Greek manuscripts he intended to use in his edition of the Commentaries. Brock takes account of them in his discussions of both the Syriac and the Greek texts employed by him; Declerck finds from his own investigations that several can be viewed as recurring factors which distinguish one part of the tradition from another.

Since I have employed in the present study early witnesses which were not considered by Patzig or Declerck, it will be necessary for me to give a full account of these witnesses. This follows in ii. below. For the sake of clarity and completeness, I shall include in this description all the early manuscripts used by my predecessors; although some of these have already been described in the work of these scholars, it will be advantageous for their contents to be displayed under the same categories as those which I have used for the witnesses here described for the first time. These categories are as follows:

Numeration/
Numeration, internal divisions and order of the historiae.

Brock has provided tables listing the historiae contained in each of the Commentaries and showing the considerable differences which exist in this respect between the Syriac and Armenian Versions and the editions of the Greek text. He next notes the variations shown by the individual Greek manuscripts employed by him as compared with the Syriac numeration of the historiae. Declerck's findings confirm that some changes in numeration and division of content represent characteristic features of parts of the tradition, especially in XXXIX and XLIII. The change in order of historiae in the latter part of IV, noted by both Brock and Declerck, does not however represent such a feature.

Cross-references, abbreviations and omissions.

It is generally agreed that one part of the tradition (Patzig iem, Declerck u) made extensive abbreviations of the other (Patzig LTEMOPS, Declerck v). This is mainly done after a cross-reference in each historia, which may be specific or vague. It is clear from the system of cross-references which existed before the abbreviations were made, and which was, to a large extent, utilised in this process, that Commentary IV was the first to be composed. Although the cross-references in the Syriac text have been discussed in detail by Brock, and those in the Greek text of XLIII have been noted by Patzig, no full account has yet been given of exactly which historiae in the Greek tradition contain cross-references/
cross-references, or which are abbreviated. These features appear below as they occur in the Greek manuscripts included in the present survey, and are also added to the list of the contents of each Commentary in Appendix E, under the sigla denoting the different parts of the Greek tradition. The loss of some historiae, which is partly to be attributed to the process of abbreviation, is also noted. 

Additions to, and alternative versions of, individual historiae.

The additions noted by Brock in the Greek manuscripts employed by him have in many cases been established by Declerck as distinguishing features of parts of the Greek tradition. The list of these can be extended. To this may be added several alternative versions of other historiae.

Titles.

The presence or absence of titles for the historiae in the Greek manuscripts studied by Patzig was noted by him in every case. Brock makes a full analysis of the titles of the historiae in the Syriac text, with references to those in the Greek manuscripts. Declerck has made no mention of these.
A number of contractions will be used in the following description, many of which are self-explanatory. The historiae will normally be referred to by Arabic numerals alone, which will refer to the numeration of Brock's translation of Syr. II. Divergences from this occurring in other witnesses, for whatever reason, will be referred to by Arabic numeral enclosed in inverted commas: so '92'. The symbol < stands for 'is divided into'. It must be noted that the different divisions of the historiae in XXXIX, XLIII and IV have led, in some cases, to apparent discrepancies of numeration in the cross-references. Sometimes, too, the scribe, or his exemplar is in error. The line references which are given in the lists of abbreviations and additions are to the text of Commentaries IV and V 1 - 35 in Chapter V below. References to V 36 - 40 are to the edition of these made by Declerck, as are those to XLIII; those to XXXIX are to the edition of the Commentary printed by Brock. When an addition or abbreviation recurs in different manuscripts the line references will not be repeated. References to the Syriac Versions will be made according to the practice of Brock in his translation and apparatus criticus. To avoid confusion between the numeration of the historiae and that of the manuscripts the following abbreviated terms of reference to some of the manuscripts will be employed in this section:

Pat. for Pat. 33
Lond. for Lond. (B.M.) A. 18231
Coislin. for Par. Coislin. gr. 51
Vind. for Vind. th. gr. 126N
Ven. for Ven. Marc. gr. 70.
The material involved in this description is too complex for complete consistency of expression to be observed and some overlapping of the categories will be inevitable.

ii. Description of the contents of the Greek witnesses to the tradition of the Pseudo-Nonnos Commentaries.

a) Manuscripts containing all four Commentaries:

The following manuscripts have been collated.

Pat. 33  
XXXIX, XLIII, IV, V

XXXIX:  
1 - 24h.

Cross-refts.: to IV and V in 2,
              to IV in 3,
              to IV, V in 7,
              to IV, V in 11, as in Syr. II.

Addition: in 1, 7 (app. crit.).

Titles: these vary considerably, see Appendix F.

XLIII:  
1 - '20', of wh. 9 (A, Alpheus; B, salamander) < '9' (A) and '10' (B), 18 (A, Thebes and Babylon; B, tomb of Mausolus, Pyramids, Colossus) < '19' (A) and '20' (B).

Cross-refts./
Cross-refts.: to IV 7 in 3,
to IV 55 in 5,
to IV 50 in 8, as in Syr. II.

Additions: in 2, lines 8 - 10; 8, lines 13 - 19; '18' (17, lines 2 and 4); '20' (18, to line 16 and to line 17).

Titles: formula 'Nth is the h.' folld. by περὶ + gen. of subj. of the lemma, or by κατὰ + acc. in 6, 8, 13, as in Syr. II.

IV (incomplete through loss of folio): Introd., 1 - '97', 91
(A, Zeus's metamorphoses; B, daughters of Thestius)
< '91' (A) and '92' (B).

Abbreviation: in 61. The information on moly found in Syr. II does not appear.

Cross-refts.: vague ('as we have said' for example) in 36, 57, 58, 59, 76, 89, '92', '95'; to 67 in 68. Cross-ref. in 36 folld. by omission. All but 36 ref. found in Syr. II.

Additions: in 24, lines 7 - 8; 28, lines 5 - 7, 39, lines 5 - 6; 40, lines 7 - 11; 47, line 9; 50, lines 6 - 8 (XLIII, 839); 59, lines 2 - 4; 81, lines 12 - 13, with 14 - 16; 86, lines 8 - 9; 91, lines 7 - 8.

Titles: formula 'Nth is the historia' folld. by prepositions περὶ + gen. of subj. of lemma 10, 13, 31, 43, 45, 54, 57, 62, 64, 66, 70 - 73, 75, 76, 80, 86 - 88, 90 - '95', '97', περὶ + acc. of subj. of lemma 32, κατὰ + acc. of subj. of lemma 2 - 4, 6, 7, 9,
by gen. of subj. of lemma 5, 59, 81, 91,
by nom. of subj. of lemma 8, 12, 16, 47, 48, 58, 60, 84, 89,
by 'how' and a quotation of the lemma 82, 83, 85.
formula 'Nth is the historia describing' folld. by
the lemma 77 - 79.
lemma stands alone in 1.
The formulae and the variations in the prepositional
phrase are broadly similar to the titles in Syr. II.

V (incomplete through loss of folios): 5 - 19, 29 - 37. Some of
the surviving text is difficult to read. The order
and numeration of the historiae is as in Syr. II,
but ends at 37.

Cross-refs.: to IV in 6, 7 fin., 12, 29, vaguer cross-refs. in
7, 13, as in Syr. II.

Addition: in 37, line 6. 36 and 37 have no connection with
Sermon 5, and may be derived from XLIII 2.

Titles: formula as in IV above, folld. by prep. περὶ + gen. 6,
8, 11 - 19, 30 - 35, 37,
περὶ + acc. 36,
κατὰ + acc. 7, 10,
by another construction introducing the lemma ἐν ἦ
9.
Broadly similar to Syr. II.
XXXIX: as Pat.

Titles: see Appendix F.

XLIII: as Pat.

IV: Introd., 1 - '98'. 91 divided as in Pat. '96' and '97' reversed in order. A space was left below the title of 36, which was filled with an alternative interpretation of the lemma by another hand. 61 as Pat.

Cross-refs.: as Pat.

Additions: as Pat. (omitting that in 24). No variant title to 22.

Titles: as Pat. omitting the title given to the Introd. by Pat., and '98' (lost in Pat.) the formula is followed by $\pi\varepsilon\rho\lambda$ + gen.

V: 1 - 37 as Pat. 37 is recopied at the end by a similar hand.

Cross-refs.: to IV in 6, 7 fin., 12, 19, 26, 29, vaguer cross-refs. in 3, 7 and 13.

Additions: in 21, lines 14 - 21; 35, to line 5; in 37, as Pat.

Titles: formula as Pat., folld. by prep. $\pi\varepsilon\rho\lambda$ + gen. 1, 2, 4 - 6, 8, 11 - 21, 25 - 27, 30 - 35, 37, $\kappa\alpha\tau\alpha$ + acc. 3, 7, 10, 28, $\pi\varepsilon\rho\lambda$ + acc. 29, 36, by/
by other constructions introducing the lemma ἐν Ἡ 9, πῶς 22, 24, τὸ 23.

Broadly similar to Syr. II.

The many corrections in this manuscript have been discussed by Patzig, Brock and Declerck. More than one hand may have been involved in these as many are in tachygraphic script. Marginal additions of varying length in tachygraphic script are made to XXXIX 1, 3, 16, 21, 23, IV 2, 17, 23, 32, 33, 34, 46, 59, 61, 67, 70, 72, 73, 90, V 19, 32. Only that on 73 has so far been deciphered to my knowledge, although recent studies on this type of script have been published. 10

Far. Coislin. 51 XXXIX, XLIII, IV, V

The outer edges of the folios containing the Commentaries have been affected by damp, and the lower part of the text is sometimes illegible. The ends of some lines have also been lost; presumably this occurred when the edges so damaged were cut away, and the folios repaired.

XXXIX (the first part is lost): 3 (in part) - 24.

Cross-refts.: to IV and V in 7.

Titles: see Appendix F.


Cross-ref.: to IV and V in 8.

Additions/
Additions: in 2, 8, 18, line 16.

Titles: the lemma stands alone in 1, 3, 5, 7; others, gen. of subj. of the lemma.

IV (incomplete through the loss of a folio): Introd., 1 - 60, 67, 97.

Cross-refts.: to XXXIX 9 in 4,
              to XXXIX 18 in 6,
              to XXXIX 8 in 11,
              to XXXIX 6 in 38,
              to XXXIX 18 in 47,
              to XLIII 8 in 50,
              to XXXIX 7 in 57,
              to XXXIX 8 in 58,
              to XXXIX 2 in 59,
              to XXXIX 3 in 68,
              to XXXIX 17 in 69,
              to IV 42 in 91 (daughters of Thespeus),
              to XXXIX 7 in 94.

In all but 59 the cross-refts. lead to omission of some of the contents. It is impossible to tell from the text whether there is any cross-reference to account for the omission of 5. Only the title (followed by a space of half a column) is given for 36. An unspecified cross-ref. occurs in 76, as in Pat. Other omissions are found in the text.

Additions: in 24, lines 7 - 8, 28, 40, 59, 81, 86 (in part), 91 as in Pat.

Titles/
Titles: the lemma stands alone in 1; περὶ + gen. of subj. of lemma for the rest.

V: 1 - 27 (where the ms fails).
Cross-refs.: to IV 87 in 6,
        to IV 53 in 7,
        to XXXIX 3 in 12,
        to IV 77 in 13,
        to XXXIX 13 in 15,
        to XXXIX 4 in 16,
        to IV 91 in 24.
A vague cross-ref. occurs in 19.
All the cross-refs. lead to omissions.

Titles: as most of the titles in IV above (περὶ + gen.), except in 24 where the subj. of the lemma is introduced by ὅρα.

Vat. gr. 2061B XXXIX, XLIII, IV, V

As noted by Declerck parts of this codex are a palimpsest of Strabo, and the later script of the Commentaries has been heavily damaged in the process of recovering the text of Strabo.

Cross-refs.: to IV and V in 7.
Addition: in 1.
Titles: see Appendix F.

XLIII/
XLIII: 1 - '20', although very difficult to read.

Cross-references, additions and titles appear to be similar to Pat. and Lond.

IV: Introd., 1 - '98' as Lond., '96' and '97' being reversed in order.

Cross.refs.: apparently as in Lond. No space is left after that in 36.

Additions: as Lond., but variant title in 22 (mg) as Pat.

Titles: as Lond.

V: 1 - 19 (where the ms fails).

Cross.refs.: as Lond.

Titles: as Lond.

Taur. gr. 8 XXXIX, XLIII, IV, V

XXXIX: as Pat.

Titles: see Appendix F.

XLIII: 1, lines 1 - 19, '19', '20' (remainder lost).

Addition: in '20', as Pat.

Titles: as Pat.

IV: Introd., 1 - 82 (part only).

Cross.refs.: as Pat.

Additions: as Lond.

Titles: as Lond.

V/
V: 1 - 10, line 1.
Cross-refs.: in 6 and 7 as Pat.
Titles: as Lond.

Vind. th. gr. 126N  XLIII, XXXIX, IV, V

Cross-refs.: to IV in 3,
   to IV 55 in 5,
   to IV 50 in 8.
Titles: formula 'The (sc. historia) ... is this'. Article folld. by prepositional phrases similar to those in Pat. No title is given for 1. Verb 'is' sometimes omitted.

XXXIX: 1 - '25', of wh. 4 (A, Birth and cult of Dionysus; B, birth of Athena) < '4' (A) and '5' (B).
Cross-refs.: to IV and V in 2, 3, '5', '11'.
Abbreviation: in 16, after line 3, and 17, after line 5.
Titles: see Appendix F.

IV: Introd., 1 - 97.
Only the title is given for 36. 61 as Pat.
All mention of 91 B is omitted.
Cross-refs.: to IV 6 in 47,
   to XLIII 8 in 50,
   to XLIII 5 in 55, to/
to IV 7 in 57,
to IV 11 in 58,
to IV 5 in 59,
to XXXIII 3 in 67.

Vaguer cross-refs. in 68, 76, 78, 95. All cross-refs. lead to omission of all or part of historia.

Abbreviations: of 14, lines 3 - 6; 79, lines 4 - 7; 83, throughout; 86, lines 3 - end; 90, lines 2 - end; 91, lines 6 - end; 93, lines 2 - end.

Additions: in 23, 14, 18 and 54 (in every case the addition is made at the end of the historia, and appears in the app. crit.).

Alternative text: in 24, lines 2 - 3; 70, lines 5 - 6; 89, 2 - 3; 96.

Titles: as Lond. 1 - 3; formula as in XLIII above 4 - 73, 83 - 91, 93 - 97 (with omission of article from 73 - fin., and occasional omission of verb), enclosing prep. or other constructions w. the lemma as Lond., except in 16, which has the formula w. ḫara + acc.

82, 92 have no titles.

V: 1 - 35. '36' as 36 and 37; for '37' see Additions below.

Cross-refs.: to XLIII 2 in 36; vaguer cross-refs. in 6, 7, 12, 13, 19, 20, 24, 28, 29. All but 7 lead to omissions.

Abbreviation: of 2, lines 10 - 13; 17, lines 3 - 6; 25, lines 3 - 4; 26; 32, lines 21 - 28.

Alternative/
Alternative text: in 30, lines 8 - fin.; all of 34.

Additions: at the end of 29, and 33 and all of '37'. Those in 29 and 37 are derived from the works of Theodoret of Cyrus.

Titles: formula as in IV above (article omitted in 2, 4, 8, 9, 11 - 25, 27, 31 - '36', verb occasionally omitted) w. prep. or other construction w. the lemma as Lond. 1 - 5, 7 - '36', \( \pi \epsilon \rho \lambda + \text{gen. of lemma '37}', \kata + \text{acc. of lemma 6.} \\

Ven. Marc. gr. 70 XXXIX, XLIII, IV, V

XXXIX: as Vind.

Titles: see Appendix F.


Cross-refs.: as Pat.

Titles: formula as Pat. 1 - 12, 'is the historia' omitted 13 - 18, folld. by prep. \( \pi \epsilon \rho \lambda + \text{gen. or kata +} \text{acc. as Pat.} \\

IV: Introd., 1 - 97 as Vind. omitting 91 B. 61 as Pat.

Cross-refs.: to IV 15 in 36. Others as Vind.

Abbreviations: as in Vind., also in 79, lines 1 - 3.

Additions: in 23, 41, 54.

Alternative text: in 89, lines 2 - 3; and 96 as Vind.

Titles: 'First historia' folld. by lemma in 1, formula as Pat. 2 - 12, 'is the historia' omitted 31 - fin., folld. by prep. or other constructions w. lemma as Lond.
V: 1 - '37' as Vind. 

Cross-refs.: to XLIII in '36'. Others as Vind.

Abbreviation: in 25 as Vind.

Additions: as Vind.

Alternative text: as Vind.

Titles: formula as Lond. 9, 30, 'is the historia' omitted 1 - 5, 7, 8, 10 - 29, 31, 35, folld. by prep. or other constructions w. lemma as Lond. 6, '36', '37' as Vind.

Par. suppl. gr. H69A

XLIII, IV, V, XXXIX


Cross-refs.: as Pat.

Additions: as Coislin.

Titles: πολεμικὸν + gen. of subj. of lemma in all but '17', where πολεμικὸν takes acc., and '12' κατὰ + acc.

IV: Introd., 1 - '98' as Lond. ('98' and '97' reversed). 61 as Pat.

Cross-refs.: as Pat. Cross-refs. in 36, 57, 58, 59 lead to omissions.

Additions: in 24, 28, 40, 50, 81, 86, 91.

Titles: as Lond. without the formula, wh. is replaced by 'The (sc. historia)' in most cases.
V: 1 - 37 as in Lond.
Cross-refts.: to IV in 6, 19, 26, vaguer cross-ref. in 13, to XXXIX 11 (for h ?) in 20.
Addition: in 37.
Titles: as Lond. without the formula, wh. is sometimes replaced by 'The (sc. historia)'.

XXXIX: 1 - '25' as Vind.
Cross-refts.: to IV and V in 2 and '11'.
Abbreviation: in '17'.
Titles: see Appendix F.

Vat. gr. 437 XLIII, XXXIX, IV, V

XLIII: 1 - '20' as Pat.
Cross-refts.: as Pat.
Addition: as Coislin.
Titles: as Pat.

XXXIX: 1 - '25' as Vind.
Cross-refts.: as Vind.
Abbreviation: in '17'.
Titles: see Appendix F.

IV: Introd., 1 - '98' as Lond. ('96' and '97' reversed).
61 as Pat.
Cross-refts.: as Pat. (with omission in 36).
Additions/
Additions: as Pat. (with that in 41 as in Vind.).
Titles: as Lond., exc. 5 and 12 formula folld. by τερα +
gen. of subj. of lemma, and 4 formula folld. by
τερα + acc.

V: 1 - 33 (in part) where the first hand ends.
A later hand has completed the ms from 33 - 35,
38 - 40 as Syr. II. ¹
Cross-refs.: as Lond. (without that in 29) w. others in 36
to IV and to XLIII, and 37 to XLIII, wh. lead to
omission of contents of 36 and 37.
Additions: by later hand at the end of 34⁺ and all 38 - 40.
40 is derived from Theodoret of Cyrus (see Vind.
above).
Titles: as Lond. except in 21, where the formula is folld.
by κατα + acc. 34 - 40 'N the (sc. historia)' folld.
by τερα + gen. (34 - 36), by κατα + acc. (37 - 40).

Vind. th. gr. 12ON IV, V, XLIII, XXXIX

IV: Introd., 1 - '98' as Pat. (including '98', which
is lost in Pat.). 61 as Pat.
Cross-refs.: as Pat., w. omission of 36 after cross-ref.
Additions: as Pat.
Titles: 'First historia' folld. by lemma in 1, remainder as
Lond. except 4 and 65; formula folld. by τερα +
acc., 5; formula folld. by τερα + gen.

V/
V:  
1 - 35 as Lond., '36', '37' as Vind.

Cross-refts.: as Lond. (1 - 35); in '36' to XLIII 2, folld. by omission.

Additions: 21, as Lond.; in 29, possibly from the Scholia Alexandrina (Hermaphroditus).

Titles: 1 - 35 as Lond., '36', '37' as Vind.

XLIII:  
1 - '20' as Pat.

Cross-refts.: as Pat.

Additions: as Par. Coislin.

Titles: as Pat.

XXXIX:  
1 - '25' as Vind.

Cross-refts.: as Vind.

Abbreviation: as Vind.

Titles: see Appendix F.

Princeton Art Mus. 2 XXXIX, IV, V, XLIII.

XXXIX:  
1 - 25 as Vind.

Titles: see Appendix F.

IV:  
Introduction, 1 - '98' as Lond. (90 and 91 reversed, and '96' and '97'). 61 as Pat. Contents of 51 omitted.

Cross-refts.: to XXXIX 10 in 4,
to XXXIX 19 in 6,
to XXXIX 7 in 38,
to XXXIX 19 in 47,
to XXXIX 8 in 58,
to XXXIX 2 in 59,
to XXXIX 3 in 67.
Vaguer refs. in 36, '92', '95', '96'. All cross-refs. lead to omissions.
Additions: in 24, 28, 50, 86, 91.
Titles: as Lond. exc. for 5 and 12 which have formula folld. by Περί + gen.

V: 1 - 37 as Lond.

Cross-refs.: to IV in 6, 7, 12, 19, 26, and vaguer cross-refs. in 13, 20, 29, wh. all lead to omissions, exc. in 7 and 29.

Abbreviations: in 7. The contents of 24 are omitted.
Titles: as Lond.

XLIII: 1 - '20' as Pat.

Cross-refs.: as Pat., but folld. by omissions.
Additions: as Pat.
Titles: as Pat.

The following manuscripts also contain all four Commentaries.
I have examined but not collated them, and shall therefore describe them in less detail.

Mosq./
XLIII: 1 - '20' as Pat.
Cross-refs.: as Pat.
Additions: as Coislin.

XXXIX: 1 - '25'.
Cross-refs.: as Vind.
Abbreviation: in '17'.

IV: 1 - '98' as Pat. (w. '98').
61 as Pat.
Cross-refs.: as Pat. After the cross-ref. in 36 the same hand continues with the alternative version as in Lond.
Additions: as Pat.

V: 1 - 35 as Lond., '36', '37' as Vind.
Cross-refs.: as Lond., in '36' to XLIII 2, folld. by omission.
37 appears in full after the end of the ms, in a similar hand.
Additions: in 21 as Lond., in 29 and of '37' as Vind.

Caesen. gr. 28 5 XXXIX, XLIII, IV, V

XXXIX: 1 - '25' as Vind.
A second hand has corrected this ms and added some phrases omitted in the text.
Cross-refs./
Cross-refs.: as Vind.
Abbreviation: as Vind.

XLIII: 1 - 18 as Vind.
Cross-refs.: as Vind.
Addition: in 8 as Pat. by second hand (mg.).

IV: Introd., 1 - 97 as Vind. 61 as Pat. Title alone for 36.
Cross-refs.: as Vind., w. omissions.
Additions: in 41, 54 as in Vind. A second hand has added a vague cross-ref. to 36, and the contents of the addition in IV 40 in Pat. to the margin of 40.
Abbreviation: of 79 as Ven.
Alternative text: in 89, 96 as Ven.

V: 1 - '37' as Vind.
Cross-refs.: as Vind.
Additions: as Vind.
Alternative text: as Vind.

Caesen. gr. 291 XLIII, IV, V, XXXIX

XLIII: 1 - '20' as Pat.
Cross-refs.: as Pat.
Addition: as Coislin.

IV/
IV: Introd., 1 - '95' as Pat. 1 - '97' and '98'.
Contents of 36 are omitted and title added to 37. 69 and 70 are numbered '68'. '89' as 91. '60' as Pat. 61.

Cross-refs.: as in Pat., w. cross-ref. in 47, wh. leads to omission.

Additions: as Pat. (exc. for 47).

V: 1 - 18, 20 - 33, 35 - 37 as Lond., numbered 1 - '34'. 26 and 27 combined. 19 and part of 29 (Priapus) omitted.

Cross-refs.: vague in 6, 12, 13, '30', '34', wh. lead in all but 6 to omissions.

XXXIX: 1 - '25', w. many omissions, numbered 1 - 23. 2 and 12 omitted, and most of '6', '9', '10', '16' - '18', '21'. 4 < '4' and '5'.

Par. suppl. gr. 690 XXXIX, XLIII, IV, V

XXXIX: as Vind.

XLIII: as Ven.

IV: Introd., 1 - 96, omitting 14 and 36, 26 (Dweller in the tub) < '25' and '26'. '90' (91) is not divided. '60' as Pat. 61, '96' as Lond. '98'.

Cross-refs./
Cross.refs.: as Vind. in '45, '49, '54, '56 - '58, '66, '67 wh. all lead to omissions; as Pat. in '75, '88, '91, '93.

Additions: in '40, '53 as Vind.

Abbreviations: in Introd., '43 as Vind.

V: 1 - 35 as Lond.; '36, '37 as Vind. Part of 20 is omitted.

Cross.refs.: to IV in 6, 7 fin., 12, 19, 26, vaguer cross.refs., in 7, 13 as Pat. (exc. for omission of cross-ref. in 29); to XLIII 2 in 36 as Vind., wh. leads to omission.

Alternative text: in 32, 34 as Vind.

b) Manuscripts containing three Commentaries:

The following manuscripts have been collated in full.

Laur. 7 8 XXXIX, XLIII, IV


Cross.refs.: to IV and V in 7.

Addition: in 1.

Titles: see Appendix F.

XLIII/
XLIII: as Pat.

IV: 1 - 81 (ms fails). 61 as Pat.
Cross-refs.: as Pat. Cross-ref. in 36 leads to omission.
Additions: as Pat. in 22 (title), 28, 40, 47, 50, 59.
Titles: 1 - 81 as Lond.

Athous U1U7 XXXIX, IV, V

XXXIX: as Vind.
Titles: see Appendix F.

IV: 1 - 97 as Vind. 91 B. Contents of 36 are omitted.
Cross-refs.: as Vind. specific refs. to XLIII retained.
Additions: in 40 (as Pat., mg.), U1, 5U as Vind.
Abbreviations: as in Ven.
Alternative text: as in Ven.
Titles: as Vind.

V: 1 - 23, 31 - '37' as Vind. (incomplete through loss of a folio).
Cross-refs.: to XLIII in 36; vaguer refs. in 6, 7, 12, 13, 19, 20, wh. all but 7 are folld. by omissions.
Additions: in 33 and of '37'. U7
Alternative text/
Alternative text: in 32, 34 as Vind.
Titles: as Vind.

Cant. Trin. 209 XXXIX, IV, V

This ms is almost exactly similar to Vind. in every respect, exc. in IV 79 where abbreviation is made as in Ven.

Par. gr. 517 XXXIX, IV, V

XXXIX: as Vind.
Titles: see Appendix F.

IV: 1 - 97 as Vind. 61 as Pat.
Cross-refts.: to XXXIX 10 in 4,
            to IV in 47.
Other specific cross-refts. as in Vind.
Vaguer cross-refts. in 11, 36, and others as in Vind.
All folld. by omissions.
Additions: in 41, 54.
Abbreviations: as in Ven.
Alternative text: as in Ven.
Titles: as Vind. 1 - 3, 40 - 97. 4 - 39 are expressed by περὶ + gen. of subj. of lemma, exc. for 22, 25, 36,
         37 where περὶ + acc. occurs.
V: 1 - '37' as Vind.

Cross-referencing: to XXIX 14 in 16. Others as in Vind. All lead to omissions.

Additions: in 29, 33 and of '37'.

Abbreviation: as in Vind.

Alternative text: as in Vind.

Titles: as Lond. 1; remainder as Vind.

Vat. gr. 1675 XXXIX, IV, V

XXXIX: as Vind.

Titles: see Appendix F.

IV: as Lond.

V: 1 - 37 as Lond.

Cross-referencing: as Lond. (exc. that cross-ref. in 29 is omitted).

Additions: none.

Titles: formula as Lond., though varied by omission of verb in 8, 10, 19, 22 - 30, omission of verb and 'historia' in 11, 12, 13, and 'historia' alone in 14 - 18, 20, 21, 21 - 33.

Par. suppl. gr. 215 XLIII, IV, V

XLIII: as Pat.

IV/
IV: as Lond.

V: as Lond.

The following manuscripts also contain three Commentaries. I have examined, but not collated them, and shall therefore describe them in less detail.

Mosq. syn. 63 XXXIX, IV, V

XXXIX: 1 - '23' as Vind. (the microfilm has no record of f. 329 v which possibly contains the rest of XXXIX and the beginning of IV).

IV: Introd., 9 - 97. The contents of 15 and title of 16 are omitted in error and replaced in the margin in another hand. Only the title is given for 36, 61 appears as in Pat. 91 B is omitted.

Cross-refts.: as Vind., with one in 88 (vague). All folld. by omissions.

Abbreviations: as in Ven.

Additions: in 41, 54, 97: the second hand adds that in 40 (as from Pat.) in the margin.

Alternative text: as in Ven.

V: as Ven.

Athous Batopediou 588/
c) Manuscripts containing commentaries IV and V:

The following manuscripts have been collated in full.

**Lond. (B.M.) A. 36634**

IV: 26, 27, end of 33 - '98', as in Lond. Only the title is given for 61.

Cross-refs.: to IV 15 in 36. Others as Pat., exc. that in 58 omitted. Cross-ref. in 36 to IV 15 is folld. by omission.

Additions: as Lond.

Titles: surviving titles as Lond.

V/
Titles: as Lond.

Vat. gr. L75

IV: Introd., 1 - 77, 81 - '98' (through loss of a folio).
As Pat. throughout (w. '98'); without the addition in 24.

V: 1 - 17 (in part), 21 (in part) - 31 (in part).
As Lond. throughout including addition in 21.
Titles: as Lond.

TUB. gr. Mb 4

IV: Introd., 1 - '98' as Pat. (w. '98'). 36 as Lond.
Cross-refs.: as Pat., exc. that none in 36 or 76.
Additions: as Pat.
Titles: as Lond. exc. in 1 ('First is the historia' precedes
lemma), 'historia' sometimes omitted in lemma.

V: 1 - 21 line 3. As Lond. throughout.

Vind. th. gr. 130 N/
Vind. th. gr. 130 N

IV: Introd., 1 - '98', although 25 is combined with 26, as are 29 with 30 and 67 with 68, and the historiae are numbered 1 - '95' in accordance with this. The numeration of Pat. (w. '98') will be used in the following description.

36 and 37 are reversed in order, but not '96' and '97'. 61 as Pat.

Cross-refs.: to IV 15 in 36,

to IV 2 in 45,
to IV 1 in 46,
to IV 6 in 47,
to XLIII 8 in 50,
to IV 39 (the ms gives 38, wh. is incorrect even by its own system) in 51,
to XLIII 5 in 55,
to XLIII 3 in 57,
to XLIII 11 (by mistake for IV 11 ?) in 58,
to 15 (no Com. is given) in 59,
to IV 42 in '92',
to IV 60 in '94' (wrong ref.),
to XLIII 3 in '95',
to IV 86 in '97'. These are all folld. by omissions.

Additions: in 40, 91 A as Pat.

Titles: Lemma in 1; the formula ἦ καὶ ἀκακία + acc. is folld. in 2 - 9, 13 - 29, 32 - 44, 51 - 53, 59, 61 - 63, 65, 67/
67, 75, 76, '98'; ἡ περὶ + gen. in 10-12, 10, 31,
45 - 50, 51 - 58, 60, 61 - 66, 68 - 73, 79 - 81,
83, 84, 86 - 90, 92 - '97'; περὶ + acc. in 68 and
74; a phrase from the lemma in 77, 78, 82, 85, 91.

V:
1 - 37 as Vind.

Cross.refs.: to 3 (?) in 6,
to 3 (no Com. is given) in 7,
to XLIII 15 in 8,
to IV 67 in 12,
to IV 77 in 13,
to V 14 (which incorporates this historia) in 17,
to XLIII 2 in 36.

Vaguer cross-refs. are found in 19, 20, 23, 28.
All are folld. by omissions.

Additions: in 29 and of whole of '37' as in Vind.

Titles: The formula ἡ περὶ + gen. in 1 - 9, 11 - 21, 25 - 27,
30 - '37'; ἡ περὶ + acc. in 29; ἡ κατὰ + acc. in 10,
28; phrases from the lemma in 22 - 24.

d) Manuscripts which contain Commentary IV alone:
The first manuscript has been collated in full, and the second
examined in detail.

Ambr. 135/
Ambr. 135  (in margins of Sermon 4)

IV:  Introd., 1 - 97 as Vind. 93 and 94 are reversed in order.
Cross-refts.: vague in 36, others as in Vind. All folld. by omission.
Additions: in 41, 54.
Abbreviations: as Ven.
Alternative text: as Ven.
Titles: 'The first historia (is) this' folld. by the lemma 1. 2 - 97 as Pat., allowing for differences in numeration, and omission of 92 (ds. of T.).
Each historia is linked to its lemma by a marginal number corresponding to its own near the line of text.

Vat. gr. 473

IV:  1 - 75 where ms fails.
Cross-refts.: in 36 vague, then to IV 15 in different hand.
Vague cross-ref. in 67. Both folld. by omission.
Abbreviation: in 72, names of writers on omens omitted.
Additions: in 28 as Pat., in 44 to explan. of lemma, folld. by unrelated (to text of Ps-N. here or to Sermon 4) aetiological excursus on naming of Pyramids.
Titles: none for 1, 29 - 35, 37 - fin. 2 - 28 as in Pat., exc. for 12, where formula folld. by μάτα + acc. 36 as in Pat.

Cosmas of Jerusalem/
Cosmas of Jerusalem  XXXIX, XLIII, IV, V

The numeration of the historiae in Lond. is followed here.

XXXIX: 1 - 6, 8, 10, 12, 15 - 24.
No addition is found in the text of 1 used by Cosmas.
Text of 16 similar to Pat.

The topic of the salamander (10) is found but the account is unrelated (P.G. 38 6i2). The subject of 16 (Gadeira) is listed in the index to his ms, but the part to which it refers is lost.
Addition: in '19' (18, 16).

Only the titles of 36 and 61 are given, and each is followed by a space of some lines. Many of the historiae his text omitted were of duplicated material. Other topics are derived from his knowledge of Homer (for 40 and 84 for example).
Additions: in 28, as Pat., 23 as Vind., and in 54 (independent source).

V:  1 - 6, 8 - 11, 14 - 18, 21 - 23, 25 - 28, 30 - 33, 35, 37 (as Lond.).
Some of the historiae omitted in his text are again
of duplicate material (as 7, 12, 13, 19, 20, 24), or have not been used as a source by him (as in 34, which he derives from Homer). The parts of the manuscript which may have employed V 29 and 36 (in discussions of Priapus and Actaeon mentioned in the index to the manuscript) are lost.

3. Conclusions based on the study of the materials described in 2. above.

i. The original number of the historiae in each Commentary.

It is clearly shown in the above survey that the historiae which were sub-divided in some manuscripts were those that contained more than one topic. Many of the passages in Gregory's sermons, indeed, upon which Pseudo-Nonnos has written his commentaries, show the results of the former's rhetorical training in the number of pagan topics they unite in single sentences. The reader of the sermons, and, probably, the original compiler of the Commentaries must have found the thought that linked such multiple allusions easier to grasp than the copyists and scholars who were concerned with the Commentaries in isolation from the text upon which they were based.

Thus in IV 91 in Syr. II, for example, the point of the lemma (which is of substantial length, see Sermon 4 122, P.G. 35 661 B lines/
lines 1 - 10) depends upon the reference to the sexual promiscuity of both Zeus and Heracles (contrary to the view of Julian, who regarded them both as types of moderation and self-control).

In XLIII 9, too, the river Alpheus and the salamander are linked by their retention of their innate qualities in a hostile environment (as Gregory and Basil remained Christian among the pagan philosophers in Athens, Sermon 43 21, P.G. 36 52h C). Similarly neither the list of the seven wonders of the world in XLIII 18, nor the juxtaposition of the unnatural births of Dionysus and of Athena in XXXIX 4, nor the different catasterisms in V 1, require sub-division.

Some witnesses, however, divide these historiae, and no date for such an activity can be given. The divisions may have been made as an aid to identifying the different topics in long historiae when the numbers of the historiae were placed beside their lemmata in the texts of the sermons, a form of cross-indexing first noted by Sinko in the earliest known manuscript of Gregory's works (although the Commentaries are not preserved in this codex).52

Whatever the reason may be, it seems probable that Syr. II, which numbers all the above multiple topics as single historiae is reflecting in this the original divisions of the text.

A few Greek manuscripts still maintain the same divisions of material as Syr. II in IV 91 (for the majority divide it into two, or omit the latter part of it). These are Par. Coislin. 51 (which alone of all the manuscripts retains the original numeration of the historiae in both XXXIX and XLIII as well), Par. suppl. gr. 690 and Caesen. gr. 29 1; they possibly reflect a stage of transition, for in Par. Coislin. 51 the contents of the latter part of 91 are/
are omitted after the cross-reference which is common to all three manuscripts.

This association of the historiae of the Commentaries with their lemmata in the Sermons leads directly to the question of the extra historiae in Commentary V. All the Greek manuscripts in the present survey which preserve the complete text of Commentary V in the original hand contain additional historiae at their ends. The additional historiae in manuscripts similar to Pat. 33 consist of V 36 and 37 (respectively Actaeon and Orion as in Syr. II), at which the Commentary ends. In other manuscripts which follow the contents of Vind. th. gr. 120 N and Ven. gr. 70, the titles of these same historiae (36 and 37) are conflated into a single form, and numbered '36'. The contents of both historiae are then omitted after a cross-reference to XLIII 2, which also comments upon Actaeon and Orion. The conflated historia '36' is then followed by an additional historia, numbered '37', on the phallus of Osiris. All these extra historiae are equally irrelevant to Gregory's sermon as it stands in both the Greek and Syriac texts of the Sermons, and no plausible reason can be found for a loss of part of it, if any did occur. The last allusion to pagan learning in Gregory's sermon is to the Pillars of Heracles - the pillar (or stele) raised by his words is far higher and more conspicuous than these (Sermon 5 42, P.G. 35 720) - an appropriate ending to the sermons known as the ΕΠΑΛΛΗΛΟΤΟΣ ΛΑΙΑΙ.

Syr. continues after V 36 and 37 with three other historiae which again have no relevance to Gregory's text in Greek or in Syriac. Arm. omits 36 and 37 and then follows the contents of Syr. II. It has been noted above that a Greek text of these historiae/
historiae was identified and edited by Declerck in Vat. gr. 437. This is the only Greek text so far known of V 38 and 39.

Declerck states that the form of V 36 and 37 is identical to that of XLIII 2, and that this is the reason these historiae were abbreviated in Vat. gr. 437. There are slight differences in detail however, for the text of V 36 in Pat. 33 and the other Greek manuscripts where the historia appears in full does not agree with their text in XLIII 2 (which contains additional details on Actaeon's death) but corresponds with the shorter version of manuscripts like Vind. th. gr. 126 N. In V 37 alone among all Greek accounts is the assertion found that Orion was stung on the ankle by the scorpion which killed him (V 37 line 6).

Little conformity with the text of the Pseudo-Nonnos Commentaries as a whole is shown by V 38 and 39, despite Declerck's claim to the contrary. The source of V 38 was found by Brock to be common with that of passages in the Commentaries on Isaiah by Cyril of Alexandria (P.G. 70 Who D - Who A) and Procopius of Gaza (P.G. 87 2137). Apart from the subject matter, the Greek text of V 38 shows a few interesting parallels with the language used by Cyril, as in lines 3 - 4. In lines 5 and 11, the term γυνακεῖον is used of Aphrodite, a term which is found twice in the passage of Cyril referred to above, but nowhere else in the Commentaries of Pseudo-Nonnos. Aphrodite and the nymphs too are mentioned in previous historiae by Pseudo-Nonnos without any of the qualifications given in V 38 and in Cyril. Sentences of the complexity of 38 lines 10 - 11, do not occur elsewhere in the Commentaries.
In 39 also, the vocabulary employed in the Greek text differs markedly from that found in the rest of Commentaries lacking the addition of historiae 38 and 39. The verb οὐνόμαζω for example in line 11 is generally expressed by μεθύσκω (see IV 68 line 8; ibid. 94 lines 2 - 3) and the verb κατολκτερίζω (V 39 line 18) by ἐλεή (see IV 68 line 12; XXXIX 9 line 3). The nouns δράμα (found also in 38 line 22; 39 lines 12 and 17) and δραματουργία (39 line 40) are unknown in the rest of the Pseudo-Nonnos text. Both 38 and 39 too contain rarely found or distinctive verbs such as ἐγκαλάπτωμαι in 38 line 2 (see L.S.J. ἐγκαλάπτω I 2), κατολκτερίζω (38, 21), παρυπέρος (of time, 39, 8) and ἐπερυθροῖς (39, 11). The episode in 39 is similar in detail, but not in vocabulary to Libanius, Narrationes 12 and 13.59

Similar differences of vocabulary may be noted in V 40, where the further modification of παλάκω by μικρό (40 line 1) and the purely adjectival use of ἀπηρτημένου (followed by ἔχον, line 2) are not found elsewhere in the Commentaries. The content of this passage is very similar to the addition in V 29 noted in manuscripts like Vind. th. gr. 126 N. The passage there, however, is derived directly from the works of Theodoret of Cyrus60 (since the same phrases Τὸ ἒκε ἀμφισβήτην ἀποτελούμενον ἐκάλεσαν Πρώπαν and ἥδεν γαρ προσελθοῦσα μεθαν are found in both, and both make explicit reference to the identification of Aphrodite as lust (ἕδεν) and Dionysus as drunkenness (μεθαν), while the passage in V 40 makes no such identification. Declerck, it must be noted, holds that V 40 (as well as V 38 and 39) is to be included in the compass of Pseudo-Nonnos's original schema, because it has been preserved in the addition in V 29 by/
by some witnesses to the tradition. Such an argument, in my opinion, is invalidated by the linguistic evidence I have quoted above.

_Historiae_ 38 and 39 therefore together with 40 appear as obvious interpolations in the text of the Pseudo-Nonnos Commentaries. They cannot be associated in any way with the end of Sermon 5, and must have been added to the Greek exemplar(s) of the Syriac translation by a scholar whose interest lay more in the whole subject of pagan mythology than in any single aspect of its relevance to Gregory's works. Interpolations of this irrelevant nature are found elsewhere in the tradition, as in Vat. gr. 473, IV 44. 62

ii. The main divisions of the Greek tradition and their relationship with the Syriac and Armenian Versions of the Commentaries, and the works of Cosmas of Jerusalem.

a) Further definition of the quality and scope of the evidence upon which the divisions of the Greek tradition are based.

The Greek manuscripts date from the tenth to the twelfth centuries A.D. and, in some cases, are of identified origin. Pat. 33 for example, Lond. (B.M.) A. 18231 and Vat. gr. 2061 B all come from S. Italy; Vat. gr. 1675 is from Constantinople. 63 As has been shown above, some of the manuscripts bear witness to different stages in the division of the _Historiae_ in the Commentaries. They/
They may be held to be representative of the state of the tradition of the Commentaries obtaining when the several manuscripts were written. In addition to this, the manuscripts which follow a consistent exemplar for all the Commentaries they preserve, are numerous enough to enable the history of each part of their tradition to be discussed as a single entity, and not as the history of three separate units (Commentaries IV and V being usually in close association).

The other evidence depends on Syr. I, of which little survives, Syr. II and Arm., which contain the Commentaries in full, and the works of Cosmas, where many passages from the Commentaries are preserved. Syr. I was the earliest of the translations to be made and its text is sometimes at variance with that of Syr. II. This latter was completed in the first quarter of the seventh century, and was based both on a revision of Syr. I and on renewed study of the Greek texts. The Armenian version followed a Greek text or texts very similar to those from which the Syriac versions were derived. Its date is less certain and independent abbreviations are made in its text. Although Cosmas flourished in the mid-eighth century A.D., the single manuscript so far known of his text dates from the twelfth century and is the sole witness to an unknown tradition. Parts of the manuscript are lost, and lacunae are also visible in the text of Pseudo-Nommos which he records.

These witnesses, Greek and other, must be treated with caution, for each may, in isolation, represent only one aspect of the complex tradition of the Commentaries. Agreement between them is nevertheless of significance.
The following discussion will concern not only the later division of the tradition of the Commentaries, when the characteristic features of each part of it had been acquired, but also the earlier stages of these developments.

b) The existence of a single archetype.

It has been assumed in the earlier parts of the present study that a single archetype of the Commentaries was once in existence. This may be held as open to question, in the light of the theory that the Commentaries were compiled from a set of marginal annotations. The two main parts of the Greek tradition could, on the latter hypothesis, be seen as descending by independent routes from separate compilations of these annotations by two different and independent scholars. The marginal annotations would, however, have had to be copious enough to constitute an independent composition in their own right, if the amount of agreement present in the titles of most of the *historiae* of the Commentaries noted above is considered, and the great similarity in the treatment of their topics, despite some differences in their language. It seems to me unlikely that marginal annotations of this nature could have existed. Besides, such a hypothesis increases the number of the proposed stages in the development of the text to an unacceptable level, since even on the supposition of a single archetype many stages are required to account for the relationship of the Greek tradition with that of the Versions. I shall therefore continue to assume that a single/
single original text of the Commentaries did once exist. Whether this is capable of restoration is, however, another matter.

c) The extent to which the Syriac tradition can be held to reflect such an archetype.

The Greek manuscripts have long been divided into two groups, which have been given the sigla ν and μ by Declerck. The latter, μ, has suffered a series of recensions in which its text has been altered, and some of the historiae abbreviated or omitted. It preserves some traces of the original text, both in its differences from the other group, and, according to Patzig, in its support of a part of that group when it (ν) is divided against itself.

Brock has shown that the text of the Syriac and Armenian Versions on the whole agrees with that of the first group (ν) against that of the other (μ). He finds, however, that when the first group (ν) is divided against itself, and one sub-division supports the evidence of the other group (μ), Syr. II and Arm. also uphold this latter agreement. (His evidence for such general application to the Greek tradition is derived from that exhibited by Patzig.) Brock notes from his own study of the Greek tradition that Syr. I and II show sporadic and independent agreement with now one and now another of the divisions in the Greek tradition, and so may derive from a Greek text or texts which predate these divisions. He notes the differences between the Greek and the Syriac texts of IV 36 and 61, and holds that the Syriac text of 36 represents that of the archetype.65

Declerck/
Declerck does not consider the implications of the agreement found by Brock in the text of the Syriac and Armenian Versions with now μ and now ν, and sees the coincidence between μ and one sub-division of ν as due to contamination. He notes the difference between the Greek and Syriac texts of IV 61, and holds that V 36 - 40 as well as IV 36 derive from the archetype. He explains the difference between the Greek and Syriac traditions of the Commentaries by postulating a split in the archetype, and the existence of a double hyparchetype from which the Greek and Syriac traditions then independently descend.

It has been shown, in i. above, that V 36 - 40 are most probably early interpolations into the tradition of the Commentaries. The contents of IV 36 and 61 in Syr. II are also, in my opinion, open to suspicion as interpolations, and should, in any case, be closely examined as to their relevance to the Commentary as a whole. As no Greek source for IV 36 has so far been discovered, and IV 61 is derived from the Πιαδ and the Οδύσσεια, linguistic studies similar to those on V 38 and 39 cannot be undertaken. The following discussion is therefore more dependent upon hypothesis and the evaluation of probabilities in the absence of proof.

In IV 36 the passage in Syr. II provides information relevant to the lemma, for in Sermon 4 72 (P.G. 35 579 A) Gregory is considering the more bizarre aspects of the behaviour displayed by certain philosophers in their daily lives. The wrong description of Anaxagoras as a Pythagorean (if Anaxagoras of Clazomenae is intended here by Gregory) has parallels in the inaccurate account of the ruler who caused Anaxarchus's death, and of the reason for Epictetus's/
Epictetus's lameness. 68 The numeration of Syr. I, which agrees with the numeration of Syr. II in IV 43 - 48, that is just after IV 36, shows that a historia of that number occurred, or that its title at least was listed in the contents of Syr. I.

The lemma upon which IV 61 depends:

(γελῶ γὰρ οὕτω τῶν σεμνῶν τὸ μάλα, καὶ τὸν ξάνθου καὶ τὴν Χαλκῆδα)

(Sermon 1 106, P.G. 35 641 B)

distorts Julian's claim that to speak good Greek (ἐλληνύζειν, q.v. s.v. (1) Lampe) is a part of showing reverence to the gods (Sermon 1 102, P.G. 35 636 D - 637 A). Gregory quotes three items of divine vocabulary, which are found in Homer, as if in refutation of an actual assertion that the gods themselves spoke Greek.

These three items, Moly, Xanthus and Chalcis, do not, however, correspond in the manner in which they occur in the Homeric poems. The two last-mentioned names, Xanthus (the divine name of the river Scamander:

δὲ ξάνθου καλεούσι θεοῦ, ἄνδρες δὲ Σκάμανδρον.

Iliad xx.74),

and Chalcis (a certain bird:

Χαλκυδα κεκλήσκουσι θεοῦ, ἄνδρες δὲ Κύμυνθου.

Iliad xiv.291),

are/
are expressed in both mortal and immortal terms, Moly, the first-mentioned, is not. The passage in which it is named begins like the other two examples:

Μῆλον δὲ μὴν καλεσθεν θεοῖ,

but then continues:

χαλκόν δὲ τ' ὄρυσεν ἄνδρας γε θυμότας: θεοὶ δὲ τε πάντα δύνανται.

(Odyssey x.305-306).

This lack of a mortal name for the plant may well explain why the topic of Moly is left out of the title of IV 61 ("Ἐξηκόστη πρώτη ἐστὶν ἱστορία ἡ πατὰ τῶν ξάνθων καὶ τῶν Χαλκώδων") in both the Greek and the Syriac texts, and is not discussed among the contents of that historia in the Greek witnesses. (The whole historia (with its title) is omitted in the Armenian Version.) The passage in the Greek exemplar of Syr. II on Moly, which is otherwise very accurate, mistakenly notes that men have a name for this plant too (and this is supplied in a marginal annotation).

The historia in Syr. II then continues with a wrong identification of Xanthus as one of Achilles's horses (Iliad xiv.149), immortal (ib. 154) and prophetic (Iliad xix.404 - 417). The final explanation, of Chalcis, is brief, and in the same manner as the preceding topics, no precise name is given as a mortal alternative.

All/
All the Greek witnesses that contain the contents of this historia (the two that do not will be discussed below) make, as has been said, no mention of Hely; identify Xanthus as the Scamander, and Chalois as Xymindis, quoting both Homeric lines with the slightest of introductions, and ending with the brief statement:

διακατετ ουν αυτως ο θεος θυσίακαλος.

The style in which this historia is written is quite different from any other, even from those which also contain quotations from Homer. In these, as may be seen in IV 21, for example, or 53, 63 or '98', a certain amount of discussion usually precedes the line (or lines) of verse. The Greek text of IV 61, therefore, appears most probably to be a later insertion into, or correction of, Pseudo-Nommos's original material. The discursive style of IV 61 in Syr. II is closer to the general manner of the Commentaries than is the style of this historia in the Greek tradition. It also shares the characteristic minor inaccuracy of the Commentaries, in offering some erroneous information about Hely, and a wrong identification of Xanthus. There is more evidence to be discussed, however, in which the question of the authenticity of IV 36 is also involved. Unlike IV 61, where the lemma is interpreted in the same way in both Syr. II and most Greek witnesses, the Greek tradition of IV 36 offers a completely different passage from that found in the Syriac. In the Greek this has been added by a different hand in one manuscript (B.M. A. 18231), and by the same hand as the rest of the text in two others (in Mosq. syn. 54, after a cross-reference exactly similar/
similar to that in the London manuscript, and in TMB. Mgr. 4 - a later manuscript - after the title). All the other Greek witnesses either give the title alone (which is in a few cases, including the text of Cosmas, followed by a space of a few lines, to allow for a later insertion of the missing passage) or a cross-reference (again sometimes followed by a space), that is precise in two witnesses (Ven. gr. 70 and Lond. (B.M.) A. 36634 - to IV 15), but vague in the others. The loss of IV 36 in the Greek tradition then appears to be both early and complete. The contents of IV 61 on the other hand are reduced but not totally lost except in two manuscripts - in Lond. (B.M.) A. 36634 and in Cosmas, in both of which the title of 61 appears alone. The omission of the historia in Arm. may not, on the other hand, be of significance. Other unduplicated historiae (as V 10) are omitted there.

Now the loss of IV 36 was proposed by Brock (whose theory was later supported by the evidence of Declerck) to have been the result of a mistaken cross-reference as noted above. No explanation has been given for the loss of 61, or at least for that part of it which refers to Moly, in the work of others. I have ventured to suggest above that the topic of Moly was never originally intended to be included in the Commentary, because, unlike Xanthus and Chalcis, it had no mortal name to match its divine one. These three names appear in Gregory's text with no supporting information, and are obscure. The reference to Anaxagoras, too, is not enlarged upon by Gregory, and the details given by Syr. II about the former have not, as yet, been corroborated in a Greek source to my knowledge. The possibility, therefore, should not be altogether dismissed that both/
both IV 36 and 61 as they appear in Syr. II are early interpolations into the Greek exemplar(s) of that version. (Syr. I, indeed, loses two historiae in its numeration of contents from IV 48 - 68.) Both passages show the same ingenuity in fitting some of their contents to the lemma and both passages are completely lost in some of the Greek witnesses. The cross-reference in IV 36 also could as readily be taken as an explanation of an existing lacuna, as the cause of a subsequent omission. Pseudo-Nonnos may have done no more than note the presence of these references in the text of Sermon I, thus leaving the archetype incomplete.

I have proposed above that V 38 - 40 are interpolations into the Greek exemplar(s) of Syr. II and given some linguistic examples to support such a view. The possibility that IV 36 and 61 are also interpolations cannot be so supported, and must remain a matter of opinion, until further evidence comes to light.

Apart from the question of interpolation, that of omission may also be considered in the present section, with reference to the attempt to define the relationship between the Greek exemplars of Syr. I and II, these versions themselves, and the archetype of the rest of the Greek tradition. Several explanations of vocabulary given in the Greek tradition do not occur in Syr. II (as in IV 15, lines 3 - 4, 69 lines 5 - 8, 77 lines 13 - 14 and XLIII line 5 - end). The fact that another omission (of lines 13 - 14 in IV 70) in Syr. II is supplied in Syr. I may indicate that these omissions occurred independently in Syr. II, and arose from omissions in the Greek exemplar(s) of the latter.

Syr. I also either follows an exemplar in which the tradition had already been adapted (or which preserved an earlier stage of the/
the tradition than that found in the Greek witnesses), or made its own changes to the text of the Commentaries.\textsuperscript{72} Some of its surviving \textit{historiae} lack material found in Syr. II and in most of the Greek tradition\textsuperscript{73} - although the shorter version it gives of IV 72 is supported by one Greek witness, Vat. gr. 473. A few additions occur in its text,\textsuperscript{74} and several omissions are made to avoid duplication of material already discussed in \textit{XXXII}\textsuperscript{75} (though no trace of this or any other Commentary has survived) and in the earlier part of IV.\textsuperscript{76} Although Syr. I only preserves about a third of Commentary IV, its text has a certain number of variants in common with one part of the Greek tradition against the other.\textsuperscript{77}

Thus signs of textual alteration and interpolation seem already to exist in the Greek text or texts underlying the Syriac tradition, and this renders it improbable that either Syr. I or Syr. II can confidently be regarded as direct witnesses to the text of the archetype. The possibility that they may represent a tradition to some extent removed from the archetype should not be dismissed. They are, nevertheless, most valuable records of early stages in the tradition of the Commentaries.

\textbf{d) The groups within the Greek tradition.}

\textbf{i) Explanation of the sigla m and n to be employed below.}

The Greek tradition falls, as has been frequently mentioned above, into two distinct parts. The sigla allotted to these by Declerck will be retained in the following discussion, but in transliteration/
transliteration, as \( \text{n} \) and \( \text{m} \).\(^{78}\) \( \text{m} \) was held by both Patzig and Declerck to preserve material which was earlier than that found in \( \text{n} \), and also to contain a more complete form of the text. Patzig defended the last-mentioned point by referring to the lacunae present in the texts of the witnesses in \( \text{n} \) known to him,\(^{79}\) which are supplied by witnesses in \( \text{m} \). Declerck, too, has found this to be the case.

The lacunae, however, have arisen through scribal errors of homoearchon and homoeoteleuton induced by the simple and repetitive style of the Commentaries. They sometimes link manuscripts with no other mutual relationship,\(^{80}\) and are, in fact, supplied by other manuscripts in \( \text{n} \), the contents of which have been noted for the first time in the present study. This argument for the priority of \( \text{n} \) must therefore be abandoned.

\( \text{m} \) nevertheless retains a less detailed account of some passages in the \text{historiae} which concurs with the treatment of these passages in the Syriac and Armenian Versions. \( \text{n} \), in such cases, has clearly added to the text and should be seen as representing a later stage. \( \text{n} \) also adds anti-pagan remarks to some \text{historiae}, which are not found in either \( \text{m} \) or the Versions.

The use of these sigla is complicated by the fact that \( \text{m} \) has suffered a recension or recensions in which its text has been rewritten and altered in some places, and the contents of IV and V reduced to avoid duplication of material. \( \text{n} \) at these points agrees with the Syriac and Armenian Versions in most respects, (although it has undergone some divisions of the \text{historiae}), and can thus in one particular also be called the 'earlier' recension.
ii) The distinguishing features of \( m \) and \( n \).

In this section I shall enumerate the differences which distinguish the text of the groups \( m \) and \( n \) in the witnesses as at present known. There is little evidence to show whether these differences evolved concurrently or in independence from each other. Even the order in which they arose is not always clear. That early differences existed between the groups is shown by the instances in which variation between \( m \) and \( n \) reflects variation between the two Syriac Versions, although the extent of this in the Syriac tradition is difficult to assess. The same difficulty arises when we attempt to relate differences between \( m \) and \( n \) to the text or texts of the Commentaries employed by Cosmas.

The witnesses in \( m \) display the following characteristics, which will be discussed and illustrated in iii) below:

1. Their text agrees with the accounts of Syr. II in IV 28, 40, 81 and XLIII 2, 8 and 18.

2. They lack the anti-pagan remarks which are found in \( n \), but not in Syr. II or Arm.

3. The contents of IV 47, 50, 55, 57 - 59, 67, 68, 76, 93, 90 - '92', '93', '94', '95', '97', V 2, 6, 12, 13, 19, 20, 24, 26, 27 - 29, '36', XLIII 1, XXXIX 16 are either abbreviated or omitted in whole or part.

4. The text of some historiae is re-worded to a significant degree, most notably in V 30 and 34.

5. Additions are present in IV 44, 54, 7 29, 33 and '37'.

6. XXXIX 4 is divided (by enumeration if not by the text) into '4' and '5'.
Witnesses in n display the following characteristics, which will be discussed and illustrated in iii) below:

1. Additional details absent from Syr. II are given in IV 28, 40, 50, 59, 61, V 36, XLIII 2, 8, 18, and are similarly absent in m, where the historia occurs in full.

2. Frequent anti-pagan remarks occur in their texts.

3. No such omissions or abbreviations as those listed in 1. above are found in their texts, or in that of Syr. II.

4. Their texts agree with that of Syr. II in all but IV 36, 61 and V 38 - 40.

5. This category can be included in the list of additions to n given in 1. above.

6. XLIII 9 is divided into '9' and '10', 18 into '19' and '20' in most of the witnesses in n.

iii) Discussion and illustration of the distinguishing features of n and m; the relationship of these to the rest of the tradition.

Introduction.

It has just been shown above that some of the variants peculiar to n or m are supported by either Syr. I or Syr. II in independence of each other. (It must be remembered, however, that most of Syr. I is lost.) These variants are usually linguistic (in that a word or phrase is omitted or retained, or a difference of nomenclature occurs). The differences listed in ii) above are, in contrast to the latter, in general easily recognised without a close study of the text and often affect a/
a significant part of the *historiae* in which they are found. They have no parallels in Syr. I or II, and must therefore have come about after the Greek exemplars of these texts were translated. Syr. I was made towards the end of the sixth century A.D. and Syr. II in A.D. 623/4. Between the beginning of the seventh century and the time at which the Greek manuscripts known to us were written (the two earliest, Vat. gr. 437, which contains all four Commentaries, and Vat. gr. 473 with IV 1-75, dating from the ninth to the tenth centuries A.D., and representing, as I shall show below, exemplars of different states of the text of the Commentaries) lies the period in which the changes listed in ii) above occurred in the tradition of the Commentaries. Now, it is clear from the evidence of the Greek manuscripts, from the Armenian Version and from the Commentary of Cosmas of Jerusalem (for both the last-mentioned are also of a later date than Syr. I or II) that not all the changes which can be attributed to any part of the tradition were made to that part at one and the same time. That is to say, some witnesses which can be attributed with conviction to a certain part of the tradition show more of these changes in their texts than others of the same group, and these differences are reflected in Cosmas and Arm. The changes, therefore, occurred at different stages in the development of such a part of the tradition, the accretion of some being subsequent to that of others.

1. Additions in IV 28, 40, 50, 59, 81, V 36, XLIII 2, 8, 18, found in n but not in m.

These additions consist of further elaborations of detail in existing accounts or of alternative versions of the account in question/
question. So, in IV 28 lines 5 - 8, more compounds of the word ὡλόν are listed and explained after the word ὡλάθεως; an additional reason for the self-mutilation of the Phrygians is provided in IV 59 lines 2 - 4; in IV 50 lines 5 - 8 and XLIII 8 lines 13 - 16 (the passages are similar) Bellerophon adds a ball of lead to the spear with which he attacks the Chimaera, and it is the melting of this which causes the death of the monster; in XLIII 2 lines 8 - 11 Actaeon's maddened hounds see him as a deer with horns; in V 37 line 6, Orion is stung on the ankle by the scorpion; and in IV 31 a longer list of flowers and incense bearing shrubs is added to the three kinds of flower noted in Homer's account of the episode (Iliad xiv.348 - crocus, lotus and hyacinth). In IV 40 lines 7 - 11 provide an alternative explanation of the begetting of Pan; and in XLIII 18, a conflation of the two theories advanced to account for the building of the pyramids is added to the second of these (to line 16).

These additions are not found in Syr. II (the text of Syr. I is missing for these historiae) or in m, the text of which follows that of Syr. II in these passages (except where m omits the historia altogether as is the case for IV 50, 59 and V 36). In n, there is evidence to suggest that the additions were inserted over a period of time. Only the addition in IV 28 is common to all the Greek manuscripts in that group and to Arm. The other additions are found in all but one of the Greek manuscripts (the exception being Vat. gr. 473); they are also lacking in Arm. It seems obvious, therefore, that this addition (in IV 28) was the first to be interpolated into/
the tradition of n. The others may have been added after Cosmas made use of the Commentaries, for only this addition from n in IV is found in his text. His evidence in this matter must, however, be viewed with caution, for he does not employ Pseudo-Nonnos but Homer (P.G. 38 513) for his account of Penelope (IV 40), and takes his description of the Chimaera from IV 76, not IV 50 or XLIII 8. The part of his text which discusses the topic of Actaeon (referred to in the index of the manuscript) is now missing. His account of the Homeric episode in IV 81 agrees with m and Syr. II in the briefer list of flowers. He nevertheless supports n's additions in V 36 and XLIII 18, but is the sole external witness for the early addition of these to the tradition.

2. Anti-pagan remarks.

m, the Syriac and Armenian Versions and Cosmas are all free from the anti-pagan remarks first noted by Brock in the Greek manuscripts which he studied. The presence of such remarks was subsequently taken by Declerck to constitute one of the distinguishing features of n. There is, however, some evidence of the existence of a stage of n which does not have these remarks, although the manuscripts in which the evidence is found only contain a part of the text from such an exemplar. These are the remains of Vat. gr. 473 and the part of Par. suppl. gr. 690 which does not take its exemplar from a manuscript similar to Vind. th. gr. 126N (namely IV 75 - V 35). Both are free from the most notable examples of such interpolation.83
3. Omissions and abbreviations in IV 47, 50, 57 - 59, 67, 68, 76, 90 - '95', V 2, 6, 12, 13, 19, 20, 24, 26 - 29, '36', XLIII 1, XXXIX 16.

Although it is clear from the passages noted in the title of this section that \( m \) made substantial abbreviations in and omissions from the form of the text found in \( n \), the existence of abbreviation or omission in a manuscript does not always automatically indicate that that manuscript is a witness to \( m \). Syr. II, like \( n \), makes no abbreviations; Syr. I and Arm. (as noted by Brock) omit material in IV (and in V, in the case of Arm.) which is found in the shorter Commentaries and in the first part of IV. Their omissions, however, seem to be independent of those in \( m \). Arm. also omits some historiae which are not duplicated. The omission of IV 69 by Syr. I is not found elsewhere in the tradition, nor is that of two-thirds of 76.

Omissions and abbreviations also occur in three manuscripts which are to be classed as witnesses in \( n \): Vat. gr. 473 (which has already been shown to possess other differences from the group), Par. suppl. gr. 469A and Par. Coislin. gr. 51. Vat. gr. 473 omits all the information about Demeter and Triptolemus in IV 67, which is also found in XXXIX 3, although the manuscript itself only contains part of IV. It also lacks some of the information given by most of the tradition in 72. Par. suppl. gr. 469A omits the contents of IV 57 - 59 (which are all found in the earlier part of IV) after a short cross-reference in every case. Par. Coislin. gr. 51 contrasts sharply with these in its treatment of the Commentaries, since the manuscript carries out an almost complete elimination of duplicated material.
The process is done with care, however, and the additional details which are present in some historiae on similar topics are retained notwithstanding the loss of the rest of the duplicated historia. Cross-references are made in every case to the previous mention of the topic, and the omissions begin in IV 4 (where the second description of the death of Pelops, which has already been described in XXXIX 9, is left out). 87

As noted above, the omissions and abbreviations in m begin in IV 44; and like the omissions in the Greek and Syriac witnesses, their aim is to avoid duplication. In many cases the loss of the contents (or a part of them) occurs after a cross-reference, (use is made in this of the cross-references in n, with some additions), in others it is lost without any remark. The contents of IV 44, for example, which explain Gregory's mention of Minos, the type of a just man, are omitted in m (IV 44, line 3 - end), for Minos has already been discussed in XLIII 14, line 1 - 4 (although it is his brother Rhadamanthus there and not he who is so described). The latter part of IV 91 (which in much of n is divided into a separate historia, '92') may also be lost in m for the reason that it occurs beforehand in IV 42, lines 1 - 5. Sometimes it seems as if information already given in the text of the sermon is for that reason left out of the historia by the witnesses of m. So, in XXXIX 16, 88 both parts of the lemma (which refers to both astronomy and astrology and describes the latter, see Sermon 39 5 (P.G. 36 340 A - B) ) are described in n under the title of 'astronomy', while in m only astronomy is discussed, under the title of 'astrology'. The lack of epithets for Hermes
in m's text at V 26 lines 4 - 5 (given by Gregory and n) in m may be added as another example of this type of abbreviation. On the other hand no reason can be proposed for the loss in m of IV 9h lines 2 - 5 (on Hera's enmity to Dionysus) or V 2 lines 10 - 12 (on the later history of Tyro). Both the passages appear in full in the text of the Syriac and Armenian Versions and in Cosmas.

It might be possible to see in some of m's abbreviations traces of an early stage in the history of the Commentaries when the notes from which the Commentaries were later compiled were on the margins of their sermons, and thus did not need to repeat information already in Gregory's text. This information would have been added when the Commentaries were composed as separate works, but before they were translated into Syriac. The existence of such a stage is not unlikely though obviously dependent upon conjecture. Omissions in m might alternatively be explained as an attempt to reduce the Commentaries in order to add them more conveniently to the margins of their sermons - in which case the repetition of the text of the sermon in question would clearly not have been required and the irrelevance of any superfluous part of the historia would have been too emphasised.

Cosmas usually repeats his own words when he comments upon a topic that has occurred at a previous stage in his work. The alternative versions of Hera's approach to Semele (as herself in XXXIX 4, and in disguise in V 20) for example do not appear in his commentary. He does however provide details from V 28 (of the zoomorphic statuettes) that are lost in m through its omission of this historia.
4. Rewriting of the text.

The rewording of some *historiae* in *m* is a further attempt to avoid repetition. The language employed by Pseudo-Nonnos is simple and cumbersome, and some attempt is made by witnesses in *m* to improve it.

Examples of this can be found in the recent editions of *XXXIX* and *XLIII*, and others may be quoted from *IV* and *V* as follows:

*IV* Introd., 17 - 18

\(\text{\textit{n (with Syr. II and Arm.)}}\)

καὶ ἡ μὲν ὑπόθεσις ἐστὶν αὕτη,
καὶ ἡ μὲν ὑπόθεσις ἐστὶν αὕτη,
περὶ δὲ τῶν ἱστοριῶν ὡς οἷον
tῶν δὲ ἱστοριῶν διὰ βραχέων
te διὰ βραχυτάτων
τέλη βραχυτάτων
ἐπιμυνηθεσόμεθα.

*IV* 40, 1 - 2

πλανωμένου (sc. τοῦ Ὁδυσσέως)
πλανωμένου (sc. τοῦ Ὁ.) μετὰ
tὸν πλάνην ἢν ἐπλανήθη μετὰ
tὸν Ἰταλίκου κόλεμου ...

*IV*/
IV 83, 3 - 4

ἐπιτρέπει (sc. ὁ θεός) τοῖς θεοῖς τοῦ βουλόμενου ὁ βουλέται ἀπελθεῖν καὶ βοηθῆσαι, ἵνα οἱ μὲν τοῖς Τρώων, οἱ δὲ τοῖς Ἑλλησπόντων.

tῶν θεῶν ἀπολυθέντων (sc. ὁ θεός) ἔστε βοηθεῖν τοῖς Τρώων καὶ τοῖς Ἑλλησπόντων ὃς ἀν ξακοῦσθος βουλεύειν.

IV 96, 1 - 2

Ὁ Ἀπόλλων μαντευόμενος
οὐ σαφῆς οὐδὲ διαρρήθην τοῦς χρυσιῶν τοῖς χρυσωδομένων
ἐλεγεν, ἀλλ’ ἁπαθῶς καὶ λοξῶς ...

Ὁ Ἀπόλλων μαντευόμενος λοξῶς
καὶ ἁπαθῶς τοὺς χρυσιῶς
παρεῖχε ...

V 8, 4 - 7

ὁ δὲ Ὅδαμανθὺς λέγεται ὡδὲ
eἶναι τοῦ Δωδ, δε ἔχει τὴν
δικαστικὴν ἁξίαν. λέγεται οὖν
dιπλῶς δικάζει τοῖς ἐν Ἠλλοῦ.

ὅ δὲ Ὅδαμανθὺς λέγεται ὡδὲ
tοῦ Δωδ, ἔχειν δὲ τὴν
δικαστικὴν ἁξίαν καὶ δικάζειν
ἐν τῷ Ἡλλάδῃ.
V 32, 12 - 13

Among the above passages, IV 83, 96 and V 32 are reproduced by Cosmas; these and other passages adopted by him from IV and V are taken from a text in ง.

Manuscripts in ง also re-write or offer a different text for some historiae, the contents of which in ง fail to explain the lemma. The chronological relationship of these revisions with the other changes in ง remains unknown, but they do not seem to have come to Cosmas's notice, and are not found in Syr. II or Arm. In IV '97' ง (with Syr. II and Arm.) identifies only one of Gregory's multiple Homeric allusions on the topic of the 'Laughter of the gods'. ง adds another and lacks Pseudo-Nonnos's misunderstanding of part of the reference. งง As noted above, งงงง, ง and Cosmas are similarly ignorant of the fate of Osiris, ง in V 30 taking the 'cut up gods' to be the giants, and ง adding a suggestion (which is at once rejected) that this could refer to the castration of Cronus by Zeus. V 34 concerns the boon granted to Odysseus by the Cyclops. The explanation of this found in ง and Syr. II completely misses the point of the lemma. Arm. gives an addition to supply this omission, an addition which also occurs in the later part of Vat. gr. 437. งง Cosmas has recourse to Homer (P.G./
(P.G. 38 535), but \( m \) gives a concise and appropriate account. 94

5. Additions in \( m \).

Of the additions noted in 5 above as characteristic of \( m \) as a whole, none is found in the extant text of Cosmas; his index does, in fact, contain a reference to the topic of Priapus (the subject of the addition in V 29), but the relevant part of the manuscript is now lost. The contents of this addition, and the extent of their similarity to the historia on Priapus in Syr. II and Arm. (V 40) have been described above. It may be that this addition has no connection with the passage in the Versions; for both it and the other addition in V, namely '37', have been shown to have been derived from the works of Theodoret of Cyrus, and were presumably added to the tradition of \( m \) at the same time.

The additions in IV are short. In IV 41 Heracles is noted as having captured Hylas, the son of Theiodamas, leader of the Dryopians, after the defeat of the Dryopians; in 51, the helmet of Plutus is said to make him invisible when he wore it; all passages occur at the end of the respective historiae.


Although \( m \) retains the original number of historiae in XLIII and IV, the manuscripts are constant in their division of XXXIX 4. Some, however, give the separated passage a title of its own, similar in form to those used for the other historiae; others/
others merely indicate the separation by a number in the margin. Both groups omit the explanation found in n, Syr. II and Arm., which links the two topics in the historia (on the unnatural births of Dionysus and Athene).

Only one of the manuscripts in n which contain XLIII fails to divide XLIII 9 into '9' and '10', and 18 into '19' and '20'. This is Par. Coislin. gr. 51, which, nevertheless, retains the additions in XLIII noted above as characteristic of this group.

The division of IV 91, again, is not found in every member of this group, although every member contains a mention of the topic which, in most cases, is divided off into historia '92' (Heracles and the daughters of Thestius). In m no mention of the topic occurs in this part of the Commentary. It seems clear that the manuscripts which do not divide IV 91 reflect an earlier stage in the tradition of n than those that do divide it, since neither Syr. II nor Arm. know of the division, and both mention the topic. (It appears in full in Syr. II, but is abbreviated in Arm.)

iv  Sub-groups in m and their relationship to the rest of the tradition.

The fact that the witnesses in m can be sub-divided into two groups by the presence or absence of certain further additions in their texts has not been noted by previous scholars. I shall denote these sub-groups s and t respectively. The first, s, has only the additions, rewordings and omissions listed above as characteristic of the group as a whole. The/
The other, \( \textit{t} \), has additions in IV 23 and \( \textit{h} \)\(^{95} \) and rewrites the text of 24, 2 - 3 and 70, 5 - 6 \(^{96} \). Despite these differences the text of the witnesses in \( \textit{m} \) shows much agreement; one of the additions in the sub-group \( \textit{t} \), that in IV 23, is also found as a marginal note on \textit{historia} 23 in Ven. Marc. gr. 70,\(^{97} \) which otherwise contains only the additions characteristic of \( \textit{s} \).

The fact that one of these additions is also found in the works of Cosmas is of great interest,\(^{98} \) as it may indicate that the division between \( \textit{s} \) and \( \textit{t} \) existed at an early date. Such a proposition cannot, of course, be too much relied on, for the manuscript of Cosmas's work was written in the twelfth century and might itself have been affected by contamination. There is no trace in the texts of the Versions of the additions in \( \textit{t} \).

\( v \) Sub-groups in \( \textit{n} \) and their relationship to the rest of the tradition.

Stages in the increment of additions have been noted above in the development of \( \textit{n} \), among which must be classed the interpolation of anti-pagan remarks. From the text so formed other divisions arise, of more mutual independence than those in \( \textit{m} \). These are the sub-groups first noted by Patzig,\(^{99} \) LTEM being the 'superior' group and OPS the 'inferior', which have more recently been denoted \( \gamma \) (that is LTEM) and \( \delta \) (OPS) by Declerck.\(^{100} \)

Patzig, as has been noted, had observed that when the text of the 'inferior' (\( \delta \)) group agreed with that of \( \textit{m} \) it preserved/
preserved a more accurate text than that found in the 'superior' (γ) group. Brock has shown that the text of the Syriac and Armenian Versions too support these areas of agreement. 101

Although other differences are present within n which divide both sub-groups, not vertically but horizontally, it is clear that each sub-group, despite contamination from the other, preserves its own characteristic form of the Commentaries. Their original differences stem from divisions in the historiae and additions to the text, one maintaining a closer link with the archetype than the other. A part of this 'inferior' group has then suffered much contamination from the later stages in n, in its rewriting of XXXIX.

I shall now give further details of the characteristics of these two sub-groups within n. The 'inferior' sub-group will hereafter be denoted by the siglum x (replacing Declerck's siglum δ) and the 'superior' sub-group by the siglum y (replacing Declerck's siglum γ).

The features peculiar to x are as follows:-

1. The lack of a cross-reference to IV in V 29 (which is also lacking in Syr. II).

2. An addition to IV 24 (lines 7 - 8) on the meaning of philosophy.

3. Some witnesses in x retain IV 91 as it is found in Syr. II and keep the original order of IV 95 and 96. The rest of the witnesses in x, which are linked by the presence of a lacuna in V 3, 102 divide IV 91 into 91 and '92' and reverse the order of '96' and '97'.

The/
The features peculiar to \( \chi \) are as follows:

1. Additions to IV 39 lines 5-6, V 21 lines 14-21, XXXIX 1 line 7 (app. crit.), XLIII 17, to lines 2 and 4, and 18, to line 17.

2. The division throughout the group of IV 91 into 91 and '92'. Some witnesses (as in \( x \) above) reverse the order of '96' and '97'.

These differences apart, although the manuscripts of \( x \) seem to derive from an earlier stage in \( n \) than do those in \( \chi \), the text of the latter remains more consistent than that of \( x \). Some of the additions to its text may be of early date (as argued by Declerck for that in XLIII 18). The addition in V 21, about the cult of Hephaestus in the Lycian Olympus, is supported by numismatic and epigraphical evidence, in default of literary witness. The others in XLIII 17 and XXXIX 1 could have been added at any time. The fact that the single independent addition found in \( x \) (in IV 24) is also found in a witness to \( \chi \) (Pat. 33) shows the continuing process of consultation.

Manuscripts in \( x \) occasionally provide individual readings in some parts of their texts. They share the additions common to the whole of \( n \), although some of the text of some witnesses has been abbreviated, and many have taken their exemplar for XXXIX from m. The fact that some witnesses retain the original form of IV 91, in addition to the support shown by the text of the Versions for the agreement of their own texts with that of \( m \), nevertheless gives this sub-group a valid claim to be recognised as an early descendant from the archetype, even although its text, as known to us, has been subject to change and contamination.

Although/
Although the text of Cosmas can give little help in determining the time of the formation of the sub-groups in \( n \) where this depends on the subdivision of \textit{historiae} and changes in their order, it does contain the addition found in all of \( n \) in IV 28 (thus corroborating the evidence found in Arm., which also has the addition), and that in XLIII 16 (app. crit.), the lacuna in V 3 from \( x \), and some variant readings found in the text of the latter sub-group.\(^{107} \) The views of previous scholars that the divisions within \( n \) preceded the writing of Cosmas's commentary are thus confirmed. This being so, the question then arises of when the anti-pagan remarks, which are present in both sub-groups of \( n \), were added to their texts. These do not occur in the text of Cosmas. It is possible to argue either that these remarks were first added to one sub-group after the composition of Cosmas's work, and then transferred to the other (in the same way as the division of IV 91 and the reversed order of '96' and '97' were so transferred) or that they were indeed present in the text of both sub-groups and were disregarded by Cosmas, as expressing the reaction of an overzealous Christian with little knowledge of pagan culture. The problem must, however, be left unresolved.

e) Conclusion.

The main divisions of the Greek tradition of the Pseudo-Nonnos Commentaries are thus shown, both through their internal differences and through comparisons with the text of the Syriac and Armenian Versions and the text preserved by Cosmas, to have arisen soon after they/
they were originally compiled. It is also clear that stages of development were present in these divisions and sub-divisions, although no exact timetable can be given for these. Some clues may be derived from the presence of the addition in IV 28 (n) in the Armenian Version as showing the latter to reflect a slightly later version of the text than Syr. II. Cosmas's commentary, too, gives an early date for the sub-division of m.

Whatever the stages of their development, the different divisions of the tradition of the Commentaries must have become established in the forms of text known to us after the time of Cosmas. It is tempting to date the changes made by m in the text to the ninth and tenth centuries A.D., when interest in pagan culture revived and the relics of Gregory of Nazianzus became the object of an emperor's patronage. The anti-pagan remarks found in n, too, seem to derive from a time removed from general familiarity with pagan literature and mythology. No certain conclusion can, however, be reached in this matter.

It is clear, nevertheless, that the different parts of the tradition of the Commentaries came into being because of the very nature of the Commentaries themselves. Their contents invited change and adaptation at the hands of every copyist and scholar by whom they were studied. Their bulk could be reduced to save time and space, and additions made to them either from the copyist's own knowledge, or from a comparison of witnesses to different parts of the tradition. The process was continuous, although many of its details are obscure.

Too little of Syr. I is as yet known to admit many conclusions about the nature of the text which it transmitted (especially as IV/
IV 36 and 61 are not preserved in its surviving text). The differences between it and Syr. II make it doubtful that the latter reflects the original text. Syr. II seems, on the contrary, to translate a text which has suffered from interpolation (as in V 38 - 40), combining this with its own revision of Syr. I. The Armenian Version, too, has translated a text which has been altered, although it is very similar to those used by the translators of Syr. I and II.

Cosmas appears to have selected the text of the Commentaries, of which he made use in his own commentary, at random from more than one manuscript; his sources have been shown to derive from different parts of the tradition.

In his proposed edition of the Commentaries, Patzig intended to abandon the practice found in both Montagu's edition of IV and V and in the text of Cosmas of combining elements drawn from separate parts of the tradition in a single text.109 No true picture of the original can be gained in such a way, even were a more judicious selection of the available readings to be employed than that used by Cosmas and Montagu's copyist.

The Commentaries have suffered too many changes to make the inevitable process of selection from and adaptation of so many early witnesses a credible one. Although the Commentaries represent a genuine attempt at a scholarly commentary on the sermons of Gregory of Nazianzus, their real value lies in the nature of the information they preserve, and the proof their tradition gives of a continuing interest in pagan culture (albeit with a Christian basis) from the sixth to the tenth centuries A.D. No clearer exposition of this can be given than in a distinct separation of the main recensions of their text.
iii. The textual affinities of the Greek manuscripts selected for detailed study in the present survey.

a) The textual affinities of the manuscripts listed in 2. above.

The majority of these witnesses fall into one or other of the main divisions of the tradition discussed above. After these have been listed under the different parts of the tradition, those of mixed exemplars (apart from the witnesses in x which derive XXXIX from m) will be noted at the end of the section.

Manuscripts in m, sub-section s.

Ven. Marc. gr. 70
Mosq. syn. 63
Athous Liv7
Par. gr. 517
Caesen. gr. 28 5
Ambr. 135

Manuscripts in m, sub-section t.

Vind. th. gr. 126N
Cant. Trin. 209

Manuscripts in n.

Vat. gr. 473 (on this manuscript, see p. 183 below)

Manuscripts in n, sub-group x.

These retain the original number and order of the historiae/
historiae in IV:

Par. Coislin. 51
Caesen. gr. 29 1 (This manuscript derived XXXIX from an exemplar in m.)

The remaining manuscripts divide IV 91 into 91 and '92', reverse the order of '96' and '97' and contain the lacuna in V 3 (they also all derive XXXIX from an exemplar in m):

Vat. gr. 437
Par. suppl. gr. 469A
Vat. gr. 1675
Athous Bat. 588

Manuscripts in n, sub-group y:

Pat. 33
Lond. (B.M.) A. 18231
Vat. gr. 2061B
Taur. gr. 8
Laur. 7 8
Par. suppl. gr. 215
Lond. (B.M.) A. 3663l
Vat. gr. 475
Tüb. gr. Mb 4

Manuscripts derived from mixed exemplars.

Vind. th. gr. 120N: follows an exemplar from x for XLII and possibly XXXIX (derived from m), and from y for IV, V 1 - 35. V '36' and '37' are taken from m.

Mosq./
Mosq. syn. 54: is derived from exemplars similar to those of Vind. th. gr. 120N above. 110

Par. suppl. gr. 690: follows an exemplar from m, sub-group s for XXXIX, XLIII, IV Introd. - 75, and V 32 line 25 - '37'. For the rest the copyist has had recourse to an exemplar from x which retains the original number and order of the historiae in the last part of IV and has no lacuna in V 3.

Princeton Art Mus. 2: takes the exemplar for XLIII from y, that for XXXIX from x or m, and that for IV and V from x. The text of IV and V divides IV 91, reverses '96' and '97', and contains the lacuna in V 3.

Vind. th. gr. 130N: either follows or has made a conglomerate text of IV and V (with additions from XXXIX) from x and s. No details from XLIII are present, and abbreviations in the style of m are made in IV 50 and 55, with references to that Commentary.

b) Provisional textual affinities of the remaining manuscripts of which I have obtained photographs or which I have examined in person.

I have attributed these manuscripts to the various divisions of the tradition by reference to the criteria discussed in 2. ii above. The attributions are based on the presence or absence of characteristic additions to or abbreviation of the contents, and not, for/
for the most part, on a detailed study of the text (although this has sometimes been required when only a small amount of any Commentary is preserved). The following list may therefore need revision when the other manuscripts of which I have not obtained copies are surveyed.

Several of these manuscripts, and some in a) above, have been employed as the basis for early editions of the text of the Commentaries. These and their contents are discussed in detail in Appendix G below.

The manuscripts will be listed in alphabetical order within each group or sub-group in the tradition. A note of their contents will be added in every case.

Manuscripts in m.

Athous Laurae B 99 (XXXIX)

Athous Bat. 109 (XLIII, XXXIX)

Cant. (Univ. Libr.) Dd XI 54 (all four Commentaries, IV from s)

Hieros. 405 (all four, IV from s)

Par. gr. 1277 (XXXIX 1 - 3)

Vat. gr. 461 (XXXIX)

Vat. Reg. gr. 143A (all four, IV from s)

Manuscripts in n, sub-group X.

Manuscripts containing only XXXIX and XLIII will be placed in this group if XXXIX is derived from m, rather than with those of mixed exemplar to be listed at/
at the end of the section. If the exemplar followed for XXXIX is from m, this will in every case be noted. The manuscripts that have not lost the exemplar in x give a text similar to that of y without the addition in 1, 7 (app. crit.). This part of the text is lost in Par. Coislin. 51.

Caesen. gr. 29 4 (fragments from XLIII, IV, V)
Cant. (Univ. Libr.) Gg 1 2 (XLIII)
Laur. 4 13 (folios of XXXIX and XLIII rebound in haphazard order; XXXIX deriving from m)
Lond. (B.M.) A. 39606 (XXXIX from m, XLIII)
Oxon. B. Barocc. gr. 236 (XXXIX from m, XLIII)
Oxon. Laud. gr. 37 (XXXIX, XLIII)
Monac. gr. 131 (XLIII, XXXIX from m)
Par. gr. 522 (all four Commentaries; in IV 91 is divided but '96' and '97' are not reversed; no lacuna is present in V 3)
Par. gr. 525 (selection from XLIII, IV, V)
Par. suppl. gr. 552 (all four Commentaries; apograph of Caesen. gr. 29 4 in a) above)
Par. suppl. gr. 83 (all four Commentaries; IV and V as Par. gr. 522 above)
Vat. gr. 463 (XXXIX, XLIII)
Vat. gr. 146 (IV, '96' and '97' being reversed in order, V with the lacuna in V 3, XXXIX)
Vat. gr. 1947 (XXXIX from m, XLIII)
Vat. Reg. gr. 94 (all four Commentaries, as Par. gr. 522 for IV and V)
Manuscripts in n, sub-group y.

Chic. (Univ. Libr.) 53 (all four Commentaries)
Lond. (B.M.) A. 22732 (XXXIX)
Lond. (B.M.) Harl. 5575 (all four)
Lond. (B.M.) Harl. 5629 (XLIII, IV, V)
Oxon. Seld. gr. 45 (XLIII, XXXIX)
Par. gr. 1087 (IV, V)
Par. suppl. gr. 516 (all four)
Vat. gr. 458 (XXXIX)
Vat. gr. 1257 (XXXIX, XLIII)
Vat. Ottobon. gr. 3 (XXXIX)
Vat. Pii II gr. 21 (XXXIX)
Vat. Reg. gr. 19 (XXXIX, XLIII)
Vat. Reg. gr. 143B (IV, V)

Manuscripts of mixed exemplars.
The manuscript Vind. th. gr. 12ON was copied several times.
Manuscripts deriving from it can be identified by the following means, although these of course depend upon the completeness of their texts:

1. The Commentaries occur in the order IV, V, XLIII, XXXIX.

2. IV derives from y on the whole, with x's addition in 24. The order of '96' and '97' is retained.

3. V contains the addition from y in 21 and the information about Hermaphroditus in 29; '36' and '37' are conflated, abbreviated and followed by '37' (Osiris) from m.

4. XLIII is derived from x and XXXIX from n.

They/
They are as follows:

Lond. (B.M.) A. 10016 (V 20 '37)
Monac. gr. 163 (all four Commentaries)
Par. gr. 989 (all four Commentaries)
Vat. gr. 1663 (all four Commentaries)

Other manuscripts of mixed exemplar are as follows:

Lond. (B.M.) A. 17473 (XLIII from m (with the additions of y in 17); XXXIX from x (that is without the addition in 1, 7); IV, V from y)
Par. gr. 539 (XXXIX from x (that is, without the addition in 1, 7); XLIII from y)
Par. suppl. gr. 519 (see Vat. Pal. gr. 217 below)
Par. suppl. gr. 1175 (XXXIX from x (without addition);
XLIII, IV and V from m (s for IV))
Vat. gr. 97 (XLIII from m; XXXIX from n; IV, V from m (s) and n.
Vat. Pal. gr. 217 (IV from m (s), and n; V from m and n. Par. suppl. gr. 519 above is an apograph of this manuscript.)

iv. Discussion of the nature of the text of the Commentaries preserved in the manuscripts selected for detailed study.

As the manuscripts Vind. th. gr. 12CN, Par. suppl. gr. 690 and Princeton Art. Mus. 2 are derived from mixed exemplars, they will be included in the discussion according to the parts of the tradition followed by the exemplars of their texts.

Manuscripts/
Manuscripts in m.

Most of these manuscripts, including Par. suppl. gr. 690 for XXXIX, XLIII, IV Introd. - 81 and V 32 - 37, show texts of consistent agreement; only Par. gr. 517 and Mosq. syn. 63 have increased the number of omissions in the text. Mosq. syn. 63 also follows the text of n for IV 83 - 86.

Ven. Marc. gr. 70, while agreeing in the main with the others, provides some slight variants in the text. It alone in m gives a cross-reference (to IV 15) in the title of IV 36. The exemplar used by its scribe for XXXIX is very similar to that followed by the manuscripts in x that have lost an exemplar of their group.

All the manuscripts but Par. suppl. gr. 690 contain the Commentaries they preserve in full, although Athous L 147 has suffered the loss of a folio in V.

Manuscripts in n.

Vat. gr. 473 is an early but incomplete witness to a stage in n before the tradition divided into the sub-groups x and y. Only one of the additions in n is found in its text, the lacunae noted by Patzig in IV 67, 70 and 72 do not occur, and there is no interpolation of the anti-pagan remarks characteristic of n. There is, however, no sign of the Introduction to Commentary IV, and the titles to the historiae are omitted in 1 and from 29 onwards, except for that of 36. This contains a vague cross-reference, found in other manuscripts also, to which is added (in a different hand) 'in historia 15'. The contents of 61 are similar to those in most of the remaining manuscripts. In 61 a long excursus is added on the reasons for the naming of/
of the pyramids, and parts of 72 are omitted in a manner only found elsewhere in Syr. I. The conclusion to be drawn from the abbreviation of 67 has been mentioned above, as indicating that the surviving text once formed part of a larger collection of the Commentaries. Its text is close to that of \( \gamma \), without the additions, but has other readings in common with \( m \) (reading \( \delta \omega \nu \tau \sigma \) in IV 38 line 2 for \( \epsilon \rho \nu \theta \rho \sigma \) \( \eta \), and \( \lambda \upsilon \kappa \zeta \) in 71 line 1 for \( \pi \alpha \mu \nu \omicron \upsilon \lambda \varsigma \) \( \pi \) for example) and with \( x \) (as in 65, \( \pi \alpha \lambda \alpha \iota \varphi \alpha \tau \) for \( \tau \pi \lambda \varepsilon \varphi \alpha \tau \) in the rest of the tradition), and sometimes with both \( x \) and \( m \) (as in 71 line 1, \( \mu \alpha \kappa \varepsilon \delta \omicron \nu \) for \( \lambda \alpha \kappa \varepsilon \delta \mu \nu \nu \nu \) \( \gamma \), and \( \varphi \nu \omicron \kappa \omicron \) in 37, 1 for \( \varphi \upsilon \upsilon \omicron \lambda \omicron \gamma \omicron \omicron \) in \( \gamma \)). Some phrases omitted in its text are added in the margins, and among these is a variant only found elsewhere in Lond. (B.M.) A. 3663h in IV 6h line 2 - the name "Phimante" for "Phimone" in \( \gamma \) and \( m \). It seems therefore to derive from several exemplars, and too much weight should not be placed upon its text.

Manuscripts in \( n \), sub-group \( x \).

The witnesses to the early stages of \( x \) are few. The earliest in date, Par. Coislin. 31 (x c.), has lost a folio in IV, the beginning of XXXIX and the end of V. Although the text retains the original divisions of the historiae in XXXIX, XLIII and IV, much of it in IV and V is abbreviated to avoid duplication. Some of the text is also lost through damage to the outer edges of the folios, and its subsequent repair. The abbreviations to the text are not made like those in \( m \), for exact cross-references are made in every case. In IV 36 no cross-reference is given, and a space is left for the missing historia. Historiae 55 and 59 are abbreviated, but not to/
to the loss of the new information they contain. Some otiose explanations are omitted, and clumsy repetitions avoided in the text. The copy seems to have been written by a scholar for his own use and is carefully made, with but one of the lacunae noted for IV by Patzig (in IV 72). The name Comon (for the famous astronomer Conon in V 1 line 10) is corrected in this and one other manuscript. The variation in the name of the Persian king in V 3, from Darius to Cyrus and finally Darius is corrected in this text to Darius throughout.

Par. suppl. gr. 690 dates from the late eleventh century and has supplied a lacuna in its exemplar (from IV 75 - V 32 line 25) from another similar to that of Par. Coislin. gr. 51 (without the latter's omissions). In this part of the text it makes no abbreviation of the contents of the historiae, retains IV 91 as a whole, and the correct order of 95 and 96. There is no lacuna in the text of V 3.

Caesen. gr. 29 1, xii c., preserves more of the exemplar from x than does the above, but derives the text of XXXIX from m. This Commentary is added after the others, and is abbreviated, and some historiae in V are omitted. Not all of the latter too are duplicated. The scribe indeed seems to have run out of space, for the hand becomes very compressed after XLIII 9 (XLIII was the first of the Commentaries to be copied) and eleven more lines are crammed onto each side of the folios (making 47 lines in all). This would account for the careless manner of the abbreviations. Although the text retains the divisions of the two previous manuscripts, and, like them, has no lacuna in V 3, it has those noted by Patzig in/
in IV. Some of the variants within its text are also found in manuscripts from the later stages of χ, to be discussed below.

Some contamination from y appears to have affected these later stages in χ, for the remaining manuscripts in this group all divide IV 91 into 91 and '92' as is done by all the manuscripts in y, and reverse the order of '96' and '97' (a change of order to be found in only some of these). To the lacuna in V 3 they add others in IV, and all take their exemplar for XXXIX from a witness in m similar to Ven. Marc. gr. 70.

Among these manuscripts Par. suppl. gr. 469A is similar in some ways to Par. Coislin. gr. 51. The hand in which it is written is identified as being that of a scholar. A few abbreviations of duplicate material are made, and some short independent additions occur (as in IV 45 line 4 προσωπώς m n + ὑμώς δὲ καὶ άτέρα τερατεύματα; 68 line 5 ὑπομάστη m n + ἀπὸ τῆς καταδύσεως τῶν αἰδώλων; and in V 7 line 8 ἀνειμέ φ + ἔ καὶ καλείται ἄικωτις).

In the description of Odysseus's feigned madness (in IV 62 line 7 - 8 καὶ μανίαν προσεπουσάμενος, καὶ λαβὼν δυνὸν καὶ βοῦν, καὶ ὀθάνεω ἄρματον) many manuscripts in χ omit the words καὶ βοῦν, as does Par. suppl. gr. 469A. Unlike the rest however, the latter restores the detail after ἄρματον by adding καὶ βοῦς. The name of the Persian king is constant in V 3, but altered to Cyrus throughout. In V 1 the manuscript agrees with Par. Coislin. 51 in the name Conon. Two of the lacunae in IV (in 67 and 72) are however found in the text, with the one in V 3.

Of the remaining manuscripts in χ, one, Vat. gr. 437, x c., shows more knowledge of the text of m (in its addition of m's variant to the text of 22 lines 12 - 13, as also noted by Declerck/
Declerck, for example, and of the extra information about Heracles and the son of Theiodamas in IV 41 line 13) than others in the group. It is closely linked to Vat. gr. 1675 and Athous Bat. 588, although their relationship cannot be clearly defined. Certain variants which are independent of the rest of the tradition occur in all three. Princeton Art Mus. 2 may be associated with these for IV, V and XXXIX (which is derived as in the rest from an exemplar similar to that of Ven. Marc. gr. 70). The scribe of the latter manuscript has however carried out an independent abbreviation of the text, and although one historia is lost through haplography, and the order of IV 90 and 91 is reversed, the Persian king is correctly named throughout the historia in V 3, and some of the errors in Vat. gr. 437 and 1675, and in Athous Bat. 588 are rectified.

Manuscripts in η, sub-group γ.

The influence of γ on later stages in x (by changes in the division and the order of the historiae in the latter part of IV) is matched by some movement in the opposite direction. Some manuscripts in this sub-group too also supply the lacunae in the text of IV.

One of these, Lond. (B.M.) A. 363h, lacks the contents of IV 61, which, as has been proposed above, may even have been lacking in the original text. In a few instances it agrees with x and m (in the omission of the explanation of πυγός (sic) for example in IV 39, 5 - 6, and in lines 16 - 17, in 73, 14 διὰ ματίσης
γ Syr. διὰ ματίσης m x) or with x alone (as in IV 65, 9 Palaephatus); IV '96' and '97' are reversed in order. Some of the/
the variants it offers are not found elsewhere in the tradition - as in the name Telemachus for Telephatus in IV 65, Phimanthe for Phimone in 64 (this is added to the margin of Vat. gr. 473 as noted above) and the additional anti-pagan remarks in V 1 line 5 ὑπεξωγράφησεν + ὦς ληπωδοῦσαν οἱ "Ελληνες; 24 οὖρανψ + ὦς ληποῦσιν; 39 οὖρανψ with a phrase similar to that added to line 5 above. It supplies the lacunae in IV, and refers to IV 15 for the contents of 36 (as does Ven. Marc. gr. 70).

Vat. gr. 475 supplies two of the three lacunae noted by Patzig. 125 Although only IV and part of V are now preserved in its text, it is clear from its title that at least one other Commentary was originally found with these. Historia 61 is given in its text, and the order of '96' and '97' is retained. Its language is extremely interesting for in many cases it agrees with 🛑 and the text of the Versions against the readings in irebase, while nevertheless preserving all the additions characteristic of irebase in IV and V. 126 It may well be a witness to an earlier stage in irebase than that exhibited in the rest of this sub-group.

Pat. 33 and Lond. (B.M.) A. 18231 both have the lacunae in IV 67, 70 and 72, and their texts, although by no means identical, have many similarities. Pat. 33 differs from the other in that it does not reverse '96' and '97' in IV, and also contains the addition made by 🛑 to IV 24. It is followed in these features by Vind. th. gr. 120N, Mosq. syn. 54 and Tub. gr. Mb 4, although all three show signs of other influences on their respective texts.

Close descendants of the exemplar of Pat. 33 and Lond. (B.M.) A. 18231 are found in Vat. gr. 2061B, Taur. gr. 8, Laur. 7 8 and Par. suppl. gr. 215. These again contain all three lacunae in IV, and/
and agree with now one and now the other of the first-mentioned manuscripts. The closest link exists between Lond. (B.M.) A. 18231, Vat. gr. 2061 and Laur. 78. The last mentioned manuscript copies in the body of its pages the adaptations made by Vat. gr. 2061B of XXXIX to enable that Commentary to be written in the margins of its sermon. Both of these, together with Pat. 33, give an alternative title to IV 22, all three adding the usual title in their margins.

This alternative ( ... ἑ κατὰ τῆς Ευκλείας φιλοσοφίας for ἑ κατὰ τῆς Σ. φιλοκαλίας) occurs in Par. Coislin. gr. 51 without any correction (Περὶ τῆς Ευκλείας φιλοσοφίας).

Vat. gr. 2061B and Par. suppl. gr. 215 both reverse the order of '96' and '97'; the text of Taur. gr. 8 and Laur. 78 does not survive for the end of IV.

The corrections to the text of Lond. (B.M.) A. 18231 are included by Declerck in his list of manuscripts in m. Many of them derive from this group, although at least one independent interpolation should be noted among the tachygraphic marginalia. 127 The addition of an alternative interpretation of the lemma in IV 36, and of the passage καὶ στήσας ἐξέγραψεν ἀχροὶ τῶν ἔρεων Ἑρακλῆς καὶ Διόνυσος ἀφύκονταί to line 5 of V 35 are not from m, and the last quoted passage has not, to my knowledge, appeared elsewhere. The alternative version of IV 36 is also found in Mosq. syn. 54 (after a vague cross-reference as in the London manuscript) and Tüb. Mb l. In both cases the passage is written in the hand which copied the rest of their respective texts. They may well, therefore, derive from a later stage in the tradition than any of the others known above. Mosq. syn. 54 has another connection with Lond. (B.M.) A. 18231, for it, too, adds/
adds a full account of the death of Orion at the end of Commentary V, after the colophon:

φάκας το τέρμα της δυσευρέτου Βιβλίου
ωφόσα χειράς, εὐχαριστῶν Σοι Άγιε.

(This is different from that in the London manuscript:—)

Λογολεσχώς καὶ λεπίματα ἐμπρακτὰ ἀπατηλαὶ ὀμιλῶν.\textsuperscript{128}

The text of Tibb. Mb \textsuperscript{4} gives its own variants,\textsuperscript{129} while that of Mosq. syn. \textsuperscript{54} shows general conformity with that of its different exemplars. Such conformity is not found in Vind. th. gr. 12ON, for this manuscript includes some of the readings found in Vat. gr. 437 in its text (as of the addition in IV 41 and the resolution of the crux in 29),\textsuperscript{130} and makes its own addition to IV 29. The copy seems carelessly made with several lacunae additional to those noted in the rest of the tradition.\textsuperscript{131} Alone among the manuscripts of mixed exemplar, Vind. th. gr. 13ON has not been included in the previous discussion. This is because of the virtual rewriting of its text. The manner of this is well illustrated by the following passage (from folios 145v - 146r) which incorporates details from IV 5, 59 and XXXIX 2 (from \textsuperscript{n}) in its own version of IV 5.

\textsuperscript{128} Η περὶ τῆς τῶν θρυγῶν ἐκπομῆς.

Οἱ κατὰ τὴν θρυγῶν τὴν 'Ρέαν ἐσεβον, τὴν τοῦ Κρόνου μὲν γυναῖκα, τὴν δὲ ἄλλον θεῶν μητέρα, τῇ τὴν κόσμου αὐτῆς ὑπὸ Κορυβάντων ἐκτυσθῆναι διὰ τὰς κόλλας αὐτῆς πορευεῖς; ἦ καὶ τελεῖας ἐνθουσιώντες προσέφερον καὶ τοὺς ἑαυτῶν ὑμοὺς καὶ μηροὺς μαχαώρας/
5 χαίρας κατέτειμον, αξιόκαυς ηαυτούς βουλόμενοι. ἄλλοι δὲ ήνδουν δὲ ἀν ἱππουμένοι οὐ πληττόμενοι ἄποντος τὰς ἐπίγας φέροντες καὶ μάλλον περὶ τὴν ἐκπομην διεγείροντο, καὶ ἀμὰ διὰ τῶν αὐλῶν τιμῶντες τὸν τάυτης ἐρασθὴν Ἀττιν, μετὰ δὲ τὰς ἐπίγας πρὸς ἡξεῖς γυναικῶν ἐγκώσουν ἀκαδαρτῶν. Ἐλλήνων δὲ τῶν ἄνουτοι, 10 τῷ παλαίφ έδει κρατουμένοι, περὶ τὰ Καρυκά ὅρο καὶ εἰς δεύτερο ἦαυτούς κατατέμουσων.

Lines 1 - 2 (οὐ ... μητέρα) are taken from IV 5; 2 - 8 (τῷ ... Ἀττιν) from 59; 8 - 10 (μετὰ ... ἀκαδαρτῶν) from 5 and the remainder from XXXIX 2 (Ἐλλήνων ... fin.), where the passage is noted in the apparatus criticus to line 7. Patzig noted that the text employed by Sauidas for information from the Commentaries is similar to that of this manuscript.132

4. The establishment of a representative text of Commentaries IV and V.

The chief object in preparing the representative text of Commentaries IV and V, 1 - 35, which will be presented in Chapter V below, has been to exhibit the differences between the various divisions of the tradition of the Commentaries, described in the preceding pages. The text of a manuscript representative of one part of the tradition will be transcribed on the main part of each page; below this will be placed the variant readings from other parts of the tradition, distinguished by their groups and sub-groups in an apparatus criticus.

In deciding from which part of the tradition to take the main text, the following factors have been taken into account. Although m and x preserve many aspects of the archetype, both/
both have suffered changes. m now bears witness to a text altered by abbreviation and re-writings; x has been influenced by part of y and by m. In contrast to the above the witnesses in y provide a consistent text. The additions to it are readily identifiable.

The main text will therefore be taken from a member of y, Pat. 33, which contains XXXIX, XLIII, IV Introd. - '97 and V 5 - 19, 29 - 37. This manuscript has lost two folios; and some of the remainder have been affected by damp and are so badly wrinkled that small parts of the text are illegible; in others the ink has faded and so cannot be read in the microfilm of its text. Its text will therefore be supplemented by that of Lond. (B.M.) A. 18231, which preserves the Commentaries in full. Only the miniscule additions to this manuscript will be noted. The readings of Vat. gr. 475 (containing IV and V, 1 - 17, 21 - 31) will also be taken into account.

Readings to represent x will be derived from Vat. gr. 437 (which contains all of IV and 1 - 33 of V, as well as both the shorter Commentaries) and Vat. gr. 1675 (IV, V and XXXIX). The manuscripts Vind. th. gr. 126N and Ven. gr. 70 (which both have all four Commentaries) and Athous 4147 (XXXIX, IV and V, 1 - 23, 31 - fin.) will provide those for m.

The Syriac and Armenian Versions of the Commentaries are early witnesses to the history of the Greek tradition. This will be acknowledged by placing their sigla above the whole apparatus criticus. The apparatus itself will be divided into two parts; the first will contain the variants found in m and those in the text of the Versions (unless the part of the main text in question has been omitted or greatly altered in the witnesses to m) and will be/
be entitled $m$, with the sigla of the manuscripts which represent the readings of this group. The second part of the apparatus (which will contain the inner variants of $n$ and those of the Syriac and Armenian Versions when the text given by $m$ is omitted or changed) will be entitled $n$, with the sigla (in their divisions of $y$ and $x$) of the manuscripts representative of $n$. The text of Pat. 33 will on the whole be transcribed as it stands, except for the addition of passages which have been lost or misplaced by the copyist and the correction of obvious errors in literary quotations or in the use of proper names. The readings of Pat. 33 will then be placed in the apparatus criticus.

A positive apparatus criticus will be used, and similar variants in both parts of the apparatus will be underlined.

The passages from Sermons 4 and 5 by Gregory of Nazianzus, upon which Pseudo-Nonnos comments, will be quoted in full before the respective portions of the text of the Commentaries.
Notes on Chapter IV

1. See Chap. II, n. 9 above.

2. As noted in the entry on Vind. th. gr. 74N in Chap. II, 1 above.


4. A list of these manuscripts will be found in Chap. II, 2.

5. The manuscripts upon which Patzig's work was based are listed in Chap. III, 1 above.

6. S.E. 190.

7. As noted in the entry on this manuscript in Chap. II, 1 above.

7A. I have in fact now seen photographs of this manuscript, which contains hist. 1-6 of XLIII.

8. Sinko gives only the date of this marginal commentary, op. cit. 125, and it is not mentioned in the entry on this manuscript in Catalogus codicum graecorum Bibliothecae Ambrosianae, Aem. Martini, D. Bassi, Milan 1906, I, 151.

9. See also the entries in Chap. II, 1 on Lond. (B.M.) A. 3663\(\dfrac{1}{4}\) and TMB. gr. Mb 4.

10. See G. Galavaris, The illustrations of the liturgical homilies of Gregory Nazianzenus, Princeton 1969, 10. It should be noted that these collections bear no relationship to the earlier grouping of the manuscripts distinguished by Sinko, as described in Chap. III, 2 above.

11. Galavaris gives a list of these sermons, but notes that they do not invariably follow this order in the manuscripts.

12. The work of Nicetas is noted in Chap. II, n. 10 above.

13. On this manuscript see also Chap. III, n. 5. The folios have been rebound in a haphazard fashion, and provide no clue as to the original order of the Commentaries.

14. This manuscript, with Oxon. B. Barocc. gr. 236 and Oxon. Laud. gr. 37, is used by Brock in his edition of the Greek text of Commentary XXXIX (but only for that Commentary).

15. F. Creuzer based his text of Commentary XLIII (Appendix G, 3 below) on this manuscript and on Mon. gr. 163.


17./
17. Although copies of this manuscript and of Mosq. syn. 54 have been on order from the State Historical Museum, Moscow, since September 1978, and two sets of these have been despatched by the Museum to me, neither has yet arrived. I owe the ultimate arrival of the copies which are now in my possession to the kind efforts made on my behalf by Mr Malcolm Rifkind, M.P., Minister of State at the Foreign and Commonwealth Office, London, and Mr Terry Sandell, Assistant Cultural Attaché, The British Embassy, Moscow. I should like to take this opportunity of expressing my deep gratitude to them both.

18. Commentary XXXIX (see Chap. II, 1 above) is written in the margins of Sermon 39 in this manuscript.

19. See above, n. 17.

20. See above, n. 15.

21. Commentaries XLIII and XXXIX appear in the margins of Sermon 43 in this manuscript (Sajdak op. cit. 17).

22. Sinko explains the occurrence of the Commentaries in arrangements 1) and 2) as being dependent on the order of the sermons with which they are concerned. See Chap. III, 2 above.

23. For a description of the life of this copyist and of the manuscripts from his hand see Otto Kresten, 'Der Schreiber und Handschriftenhändler Darmarios', in Griechische Kodikologie, 406 - 423.

24. See Chap. IV, n. 5 above.


26. Constantinus Palaeocappae compiled, copied and introduced 'new' authors (K. Krumbacher, op. cit. 542). The falsehood of the Violarium is revealed by its dependence on the printed texts of several authors; - the edition of Ætbertus printed in 1538 in Basel, the edition of Suidas printed in 1541, and that of Palaephatus and Cornutus published in 1543 (Krumbacher, op. cit. 579). See Appendix G, 7 below on the contents of Pseudo-Nonnos in this text.

27. See the remarks of West, op. cit. 49 ff.

28. The one exception to this is Laur. 78, which contains both the shorter Commentaries and most of Commentary IV.

29. On Cosmas, see Chap. III, 1 above. Many of the borrowings of Pseudo-Nonnos by this author were previously identified by Patzig, in especial those in P.G. 38, 620 - 632 (op. cit. 15); it is unfortunate that the references he gives are to the text of Cosmas in Mai's edition in Spicilegium Romanum II, the page numbers/
numbers of which are not duplicated in the more generally accessible reprint of this text in P.G. 38. I have therefore re-identified these passages in P.G. 38 together with the others that Patzig did not note, and they are listed in Appendix E below.


31. See The Syriac Version ... , 23 - 25, and Chap. III, 4 iii above.

32. Brock describes the change in order (op. cit. 25) and this is applied by Declerck to v as a whole (as noted in Chap. III, 4 iii a) above).

33. Preliminary remarks on this topic are made above in Chap. III, 1 and 3.

34. This list is mainly based on those provided by Brock (see n. 30 above) with a few modifications in emphasis of the point of the lemma. The abbreviation or omission of any historia is also noted there, and the difference of numeration present in the different groups of witnesses in the Greek tradition displayed.

35. As discussed in Chap. III, 4 above.

36. Listed in pp. 9 - 10 of his article on Pseudo-Nonnos.

37. The Syriac Version, 52 - 54.


39. The similarity of these passages has been noted by Brock, The Syriac Version, 106, historia 50, n. 6.

40. Dr Brock has kindly drawn my attention to a study on the tachygraphic script in Vat. gr. 1809 (Il testo tachigrafico de 'De divinis nominibus', Studi e testi 263, by S. Lilla, Vatican 1970). This has close connections with that in Lond. (B.M.) A. 18231, and may even be by the same hand (op. cit. 11). Tables of decipherment of the symbols used in Vat. gr. 1809 are provided there. Lilla has also, in conjunction with N.P. Chionides, recently published La brachigrafia bizantina (number 290 in the same series), 1981. I have not been able to take account of this publication.

41. S.E. 185, n. 33.

42. For the addition to V 29 (the text of which is given in the apparatus to the historia in Chap. V below), see Theodoret, Affectionum Graecarum curatio I 112:-

Τὴν γὰρ τοῦ 'Ἀφροδίτην ἥδουν ὁνομάζετες, τὸν δὲ
γε Δίνυσον μέθην προσαγωγοῦσάτες, τὸ θεὸν ὁμοτέσσαρ
τελευτείνον ἐκάλεσαν Πράκτορα· ἥδουν γὰρ προσλαβόδος
μέθην/
Priapus is also described as the child of Aphrodite and Dionysus by Pausanias (9.31.2). The addition of ἐφ’ ἐκλείπειν is found in Montagu’s text of the Commentaries, reprinted in Migne, P.G. 36 1057 - 1058, as follows:-

ἐφ’ ἐκλείπειν τοῦ φαλλοῦ τοῦ Ὀσύρου ἢ τοῦ Διονύσου σπασθέντος υπὸ Τυφώνος.

Ὁσύρος ὢς ἡ τοῦτον ἄδελφον ἢ Ἰσις, τὰ τούτου μέλη σοῦ πόρῳ πολλῷ συλλέξασα, μοῦνον τὸ αίδοῦσον ὑπὸ ἐκείνων τοῦ αἰδῶδου πολήσασα, προσκυνεῖσθαι υπὸ πάντων ἐκλείπειν. γένεται οὖν παρ’ Ἑλλησίοις ἐστὶ τοῦ φαλλοῦ, ἢ προσηγόρευσαν φαλλά-5 γύμνα.

Lines 1 - 3 Φασὶν ... ἐκλείπειν clearly derive from Theodoret, ibidem, 113:-

ὁ δὲ καλοῦμενος ἀλλοφάντης ἤδει τὸν Ὀσύρον καὶ τὸν Τυφώνα καὶ τὰ τοῦ Ὀσύρου ύπὸ τοῦ Τυφώνος κατασχέτωμεν μέλη καὶ πανταχόλες διασπερώμενα, τὴν δὲ Ἰσιν, τὴν τοῦ Ὀσύρου ἄδελφην, ταῦτα ἐὰν τὸν πόρῳ ἐξαναλάμβαναν, μοῦνον δὲ τῶν φαλλόν ὑπὸ ευρύξκουσαν καὶ τοῦτο γε χαίρων εἰκόνα τοῦτο κατασκευάζουσαν καὶ παρὰ πάντων προσκυνεῖσθαι κελεύουσαν -.

and lines 3 - 5 γύμναται ... Φασὶν from the beginning of the above passage: καὶ ἐκλείπειν γε τοῖς Ἑλλησίοις φαλαγώγων ἢ τοῦ φαλλοῦ ἐστὶ τοῦ.

43. The text of '37' in this manuscript omits the words ἢ τοῦ ... ἄδελφον from the title and line 1, ὑπὸ from line 2; γε is added to τοῦτο.

44. See Declerck, A.C. 183.

45. This is similar to an addition found only elsewhere in Arn., idem S.E. 18h.

46. The text of this addition is also given in P.G. 36 (1053B) from Montagu’s edition, and reads as follows:-

Τὸν δὲ Ἕρμαφρόδιτον ἀφενεθηλὸν των καὶ ἀνδρόγυνον φασὶ εἶναι, καὶ γυναικὶς καὶ ἀνδρὸς ἀλὸδον φέροντα, καὶ πάσχειν μὲν τὰ τῶν γυναικῶν, ὡρᾶν δὲ τὰ τῶν ἀνδρῶν.

It is completely similar to Sch. 32 (Piccolomini, op. cit., on Sermon 5, 32).

47. Like Ven. gr. 70 (see n. 43 above) this manuscript omits ὑπὸ in line 2.

48. The text of this manuscript agrees with that of Athous 4147 (see nn. 43, 47 above).

49./
This manuscript was first noted by Declerck, S.E. 179 and 187.

To the last word of the historia is added: to δε τη λεοντη ἐγκρυπτευν την κηραδίν, τούτο ἐστι τη λεοντεα δορα την κακοπεπλατετην ἁλώσεα, ἣτις ἐν ὁ Ἰουλιανοῦ τόπος ὑπο τοῦ προσπυλευτου καὶ ἐπιπλαστου ἁθους της φιλοσοφίας καλυπτόμενος.

A long description of the reasons for the naming of the pyramids (all in accordance with the usually expressed theories - see L.S.J. pyramis II, note) then follows the quotation of an inscription. This names the Pharaohs of whom the pyramids were the tombs:

του αι πυραμίδες αι έν τη Αλγύκτω φυκωδόμνται είς υμιάτων χώραν, ώς μαρτυρείτο εν αυταίς ἐπήγαρμα ὁτις ἔχων:

Μυθματα Καρφηνος τε καὶ άντιθεδον Μυκενον καὶ Χεότους κατεξών Μάξιμου ἡγασάνων.

This inscription, identified as an elegiac couplet by Dr R.C. McCail, seems to be meant as an addition to that noted by Herodotus, Histories II, 125, which is in hieroglyphics.

This is the order of the excerpts in Cosmas's appendix (P.G. 38, 619 - 637), but obviously not that of the material from Pseudo-Nonnos used in the rest of his work.

52. T. Sinko, 'De expositione Pseudo-Nonniana ... ' 126, for Par. gr. 510, ix c., Vat. Ottobon. 424, Vat. Pal. 75.
I have also observed this practice to have been used in Lond. (B.M.) A. 18231, Princeton Art Mus. 2 and Ambr. 135.

53. I have checked the Syriac manuscript of the Sermons and the Commentaries (Lond. (B.M.) A. 145L9, ff. 189v - 190r) in microfilm, and find that Sermon 5 ends there as it does in P.G. 35 720.

54. A.C. 188.


56. This passage: Τούτο (το βρέθος) λαβόντας αι λεγόμεναι νύμφας, ἄρτυνας ορειάδως καλούσιν, ἀνθεραψάται is clearly related to Cyril's account of the episode: Λαβόντας δε τούτο (το βρέθος) των ἐκέσεν νυμφῶν τινας, αις καὶ ορειάδας καλούσι δαίμονας, ἀβρεφάν τε καὶ διεσώσαντο.
57. See the mentions of Aphrodite in IV 43 line 10, 86 line 1, V 29 line 9 among others; and of the nymphs in V 20 line 15.

58. The Syriac text here gives the correct translation of the verb.

59. These are quoted by Westermann, *Scriptores poeticae historiae Graeci* Appendix, LXIII and LXIV, 2 (Brunswick 1843). A list of the passages from the Commentaries reprinted in this Appendix is given below, in Appendix G, 4.

60. The contents of the passage in Theodoret are given above in n. 42.

61. A.C. 188 - 189.

62. See n. 50 above for the contents of this addition.

63. See the entries on these manuscripts in Chap. II above, and also Declerck, S.E. 185.

64. This theory which was first suggested by Lefherz is fully discussed above in Chap. I lii.

65. As noted towards the end of Chap. III, 3 above (on p. 69).

66. See Chap. III, liii b) and c) above (p. 73).

67. A preliminary outline of the contents of IV 36 and 61 appears above on p. 66. IV 61 is also mentioned in Chap. I, n. 103.

68. As first identified by R. Bentley, *A dissertation on the epistle of Phalaris*, 17 - 19, the errors occur in IV 14 and 15.

69. The historia describes the help which Hermes gave Odysseus before he entered Circe's palace, and concludes with an exact reference to the Homeric phrasing:

\[
\text{τῇ τόδε φάρμακον ἐσθαιν ἔχων ἐς δῶμα Κύρης ἔνχειν, ὡς κὲν τοῖς κρατῶσιν ἀλάκρησιν καὶ ἔμπροχ.}
\]

(Odyssey x. 287 - 288).

(See the translation of IV 61 lines 6 - 7 on p. 111 of Brock's edition: 'Take this, which will deliver you from the evil day.')

70. See Brock, *The Syriac and Armenian Versions* 415, and Declerck, S.E. 182.

71. Gregory has been similarly obscure in other passages, as in those on Melampus (IV 45) and Iambe (64). Both are discussed by Lefherz, op. cit. 40 - 42 (Melampus), 16 - 52 (Iambe). Pseudo-Nonnos cannot understand Gregory's description of the Athenians as the first builders of ships (IV 67, lines 13 - 16).

72./
72. See Brock's remarks in the apparatus criticus in the translation of Syr. II in IV 77 13 - 13. (The numerical reference which follows the number of the historia in Syr. II is according to Brock's notation, and is also used in the subsequent notes.)

73. The catasterism of Erigone is omitted in IV 68 11 - 11, as are some of the names of writers on omens, 70 14 - 14, 72 14 - 14, 17 - 17, 20 - 20, 22 - 22, and the account of Hesiod's works, 76 2 - 2.

74. In IV 14 7 (which is also found in the Armenian Version), 14 15, and 80 12.

75. The contents of IV 69 are omitted because Orpheus has already been mentioned in XXXIX 17. See Brock, The Syriac Version 55 upon this topic.

76. In IV 76, 15 - 15, references to the Chimaera, (already noted in 50), the Hydra (in 49) and Cerberus (51) are all left out.

77. Brock, op. cit. 47 - 48 gives a list of some textual agreements between Syr. I and m. Further examples of this are given in n. 81 below.

78. The siglum m has no connection with the sign m used by Patzig to denote Mosq. syn. 54, or with Gk m, employed by Brock for the text of IV and V reprinted in Migne, P.G. 36, 985 - 1058.

79. These lacunae in IV 67, 70 and 72 are described in full in Chap. III, nn. 6 and 48.

80. The manuscripts Pat. 33, Vind. th. gr. 126N, Ven. Marc. gr. 70, Cant. Trin. 209 and Par. gr. 517 all omit IV 78, 4 - 5, although Pat. 33 and Vind. th. gr. 126N clearly represent opposite poles in the tradition.

81. See n. 77 above. Further examples may be found in IV 14, 2 (πορθνμοι) Μακεδόνοι Syr. II Μακεδόνων Μ of the Macedonians' Syr. I; 79, 10 - 17 τη μεν γάρ προαγωγή, ἄπειτα τι δάκρυα, τι δὲ κακωθήκης γείωσα Syr. II omitted in m Syr. I; 81 17 ωτε τού Syr. II omitted in m Syr. I.

82. See the information upon Bellerophon in W.H. Roscher, Ausführliches Lexikon der griechischen und römischen Mythologie, 1884 - , where Westermann's reprinting of Pseudo-Nannos's text (op. cit. LXXXII) is mentioned as the earliest source for the addition of lead to Bellerophon's spear.

83. Brock, The Syriac Version, 26, has given a list of the anti-pagan remarks noted by him in the manuscripts he studied. These are not found in Vat. gr. 473 and Par. suppl. gr. 690.

84/
81. See Brock, op. cit., 23 - 25.

85. Syr. I omits IV 76, lines 1 - 10, 20 - 30 (that is 76 2 - 2 and 15 - 15 according to Brock's numeration).

86. These omissions (in IV 72) also occur in Syr. I, noted above, on p. 155.

87. See the list of contents of Par. Coislin. gr. 51, in Section 2 ii of the present Chapter.

88. This historia is quoted in full in both versions by Declerck (S.E. 181) to illustrate the way in which m had changed the text of n.

89. The unspecific cross-reference to IV (hist. 90) in both n and the Versions in the historia (line 1) is not found in m, possibly because Hermes is described here by Gregory as earning money by eloquence (λόγος) and not by trade (Εμπολαίος - see IV 90 line 3).

90. The use which Cosmas makes of the Commentaries is shown in Appendix E below.

91. See the discussion of this multiple allusion in Chap. I, n. 113.

92. See Chap. I, n. 104 above.

93. See above, n. 45.

94. See the apparatus criticus to this historia in Chap. V below.

95. The information in the addition in IV 23 is also found in Theodoret of Cyrus, Affectionum Graecarum curatio II 25, but the language in which it is expressed in the Commentaries has no connection with the latter's text (unlike that of V '37' in m). The addition in IV 48 refers to a well-known topic in rhetoric treated also by Lucian, Phalaris 1, and derives from the letter attributed to the tyrant by a second-century A.D. sophist.

96. See the apparatus criticus of the historiae for these passages.

97. Patzig also drew attention to this, op. cit. 16.

98. Cosmas's use of this addition was first noted by Sinko, De expositione Pseudo-Nonniana historiarum ... 136, and then by Declerck in S.E. 189.


100. Declerck has also increased the number of witnesses in each sub-group - see above, Chap. III, n. 46.

101./
101. See my summary of the conclusions reached by Brock, Chap. III, 3, on p. 69 above. Brock gives a list of examples of this agreement in The Syriac Version 47.

102. Lines 7 - 8, είτα ἄγελαυ (sc. Ῥόσχερ) προσπολέστατ εὐνοεῖ τοῖς Βαβυλώνιοις, καὶ ὑποτεθέθαιντος τινα κατὰ τοῦ Ἀδρείου, καὶ ἄλως πάσων ἔγενε τοῦ Βαβυλώνιος (caused by homeoteleuton). It must be noted that later manuscripts in χ, as Par. suppl. gr. 83 and Par. gr. 522, do sub-divide IV 91, but without reversing the order of '96' and '97' or losing this passage in V 3. This constitutes a true distinction between the texts of χ and γ, for it is not found in the witnesses in χ, which like Par. Coislin, gr. 51 (the text of which is lost at the beginning of XXXIX) do not take their exemplar for that Commentary from m. These are: Oxon. Laud. gr. 37, Vat. gr. 463, Par. gr. 522, Par. suppl. gr. 83, Vat. gr. 1636 and Vat. Reg. gr. 94.

103. Not all, as stated by Declerck, S.E. 182.

104. Ibidem 18b.

105. Roscher, op. cit., Hephaestus, lists a series of funerary inscriptions from Olympus in Lycia, in which the god is named as the recipient of fines to be imposed on any who were caught in the act of harming the monuments (Corpus Inscriptionum Graecarum l325, (Addenda et Corrigenda) c d i k and l305). Reference is made to the coinage of the region in the discussion of the last mentioned inscription, and third-century A.D. coins bearing the image of Hephaestus at work (with the head of Gordian III and the inscription ΟΥΛΙΜΠΗΙΝ on the reverse) are noted in Historia Numorum edited by B.V. Head, Oxford 1911, 696, and in Syllake Numorum graecorum Deutschland Sammlung von Aulock vol. 10 (Lykien), Berlin 1964, pl. 143, 4737.

106. As in IV 1, 6 τήν κενοδόξου m γ; τήν τῆς κενοδόξου ἄπολειας δόειν Par. Coislin. 51, τήν τῆς κενοδόξου ἄπωλειας κατάκατσαν (suppl. gr. 69A Vat. 437; τήν τῆς κενοδόξου ἄπωλειας κατάκατσαν Princeton Art Mus. 2, Vat. 1675 (both give another example of mistaken transliteration from uncial to miniscule in XXXIX 2, 6 λεῖος for αὐλοῦς (app. crit.) - see L.S.J. λεῖος III for this); 6λ, 2 φωνήν π ἄλως τῆς δαίμονον χ; 65, 9 Ττέλεφατοι m γ Παλαϊφατος χ; 81, 13 ἐς τῆς ἐκ περιεβαλλεν εὔαυτῆ γ ἐκ τῆς ἐκ περιεβαλλεν εὔαυτῆ χ; om. m Syr.; V 29, 15 κακόσεμον γ Syr. κακόσεμον (or similar) χ κακόσεμον m. The first two examples are also quoted by Patzig, op. cit., 10, and that from 55 by Declerck, S.E. 188.

107. Noted by Declerck, ibid. for IV 65 (Palaephatus χ; Telephatus m γ). The name Phimone (for Phimone m γ) occurs in his use of IV 6λ. Both names may be independent corrections on his part, however (see his correction of the mis-identification of the Homeric hero in XLIII 16 as Diomedes - P.G. 38 6λ).
108. Constantine VII brought Gregory's relics from Cappadocia to Constantinople (G. Galaviris, op. cit. 3) in the tenth century A.D.

109. See Chap. III 1 above.

110. I have been able to make a more detailed study of Mosq. syn. 54 than that open to Patzig. This has confirmed the existence of a close relationship between the latter and Vind. th. gr. 120N, which was first identified in his work (op. cit. 13).

111. For example in IV 1, 19 - 20 τοῦ ἰχνιολαστευτὴς καὶ υπόδεπτος γελάσατες τεθνήκατεν ἡ ἰχνιασάδων καὶ ... γελασάτων τεθνηξάντων (sic) Ven.; 34, 14 ἀναρροφετίζαται καὶ πάλιν ἐξερευγεσθαὶ ἡ ἀναρροφετεῖα ... ἐξερευήτατε Ven.; 85, 3 Ἀλοῦχος ἡ Ἀλωδίως Ven.

112. All have similar titles to the historiae (see Appendix F below) and contain the addition τῶν ἀστρῶν το σχηματισμοῦς m in 16, 3 (app. crit.).

113. Those noted by Brock in Lond. (B.M.) A. 18231 (The Syriac Version 26) occur elsewhere in n, but not in this manuscript - for example ὁ καρποβάτης is omitted in IV 14, 1, and in 68, 10 - 11 καθὸς μυθεύονται οἱ πλανώμενοι "Ελλῆνες.

114. See above, n. 50.

115. The application of Plato's myth is retained in IV 55, lines 10 - 14, and the reason for the incisions of the Phrygians in 59, lines 2 - 4.

116. In IV 33, 5 - 6 and 9 - 11 the interpretation of the archaic language in which the Arcadian riddle was composed is omitted; in XLIII 1, 9 - 20, the long list of examples of patronymics left out, as in 18, 1 the mention of the Seven Wonders, among other examples.

117. As in IV 77, 5 ἐν δὲ τούτος κοικῆσαι m n ἐν ὁς Par. Coislin.; V 21, 28 - 29 Ἡφαιστός οὐκ ἐφοβήθη τόν θάνατον τόν δειλόν καὶ τὸν κύδωμον n τό τὸ Ἡφαιστός μὴ ... φοβηθέντος m Ἡφαιστός τούτος οὐκ ἐφοβήθη Par. Coislin.; XXXIX 19, 2 - 3 τούτος οὖν τοῦ "Οὐσὶν m n ὁ Par. Coislin.; XLIII 18, 14 - 7 Μεγάλης δὲ κάλας γέγονε καὶ οὕτως μεγάλη ἡ ὁ ... m n οὐτω γὰρ μεγάλῃ γέγονε ἡ ὁ ... Par. Coislin.

118. See the variants to the text in V 3 lines 4, 6 and 8 in the apparatus criticus.

119. No information on Priapus (V 29) or Tantalus, Tityus and Ixion (V 32) had previously been given, although both historiae are omitted after a vague cross-reference.

120. See the entry on this manuscript in Chap. II 1 above.

121./
121. S.E. 187.

122. As, for example, in IV 19, 9 Χαλκηδόνων (with Caesen. gr. 28 5) for Καρχηδόνων μ η; in V 1, 10 Κομάνων for Κόμων μ η; 2, 2 προσάπτων ἀρματι βύσσας Υ ἀρματι: ἀρματι μ ἄρματε η; 5 μελαύνει μ η ἐγκαύει η.

123. First noted by Brock, op. cit. 24.

124. The reading in m and n is restored in IV 19, 9, for example, and the full text of χ followed in 62.

125. It preserves the text in IV 67 and 72, but, like the remaining manuscripts in χ has lost the passage in IV 70.

126. Most notable of the examples of this to be seen in the apparatus criticus in Chapter V below is that in V 14, lines 6 - 7.

127. That is the additional version of IV 73 as interpreted by Giltbauer - see the entry on the London manuscript above on p. 39.

128. Noted by Patzig (op. cit. 7) as also occurring in Ven. Marc. gr. 70, and also by Declerck (S.E. 189, n. 38) as being present in Pat. 33.

129. The manuscript was obviously copied by a scholar (or taken from a scholar's exemplar) for passages are occasionally added to the text to clarify awkward readings - see the conjecture from this manuscript which is noted in the apparatus criticus to IV 8 line 4 in Chap. V below.

130. The difficulty lies in the use of the verb ἐμπορτύσωμαι which was applied to the philosopher's possessions in most parts of the tradition. m, most of χ Cosmas and Syr. (text) agree in the reading ὅτι των τῶν ἐκ τῆς οὐσίας ἐμπορτυσεμένων τῇ νην with which Vat. gr. 475 and Par. suppl. gr. 215 also concur. The rest of χ adapt the text as follows: ὅτι οὐ χρήσε των τῶν ἐκ τῆς οὐσίας αὐτοῦ ἐμπορτύσωμεν τῇ νην. Vat. gr. 437 and Vind. th. gr. 120N alone take the participle as referring to the philosopher, and make their own changes to the passage: ὅτι οὐδὲν τῆς αὐτοῦ ἐκ νην (ἠδὲ ἐκ νην om. Vat.) ἐμπορτυσεμένων τῇ νην κατελεύθη Arm. seems to reflect a combination of these: 'that he had his belongings carried on the ship and (that) he lost them'. The reason for the variety of interpretation in the tradition may lie in the fact that the explanation was not a part of the original text or of the lemma, but an early addition to the historia after the Commentaries were compiled, for Vat. 473 omits it altogether. This is, however, the only witness to do so.

131./
131. Most notable is the lacuna in V 1 lines 29 – 32 of:
καὶ ἔλεξαν ὁ Ἡρακλῆς ἀνεξελεν αὐτόν. καὶ οἱ θεοὶ δουλόμενοι
ἐπιδεξουν πολῆσαι τὸν ἄγινα τοῦ Ἡρακλέους δὲ ἄστρων
ἐξωγράφησιν ἐν τῷ οὐρανῷ τοῦ λέοντα. This has occurred
through homoeoteleuton with the preceding sentence.

132. op. cit. 23, 24.
CHAPTER V

A representative text of Commentaries

IV and V 1 - 35, with critical apparatus.
Sigla

The tradition of the Syriac and Armenian Versions

Syr.: the Syriac translation cited from Brock's edition.

Where the two Syriac Versions differ from one another, their readings will be cited as 'Syr. I' and 'Syr. II', following the practice of Brock.

Arm.: the Armenian translation cited from Brock's edition.

The Greek tradition

 bölüm i: Vind. th. gr. 126N.
 bölüm e: Ven. Marc. gr. 70.
 bölüm A: Athous 41147.
 bölüm A²: later erasures of and slight changes to the text of Athous 41147.
 bölüm A¹: later additions in the margins of the text of Athous 41147.
n

X
P: Pat. 33.
L: Lond. (B.M.) A. 18231.
L^2: additions in miniscule to the text and margins of Lond. (B.M.) A. 18231.
V: Vat. gr. 475.

X
F: Vat. gr. 437.
G: Vat. gr. 1675.

< > These will indicate the shorter passages of text which are either illegible or have been omitted by the copyist of the representative text. Only the omissions will be noted in the apparatus criticus.

* An asterisk is used in the apparatus criticus to indicate the Greek text understood by Brock to underlie the text of the Versions.

A series of self-explanatory abbreviations will be used in the apparatus criticus.
ΣΥΝΑΓΩΓΗ ΚΑΙ 'ΕΞΩΘΗΣΕΙΣ 'ΩΝ 'ΕΜΝΗΣΟΘ 'ΙΣΤΟΡΙΩΝ

Ο 'ΕΝ 'ΑΓΙΟΙΣ ΓΡΗΓΟΡΙΟΣ

'ΕΝ ΤΟΙ ΚΑΤΑ 'ΙΟΥΛΙΑΝΟΥ ΣΤΗΛΙΤΕΥΤΙΚΩΝ ΛΟΓΩΙ ΠΡΩΤΩΙ

ΟΥ 'Η 'ΑΡΧΗ - 'ΑΚΟΥΣΑΤΕ ΤΑΥΤΑ, ΠΑΝΤΑ.

(P.G. 36 985 A - B)

'Ο λόγος το στηλιτευτικός φόγος έστι τών 'Ιουλιανψ πεπραγμένων.
διαφερεται ό φόγου το στηλιτευτικός, ότι ο μέν φόγος διὰ τῶν
δ' αγνωστικῶν κεφαλαίων προέρχεται, οίνου γένους, άνατροφίας,
πράξεων, συγκρίσεως. ο δὲ στηλιτευτικός μέν οι διὰ τῶν πράξεων,
εἰ τύχων δὲ καὶ συγκρίσεως, στηλιτευτικός δὲ ἠκουσαν ἀπὸ μετα-
φορᾶς τῆς στήλης: στήλη δὲ ἐστὶν ἡ λίθος ἡ χαλκὸς ἢ ἐπιμήκης

Syr II Arm

m i e A

Tit: Συν. κ.: om m Syr Arm / εξήγησις: Ὀμολογεῖ καὶ ἐν ἐνυ.: om m Syr Arm / ἐστ.: om e / δ ... Γρ.: om m Syr Arm / κατά:
πράττε κατὰ Syr / κατὰ 'Ιουλ.: πράττε m Arm / πράττε: om Syr / λόγγγ ... πάντα: om 1 A Arm , ἔστοριδων εξήγησις: e / ὡ ... πάντα: om Syr /
1 δ2: om m / -στ. φ. ἐ.: στ. ἐστὶ φ. ὡ 'Ιουλιανψ: ὡπὸ 'Ιουλιανοῦ m / πεπραγμ.: γενομ. m / 4 μένον διὰ: διὰ μένον m / πράξεων:
πράξεως m / 5 εὶ ... συγκρίσεως: om m /

P L V (= x) F G (= x)

Tit: Συν. κ. ἔξ.: Ὀμολογεῖς καὶ V / ὡν ... Γρ.: om V / κατά:
πράττε κατὰ L x, πράττε V / 'Ιουλ.: om V / λόγγ: om V / πράττε: om LV x / ὡ ... πάντα: om L x, ἔστοριδων εξήγησις V, + Πράτη ἐστὶν
ἔστορια τῷ Ταῦτα μὲν παίζετοςσαν παρ' ἐκέννως 'Εμπεδοκλέες καὶ
Ἀριστοτέλει καὶ 'Εμπεδόττιμοι καὶ Τροφώνιοι P /
1 'Ιουλιανψ: 'Ιουλιανοῦ LV x / 4 μένον: μένον x, post διὰ F /
τετραγωνικά σχήματι, ἐν ὶ ἔγγραπται ἢ τοῦ στηλιτευομένου ὁμίλῳ. ὁδὸν Ἀθηναῖοι τοῦ ζελαστὴν τοῦ Ἀρείμον, τοῦ διαφθείραντα τοὺς Ἑλλήνας χρήματι ἐπὶ τὸ μάλλον ὑπακοῦσαι τῷ Πέρσῃ, ἐν στήλῃ ἀνέγραφον, διμιῶσαντες καὶ αὐτῶν καὶ ἂν πᾶν τὸ γένος αὐτῶν, ἐξουσίαν δεσικότες ἐν τοῖς γράμματι τῷ βουλομένῳ αὐτῶν ἀπόκτειναι, ἐγγράφαντες καὶ τὴν αἰτίαν ἐν τῇ στήλῃ, ἦτε ἂν αὐτῷ τῷ Ἀρείμῳ φόγος. Ὅτι, ὁποίος, τὸν χρυσὸν τὸν ἐκ τῶν Μήδων εἰς Πελοπόννησον ἤγαγεν. εἰθέναι δὲ χρῆ ὅτι πολλάκις καὶ ἑδρευτές ἑδρευσαί ἐν στήλαις ἀνεγράφοντο, ἱωπερ ἐν τῷ Ἀδκωνος, τοῦ ἄρχοντος τοῦ Βοσπόρου, ἑδρευσαί ἀνεγράφη ἐν Ἀθηναῖς. καὶ ἡ μὲν ὑποθέσεις ἔσται αὐτῇ, ἀρετὶ δὲ τῶν ἱστορίων ὡς οἴδον τε διὰ βραχυτάτων ἐπιμηνησθοδεσθα.

8 - 14 οἴον ... ἤγαγεν. Demosthenes, Phil. III 41 - 43
15 - 16 ἱωπερ ... Ἀθην. Idem, In Lept. 35 - 36 (Piccolomini, op. cit. xiv, n. 1).

Syr II Arm

m' i e A
7 ψ: ἠ m Syr / ἔγγραπται: γέγραπται m / 8 τὸν²: om m / Ἀρείμον: Ἀρέιμον ο Syr Arm / διαφθείραντα: -φελοντα A Syr Arm / 10 καὶ: om m / ἀντ. αὐτῶν τε m / τὸ γένος αὐτοῦ: αὐτῷ, τὸ γ. m / 12 τῇ: ἄντη τῇ m / ἀντ. + μὲν m / Ἀρείμ: Ἀρέιμ. ο Syr Arm / 14 χρῆ: δὲ εتمر. τολ. post εὑρεσιάδαι m / 15 τοῦ²: ἡ τοῦ m / 16 εὑργ.: om i A / 17 ἐστ.: om i ε / περὶ δὲ τῶν: τῶν δὲ m / ὡς οἴδον τε: om m / βραχυτάτων: βραχέων m Syr Arm /

PLV (= x) F G (= x)
ταῦτα μὲν παίζεται παρ᾽ ἑκείνοις Ἐπιδεοκλεῖς καὶ Ἀρισταῖον καὶ Ἐπιδεότιμοι τίνες καὶ Τροφάνιοι καὶ τοιοῦτον δυστυχῶν ἀριθ-μός. Ἐν οὗ μὲν τοῖς Εἰκελικοῖς κρατήσαντι Εὐαυτὸν ἑκάσας, ὡς ἔγετο, εἰς τὴν κρείστην λήξειν ἄρον ἤμας ἀναπέμψας, τῷ φυλτάτῳ σανδάλῳ κατεμπνήθη, παρὰ τοῦ πυρὸς ἐκβρασθέντι, καὶ οὐ θεὸς ἑδείχθη μετ᾽ ἄνθρωπον, ἀλλὰ ἄνθρωπος κενδόδοξος... οἱ δὲ ἄδειτοι τισὶν Εὐαυτοὺς ἐγκράφαντες ὑπὸ τῆς αὐτῆς νέσου καὶ φιλαυτίας, οὐ μᾶλλον ἐκ τῆς κλοπῆς ἕττυμηθήσαν ἢ ἐκ τοῦ μὴ λαθεῖν ναθυβρισθέντων.

Or. IV 59 (P.G. 35 581 B - C).

—

ατα μὲν παίζεται παρ᾽ ἑκείνοις Ἐπιδεοκλεῖς καὶ Ἀρισταῖον καὶ Ἐπιδεότιμοι καὶ Τροφάνιοι.

Ὁ Ἐπιδεοκλῆς οὗτος Εἰκελικτὴς ἢν τὸ γένος, Πυθαγόρειος δὲ τὴν φιλοσοφίαν. βουλήμενος δὲ κενδόδοξείς, ὧτι δὴ ἀνερῆθη καὶ μετάρρυσός γέγονεν εἰς οὐρανοῦς, ἔβαλεν Εὐαυτὸν ἐν τῷ ἄντιδομένῳ πυρὶ τῆς ἀτένθης. τούτῳ δὲ τὸ πῦρ λέγεται Οὐ τοῦ Ἡφαίστου κρατήρης. καὶ αὐτὸς μὲν ἀπάλετο ὑπὸ τὸν πυρὸς, ὁ δὲ θεὸς βουλήθεις ἤμοισε αὐτῶν τὴν κενδοθείαν, τὸ σάνδαλον αὐτοῦ ἀποπυρεθήσαν.

Syr II Arm

m i σ Α

1 Tit: Ὑπάτη ἔστι ἱστορία· ἀντὶ Ταῦτα ι, 'The first historia is this, "Let them mock etc."' Syr Arm // Ἐπιδεότ.: + τινες 1/
1 Ὡ: om m / οὗτος: om m / ἢν: post γένος m / δὲ: om m /
2 ὅτι δὴ: ὑς ὅτι m / 4 πυρί: post ἀτένθης m / 5 βουλήθεις: βουλ-

δεμνεος m Syr Arm /

n P L V (= y) F G (= x)

1 Tit: Ὑπάτη ἱστορία αὔτη ἀντὶ Ταῦτα ν /
1 Ἐπιδεοκλ.: + μὲν x / δὲ: om G / 2 ὅτι δὴ: ὑς ὅτι F / 5 θεὸς:
+ τῶν πάντων G / βουλήθεις: βουλήμενος F / 6 τὴν κενδόδοξαν: τῆς
κενδόδοξου ἀπωλείας κατάκαυσαν (κατάκλυσαν G) x /
οδην ἐκ τοῦ πυρὸς ἐποίησε, πρὸς Ἑλεγχον τῶν ματαιοφρονεῦν ἐθελ-δυντων. καὶ οὕτως ἐγνώσθη ὅτι μετάρρυθμος μὲν οὐ γέγονε, κατεκάπη δὲ ἄξιως τῆς οἰκείας κενοδοξίας.

10 Οἱ δὲ περὶ τῶν Τροφάνιον καὶ Ἐμπεδότιμον καὶ Ἀρισταῖον ὑπ-ηρχον μὲν ἐκ τῆς Βοιωτίας, μάντεις δὲ τὰς τέχνας. καὶ οὔτω δὲ Βουλδέμον κενοδοξήσαι καὶ διεξάει ὅτι ἀνελήφθησαν, ἐαυτοὶς ἐν τισιν ὑποβρυχίους σπηλαίος ἔβαλον ἐπὶ τῷ τεθνάναι καὶ μὴ εὐρ-εσθῆναι αὐτῶν τὰ λείψανα. οὕτω δὲ τεθνήκασιν ἐγνώσθησαν δὲ ὅτι ἐκεῖσε ἀπεθανοῦν διὰ τὸ μαντετέον φανῆναι περὶ τοῦ τόπου. ἔστι δὲ τις παροιμία ἡ λέγουσα. Εἰς Τροφάνιον μεμάντευσαι. λέγεται δὲ ἐπὶ τῶν ἀχριάστων καὶ μηδέποτε γελάντων. τὰς γὰρ καταβαίνων εἰς τὸ μαντετέον ἑκεῖνον ἀγέλαστος ἄνευ καὶ ἄχριδω διηνεκῆς. Ἑλεγχὸς δὲ ἦν οὕτως αὐτῶν τοῦτον ὅτι ἀχριάσαντες καὶ μηδέποτε ἐν τῷ ὑπο-βρυχίῳ γελάσαντες τεθνήκασιν. ἡξιώθησαν δὲ ὁ Τροφάνιος καὶ Ἄγαμῆδος ὁ ἄδελφος αὐτοῦ μαντεβεσθαί, διὰ τὸ κτίσας αὐτοὺς ἀπὸ οἰκείων χρημάτων τὸ ἱερὸν τὸ ἐν δελφῷς τοῦ Ἀπόλλωνος.

20 - 22 ἡξιώθ. ... Ἁπ.: Homerus, Hymn. in Apoll. 296

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Syr II Arm

m i e A

1 7 - 8 πρὸς ... ἐδ.: om[0x2202]m / 8 μὲν.: om m / κατεκάπη: κατεκαθή m / 11 θ.: ἐκοιν. 13 δὲ: om m / 13 τῷ: τῷ e / τεθν.: + αὐτοῦς e / 13 - 14 καὶ μὴ εὐρ.: om m / 14 αὐτ.: om e, καὶ αὐτ.: A / τὰ λειψ.: καὶ τὰ λειψ.: e, + μὴ φανῆναι e, + μὴ εὐρεθῆναι Α / τεθν.: + μὲν e / 19 διτ.: om e / ἀχριάσαντες: ἀχριάσαντων οὗ / 20 γελάσαντες τεθνήκασιν: γελασάντων τεθνηζάντων (sic) e /

P L V (= χ) F G (= χ)

1 7 - 8 πρὸς ... ἐδ.: om x / 8 ἐγν.: + πάσιν x / μετάρρ.: θεος x / 9 δὲ: + εἰς τέλος x / 11 τὰς τέχνας: τὰς τέχνας x / δὲ: om G / 12 - 13 ἐν τισιν: om x / 13 ὑποβρ.: ὑποβρυχίους G / τῷ: τῷ LVF /
τὸν γὰρ Πρωτέα παρῆμι, τὸν τοῦ μόθου τὸν Ἀγαπτὸν σοφίστὴν.

Or. IV 62 (P.G. 35 585 A)

β' Δευτέρα ἕστω ίστορία ἢ πατὰ τὸν Πρωτέα.

Οὗτος ὁ Πρωτέας θρῆς μὲν ἢν τὸ γένος - εἴχε δὲ υἱόθες, Μᾶλων καὶ Τηλέγονον. τούτους λατρεῖς ἤταντος ὁ Ἡρακλῆς ἔλθὼν ἀπέκτεινεν, ἀπερχόμενος διὰ τοὺς Γηρυδόνου βοῦς. τούτοις οὖν ἄθυμοντα τὸν Πρωτέα διὰ τὴν ἀποβολὴν τῶν τέκνων, καὶ ἐβάφαντα εὐτυχῶς εἰς ἐθάλασσαν, οἱ θεοὶ ἑλέσαντες ἀπεθανάτισαν. καὶ γέγονε δαίμον ἐνάλλος καὶ ἔρχεται καὶ οἶκεῖ τὴν θαρίαν νήσου. οὗτος λέγεται καὶ μετὰ τῶν φωκῶν ἐνδιασείσας. οὗτος καὶ τὸν Ἀλέξανδρον τὴν 'Ελένην ἔλαβεν ἐλθόντος ἀπὸ τῆς Ἑλλάδος, καὶ δέδωκεν αὐτῷ τὸ εἴδωλον τῆς Ἑλένης. Ὠστερον Μενελάου μετὰ τῶν Τρωίκων πόλεμον μαθήματος ἐς τὴν Ἑλένην, καὶ ἐλθόντος παρὰ τὸν Πρωτέα,
δέδωκεν αὐτὴν αὐτῷ. λέγεται δὲ οὕτως ὁ Πρωτεύς μεταμορφοθεῖται πρὸς τοὺς ἐντυγχάνοντας, καὶ ποτὲ μὲν φαίνεσθαι τοιοῦτο, ποτὲ δὲ τοιοῦτο.

3

ὁ τὴν Ἑρακλέους θαυμάζων πιείν, τὴν εἰς ἀτυχήματος καὶ τῶν περὶ γυναικὸς ἀδικημάτων ..

Or. IV 70 (P.G. 35 589 C – 592 D)

γ’ Τρίτη ἐστὶν ἱστορία ἢ κατὰ τὸν Ἡρακλέα καὶ τὴν πυρᾶν.

Πολὺς μὲν ὁ λόγος ἐμβλέπει τὸν Ἡρακλέα, ὅτι υἱὸς ἂν τοῦ Δίας καὶ Ἀλκμήνης, ἤρως τε ἄν, τοὺς δάδε καὶ ἔθελον ἀξίωσιν. ὡς δὲ νῦν ἐν τρόπῳ τῷ χιλιάδι περὶ τῆς πυρᾶς ἱστορία ἐστὶν αὐτή. Οὕτως ὁ Ἡρακλῆς εἶχε γυναικὸς δυσματὶ δημάνειραν, ἤν ἔλαβεν ἐξ Οἰνέως, ἀντιστάσθη γεννήμενος Ἀχιλῆφι τῷ ποταμῷ, ἐξ ἃς ἔτεκε ναὶ τὸν Ἡλ-

Syr II Arm

m i s A

12 - 13 τοιοῦτος . . . τοιοῦτος: τοιοῦτος . . . τοιοῦτος m /

3 Tit: Tr. . . . ἢ: Ἡ δὲ i A, om Arm / πυρᾶν: ἐστὶν αὐτῇ l A /

5 καί: om i /

Π R L V (= χ) F G (= χ)

12 φαίνεσθαι: γένεσθαι G /

3 Tit: ἱστ.: post ἱστ. l /

3 ἱστ.: om χ / γενέμ.: γενάμ. l /
λον. τάδεν τοι'νν τήν Δηνάνειραν ἰμα τῇ λαβεῖν καὶ ἀποφέρειν
ἐν τῇ ἱδίᾳ πατρίδι ἱδών ὁ Νέσσος, εἰς τῶν Ἰπποκεντάβρων, ἡράση
cαὶ κατὰ τινα ποταμόν ἠφούθησε αὐτή συγγενεῖσθαι. ὁ Ἡρακλῆς οὖν
μαθὸν, καταταξεῖτο τῶν Νέσσων. ἀποθνῄσκων δὲ ὁ Νέσσος, τοῦ αἴμα-
tος τοῦ ἐαυτοῦ ὁδώσας τῇ Δηνάνειρᾷ, ὑπειπὼν τε καὶ ἀπατήσας, θετέ
"Εσταὶ σοι τοῦτο τὸ αἷμα πρὸς φέλτρον τοῦ Ἡρακλέους, ἦνα, φησίν,
cαὶ μάθησιν ὅτι ἔλλην ἐρή, χρόνος ἐκ τοῦ αἴματος τοῦτοῦ τὸ ἐνέδυα
τοῦ Ἡρακλέους, καὶ μεθίστης αὐτὸν εἰς τῶν ἐαυτῷ πέθον. τοῦτο
οὖν τὸ αἷμα εἶχεν ἡ Δηνάνειρᾳ. τοῦ οὖν Ἡρακλέους τῆς Ἰόλης
tῆς τοῦ Εὐρώτου θυγατρὸς ἐρασθέντος καὶ λαβόντος καὶ διὰ τοῦ
Δίκα πέμφαντος αὐτήν ως αἴχμαλωτον πρὸς τὴν Δηνάνειραν, εἰς ἐν-
νοιαν καὶ εἰς ἐξιστοπίαν ἐκυψῆ ἡ Δηνάνειρᾳ, καὶ βουληθῆσα τὸν
δρομό περατοῦεις εἰς ἐαυτήν, τῶν χειτῶν τοῦ Ἡρακλέους χρίσε τῷ
ἀίματι τοῦ Νέσσου, καὶ ὁδώσαν ἐνδυσάσθαι τῷ Ἡρακλεῖ. τὸ δὲ ἦν
ἀνδροφόνον τὸ αἷμα. ἐνδυσαμένου δὲ τοῦ Ἡρακλέους, ύψηλεν ὁ χειτὸς
καὶ κατεβλέπει τὸν Ἡρακλέα. οὕτως δὲ καὶ ὁμοίως καὶ ἁμίχα ἑαυτὸν
ἐν τῷ κλησίον ποταμῷ, θερμὸν τὸ ὄσπρω ἐποθήσεν ἐς οὖλομένον

**Syr II Arm**

3 Ἰππ.: Κεντάβρων m Syr Arm / ἡρασθή: + αὐτής i / 8 ἖ρ.: post
οὖν i / oὖν: om e Syr / 11 "Εσταὶ: "Εσταὶ A / τοῦ ἖ρ.: +καὶ
... πόδον (13) Arm / 13 καὶ... πόδ.: om Arm / ἐαυτοῦ: ἐαυτῆς m /
14 τίρ 2 post ἖ρ. e / τῆς: om e / 15 – 16 καὶ... αὐτήν: καὶ
tάδεν ἀποστείλαντος διὰ τὸν Δίκα m / 17 εἰς: om i / 19 τῷ: τῷ
m / τῷ ἖ρ.: 'το him' Arm / 20 δὲ: γάρ m / 21 τοῦ ἖ρ.: αὐτὸν
1 / καὶ 2: om i /

3 ἡ π. l. v (= y) F G (= x)

6 τὴν Δ.: om F / 7 ἱδίᾳ: οἶκειὰ v x / 8 ἖ρ.: post oὖν F / oὖν:
om v / 9 τοῦ: ἐκ t. F / 9 – 10 τοῦ αἴμ. τοῦ: τὸ αἷμα τοῦ p /
10 τοῦ ε.: om G / 16 αὐτήν: om v / 20 δὲ: γάρ G / ύψηφ.: ἐψηφ. G/
γεγόνασιν, ὡς φασίν, αἰ θερμοκύλαι, μεταξὺ θεταλίας καὶ θεωκλίδος.

4 (P. G. 36 989 B - C)

... καὶ τὴν Πέλοπος κρεουργάν, τὴν φιλδέκυν, ἢ φιλθεσθεν, ἢς ἐπέλαμψεν Πελοπίδαι παρὰ τῶν ὁμών καὶ τοῦ ἐλέφαντος; ...

Or. IV 70 (P. G. 35 592 A)

5. Τετάρτη ἐστὶν ἑσπερία ἡ κατὰ τὴν Πέλοπος κρεουργάν. ἦστη δὲ αὐτὴ.

Τάνταλος φρυγίας ἦν βασιλεὺς. οὕτως γεννᾷ τὸν Πέλοπα. τοῦτη τῇ Ταντάλῃ οἱ θεοὶ ποτὲ ἐπεζυγώθησαν. λαβὼν οὖν τὸν Πέλοπα τὸν ἔδων ἢ ἢ Τάνταλος κατασφάττει καὶ κρεουργεῖ καὶ ἀφεῖ, καὶ παρατέθησιν εὐώχλαν τοῖς θεοῖς. τοῦτω δὲ τῶν κρέαν

ὁ Δημήτηρ βαλοῦσα χετρα ἐλαβὲ καὶ ἔφαγεν ἀπὸ τοῦ ὁμοῦ. οἱ δὲ θεοὶ οἱ ἄλλοι ἔλεοντες τὸν Τάνταλον, καὶ θαυμάσαντες ὅτι τὸν παιδὸς αὐτοῦ κατεφύγησεν, συντίθεσα τὰ κρέα, καὶ ἀποτελεόθει

Syr II  Arm (om 4, 1 - fin)

m i e A

3 23 ὡς φασίν: om m Syr Arm /

4 Tit: Tetr. ... ὦ: Ὀ i A, om Arm / κατὰ τὴν ... κρ. περὶ τῆς ... κρεουργάς m Arm / ἦστι δὲ αὐτὴ: ἦστιν αὐτὴ i A, om Arm /

2 οἱ θεοὶ ποτὲ: ποτὲ οἱ θεοὶ \m/

n P L V (= x) F G (= x)

3 23 ὡς φασίν: om x /

4 Tit: ἔστ.: post ἔστ. L / κατὰ: περὶ F /

1 Τάντ.: 'Ο T. L / θρ.: τῆς θρ. L / 2 οἱ θεοὶ ποτὲ: ποτὲ οἱ θεοὶ \v x /

ἐπεζυγ.: ἐξεκεν. (sic) P, ἐξεκεν. L /
σων τον Πέλοπα. ἦν δὲ παρὰ τὸ σαρκίον ἐκεῖνο δὲ ἔφαγεν ἐκ τοῦ άμου ἡ Δημήτρη. προσέλευτες οὖν ἔλεφαντινδὰ τι κατὰ τὸν ἄμον, 10 ἐκλήρωσαν σῶν τὸν Πέλοπα. οὕτως οὖν λοιπὸν ἀπαν τὸ Πελοπίδαν γένος ἐκ τοῦτο τὸν ἐπίσημον, ἐχόντων πάντων ἐν τοῖς ἄμοις τὸν ἔλεφαντινον τόπον.

5 (P.G. 36 989 C)

... καὶ τὴν φρυγῶν ἐκτομάς, τῶν ὅπ᾽ αὐλοῦ κηλουμένων, καὶ μετα τῶν αὐλῶν ὑθοικσμένων,
Or. IV 70 (P.G. 35 592 A)

κατὰ τὴν φρυγαν ἐσέβουσα τὴν μητέρα τῶν βεδώ τὴν 'Ρέαν ὑπὲρ πάντα βεδών. ταύτη οὖν τὰς τελετὰς ποιοῦσες οἱ Φρύγες κατέτεμνον 
ἕαυτος μαχαίραις, οὔπω ἀποκτείνας θέλοντες ἄλλα μόνον αἰμάζατι.

Syr II Arm
m i e A
4 8 παρὰ τὸ σαρκ.: λείπουν i / 9 προσῆ.: 'The gods, having added' Syr Arm /
10 λοιπὸν: om m /11 τοῦτοι: τοῦταν i /

5 Tit: Πέμπ... ἔστ.: om Arm / ἡ: om i, 'Concerning' Arm / αὕτη 
... τοιάδε: om i A Arm /

P L V (= X) F G (= X)
4 10 οὖν: om X /

5 Tit: Πέμπτη: Πέμπτε καὶ ἐκάτη F / ἡ: + περὶ F / τῆς ... ἔστ.: 
tὰς ... ἐκτομὰς G /
τούτο δὲ ἐποίησεν ἤπλοις, ἵνα καὶ ἄπονως φέρωσι πληθυντόμενοι. μετά δὲ τὰς πληγὰς πρὸς ἀκαθάρτους μιξείς ἐξώρουν, γυναικῶν δὴ λέγω, οὐκ ἀνδρῶν πράξεις.

6 (Π.Γ. 35 989 D)

... καὶ τὰς ἐν Μίθρου βασάνους καὶ καθευδια ἐνέλικους τὰς

μυστικὰς Π.Γ. IV 70 (Π.Γ. 35 592 Α)

6' "Εκεῖ ἦστιν ἱστορία ἢ κατὰ τὸν Μίθραν. ἦστι δὲ αὐτή

"Ο τοῖνυν Μίθρας νομίζεται παρά τοῖς Πέρσασ εἶναι ὁ ἡλιος, καὶ θυσίαζοντι αὐτῷ καὶ τελευταὶ τινες τελετὰς εἰς αὐτὸν. οὐ δύναται οὖν τις εἰς αὐτὸν τελεσθῆναι εἰ μὴ πρότερον διὰ τῶν βασ-

Syr II Arm
m i e A
5 καὶ: om m / 6 γυναικῶν: 'with women' Arm / δὴ ... πράξ.: δὴ λ., οὔκ ἀνδ. m Syr, om Arm /

6 Tit: "Εκ. ... ἢ: 'Ε δὲ 1 A, om Arm / ἦστι δὲ αὐτή: ἦστιν αὐτή 1 A, om Arm /
1 τοῖς: om m / 2 τελευταὶ: 'perform' Syr Arm / τινες: τινας Syr /
Arm / τελετὰς: τελεταὶ m /

nP L V (= X) F G (= X)
5 καὶ: om F / ἄπονως: ἄποινως L / μιξ.: post ἔχωρ. F, om G /

6 Tit: ἦστ. δὲ αὐτ.: om Lv /
1 τελευταὶ: τελευταὶ F / τινες: τινας V X /
μὲν τῶν κολάσεων παρέλθοι. βαθμοὶ δὲ εἰς κολάσεων, τὸν μὲν ἄριστο-μόν διήρηκοντα, ἔχοντες δὲ ὑπόβασιν καὶ ἀνάβασιν. κολάζονται γὰρ πρῶτον τὰς ἑλαφροτέρας, εἶτα τὰς δραστικότερας, εἶτα ἐτὶ μᾶλλον καὶ μᾶλλον τὰς δραστικότερας. καὶ εἶδος οὕτω μετά τὸ παρελθὲν διὰ παιδών τῶν κολάσεων, (τότε τελεῖται ὁ τελομένος. αἱ δὲ κολά-σεις εἰςγ'); τὸ διὰ πυρὸς παρελθὲν, τὸ διὰ κρύσους, τὸ διὰ πελάνης καὶ δάφνης, τὸ διὰ διοικορίας κολλής, τὸ διὰ ἐθαλασσοπορίας, καὶ ἀπλάς τὸ διὰ παιδῶν τῶν τοιοῦτων.

7 (P. G. 36 989 D - 992 A)

... καὶ τὴν ἐν Ταυροῖς ξενοκτονέαν, ...

Or. IV 70 (P. G. 35 592 A)

ζ' 'Εβδομή ἐστιν ἱστορία ἡ κατὰ τὴν ἐν Ταυροῖς ξενοκτονέαν.

Ταυροῖς ξένοντος ἐστὶ περὶ τῆν Σκυθέαν. ἐν τοῦτοις μετετέθη ὑπὸ

Syr II Arm

6 4 παρέλθοι: -έλθῃ 1 / 5 καὶ ἀναβ.: om m / 6 - 7 εἶτα2... δραστ.: om i Arm / 7 καὶ μᾶλ.: om m / 10 τὸ δ. δαλ.: om m /

7 Tit: Ἐβ. ... ἢ: Ἡ δὲ ἡ Ἄ, om Arm / ξενοκτ.: + ἐστὶν αὕτη ἡ Ἄ, + ἐστὶ δὲ αὕτη e Syr /

Ὁ Π Λ Υ (= χ) F G (= χ)

6 τὸν ἄρ.: τῷ ἄριστῳ F / 7 καὶ μᾶλ.: om F / 8 - 9(τότε ... εἰς): om P, e ceteris supplevi / 10 τὸ δ. δαλ.: om F / 11 τὸ : om χ /

7 Tit: ξενοκτ.: + ἐστὶ δὲ αὕτη VF, + ἐστὶ δὲ αὕτη ἡ ἱστορία G /
τῆς Ἀρτέμιδος ἡ θυγάτηρ Ἀγαμέμνονος ἡ Ἰφιγένεια, ἐν τῷ μέλημαν αὐτὴν ἔδεσθαι ὑπὸ τῶν Ἑλλήνων ἐν τῇ Ἀθήνῃ, ὕπερ ἢς ἐλαφῶν ἡ θεοὶς ἀμελφασα δέσηκε θεῦσαι. αὕτη οὖν ἡ Ἰφιγένεια οὖσα ἐν τοῖς Τάβρωις, διὰ τὸ μὴ γνωσθῆναι παρὰ τῶν ἐπιζευγμένων τῆς ἑστιν, ἐπέτρεπε θεεὺς αὐτούς τῇ Ἀρτέμιδι. καὶ αὕτη ἡ ἡ ἔσσων· κτονλ ἡ λέγεσθαι ὁ θεοὶς Γηγήριος. ὑστερον δὲ ὁ Ὀρέστης δειματομένος ὑπὸ τῶν Ἐρινυῶν, καὶ ἔλθων παρὰ τοῖς Τάβρωις, καὶ συλληφθέντας ὡς ξένοις ἐπὶ ἀνατρέσει, καὶ προσενεχθέντας ὡς ἑρεθί. τῇ Ἰφιγενεῖς, ἐπεγνώθη διὰ τοῦ ἐλεφαντίου ὅμοιο καὶ ἄφθος τῆς θυίας. οὕτω λοιπὸν λαμβάναν ὁ Ὀρέστης τὴν ἴδιαν ἄδειφην, λέγω δὴ τῇ Ἰφιγένειαν, κομίζει εἰς τὴν Ἑλλάδα.

8 (P.G. 36 992 B - C)

...καὶ τὴν ἐπὶ Τρολάσ θυίαν τῆς βασιλικῆς κόρης, ...

Or. IV 70 (P.G. 35 592 A)

ἡ Ὁγίδη ἐστὶν ἱστορία ἡ ἐπὶ Τρολάσ θυία τῆς βασιλικῆς κόρης.

Syr II Arm

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| 7 | 'Αρτ.: + ἡ Ἰφ. Syr Arm | ἡ Ἰφ.: om Syr Arm | 3 ὑπὸ: ὑπὲρ m
|   | Syr Arm | 3 - 4 ἐλαφ.: post θεοὶς ε / 4 ἀμελ.: post θεῦσαι Syr Arm | 5 γνωσθ.: ἐπιγνωσθ. Syr Arm | 6 ἐπέτρ.: 'commanded' Arm |
|   | 10 ἀφέθη: ἀφέθη. i A | 11 ὑπὸ: om m | λέγω δὴ: om Arm |

8 Tit: Ὁγίδ. ... ἡ Ἡ δὲ i A, 'Concerning the' Arm | θυία: om Syr |

Π Π Λ Υ (= Y) Φ Γ (= Y)

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|   | 6 ἐπέτρ.: ἐνέτρ. p | 7 Ὀρ.: Ὀρ. X | 11 τὴν ... ἐδ.: om L /
'Εστι δὲ ἡ κατὰ τὴν Πολυξένην.

Πολυξένη δὲ ἔστι θυγάτηρ Πριάμου, ἣν ὁ 'Αχιλλής βουλήθηκε γῆμαι, εἰσῆλθεν ἐν τῇ Τροίᾳ. καὶ κατὰ λόγου τινὰ τοξεύεται ὑπὸ Πάριδος ἐν τῷ ναῷ τοῦ 'Ἀπόλλωνος, καὶ θυσίωσε. ἐν ὑστέρη ὁμ Χρόνῳ ἀνδρωθέντι Πήρρῃ τῷ νῦθ οὕτω εὐφάνη κατ’ ἵναρ δέν αὐτῷ τιθῆναι τὴν Πολυξένην, δι’ ἢ ἀπόλεστο. καὶ ὁ Πήρρος, ἤν ἐν τῇ Τροίᾳ, ταύτην μετὰ τὴν νίκην λαβὼν, σφάττει ἐπὶ τοῦ τάφου τοῦ 'Αχιλλέως τοῦ ἱδίου πατρός.

9 (PG 36 992 B - C)

... καὶ τὸ Μενοικέως ὑπὲρ θηρᾶν αἷμα, ...

Or. IV 70 (PG 35 592 A)

Syr II Arm

1 δὲ: om m / Syr Arm/4 ἐφάνη: 'saw ... his father' Arm / Post ἵναρ fortasse excidit λέγων (quod hic addit T·b. Mb. gr. 4) vel sim /

8...

1 δὲ: om m / Τροίᾳ: + καὶ πυρπολήσας τὸ ''Ἰλιον m / σφάττει:

8...

F G (= x)
'Ενατί ἐστίν ἑστορία ἢ κατὰ τῶν Μενοικέων. Ἐστι δὲ αὕτη.

Μενοικέως Κρέοντός ἐστιν νέος, βασιλέως θηβῶν. πολεμουμένης οὖν τῆς ἱδίας πατρίδος τῶν θηβῶν ὑπὸ τῶν ἑπτα στρατηγῶν, ἐχρησμόθηκε Τείρεσας μάντις ὧν παρατάθηκεν τὸν πόλεμον καὶ ἔσεσθαι αὐτοῖς νίκην, εἰ τοῦ βασιλικοῦ γένους τῶν αὐτοχθόνων,

τῶν ἀναδεόμενων ἐκ τῶν δόμων τοῦ ὀρχωμοῦ, τὶς ἔστειλον ὅφει πρὸς ἀναλρεῖσιν. μαθὼν τούτῳ ὁ Μενοικέως, καὶ τῆς ἐλευθεράσθη τῆς πολιορκίας τῆς πόλεως, διδοκέν ἐστειλὸν πρὸς ἀναλρεῖσιν, διόκα τοῦ πατρὸς ἀυτοῦ Κρέοντος.

10 (P.G. 36 992 C - D)

... καὶ τῶν Σκιδάσσοι τυγατέρων ἐν Δευκτροῖς ύποτενων, ...

Or. IV 70 (P.G. 35 592 A)

Syr I (inc 5 τῶν ἄνω.) Syr II Arm
µ i e A

9 Tit: 'Ek. ... ἦ: 'Ἡ δὲ Ἰ Α, om Arm / Ἐστι δὲ αὕτη: ἐστὶν αὕτη Ι Α, om e Syr Arm /

1 Mev.: 'Ὁ Mev. µ / ἐστίν: ἦν µ / τῆς ἱδίας πατρίδος: 'the land' Syr / τῶν θηβῶν: 'of the Thesbans' Syr Arm / 3 παύσειν: παῦσασθαι µ / 5 ὀρχωμοῦ: 'dragons' Syr I / 7 πολιορκίας: 'war' Syr / 7 - 8 τοῦ π. αὐτοῦ: post Κρέοντος Syr I /

P L V (= x) F G (= x)

9 Tit: Ἐστι δὲ αὕτη: om LV x /
Δεκάτη ἐστὶν ἱστορία ἡ περὶ τῶν Σκέδαντος θυγατέρων. ἦστι δὲ αὐτὴ.

Οἱ Λακεδαιμόνιοι ἐν τῷ Πελοποννησιακῷ πολέμῳ μετὰ τὸ κατὰ
κράτος νικῆσαι τοὺς 'Αθηναίους ἡμουλήθησαν καὶ τοὺς ἱέδους συμ-
μάχους πολεμήσασαν καὶ δρμήσαντες κατὰ θηβαῖν, πρὸν προσεγγίσαι
τῇ πόλει, γεννήμενοι ἐν ἐξέκτροις (πόλεις δὲ αὐτὴ θηβαῖν) συμβαλλόντες
ῄτχησαν, Ἐπαμενένδου στρατηγοῦ θηβαῖν εὐδοκιμῆσαντος.

Τὸ δὲ πάθος τῶν Λακεδαιμονίων γέγονεν ἐν ἐξέκτροις ἢ αἰτίας
tοιαύτης. Σκέδασος ἑυκτραγὸς ὄν, εἰχε τρεῖς θυγατέρας, τέκνα ἡ
tῶν Λακεδαιμονίων πάλαι παρ' αὐτὰς ἐπιζηνωθέντες, μὴ γεί τὰς
κόρας ἐνδυμάσαν, καὶ φοβηθέντες οἱ Λακεδαιμόνιοι μὴν δημοσιεύ-
σοι τῇ ἱδίᾳ πατρὶ τὴν ἀδελγεῖαν, ἀναίροντιν αὐτάς. Ἐπανελθὼν δὲ
ἔν τῇ ὀλικῆς πόλει τῶν ἐξέκτροις ὧ Σκέδασος, καὶ μαθὼν τὸ γεγονός,
κατηράσατο πάσι Δακεδαίμονες παρ’ αὐτὸν τὸν τάφον τῶν θυγατέρων αὐτοῦ ἀτυχήσαν. διὸ καὶ ἡ ἀτυχία ἐφθάσεν ἐν Λεύκτροις τοῖς Δακεδαίμονες.

11 (P.G. 36 992 D)

... ὁ τοὺς Δακενικοὺς ἐπαινῶν ἐφήβους ξαινομένους ταῖς μάστιξις, ...

Οἱ Δακεδαίμονες θουλήμονες καρπερικοῖς καὶ ἀνθρείους εἶναι τοὺς ἐαυτῶν πολλάς καὶ παῖδας, ἐγύμναζον ταῖς διαμαστιγώσεσί, καὶ τῷ ἐπὶ πλέον καρπεροῦντε θέλον ἔδδοστο.

Syr I  Syr II  Arm

mi  si  a

10 12 par’ αὐτὸν τοῦ τάφον. par’ αὐτὸν τῶν τάφων θ / 13 ή: om m / ἐν Δεύθει:.post Δακεδαίμων.(14) Syr Arm / 13 - 14 τοῖς Δακεδαίμονεῖς: τοὺς Δακεδαίμονεῖς m /

11 Tit: 'Ενεκ. ἐστιν ἵστορία ἣ κατὰ τοὺς Δακενικοὺς ἐφήβους. ἐστὶ δὲ αὕτη.

Syr I  Syr II  Arm

mi  si  a

11 Tit: 'Ενεκ. ἐστιν ἵστορία ἣ κατὰ τοὺς Δακενικοὺς ἐφήβους. ἐστὶ δὲ αὐτὴ. ἐστιν αὕτη i A, om Arm /

1 Οἱ Δ.: post βουλ. Syr II / ἀνδρ.: 'mighty' Syr II / 2 διαμαστε.: μαστιγώσεσи m + 'and lacerate (them) with blows on altars' Arm /

3 τῷ: ... καρπ.: 'to him who did not faint but was most enduring' Arm /

PL V (= x)  FG (= x)

13 - 14 τοὺς Δακεδαίμωνeos: τοὺς Δακεδαίμονεῖς V x /
12 (P.G. 36 993 A)

... καὶ τὸ ἐπιβάμβουν αἷμα τέρπον θεᾶν ἁγνῆν καὶ παρθένον.

Dr. IV 70 (P.G. 35 592 A)

13 (P.G. 36 993 A - B)

... ὁ τῶν Ἑσχάρτους ἐπαληρῶν κάνειον, ...

Dr. IV 70 (P.G. 35 592 A)

14† Τρισκαίδεκάτη ἦστιν ἱστορία ἣ περὶ τοῦ κανείου τοῦ Ἑσχάρτους.

Syr I   Syr II   Arm

12 Tit: Δωδεκα... ἦστ. om i A Arm, Δωδεκα... ἦστ. e Syr I / ἦ: 'Ἡ δὲ ἰ Ατ.,
'concerning the' Syr, 'concerning there being' Arm/ τὸ ... αἷμα: 'a
bloody one upon the altars of Artemis' Arm / ἦστ. ... Ἀρτ.: 'It
is the historia which concerns Artemis' Syr, om Arm /

13 Tit: Τρισδ... ἦστ. om i A Arm / ἦ: 'Ἡ δὲ ἰ Α, om e Arm / τοῦ2:

om m

12 Tit: τὸ ... αἷμα: ἦ περὶ τοῦ ἐπιβάμβουν αἷματος ἤ / ἦ: τὸ ἤ /
Ἀρτέμιν: ἦ ἱστορία γ

13 Tit: τοῦ2: om V x /
ἐστι δὲ αὐτή.

Εικοσταί τὸ μὲν γένος ἢν Ἀθηναίος, φιλόσοφος δὲ τὴν παιδείαν τούτον ὡς δαιμόνια τινα παρεισφέροντα τῇ πολιτείᾳ ήτοι ἀνωτέρω καὶ Μέλιτος. κατεκρήθη οὖν ὡς διαφθείρων τοὺς νόημας ἀποθανεῖν πιὸντα κόντειον καὶ πιὸν τὸ κόντειον ἀπέδανεν.

14 (Ῥ.Ε. 36 993 A - B)

... καὶ τὸ Ἐπικτήτου σκέλος ...

Or. IV 70 (Ῥ.Ε. 35 592 A)

15 Ἶεσσαρέσκαιδεκάτη ἑστὶν ἱστορία ἡ κατὰ τὸν Ἐπικτήτου σκέλος.

Syr I Syr II Arm

13 Tit: ἑστὶ δὲ αὐτῇ ἑστὶν αὐτὴ ἡ Ἡ, ομ. Ἀρμ /

2 τινα: καὶνὰ τὴν Syr II Arm, 'foreign' Syr I / πολιτ.: 'place'

Syr Arm / 4 πιὸντα: πιὸν τὴν Syr I, πιὸν ἐν Ἀρμ / καν.: τὸ κάν. ἐν Ἀρμ /

14 Tit: Τεσ. ... ἡ: Ἡ δὲ ἡ Ἡ, ομ. Ἀρμ / τοῦ: τὸ μ / σκέλ.: + ἑστὶν αὐτῇ ἡ Ἡ /

P L V ( = x) F G ( = x)

13 4 πιὸντα: πιὸν τὸ G /

14 Tit: τοῦ: τὸ LG /
'Επεκτήσατος φιλόδοσφος ἦν: οὗτος ἔδειξε ὑπὸ τοῦ τυράννου Λακεδαι-
μονος τὸ σκέλος. Ὑστερον δὲ ἡμουλήθη λύσαι αὐτὸν ὅ τύραννος. ἦρ-
ετο ὑπὸ αὐτὸν οὕτως, θελείς, ὧν 'Επεκτήσατο, λύσω σε; ὅ ᾖ ἀπε-
κρίνατο, ὸ γὰρ, ἐδέσμαι; ὡς τῆς ψυχῆς αὐτοῦ, ἤθεν, μὴ ἐδεσμέ-
νης. λέγεται οὖν μὴ τὸ σῶμα εἶναι ἄνθρωπος, ἀλλ' ἡ ψυχή.

15 (Π.Ε. 36 993 B)

... καὶ τὸν 'Αναξάρχου θάλακον, ἃν ἀναγκαζα μᾶλλον ἡ ἐκοθ-
σιος ἡ φιλόδοσφος... Π.Ε. IV 70 (Π.Ε. 35 592 A)

κε' Πεντεκαίδεκάτη ἐστὶν Ιστορία κατὰ 'Ανάξαρχου. ἔστι δὲ αὐτὴ.

'Αναξάρχος φιλόδοσφος ἦν. οὗτος συσχέτεις ὑπὸ 'Αρχελάου
tοῦ τυράννου, καὶ βληθεὶς ἐν ἔλμυ, ἐπτώσετο μοχλῷ ζυλίνῳ.

Syr I  Syr II  Arm

14 1 τοῦ τυραννοῦ: m, 'the', 1 — 2 Λακεδαιμόνος: Μακεδόνως m, 'of the
Macdonians' Syr I Arm / 2 ἡμουλ.: ἡμουλ. m, 'wanting' Syr I
Arm / 2 — 3 ἦρετο: ἦρετα ἢ Α, ἦρετο 1/3 οὖν: om Syr I Arm/5 οὖν:
'for' Syr I / ψυχῆ: + 'and he broke his legs.' Syr I Arm /

15 Tit: Pent. ... 1στ.: om i A Arm, 'Fifteenth is' Syr I / ἦ:
'Η δὲ i A, om Arm Ἄν.: εἶς δὲ αὐτὴ: ἐστὶν αὐτὴ i A, om Syr I Arm /

2 καὶ βλ.: 'was thrown' Syr I / ἐπιλ.: 'and was bruised' Syr I /

Λοχ.: 'pestle' Syr II /

Π.Ε. 36 993 B  F G (= X)

14 1 τοῦ: om x / 1 — 2 Λακεδαιμόνος: Μακεδόνος x /
πτισσεσθαι δε ἐστὶ τὸ δίκην πτισάνης τὸπτεσθαι, ἔθεν καὶ πτισ-
δύνη παρὰ τὸ πτισσεσθαί. πτισσόμενος δὲ τοῦτο ἔφη. Πτισσε,
5 πτισσε τὸν 'Αναξάρχον θύλακον, οὐ γὰρ πτισσεις 'Ανάξαρχον οἷν-
ιττόμενος οἷα φιλοσόφος δήθεν τοῦ σώματος μηδένα λόγον ποιεῖσθαι.

16 (P.G. 36 993 C)

... καὶ τὸ Κλεομβρότου πῆθαμα, τοῦ Ἀμβρακιῶτου, τῷ Περὶ
Φυσῆς λόγῳ φιλοσοφηθέν, ...

15 'Εξηκαίδεκτάτη ἐστίν ἱστορία τὸ Κλεομβρότου πῆθαμα.

Κλεομβρότος Ἀμβρακιώτης τὸ γένος. πόλεις δὲ αὕτη τῆς παλαίας

Syr I  Syr II  Arm
m  i  e  A

15 3 πτισσεσθαι ... τοπτ.: om Syr / 3 - 4 ἔθεν ... πτισσέσθαι: om
Syr Arm / 4 τοῦτο: οὖτως i A, οὖτος e, 'to him' Syr I, om Arm /
ἔφη: 'he cried out and said' Arm/5 οὐ γὰρ πτίσα: 'for you cannot brav
Arm / 6 αὐτιττόμ.: αἰνισσόμ. m / δήθεν: om Syr I /

16 Tit: 'Εξ. ... ἐστ.: 'Η δὲ i A, 'Sixteenth is' Syr I, 'Concerning'
Arm / τὸ Ἐλ. πῆθ.: κατὰ τὸν Κλεομβρότον ἐστὶν αὕτη i A, + ἐστι
δὲ αὕτη e Syr II /

PLV (= x) FG (= x)

15 4 τοῦτο: οὖτος x /

16 Tit: τὸ: καὶ τὸ L / τὸ Ἐλ. πῆθ.: ἦ περὶ τὸ Ἐλ. πῆθ. F ,
+ ἐστι δὲ αὕτη LV x /
'Ἡπείρου. ἐνυχῦν σὺντος τῷ Φαίδωνι, τῷ περὶ φυχῆς διαλέγης Πλάτωνος, καὶ μαθὼν ὡς ἄμεινόν ἔστι τῇ φυχῇ ὁ χωρίσμος τοῦ σώματος, ἔστησεν ἑαυτὸν ἀπὸ τοῦ τεσσαράκοντα καὶ τέθηκεν ἀλογως, ἢν δῆθεν ἡ φυχή αὐτοῦ ἐξελθοῦσα χωρίσθη ἀπὸ τοῦ σώματος.

17 (Ρ.Γ. 36 993 C - D)

... καὶ τὴν ὑπὲρ τῶν κυάμων Πυθαγορικὴν ξυσταῖν, ...

Οὐ. ΙV 70 (Ρ.Γ. 35 592 B)

15 'Επταναίδικατά ἐστίν ἑιστορία ἢ κατὰ τὸν Πυθαγορικὸν κυάμον. Πυθαγόρειοι γένος φιλόσοφον ἐκ Πυθαγόρου τοῦ Σαμῖου. οὗτοι
δι' αὐνάγματαν τὰ τῆς φιλοσοφίας ἐμάνθανον δήγματα. παρεβεβίστο
δὲ μετὰ τὰ άλλα καὶ τοῦτο τὸ αὐνάγμα, Κυάμους μὴ ἔσθελεν. τοιο-
τέστι, μὴ προδιδόντας τὸ δίκαιον δωροδοκεῖσθαι χρήσαιν. οἱ γὰρ
5 Ἀθήναι πάλαι δικασταὶ τοὺς προδότας ἀντὶ φήμων κυάμους ἔχρηντο
πρὸς κατάκρισιν ἐν τοῖς δικαστηρίοις. ψηφίν οὖν ἐκ τῶν κυάμων
τῶν ἐκ τοῦ δικαστηρίου μὴ δεῖν ἔσθελεν.

18 (P.G. 36 993 D)

... καὶ θανάτου περιφρονήσειν θεανοῦς,

Dr. IV 71 (P.G. 35 592 B)

ἡ Ὁκτωκαὶδεκάτη ἡστὶν ἱστορία ἢ κατὰ τὸν θανάτον θεανοῦς τῆς
Πυθαγορέως.

Syr I  Syr II  Arm

17
2 ἔμανθ.: 'fulfilled' Syr I / 3 μετὰ τὰ άλλα: μ. τῶν ἄλλων m Syr I
Arm / 4 προδ. τὸ δίκ.: προδιδόντα τὸ δίκ. i, 'betray justice' Syr II,
post χρήσαιν Syr II / δωροδοκ.: 'being bribed' Syr II / 4 -
5 οἱ ... δίκ.: 'for the ancient judges of the Athenians' Syr / 5 τοῖς
προδ.: om m Syr Arm / ψήφ.: 'sentences' Syr II .- / 6 ἐκ: om i /
7 μὴ δεῖν: μὴ δέν i /

18
Tit: Ὁκτ. ἔστ. ἔστ. ἢ: 'Ἡ δὲ ἢ Α, Ὁκτ. ἔστ. ἢ ἢ Σύρ. ΐ, om Arm /
κατὰ ... Πυθ.: + ἡστὶν αὐτὴ ν i A, + ἐστι δὲ αὐτὴ ν Σύρ. II, 'Concerning
Theano the Pythagorean woman.' Arm /

17 5 Ἀθήν.: 'Ἀθηναῖοι ἡ' / Plura de fabis man rec scripsit in marg F /

18 Tit: Πυθαγ.: + ἔστι δὲ αὐτὴ τῆς L V X /
Αὕτη ὑπὸ τυράννου συνεσχέθη ἐπὶ τὸ εἶπεν τῆς πατρίδος τὰ ἀπόρρητα. αὕτη, τὴν γλῶτταν ἑαυτῆς ἀποδακοῦσα, καὶ ἀπέτεμε καὶ ἐνέπτυσε τῷ τυράννῳ, μὴ θελοῦσα, καὶ ἀναγκαζομένη, ἔξειπεν. ἄφω- αρεθέντος δὲ τοῦ ὄργανον, ἡ φωνὴ κεκαλύπτο.

19 (P.G. 36 993 D - 996 A)

... καὶ τοὺς Ἐπαμεινόνδας καὶ Σκιπλώνας τῇ καρτερῇ βλέπων,
Or. IV 71 (P.G. 35 593 A)

1ο' 'Εννεακαιδεκάτη ἔστιν ἱστορία ἢ κατὰ τὸν Ἐπαμεινόνδα καὶ τὸν

Syr I  Syr II  Arm

14 Αὕτη: 'This woman Theano' Arm / ἐπὶ τὸ εἶπεν / 'is forced to'Arm /
2 - 4 αὕτη ... κεκ. / 'Having bitten off her tongue she spat it out
in the face of the tyrant, wanting not even if she were forced to re-
veal (them), in that the organ of her speech was removed.' Syr I, 'But,
when forced to, because she did not wish to speak, she bit off her tongue,
and, with the organ of her speech removed, she spat it in the face of
the tyrant.' Syr II, 'Having bitten off her tongue she spat it out, not
wanting, by force, to say anything to the tyrant, in that the organ of
her speech was removed.' Arm /

Tit: 'Εν. ἱστ. ἱστ.: om i A Arm, 'Nineteenth is' Syr I / ἡ: 'Η δὲ
i A, om Arm /

19 ἔκπλ. (=x) F G (= x)

14 Αὕτη: + Ἡ θεανων / 2 καὶ ἀπ. κεκ. / om V, ἀπ. κεκ. / 3 μὴ θέλ.
+ ἔξειπετεν / καὶ ἀν. / 4 δὲ: om x / κεκ. / κεκαλύπτο
F, κεκαλύπτει G /
5

Σκιπίωνα.

'Ο Ἐπαμενόνδας τὸ γένος ἦν θηβαῖος, στρατηγὸς μέγιστος. οὗτος στρατηγήσας ἐν τῷ Λευκτρίκῳ πολέμῳ μαχητής γενόμενος τιλολόκου ὑπὸ Πυθαγόρευον. οὗτος πολέμων ἐνεκρατεῖτο πάνυ ἀπὸ βρωμάτων καὶ ἀρδευσάμενοι καὶ πάσης ἱστυπαθείας, διὸ καὶ μέγιστα κατὰ Δαμε-θαμονίων ἔστησε τρόπαλα. ὁ δὲ Σκιπίων καὶ αὐτὸς στρατηγὸς Ρω-μαῖος, ὁμοίως κατὰ τὴν δῆλα ταν καὶ τὸ ἱδέος τῷ Ἐπαμενόνδῃ. ἁρισ-τευσε καὶ αὐτὸς ἐν τῷ πρῶτος καρχιστοντος πολέμῳ, δὲ ἐν τῇ νίκῃ τοῦ ἔθνους τὴν ἑπονυμίαν ἠλαβε καὶ ἐκλήθη Σκιπίων Ἀφρικανός. Καρχισύδειοι δὲ οἱ Ἀρροῖ.

20 (Ῥ.Τ. 36 996 Β)

τοὺς ἀνιπτόποδας καὶ χαμαλεδνας, ὁ φησιν ὁ σάς "Θυμρος. Ῥ.Τ. 71 (Ῥ.Τ. 35 593 Α)

Syr I (expl. 8 Ἀφρικανός) Syr II Arm
m i e A

19 Ἕπισκ.:+ ἐστὶν αὕτη ἡ Α, + ἐστὶ δὲ αὕτη ἐν Syr II /

1 οὔτ.: om m, 'who' Syr Arm / 2 στρατ.: 'fought' Syr I, 'led' Syr II / γενόμ: 'and he was' Syr Arm / 3 ἐνεκρ.: πάνυ: 'was very persevering' Syr I / 4 κατά: 'before' Syr II / 5 ἔστησε: ἔστησε τοῦ Ἐπαμενόνδῃ m / 6 - 7 ἠριστ.: + δὲ m / 7 δὲ: dcs m / ἐλ. καὶ ἐκλ.: λαβεῖν καὶ κλη-θήσει m /

1 οὔτ.: om x / 6 ὅμοιος: ὅμοιος νὴ / 6 - 7 ἠριστ.: dcs ἤρ. G / 7 Καρχιστ.: Χαλκιστοντος x / 9 Καρχ.: Χαλκ. x / Αφροί /
Επιστήμη ἐστὶν ἱστορία ἢ κατὰ τοὺς ἀνυπόποδας καὶ χαμαιεύνας.

Παπ’ ὁμήρῳ τῇ ποιητῇ Σέλλοι ἔθνος Δωδώνατον. ἐκ τούτων ἰεροθείς τῆς φηγοῦ προεβάλλοντο. ἐν τάδε ἐν τῇ φηγῇ μαντειοῦ ἕν τοῦ Δίδο, ἢ καλομένη Δωδώνατα ὀρθούς. οὕτωι οὖν ὦ ἰεροθείς, οὐδεὶς ὄντες ἀνεβούντες, οὕτω ἐλούντο ὦτε ἐν κλῖνῃ ἄκαθενου ἄλλα ἁμαί, ὡς φησίν τὸ ποιητὴς ἐν τούτῳ τῷ ἔπει.

... ἄμφι δὲ Σέλλοι

θοι ναόων ὑποῆται, ἀνυπόποδος, χαμαιεύναι.

6 - 7 ἄμφι ... χαμαί. Ἡμ. II. xvi 234 - 235

Syr II Arm
m i e A

1 Παπ’ ἢ ἐστι δὲ αὕτη παρ’ α'/ 2 προεβ.: προεβάλλοντο i / 4 - 5 ἄγν. ... ἐκάθ.: ἥγευνον οὕτε λουκάμενοι οὗτε ἐλες κλινήν καθεσθοντες m / 5 φησίν: ὁμήρους m / 6 ἄμφι δὲ Σέλλ.: ὁμ. Syr / 7 οὐ αὐτῇ ὑπ. ἄν. χαμ.: σ. ν. ἄν. χαμ.: i, ὁμ. Syr, σύνναίου' ὑπ. ἄν. χαμ. Arm /

P L V (= Y) F G (= x)

1 Παπ’ ἢ ἐστι δὲ αὕτη παρ’ α'/ 2 προεβ.: προεβάλλοντο PV / τάδε: αὕτη x / 4 - 5 θεοθ ὄντες: θεσσαλες ὁ πρὸ τοῦ ἄγν. / ἄγνεβ.: ἄγνεβ. Ῥ / ἐν κλ.: post ἐκάθ. (4 - 5) V / 6 - 7 Σέλλοι οὐ: Σέλλοι Ῥ, Σέλλοι οἱ LV, Σέλλοις F / ναόων': ναούσιν x /
κα' Εἰκοστῇ πρώτῃ ἔστιν ἱστορία ἡ κατὰ τὴν Ἑλληνικὴν ἀπληστῖαν.

Ἑλληνικὴν ἀποθέσεως ἢν ἑπιλεγέτως ὁποτὲς ἀντιθέμενος νομοθετήσαι
toὺς νόμους, ἀπήγησε τοὺς πολίτας ὁρκον δὴ δὴ δὲκα ἐτή ἐμμεν-
uσει καὶ στέργωσε τοὺς παρ' αὐτὸς τιθημένους νόμους, καὶ λοιπῶν,
eἰ μὴ συναρέσωσιν αὐτοῖς, τὸ τηνυκάθε λάνουσιν. τούτῳ δὲ ἐπολή-
σειν ἦν προσεθῆσαι τέως αὐτοὺς ἐμμενεῖν ἐπ' ὀλγον χρόνον τοῖς
διγμασίν. ἦδει γὰρ ὅε ἐγείρονται τῆς νομοθεσίας, λοιπῶν

Syr II Arm
m i e A
21 Tit: Εἰκ. πρ. ἕστ. ἕστ. ἢ: 'Η δὲ i A, Εἰκ. πρ. ἕστ. ἢ e Syr, om
Arm / ἀπλ.: + ἔστιν αὐτή i A, + ἔστι δὲ αὐτὴ e /
1 σύμτ. αὐτ.: 'when they asked him' Syr / 2 ὁρκον: 'oaths' Syr
Arm / ἄτι δὴ: ὁποίς i / δέκα ἐτη: δεκαπολείπων i / 2 - 3 ἐμμεν.: ἐμμενεῖναι ι, μένουσι A / 3 κ. στέργ.: κ. στέργουν i, om Arm /
toὺς ... τιθ. νόμ.: τοὺς ... τιθημένους νόμους m / λοιπ.: for
the rest' Syr Arm / 4 συναρέσ.: συναρέσα. i e, συναρέσουσιν A /
5 προσ.: post τέως i / ἐμμεν.: Syr emendanda, cf Brock ad loc /
6 διγμ.: νόμοις i A, διγμασίαν e / γείρ.: γείρεσθαι i /

Π L V (= x) F G (= x)
21 Tit: ἕστ.: om G / ἀπλ.: + ἔστι δὲ αὐτὴ LV x /
2 δέκα ἐτη: δεκαπολείπων LV x / ἐμμεν.: μέν. LV x /
δυσμεταθέτως σχήσουσιν αὐτῆς. λαβὼν τοὺς δὲ Ἐδών τὸν ὄρκον
παρὰ τῶν Ἀθηναίων καὶ νομοθετήσας αὐτοῖς, ἐξῆλθεν ἀπὸ Ἀθηνῶν
dιὰ τῶν ὁρών τὴν δικαιοτέραν ἐξῆ πολισσαὶ. περιπολῶν οὖν τὰς πόλεις

10 ἦλθε καὶ εἰς Ὀδύσσαν παρὰ Κρόιφον τὸν βασιλέα. δὴ ἤλθον δὲ
Κροίφος εἰς θάμη θέλων κινήσαι, ἐπεμφεν αὐτὸν εἰς τοὺς ἡσαυροὺς
αὐτοῦ, δεινώς αὐτῷ ὡς πολὺς χρυσός Κροίφος. ἐπανήκοντα δὲ
ἀπὸ τῶν ἡσαυρῶν τὸν Ἐδώνα ἤρετο δὲ Κροίφος τένα νομίζοι εὐδαι-
μονέστερον πάντων ἀνθρώπων, ὑπολαμβάνον ὅτι δὴ αὐτὸν πρὸ πάντων

15 ἐξειλο. δὲ Ἐδών ἀπειρήνατο. <Τέλλου τῶν Ἀθηναίων>. ἀρξι-
ετο γὰρ ὁ Εδών οὗ τὸν πλοῦτον καὶ τὴν περιφάνειαν εὐδαιμονίαν,
ἀλλὰ τῶν ἀπαθῶς ἥσαντα, ἀποθανόντα δὲ ἀριστερότα. νῦν οὖν
ἐπληστὸν καλεῖ τὸν Ἐδώνα δὲ Κροίφος, ὃς πλείστων πλοῦτον τὸν
Αὐδίου χρυσὸς δρεγείμενον χαλάζει. καὶ δὲ πλουτὸς δὲ εὐδαιμονία

20 τις περὶ τὰ ἐκτός. τρεῖς δὲ εὐδαιμονίας οἴδειν δὲ λόγος, τὴν ἐν
φυχῇ ἀπάθειαν, τὴν ἐν σώματι ψυχείαν, τὴν περὶ τὰ ἐκτός <πολυ-

Syr II Arm
m i e A

7 σχῆμα: σχήματιν ε/ αὐτῆς: αὐτῶν ε/ δ: om e/ τὸν ὄρκο: 'oath's'
Syr Arm / 8 αὐτοῖς: αὐτοῦς ε/ 9 ὄρες: 'so as to' Syr /

peripolōn oyn tais polleis: π. δε τ. π. i, om Arm / 10 καί: om m /
δ: om m / 11 αὐτῶν: om m/12 ὄς: om A / πολύς χρ. Kr.: polý-
χρυσός Κροίφος m Syr Arm/13 νομ. νομίζοιτο ε/ 13 - 14 εὐδαιμ.:
'more prosperous' Syr / 15 TEL: 'Tellon ' Syr Arm / 16 δ: om
m / peripha: 'greatness' Syr / 18 δ Kr.: om m Syr Arm / plesiôa:
'very much more' Syr Arm / 19 δε: γὰρ A /

P L V (=x) F G (= x)

7 σχῆμα: σχῆμα τ. σχῆμαν x/ αὐτ. αὐτῶν x/ δ: Σ: Σ: F: Ἐδών
G/ 11 αὐτ. om LV x / 12 νομ. χρ. Kr.: polóχρυσος Κροίφος x /
15 <Τέλ. τὸν 'Ἀθ.>: om P: Τέλλους τ. 'Ἀθ. G / 17 ἀπόθ. δὲ ἄρι:
om G / 18 δ Kr.:om F / ὄς: om G /
τέλειαν. ἔχρην οὖν τὸν Σδλωνα προσεβείναι ὅτι, Εἰ καὶ τῇ φυχῇ ἢς ἄριστος, ἵκανός σου καὶ ὁ πλοῦτος πρὸς τὴν περὶ (τὰ ἄκτος εὐδαιμονίαν.)

22 (P.G. 36 997 A)

... καὶ τῆς Σωκράτους φιλοκαλίας οἶκοθεμα γὰρ εἰπεῖν παιδεραστίας, κἂν συμποιηθήτα τὰς ἐπινολάις,

Gr. IV 72 (P.G. 35 596 A)

καὶ Ἐλκοστὴ δευτέρα ἑστὶν ἐστορία ἡ κατὰ τὴν Σωκράτους φιλοκαλίαι.

'Ὁ Σωκράτης φιλόσοφος δὲν περιήγη τὴν ἄγοράν, καὶ τὰ μεταξά προετρέπατο ἐπὶ φιλοσοφίαν. καὶ μάλιστα ἐνδυμίζεν εἰναὶ πρὸς φιλοσοφίαν ἐπιτήδεια τὰ περικάλλη μεταρραί ὁμοιό τοὺς γὰρ εὔμερους λέγοντον εἰναὶ καὶ εὔφωτες. ἥν οὖν δέξα παρ' Ἀθηναίοις ὅτι 5 παιδεραστίας ἢν ὁ Σωκράτης διὰ τὸ ἐπιλέγεσθαι τοὺς εὐφιλφοὺς.

Syr II Arm
m i e A
21 22 prosb.: ἐπιθ. m / 23 sou: soi m Syr Arm / καὶ: om i / δι: 'your' Syr Arm/

22 Tit: Eik. ... ἢ: Ἡ δὲ ἰ A, Εἰλκοστὴ δευτέρα ἡ, om Arm / ψιλοκαλ.: + αὐτῇ ἰ A /

1 'O: om i / 2 δ: om ἰ A / περικαλ.: + 'and sharp witted' Syr /
3 - 4 τοὺς ... εὐφ.: om 'Syr /

n P L V (= y) F G (= x)
21 22 ἢτι: om G / 23 ἵκανδς: ἵκανδν x / sou: sic PL, soi V x /

22 Tit: ψιλοκαλίαι: φιλοσοφάνερ ( + ἐν ἄλλῃ φιλοκαλίαι in marg )/

2 δ: om x /
ενδήσκεται δὲ ὁ Πλάτων καὶ ἐν τῇ θεατητῇ καὶ παντ' ὅτι οὕτω λέγων ἐκ Σωκράτους, ὅτι Καλὸς ὁ θεατητὸς καὶ καλὸς ὁ Χαριζόμενος. Ἀντικρὺς οὖν ἐν τοῖς λόγοις ἐμφασὶν παρέχει ὁ Πλάτων, ὅτι Σωκράτης ὑποπεθέθη εἶναι τοιοῦτος ὄπως τὰς τοιαύτας ὡς εἶπεν ἀντερωτήσεις, ὅτι Καλὸς μὲν ἦν, ἄλλ' οὖν τὴν ὄψιν ἄλλα τὴν φυχήν. Ὑπενοθηθεὶς δὲ ὅτι καὶ τῷ Ἀλκεβιάδη συγγίνεται κατὰ τὸν ἄλοχον ἔρωτα. οἱ δὲ περὶ Σωκράτους λέγοντες λέγουσιν ὅτι συνεγένετο παθεῖ πεισοφίας χαρὰν.

23 (P.G. 36 997 B - C)

... καὶ τῆς Πλάτωνος λιχνελας τῆς Σικελίκης, δι' ἥν καὶ πιπράσκεται, καὶ οὕτω ὑπὸ τίνος ἐξωνετὴ τῶν αὐτῶν μαθητῶν, ἡ δὲ ἈΛΕΠΗΝΟΣ...

ΟΕ. ΙV 72 (P. G. 35 596 A)

κυ' Εἰκοστῇ τριτῇ ἐστὶν ἱστορία ἡ κατὰ τὴν Πλάτωνος λιχνελαν.

Syr II Arm

m i e A

22 ὅ δε: + καὶ m / καὶ: om m / 6 - 7 οὕτω ... ὅτι: ' (writing): "Thus says S.," Syr / 7 καὶ... X: om m / 8 - 9 ὅτι ... ὡς elp. ἀντ.: ὅτι ... ὡς elκον ἀντ. i, om Arm / 10 ἦν: el m Syr Arm / ἄλλ': om i A / 12 συν.: συνεγένετο A / παθεῖ: πάσι m Syr Arm / 12 - 13 ψιλλ. χ.: οὐ κατὰ τὸν ἐμπαθῆ ἔρωτα, ἄλλα κατὰ τὸν ἐνθεὸν m Syr Arm/

23 Tit: Εἰκ... ἢ: 'II δε i A, Εἰκοστῇ τριτῇ ἡ s, om Arm / λιχν.: + αὕτη i A, + ἔστι δὲ αὕτη e Syr /

Π P L V (= x) F G (= x)

22 εἰπ.: elκον x, + elκος G / 10 ἦν: el x / 12 συν.: συνεγένετο A / παθεῖ: πάσι f / 12 - 13 ψιλλ. χ.: + οὐ κατὰ τὸν ἐμπαθῆ ἔρωτα ἄλλα κατὰ τὸν ἐνθεὸν F /

23 Tit: λιχν.: + ἔστι δὲ αὕτη LU x /
Πλάτων ὁ φιλόσοφος ἄκοσκε ὃτι μεγαλοφυής Διονύσιος ὁ τῆς Εἰκ-
ελίας τύραννος, ἔπλευσε πρὸς αὐτόν. καὶ οἱ μὲν ἤξιγνηται νῦν τοῦ
Πλάτωνος λέγουσιν ὃτι ἔπλευσε διὰ δύο αἰτίας, ἕνα καὶ ἱστορία
ἀναδιδόμενον τῷ ἐνιαύτῳ πρῷ, καὶ πεῖση Διονύσιον φιλοσοφήσαι. ὁ δὲ μακάριος
5 θεοτριφίς φησιν ὃτι διὰ τοῦτο ἀπῆλθεν ὁ Πλάτων ἐν Σικελίᾳ, διὰ
τὴν πολυτέλειαν τῶν ἁρίστων Διονυσίου. καὶ ποιεῖται τεκμήριον
τοῦ καὶ πραθήναι αὐτὸν παρὰ Διονυσίου διὰ τὴν λυχνείαν αὐτοῦ.
ἐπράθη δὲ τῷ ἄντι, δοθεὶς ὑπὸ Διονυσίου Πολλίδι τῷ ναυάρχῃ τῷ
Δακεδαιμόνῳ διάγοντι τηνλικάστα ἐκεῖσθε. εἶτα ὁ Πόλλις ἔλθὼν
10 εἰς Ἀξίλιαν πωλεῖ αὐτὸν πεντήκοντα μιᾶν τῷ 'Αρνίκερι.

Syr II Arm

23 1 μεγαλοφυίς Syr Arm / 3 ιστ. : 'σει' Syr / 4 καὶ : ἕνα
καὶ i Syr Arm / 7 τοῦ: τὸ m Syr Arm / παρὰ ... αὐτοῦ: om m
Syr Arm / 8 δοθ. ... Δ.: om m / 10 'Αν.: 'Αρνίκερι π. + πολλοὶ
dὲ καὶ τῶν Σταυρίων φιλόσοφοι ἀρχαῖοι φασίν ὃς διὰ λυχνείαν πρὸς
τὸν Διονύσιον ἀπῆλθεν ὁ Πλάτων, οἷς καὶ ὁ μακάριος Γρηγόριος
μᾶλλον τίθεται (πελάτει χ.), καὶ σὺ τοὺς νεωτέρους Πλάτωνος ἠξι-
γητάς κ. λέγει τε καὶ ξενοφόν εἰς τὴν πρὸς ἀληθεύνει ἑπιστολήν,
δὲ διὰ λαμπρότηταν ὁ Πλάτων εἰς τὴν Σικελίαν ἀπῆλθε πρὸς Διονυ-
σίου τὸν τύραννον ἐν (ἐν marg), cf P.G. 36 997 C = 0.

PLV (= x) FG (= x)

23 1 Δ.: ὁ Δ. x / 4 καὶ : ἕνα καὶ x / μαχ.: + θετος F / Διον.: δὲν
ἐποίησι Διονύσιος x / 7 τοῦ: ἀληθεὺς τοῦ x / 8 δοθ.: om x /
9 τηνλ.: τηνλικάδε G / Πόλ.: Πολλίδης x / 10 'Αν.: 'Αρνίκερι
PL /
... καὶ τῆς Ξενοκράτους ὅφωσας, ...

Dr. IV 72 (P.G. 35 596 A)

καὶ ἐκεῖστή τετάρτη ἐστὶν ἱστορία ὑπὲρ τῆς Ξενοκράτους ὅφωσας.

Ξενοκράτης καὶ Ἀριστοτέλης μαθηταὶ τοῦ Πλάτωνος οὗτοι καὶ ἄλλοι ἄλλοι αὐτῶν τῆς διάκρισιν. καὶ ὁ μὲν Ξενοκράτης ἐποίησε Ἐτωκήν αἴρεσιν, ὁ δὲ Ἀριστοτέλης τῆν Περιπατητικήν. λέγεται δὲ ὅτι σύν ἐπηρέησαν ἂν διὸ Ξενοκράτης ὅτι καὶ τρισίν ὅπε ἐκινεῖτο πρὸς τα ἄφροδεσία διὰ τὸ σύν, ψῆφον, τάξαι τὰ πέθον ὑπακοῆς τῷ λόγῳ. ὁ γὰρ ἐκείνος Ἡρῴδης κατηγορεῖ αὐτὸν ὡς λατρέας καὶ ὅφωσας καὶ μηδέν παρατηρήθηκεν ἐσθείαν ὡς φιλοσόφου. φιλοσοφία γὰρ ἕστιν ἄρετής ἐγκράτεια καὶ κάταξις βραβίων.
κε' Εἰκοστή πέμπτη ἔστιν ἱστορία ἢ κατά τὴν Διογένους στωμυλίας...

Διογένης κυνικὸς ἦν φιλόσοφος. κυνικὸς δὲ ἦκουσεν ἀπὸ μετα-
φοράς τῶν χερσαλῶν κυνῶν. Ἐσπερ γὰρ οἱ κόνες οὗτοι ἔχουσι τι
καὶ φυλακτικὸν καὶ διακριτικὸν (διακριτουσι γὰρ τοὺς οἰκείους
ἀπὸ τῶν ξένων, καὶ φυλάττουσι τοὺς οἰκείους), οὕτω καὶ οὕτως
ἐμμετο τὸ διακριτικὸν καὶ φυλακτικὸν. καὶ ἐφύλαττε μὲν τὰ
τῆς φιλοσοφείς ὁμογενεῖ, διέκρινε δὲ τοὺς ἐπιτηδεύους καὶ ἀνεπι-
τηδεύους πρὸς φιλοσοφεῖ. οὕτως οὖν ὁ Διογένης, τοιοῦτος ζών, ἦν ἐκθέτως εὐπαρασκευαστός. Ἐλεγχε καὶ δυνάστασι καὶ ἐλλογίμῳς
καὶ πάντα ἐνθρωπον, δῆθεν, διὰ τὸ καλὸν ἔλεγχων δὲ, ἀστειότερον
καὶ γελοιοδέσποτον ἔλεγχεν. πρὸς τοῦτο ἀποβλέψας ὁ μακάριος

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2 - 4 Ἐσπερ ... οἶκ.: Plato, Resp. II 376 a.

Syr II Arm

m i e A

25 Tit: Ἐβ. ... ἢ 'Ἡ ἐκὶ Α, Εἰκοστή πέμπτη ἡ ἕστιν ἑορτὴν ἐπὶ τὸν ἑορτὴν ἑπτάτην οὕτως ἐκὶ Α, ἑστὶ δὲ

ἀυτὴ καὶ Σύρμα

4 ἀπὸ: ὃ ὑπὲρ οὐκ ἐστὶ ἑστὶν μὲν ὁ ὑπὲρ οὐκ ἐστὶν μὲν ὁ ὑπὲρ ἑστὶν μὲν ὁ ὑπὲρ Σύρμα

10 γελ.: + πολὺν ὁ μακάριον ἐπὶ τὸν ἑπτάτην οὐκ ἐστὶν ἑστὶν μὲν ὁ ὑπὲρ οὐκ ἐστὶν μὲν ὁ ὑπὲρ Σύρμα

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Γρηγόριος λέγει ὅτι ὁ Διογένης γελοῖος μᾶλλον ἢν καὶ ἀπατητικὸς ἢ φιλὸς φιλόσοφος. στωμίλλα δὲ ἐστὶν ἢ κατὰ ἀστειοῦτα ἀπάτη προ-ερχομένη.

26 (P.G. 36 1000 B – 1001 A)

... (Διογένους) πλέον οἰκοσκότος, ὡς ἦς (στωμίλλας) τοὺς ἔκνους ὑπεξελάτησε τοὺς τυράννους ἐκ τῆς τραγῳδίας, τοὺς εὐτελεῖς ἁρτους τοῖς σημανθεῖ, ...

Dr. IV 72 (P.G. 35 596 A)

καὶ

Εὐκοστὴ ἐκτῇ ἐστὶν ἱστορία ἢ κατὰ τὸν ἐνοικοῦντα τῇ πλῆθῳ. ἦστι δὲ αὐτὴ πολλαχῶς δυναμενή ἐξηγηθησάναι καὶ αὐτὴ γὰρ περὶ τοῦ Διογένους ἐστὶν.

Δέγεται οὖν ὡς ὅτι ἐν τῇ χειμῶνι οὕτως πλέον μὲν ὕπατε ἐσπέρας


Syr II Arm

m i e A

11 ἦν: post ἀπ. e / ἀπ.: 'beloved' Syr, vide Brock ad loc / 12 - 13 στ. ... πρ.: om m /

26 Tit: Εὐκ. ... ἤ: 'Ἡ δὲ ἐν Ἀ., Εὐκ. Εὐκ.: ἤ, ἐν Arm / ἦστι δὲ αὐ-

τῇ: αὐτὴ ἐν Ἀ., omisit Arm / δυναμένη: 'It can be! Syr. Arm /

1 πλ.: ἐν πλῆθῳ m / ἐκεῖ: om m / ἐπ.: + εἰσῆξῃ m, 'into which he went in the evenings!' Arm /

C:

ΠΡ Λ V (= χ) FG (= χ)

12 ἀπάτη: ἀτιμία F /

26 1 ἐκεῖ: + ἐν ψ x / ἐπ.: + εἰσῆξῃ x, + δὲ p /
δί& τό κρόδος, ήμέρας δὲ ἔξηκε διά τόν ἤλιον. διό καὶ ποτε θερ- 
mαίνομένου αὐτοῦ ἐν τῷ ἄλλῃ, ἐπέστη Ἀλέξανδρος ὁ Μακεδών, ἀπο-
σιστῶν αὐτῷ τῷ μὴ θερμανθεῖσα, καὶ λέγων: Ἐπεί, Διδγενες, τί 
βοήλει σοι χαράσσωμαι; ὁ δὲ εἶπε· Τοῦτό μοι χάρισαι, τό μικρόν 
ὑπεκατθήναι μου ἕνα θερμανθή. ἢ οὖν αὐτὴ ἔστιν ἡ ἱστορία, ἡ 
γενομένῃ ἐπὶ τῶν Πτολεμαίων. ἦστι δὲ αὐτή. Σωτάτης τῆς Ἀλέξ-
ανδρείας φιλόσοφος ἔστιν ἐν τῷ πεπερατήθηκέναι. τοστὸν 
ἀνωθέν ἐκ τινος ἀπὸ τοῦ θεασάμενου δὴ Πτολεμαίος κατῆλθεν ἕνα 
αὐτὸν λάβοι εἰς τὰ βασιλεία. ὁ δὲ Σωτάτης, ἕως αὐτοῦ, εἰσῆλθεν 
eἰς κλάσμα πλέον κειμένου αὐτῶν, καὶ ὑπεκρήθη τὸν Πτολεμαίον. 
ὗστερον δὲ ὡς ἀτυχής τοστὸν τινὸς διεβάλλων. ἄλλοι δὲ λέγοντι 
ὅτι αὐτὸς ὁ Πτολεμαῖος καὶ τὸ λαμβέον τὸ τῶν ἐπεφθαγατο- 
θέλω τῆς καθή οὐκαλαγμον ἢ φρενὸς πλέον, 
15 ανυπτήμενος ὅτι ὁ πλέος ἐκεῖνος μεστὸς ἐστὶ φρενὸν διὰ τὸ τὸν

14 Θέλω ... π.θ.: Menander, Monostichoi 240 (ed. Meinecke, Fragmenta 
Comicorum Graecorum IV, p. 347).

Syr II Arm
26 καὶ: om m / 3 ἐν τῷ ἡ.: om m Syr Arm / 'Α.: ο 'Α. i / Μακ.: 
Μακεδώνων βασιλείας ἦν / 3 - 4 ἀποσκ.: ἐπίσκ. Λ / 6 μου: μου θ / 
7 ἐπὶ τ. Πτ.: οπότε τ. Πτ. θ, 'το Πτολεμαῖος Συρ Αρμ, + ὡς γενομένῃ 
ἐπὶ τ. Πτ. ( 'το Πτολεμαῖος Συρ Αρμ) Συρ Αρμ / ἐστὶ δὲ: ἐστὶν i 
Συρ Arm / 8 θεορ.: φαεκδέμενος ἦν / 9 αὐτ.: om Syr / 11 αὐτ.: 
om m Syr Arm / 12 τοστὸν τίν.: τινὸς τοστὸν / 13 οὖτ.: αὐτὸς m Syr Arm / 
λαμβ.: 'ὑνε' Syr / ἐπεφθ.: ἐφέγχατο i Λ, + 'concerning him' 
Syr / 15 τὸ: om m Syr Arm /
Συνάντησεν ένδον αὐτός εἶναι. καὶ ὅμως ὅτα τὸ εἶναι αὐτὸν ἁπτῇ, οὔδέν ἔφηλεν ἢ τῶν φρενῶν πλῆθες. καὶ μὴν ἱστορίᾳ ἡταί, ἡ δὲ σύνταξις οὕτως θὲλει - καὶ τῆς διαγένους στροφῆς, ψφ' ἢς τοὺς ξένους ὑπεξείστησαν - ἐν' ὦτι ὅτι ἡ διαγένης ὅπλα τῆς στροφῆς ἐπείτε ἀποκρυβεν τοὺς τὴν οὐκαίν αὐτῷ ἐμποιοῦντας (τοῖς τυράννοις δὲ λέγει ἀντὶ τοῦ, τοῖς λόγοις τοῖς τυράννοις, ποιῶν ἀναχώρησαν τοὺς ἐνυγχάνοντας). ἣ, οὖν, μᾶς ὀδός τῆς κατὰ τὴν στροφὴν καὶ τὸν πέθον, ἡ σύνταξις τοῦ ἱστοριῶν, συνυπάκουται δὲ τὴν διαγένους στροφῆς μετὰ τοῦ, ψφ' ἢς … .

20 ὅτι δὲ τυράννους καλοῦσι τοὺς λόγους τοὺς θρασείς καὶ αὐτοὺς ὁ θεὸς ἄνήρ Γρηγόριος εἶπεν, ὡς ἐκ τῆς τραγῳδίας. μάλιστα γὰρ οἱ τραγῳδικοὶ τοιαῦτα κέχρηκται τροπῇ.

Τὸ δὲ, τοὺς εὐτελεῖς άρτους τοῖς σηκαμοῦσιν, ἐστὶν αὐτῷ παραφόσις. ἔστι μὲν τοιοῦτό τι παρὰ τραγῳδικοῖς, μᾶλλον δὲ παρὰ

30 λωμικοῖς λεγόμενον, ὅτι διὰ τῶν ἱδυτέρων άρτων τοὺς εὐτελεῖς ἀποφαυλίζουσιν άρτους. καταπαθεῖς οὐν ὁ θεὸς Γρηγόριος τῇ παραφόσει χρήματος, ὥστε, διὰ τῆς στροφῆς τῆς ἄνωθεν ἑν

Syr II Arm
m i e A

26 16 ένδ... εἶν.: om m Syr Arm / 20 ἀποχ.: +'from him' Syr Arm / ἐμποιοῦν.: ποιοῦν. e / 22 οὕτως: +'the construction' Syr, +'the historia'Arm/ 24 ψφ' ἢς: 'that which is after it' Syr Arm / 27 τραγ.: τραγῳδικόι m / 28 - 29 par.: Κπαράδοσις Arm / 31 - 32 par.: Κπαράδοσις Arm /

P L V (= č) F G (= č)

τῷ φθέγγεσθαι ἀπεφασλῶς τοὺς παρατυγχάνοντας, διελέγχων αὐτοῦς.

κατὰ δὲ τὴν ἐμὴν κρίσειν, μεν ἤγημαι τὴν κατὰ τὴν στωμιλλᾶν
καὶ τὸν πέθον ἱστοριάν.

καὶ τῆς Ἐπικούρου φιλοσοφίας, οὔτεν ἐπὶ τὴν ἱδονὴν
ἀγαθὸν δραμομένης.

καὶ τὰ ἔκφρατο ἐστὶν ἱστορία ἡ κατὰ τὸν Ἐπικουροῦν.

Φιλόσοφος γέγονεν ὁστὶς μὴ προνοεῖται τὸν θεόν τῶν τῆς ἑπειρ
μάτων ἐδόξασεν. οὗτος δὲ τέλος παντὸς ἄγαθος ἐπήετο τὴν ἱδονήν.
καὶ οἱ μὲν ὧν ἐξηγηταί τῶν φιλοσοφῶν λέγουσι τέλος αὐτῶν τέθεσ-
θαι τὴν ἱδονήν, οὐ τὴν ἀκάθαρτον ἀλλὰ τὴν φυσικωτάτην κατάστασιν.

καὶ τοῦτον δὲ ὁ Φιλόσοφος ἀποσχορεῖ κλεῖσαίναι καὶ δὲ μὴ λέγοντα
<Pρόνοιαν>, καὶ δὲ τέλος τίθεται τὴν ἱδονήν καὶ οὐ τὸ ἄγαθον,
tὸ πρώτων καὶ μόνον. τὸ τοῦτο δὲ ἐστὶν ὁ θεὸς.

Syr II Arm

26 33 ἀπεφασλ.: ἐξεφασλ. ἐ / 34 τὴν: om m /

27 Tit: Εἰκ. ... ἡ: Ἡ δὲ Ἰ A, Εἰκ. ἐβδ. ἡ ἐ, om Arm / Ἐπ.: + αὐτὴ
i A /

1 Φιλ.: Ἐπικουροῦς Φιλ. m Syr Arm / 2 ἐδόξ.: ἐδόξασεν A /

PL V (= x) FG (= x)

27 5<οἱ Φιλ.:> om PL /
Μέγας ὢμην ὁ Κράτης· καὶ γὰρ δυνάς φιλόσοφον τὸ μηλόβοτον 
ἔφεβην τὴν οὐσαν... (P.G. 36 1001 B - C)

κη" Εἰκοστῇ δύοδῃ ἐστὶν ἱστορία ἡ κατὰ τὸν Κράτητα.

Κράτης ἑθεαίος ἦν τῆς Βοιωτίας τὸ γένος· οὗτος 
φιλοσοφεῖσαι θέλων τὴν Κυνικῆν φιλοσοφίαν, λαβὼν 
τὰ ὑπάρχοντα αὐτοῦ, ἔρριψε τῷ ὁμίῳ, κηρύξας αὐτῷ· 
Κράτης ἀπολάβει τὰ Κράτητος, ἢν μὴ τὰ 
Κράτητος κρατήσῃ τὸν Κράτητα. καὶ τὰ χωρία αὐτοῦ εἶσε 
μηλόβοτα. μηλόβοτον δὲ ἐστὶ χωρίον, ἐν ὂ 
ἀπολάβουσι τὰ πρόβατα 
εἰς τὸ βάπτισθαι. μὴλα γὰρ καλοῦσι τὰ πρόβατα, ἐνθὲν καὶ 
μηλάνομοι οἱ ποιμένες καὶ μηλωτὴ ἡ δόρα τοῖς προβατοῖς ἠγεταί.

Syr II Arm
m i A

28 Tit: Εἰκ. ... ἢ: Ἡ δεῖ A, Εἰκ. δηθ. ἢ e, om Arm / Kr.: + αὕτη
i A, + ἔστι δὲ αὕτη e Syr /

1 τῆς: ἐκ A / γεν.: + εὐκον (?) A2 in marg / 2 αὐτ.: αὕτη m /
3 ἀπ.: ἀπολάβει m / 4 τῶν: om i A / 5 – 8 μηλόβοτον ... fin:
om m Syr /

σ P L V (= y) FG (= x)

Tit: Kr.: + ἔστι δὲ αὕτη v x /

3 ἀπ.: ἀπολάβει x. / 7 μηλονυ.: μηλάνομοι p /
Μέγας δ', τῆς νηὸς χειμαζομένης καὶ πάντων ἐκρυπτομένων, χάριν ἐμολογοῦν τῇ τύχῃ συστελλοδοθεὶς εἰς τὸ τριβάνιον.

Dr. ΙV 72 (p. g. 35 596 B)

καὶ Ἐλκοστὴ ἐνάτη ἐστὶν ἱστορία ἡ κατὰ τὸν εἰπόντα περὶ τοῦ τριβάνιου.

Κυνικὸς πάλιν φιλόσοφος, ἡ 'Αντισέδενης ἡ Ζήνων (διαφορεταὶ γάρ), οὗτος πλέων, καὶ χειμώνας συμβάντος, καὶ ναυαγίου γενομένου, εὐχαρίστως φέρων τὴν θεομένην αὖτ' πενιάν, πρὸς τὴν τύχην ἐθέμεκατο· Ἐδυκε, ἡ Ἱστή. χάριν σοι ὑμολογῶ, ὅτι τὴν ήμιν οὕσαν ἄχρι τοῦ τριβάνιου περιέστησατο. Ὡς δὴ θεὶν ὅτι οὖν ἥρης τινῶν τῶν ἐκ τῆς οὕσας αὐτοῦ ἐνεπεριστεμένων τῇ νηῇ.

Syr II Arm
m i e a

29 Tit: Ἐλκ. ... ἢ: Ἡ δὲ ἡ Α., Ἐλκ. ἐν.ἡ ε, om Arm / κατὰ τὸν εἰπ.: 'concerns what he said' Syr, om Arm / tr.: + αὐτὴ ἡ Α., + ἐστὶ δὲ αὐτὴ Α. Syr /

1 ἢ Ἡ Α. ἢ Ζ.: 'some say that it is A., and some that it is Z.' Arm / 2 οὖν. πλ.: πλ. οὖν ε / 5 περιέστ.: 'you have set (aside)' Syr / ὡς δὴν.: 'as showing' Syr, 'It is clear'Arm /οὐ xρ.: om m Syr Arm / τιν.: 'nothing' Syr, post amend (Brock p 227, n ad hist 29)/ 6 νηῇ: +'and that he lost them' Arm /

29 Tit: περί· κατὰ Φ / tr.: + ἐστὶ δὲ αὐτὴ ὧ ν /

1 διψ.: διαφορεταὶ ΡΓ / 2 γεν.: + καὶ πάντων ἐκρυπτομένων Φ / 5 τρ.: + ἐμου Φ / δήλ.: δηλαῖν Λ / οὐ xρ.: om ΒΓ, οὐδὲν Φ /

τινῶν: τινὰ Λ / 6 νηῇ: + κατελείψατο Φ /
Μέγας ὁ 'Ἀντίσεθηνης, ὥστε τὸ πρόσωπον συντριβείς ὑπὸ τινὸς τῶν ὑβριστῶν καὶ θρασεῶν, ἐπιγράφει τῷ μετώπῳ μύδουν ἀπερ ἀνδριάντι ἐμμουργῶν, τῶν πασχαντῶν, ...

Or. IV 72 (P.G. 35 596 B)

λ' Τρικατσῆ ἠστὶν ἱστορίᾳ ἢ κατὰ τὸν 'Ἀντισέθηνην. ἦστι δὲ αὕτη <πρόθηλος> ἐκ αὐτοῦ τοῦ κειμένου.

Οὖτος γὰρ ὁ 'Ἀντισέθηνης Κυνικὸς δὲν φιλόσοφος, τυφθεὶς καὶ κλητεὶς τὸ πρόσωπον, λαβὼν χαρτίν καὶ ἐγγράψας εἰς τὸ χαρτίν τοῦ τόφαντα, ἐκδόθησεν εἰς τὸ μέτωπον ἑαυτὸ καὶ οὕτω περιεκάτει.

31 (P.G. 36 1001 D)

'Ἐπαινεῖς τινα καὶ τῶν οὐ πολὺ πρὸ ἑμῶν, ὅτι πανημέριος ἐστὶς τῷ ἡλίῳ προσηύδατο.

Or. IV 72 (P.G. 35 596 B)

Syr II Arm

m i e A

30 Tit: Tr. ... ἢ: 'Ἡ δὲ ἢ A, Tr. ἢ e, om Arm / ἦστι δὲ: om i A / <πρόθηλος> ... κ. i, om A Arm /

1 ἰδὼν: ἢ m Syr Arm / τυφθ.: δὲ τυφθ. m / 2 εἰς τὸ χ. : om m Arm /

3 μέτ.: πρόσωπον e / περιεπ.: περιήγεν m /

P L V (= x) F G (= x)

30 Tit: pro. ... κ.: om x /

1 ἰδὼν: ἢ x / τυφθ.: δὲ τυφθ. x / 2 εἰς τὸ χ. : eiς τὴν χάρτην VG, om F / 3 τὸ: ἐαυτὸν F / μέτ.: πρόσωπον G / ἐαυτὸ: om F /

περιεπ.: περιήγεν x /
λα' Τριανοστὴ πρώτη ἐστίν ἡ ἑστορία ἡ 'περὶ' τοῦ φιλοσόφου τοῦ πανημερῶν στάντος ἐν τῷ ἥλιῳ.

Πολεμουμένης ποτε τῆς Ὁμήρου ὑπὸ βαρβάρων ἐπὶ τοῦ βασιλέως, ὁ φιλόσοφος στάς ὡλην τῷ ἡμέρᾳ ὑπὸ τὸν ἥλιον προσηκέατο. καὶ ἔστε σὺ τό εὐφράνοι καὶ κατάραλε οὓς βαρβάρους καὶ αὐτὸν τὸν φιλόσοφον.

32 (P.G. 36 1001 D – 1004 A)

... καὶ τὴν ἐν Ποτίδαιᾳ στάσιν, τῆν ἐν χειμέρᾳ τῇ ὥρᾳ, πάννυχον τῇ θεωρίᾳ προσφιλοποιήσαντας ὡστε μηδὲ ἐπαυθάνεσθαι τοῦ κράτους διὰ τὴν ἔκτασιν.

Or. IV 72 (P.G. 35 596 B – 597 A)

λβ' Τριανοστὴ δεύτερα ἐστὶν ἡ ἑστορία ἡ περὶ τὴν Ποτίδαιαν.

Syr I (inc 1 Πολ.) Syr II Arm

31 Tit: Ῥε... ἡ: 'Ἡ ᾲ ῳ ἴ ἰ ἃ ἒ, om Arm / τοῦ: om e A / παν.: πανημερίων ἓ: ἥλ.: + αὐτῆ ἵ ἰ ἃ, + ἕστι ἰ ἴ ἰ ᾲ αὐτῆ ἵ Syr /

1 ποτε: om m / βαρ.: τοῦ β.: om i Arm, in ras A, post ἐτάς(2) Syr / 2 ἐτάς: 'stood' Syr Arm / ἐπὶ de tempore Graeci testes, de loco Syr. Haud scio an nomen imperatoris post bas, exciderit / 3 ὡρ.: 'sun' Syr I / τοῦ β.: σὺν τοῖς βαρβάροις ἐ ε /

32 Tit: Ῥε... Ποτ.: 'Ἡ ᾲ περὶ τὴν Ποτ. αὐτῆ ἵ ἰ ἃ, Ῥε δ. ἡ περὶ τ. Π. ἀ, 'Concerning Potidaeae' Arm, om Syr I: /

P L V ( = χ) F G ( = χ)

31 1 ποτε: om x / 3 ὡρ.: om x /

32 Tit: Ποτ.: ἔστι ἰ ᾲ αὐτῆ f /
Ποτίδαια πόλις ἦστιν ἐν τῇ θρήνῃ κειμένη. ἐν ταύτῃ τῇ Ποτίδαιᾳ φιλόσοφος Ποτίδαιατὴς ἦστι ἐν χειμερινῷ καιρῷ παννόχιος, τουτέστιν ὅλην τὴν βόταν, εὐχθέμενος. καὶ τοσοῦτον μετάρριος, φησὶ, γέγονε τὴν φυχῆν, ὡσε μὴ αἰσθάνεσθαι τοῦ κρόους τοῦ χειμῶνος. Ἐκστασιν δὲ λέγει τὸ ἐκστάσιν ἐκείνου τοῦ φιλόσοφου, ἀλλ' ὡς εἴπον, μετάρριον γενέσθαι τὴν φυχῆν. στάσιν δὲ ἐνταθα καλεῖ ὅτι τὸν ἐμφύλιον πόλεμῳ ἀλλὰ τὸ ἐστάναι αὐτὸν εὐχθέμενον.

33 (Ῥ.Γ. 36 1004 A - B)

ἡ καὶ τὴν Ὅμηρον φιλοσοφεῖ ἐπεί τὸ Ἀρχαίον Ἑλληνικόν θεάμα.

Ὀμηρος ὁ ποιητής ἐπεί τὴν Ἀρχαίαν γεγονός, (ὑπὸ δὲ αὐτή

τῆς Πελοποννήσου), περιέτυχεν ἄλληθοι φθειριζομένοις καὶ ἠρώτη-

32 1 - 5 ὡς ... χειμῶνος: Hæsc de Socrae(Plato, Symp. 220c).

Syr I (expl 32, 7 σύ) Syr II Arm
m i e A

32 3 τοῦτο ... νῦν: om m Syr Arm / τοσ.: + φησὶν m / 5 λέγει:
'they say' Syr I /

33 Tit: Τρ. ... ἢ: ἢ ὅτι δὲ i A, om Arm, Tro. τρ. ἢ τ. / ζητ.: + αὐτὴ i
A, + ἐστὶ δὲ αὐτὴ e Syr /

P L V (= x) F G (= x)

32 1 Περ.: + δὲ G / 2 ἐστὶ: om V / 3 τοῦτο ... νῦντα: om F / 6-
7 στάσιν ... fin: om x /

33 Tit: ζητ.: + ἐστὶ δὲ αὐτὴ v /
δε νοσός τής ἑρωτήσεως οὕτως. 5 ἀνδρές ἀπ' Ἀρχαῖας, ἀλήτροις, ἦ ἐξομέν τί; 5 ἔστι δὲ ὁ νοσός τῆς ἑρωτήσεως οὕτως. Ὁ ἀνδρές Ἀρχαῖας, ἀλήτρος 10 τήν τέχνην, ἄρα ἑθηρέσαμεν τί; οἳ δὲ ἀλήτρος ἀπεκρίναντο ποτέ τὸ ἔπος.

οὕς ἐλομέν θιλίδιον, οὕς δ' οὐχ ἐλομέν φερόμεσσα.

οὐδὲ νοσός τοῦτο τοῦ ἔπους τοῦ τοῦτο, ὡτι ὁ πῦρ αὐτῆς ἑθηρεσάμεν, ἀπεκτείναμεν ἐνταῦθα, οὕς δὲ οὐχ ἱσχύσαμεν θηρεῖσθαι. ἐν τοῖς ἱματίσις, οὕς ἐνδήσατε δὲ ὁ Ὀμήρος, ὡς φασί, τόθο τὸ ἔπος, καὶ μικρὸν ἐκείςπερ γεννήμενος ἀπέθανεν ἀπὸ λύπης. λέγουσι δὲ εἶναι καὶ χρησμοῦ τὸν χρησμοφάγην ὁ Ὀμήρος, ὡτι ὅταν αὐτῷ προ-

ταθελή ἡμέρα, καὶ μὴ εὐρος, τότε ἀποθανεῖται.

4,8, Hom. Vita 16 - 22

Syr II Arm

m i e A

5 οὕτως: οὗτως e A / 6 ἑπερ.: ἑθηρέσαμεν m / 8 ἐλομέν: ἐχομεν i e / ξη.2: ἐχομεν e, ἐλομεν A / 9 τοῦτος: οὕτως i A, οὕτως e / 9 - 10 ἑπερ.: ἑθηρέσαμεν m / 10 θηρ.: θηράζαι m / 11 ο.: om m / ὡς ἐ.: post ἔπος(12) m / 12 ἔκειε: 'from there' Syr Arm / χρησμοφάθ: χρησμοφοθ. m /
...καὶ τὴν ‹Αριστοτέλους, φιλοσόφου καὶ προσέδραν ἐπὶ τὰς τοῦ Ἐβρίου μεταβολὰς, ὑπὸ τῶν τεθνήκασι, ...

34 (P.G. 36 1004 B – 1004 D)

λδ' Τριακοστῇ τετάρτῃ ἠστίν ἱστορία ἢ κατὰ τῶν ‹Αριστοτέλην καὶ τῶν Ἐβρίουν.

'Aριστοτέλης ὁ φιλόσοφος μαθητής γέγονεν Πλάτωνος. εἰ καὶ τὰ μάλλησα περὶ τὸ φυσιολογικὸν μέρος τῆς φιλοσοφίας ἐπιδοσὺς, ἐσπούδασε πάντων τῶν μετὰ τὰ ὀφεινά σώματα τὰς αἴτιας εἰπὼν καὶ τὰς φύσεις, οἷον γῆς, θαλάττης, ἀέρους, ἄθροις, ἔρημοι, ὑδατῶν, χλόους, σεισμοὺς, κομπτικῶν, πάντων ἀπλῶν, οὕτως οὖν τὴν πάντων, ὡς ξοικε, διερευνησάμενος, ἡμουλῆθη καὶ τὴν τοῦ Ἐβρίουν φύσειν φυσιολογήσας. ὁ δὲ μὴ ἰσχύσας καταλαβεῖν, ἔρριψεν ἑαυτὸν ἐν τούτῳ

Syr II Arm
m i e A

34 Tit: Tp. ... ἢ: Ἡ δὲ ἢ, Ἰπ. τ. ἢ η, om Arm / Ἐβρ.: + αὐτῇ ἢ, + ἐστι δὲ αὐτῇ ἐν Syr /

2 φιλ.: + ἑαυτὸν m / ἐπι.: 'he was led to' Syr Arm / 4 - 5 ὄετ. ... κομ.: 'of earthquakes and of thunders'
Arm / 5 κομ.: 'plagues' Syr / 6 ὡς ξ.: om m Syr Arm / διερ.: + φόσιν m Syr Arm / ἡμουλ.: ἡμουλ. i A / φόσιν: om i A / 7 ὡ δὲ: καὶ ταῦταν τί / Π Λ Υ (= y) F G (= x)

34 Tit: Ἐβρ.: + ἐστι δὲ αὐτῇ VG / 1 τὰ: om G / 2 φιλ.: + ἑαυτὸν F / 3 (τά): om PL / 4 - 5 ὄετ.: ὄετος x / 5 σεισμ.: σεισμὸς x / 6 ὡς: om L / διερ.: + φόσιν F x / 7 ὡ δὲ: καὶ F /
τὸ μέρει τῆς θαλάσσης καὶ ἀπέθανε, τούτῳ ἐπιφθαγμένος ἐκείνη ἦν ἡ Ἀριστοτέλης. ὦ Ἠμηρος τόπος εἰς τὸν Ἐβρικὸν ἔχετω τὸν Ἀριστοτέλην. 10 καὶ τεθνηκεν οὕτως ἀτέλεις ἦν ἡ Ἀριστοτέλης. ὦ δὲ Ἐβρικὸς τόπος ἐστιν τῆς θαλάσσης μεταξὺ τῆς Εὐβοιας ἔθους καὶ τῆς Ἡπείρου, ὥς ἤπατος τρέπεται τῆς ὁμόρας. τρέπεται δὲ τοῦ ὕφερ τοῦ ἄνθρωπος καὶ οὖν ἰσοομορφοφθαλμός, καὶ ἀναπληρῶσθαι τοῦ ὅπως πάλιν ὡς ἦν. τούτῳ δὲ γλυκεῖται, ὡς εἶπον, ἐπτάκις τῆς ὁμόρας.

Τὸ δὲ τεθνήκαιν ἀπὸ κοινοῦ ἔστιν ἀντὶ τοῦ, ὁ Ὁμηρός καὶ Ἀριστοτέλης. ὁ μὲν γὰρ Ὁμηρὸς ἔδειξεν ἑαυτὸν ποιητὴν εἶναι ὑπὲρ πάντα ποιητὴν, καὶ διὰ τὸ Ἀρκαδικὸν ζήτημα ἀπορῶν ἐλακῆσεν, ὁ δὲ Ἀριστοτέλης, διὸ τῶν φυσιολογίων ὑπὸ ἀκταλήπτα τοῦ θεοῦ σῆμευρήματα, ἤλθεν ἐπὶ τὸν Ἐβρικὸν καὶ ἀπορήσας ἐν αὐτῷ φυσιολογήσας, ἐξοριθηκώς ἑαυτὸν ἐν αὐτῷ καὶ ἀπέθανεν ἡκάκος.
καὶ τὸ Κλεάνθους ψέφαρ,...

Or. IV 72 (P. G. 35 597 A)

λέγεται πεπτυμένη έστιν ἱστορία ἢ κατὰ τὸ ψέφαρ Κλεάνθους.

Κλεάνθους εἰς ἦν καὶ αὐτὸς τῶν Κυνικῶν φιλοσόφων. οὗτος ἐν τινὶ ψέφαι ἐαυτῶν στήσας, ἤρετο ὡσπερ τοῖς παριστασί, καὶ διοικῶς πιείν, ἐλάβανεν παρ᾿ αὐτῶν ἁρτοῦ καὶ ἡσθίεν. θαυμάζεται δὲ παρὰ τῶν φιλοσόφων ἐν τούτῳ καὶ οὗτος, ὡς καρτερίκδας.

35

... καὶ τὸν Ἄναξαγόρου ἴμαντα, ...

Or. IV 72 (P. G. 35 597 A)


Syr II Arm

m i e Α

35 Tit: Τρ. ... ἢ: Ἡ δὲ ἦ Α, Τρ. π. ἢ ἦ, om Arm / Κλ.: + αὐτή ἦ Α,
+ ἐστι δὲ αὐτή e Syr /

1 ἦν: om m/2 - 3 καὶ ... πιείν: om Arm / 4 ἐν τούτῳ: om m Syr Arm /

P L V (= x) F G (= x)

35 Tit: Κλ.: + ἐστι δὲ αὐτή τοῦ x /

3 δὲ: om G /
Syr II Arm (om 36)

36 Tit : Τρ... ἡ: 'Ἡ δὲ Ι Α, Τρ. ἔδω. ἡ ἑ... μ.: post 'Ἀναξ. Α/ ἡστι... εἰπ.: αὕτη Ι Α, κρογραφὴ δὲ ἀνωτέρω ἐν τῇ ἑστορίᾳ ἑ. It is this! Syr, quae haec addit: 'Anaxagoras was a Pythagorean philosopher who continually practised silence. Now they (the Pythagoreans) had a rule not to strike anyone, only to rebuke by word—a word being as it were a substitute for a blow to a sensitive person. This ἡ, therefore, because he did not wish to speak, used to wear a strap, and if he wanted to rebuke someone, he would just show him the strap, and thus he would make anyone in the wrong realise, by pointing to the strap.'/

37 Tit : Τρ... ἡ: 'Ἡ δὲ Ι Α, Τρ. ἔδω. ἡ ἑ, om Arm / κατ.: + αὕτη ἐς Ι Α, + ἢστι δὲ αὕτη ἐς Syr /

36 Tit : εἰπ.: εἰπαμεν LV, + ἴμας ἐν τῇ ἑἈναξαγόρᾳ δ λόγῳ, ὅτας ἰμοιομερειας ἐδοχομάηε, λέγων πάντα ἐν πάσι καταβαι, τῶν ἵππων ἐν τῷ ἵππω εἰπομεν, τῶν ἀνθρώπων ἐν τῷ ἀνθρώπῃ, τῶν λεοντῶν ἐν τῷ λεοντελῷ. L2 (vide Brock, p 24) Tūb. Ms. gr. 4 /

37 Tit : κατ.: + ἢστι δὲ αὕτη V x /
'Ηράκλειτος καὶ Δημόκριτος οὖν ἐν τῷ αὐτῷ γεγονότες χρόνῳ, φυσιολόγοι δὲ δυντές, δημοσίως τὴν τοῦ ηδονοῦ ἀλλεπάλληλαν διέπαιξαν, ὁ μὲν γελῶν, ὁ δὲ κλαίων. ὁ μὲν Δημόκριτος ἔγελα συνεχῶς τὰ πράγματα, ὁ δὲ 'Ηράκλειτος ἐκλαίειν. ἦν δὲ ὁ μὲν Δημόκριτος Ἀβδηρίτης. 
38 (P. G. 1005 A - B)

... αὔδας γάρ ἔστιν εἰς δ' τι μεταθείσης ἄλλο γελοιότερον, 
τοὺς φαλλόδος, καὶ τοὺς θευράλλους, ...

ὅτι Τριακοσθῇ διήδου ἔστεν ἱστορία ἡ κατὰ τοὺς φαλλόδος.

Τῷ Διονύσῳ δορθήν ἄγοντες οἱ Ἄλληνες φαλλόδος ἐτίμην αὐτόν.

φαλλός δὲ ἔστιν ἐν κλήματος ἐρυθρός, σχῆμα αἰθοῦν ἀνδρός. 
καὶ τοῦτο περιετέθησαν ἑαυτοὶ καὶ ἐν τοῖς τραχήλοις καὶ ἐν τοῖς μέσοις μηροῖς, καὶ ἐξωρχοῦστο, τιμῶντες ἐκ τοῦτο τὸν Διὸνύσον. 
τὴν δὲ τιμήν ταῦτην ἦγουν τῷ Διονύσῳ διὰ τοιαύτην αἰτήαν. ἐκ Εσμέλης

Syr II Arm (om 38)

37/2 φυς.: φυσικόι m Syr Arm / τοῦ: τοῦδε τοῦ θ /
38 Tit: Τρ. ... ἢ: Ἡ δὲ εἰ Ἀ, Τρ. ὑπὲρ. ἢ ε / φαλ.: + αὐτή i Α, +

2 ἔρπα.: δουσίου m /
37/2 φυς.: φυσικόι x /
38 Tit: φαλ.: + ἔστι δὲ αὐτή v x /
τής Κάδμου θυγατρός γεννήται ὁ Διήνυσος. Ἀντι γὰς ἑξεταζόμενος ὁ λόγος τοῦ Διήνυσου, περιπλανομένη δὲ τοῦτο καὶ ἐξυπνυτι Πολυδύμνος παῖς οὕτω λεγόμενος περιέτυχε τῇ Διονδαίᾳ καὶ ὑπέσχετο ἀτύχων αὐτῷ τῇ τῆς μητέρα, εἰ παρεδρασθῆσαι αὐτῶν. ὁ δὲ Διήνυσος ὑπέσχετο τοῦτο. Ἀντι αὐτῷ οἱ Πολυδύμνοι ἐτί ἐν Δέρνῃ ἔστιν ἡ 
Εσπέλη. καὶ ἐπεράνθη ὑπ' αὐτοῦ ὁ Διήνυσος. εἶτα εἰςελθὼν ὁ Διήνυσος ἐν τῇ θαλάσσῃ ἕνα περάση ἐν τῇ Δέρνῃ, συνακολοθήσεσεν αὐτῷ καὶ ὁ Πολυδύμνος. καὶ ὁ μὲν Διήνυσος ὡς θεὸς, φησίν, ἔσθε, ὁ δὲ Πολυδύμνος ἀπέδανεν. λυπηθείς δὲ ὁ Διήνυσος ὃτι ὁ ἔρασίς αὐτοῦ τέθηκεν, πρὸς τιμήν αὐτοῦ καὶ μνήμην τοῦ Πολυδύμνου, ἀδιοβον ξύλινον ἐκ σωκίου γίνον πελεκήμας καὶ καταράζας, κατείχειν ὅτι ὁ Διήνυσος πρὸς τήν ἔαυτος παραμέθειν, ὡς πάντι ἤδεως μεσομνένου τῆς συνελεσθείσης αὐτοῦς αἰσχρᾶς καὶ παρανόμου ἰδομής, τόπη σκήπτρου αὐτοῦ ἦπτετο. διὰ τοῦτο κατ' αὐτὴν τὴν αἰτίαν
7 - 11 περιπλ. . . . Ἐκ.: Παυσανίας ΙΙ 37 5.

Syr II

38 11 καὶ . . . Δ.: om m Syr / εἰς.: εἰςελθείς m / 12 θαλ.: θαλάσσῃ m /
13 Πολ.: + καὶ τέθνηκεν m / καὶ . . . ἔσθε: om m, 'And Dionysus, as a
god was preserved' Syr / 14 δ': . . . ἀπ.: om m / λυπ.: Syr emendanda
(vide Brock ad loc) / 15 καὶ . . . Πολ.: om m Syr / 17 - 19 τῆς . . . ἦπτ.: μνήμην, ὡς εἶπον, τοῦ Πολ. m Syr / 19 τοῦτο . . . αὐτῆν:
ταῦτην m Syr /

39 δ' - 7 αὖτι . . . Δ.: om P / 8 Πολ.: Πολυδύμνος ψις et 10, 13, 14, 15 in-
πταυτα) υ G / 11 καὶ . . . Δ.: om f / 13 καὶ ὁ μὲν : ὁ δὲ F / φησίν:
om x / ἔσθε: ἔσθε m pl / 14 ἀπαθ.: τέθνηκε χ / 19 τόπης: τόπον
f, τόπου G / ἦπτ.: ἐπεφέρετο χ / κατ' αὖτῆν: κατὰ ταὐτήν L, καὶ
taύτην v /
τοὺς φαλλοὺς τιμῶσι τὸν Διόνυσον, φαλλοὶ οὖν εἰσὶν οὗτοι πάντες, λεσφαλλοὶ δὲ οἱ εἰς τοὺς μπροὺς μόνον ἐπ’ εὐθείας ἐπιδεσμοῦμενοι. διὰ τοῦτο καὶ φαλλάτωρια καλοῦνται.

39 (P.G. 36 1005 C – 1008 A)

... καὶ τοὺς μελαμπόγους καὶ τοὺς ἄπογους, ...

Or. IV 77 (P.G. 35 601 C)

λθ’ Τριακοστῇ ἐνάτῃ ἦστιν ἱστορία ἢ κατὰ τοὺς μελαμπόγους καὶ ἄπογους. εἰςὶ δὲ αὕτη διάφοροι.

Καὶ ἡ μὲν κατὰ τοὺς ἄπογους ἦστιν αὕτη, ὅτι στὸ Πειρίθους κατελθὼν τὸν Ἀἰδῆν διὰ τὸ ἀρπάζει τὴν Περσεφόνην, τὴν τοῦ Πλοῦτωνος,

Syr II Arm (om 38)

m i e A

38 20 οὔτε: om e A / 21 μὲν: om m Syr / ἐπιδεσμ.: ἀποδεσμ. m / 22 διὰ ... καλ.: om m Syr /

39 Tit: Tr. ... ἢ: 'Ἡ δέ i A, Τρ. ἄν.: θ., om Arm/είδοι ... διάφ.: εἰςι διάφ. i, ἦστι διάφορος (sic) A /

1 Καὶ ... αὕτη: in tit e Syr / Πειρίθως: 'Perinthus' Arm (et 4, 5 infra - vide BrocK ad hist. 51, p.7.) / 2 ἀρπ.: ἀρπάζαι m / τὴν (γυναίκα): 'daughter' Arm /

nP L V (= v) F G (+ x)

38 20 οὔτε: post πάντες F / 22 φαλλάτωρια: φαλλάτωρια y F /

39 Tit: εἴδοι ... διάφ.: om F /

1 Καὶ ... αὕτη: in tit L V x / Πειρίθως: Πειρίθως (et 4, 5 infra) F /

2 ἀρπ.: ἀρπάζαι F /
εἴλθη κάτω παρὰ πετραῖς τις. κατελθὼν οὖν ὁ Ἡρακλῆς καὶ θέλων
λαβεῖν τὸν Πειρήθουν, αὐτὸν μὲν ἄνειλθεςεν, αἱ δὲ πυγὰι αὐτοῦ
προσέμειναν τῷ πέτρᾳ. ἐκλήθη οὖν ὁ Πειρήθους ἄπυγος: πυγὸς
γὰρ καλεῖται τὸ κάθεσμα ἐκάστου ἀνθρώπου. ἢ δὲ κατὰ τοὺς μελαμ-
πύγους ἔστιν αὕτη. δύο τινὲς ἄδελφοι κατὰ γῆν πέσαν ἄδικοί
ἔνθελθολοι, ἔλεγοντο Κέρκυπες, ἐκ τῆς τῶν ἔργων οἰκίμητος
τὴν ἐπινυμίαν λαχάντες. ὁ μὲν χάλτων ἐκαλεῖτο Πάσαλος, ὁ δὲ

10 ἔτερος Ἀκλήμων, ἦς φησὶ Δέος ὁ ἄσπονματιστής. τοῦτος δὲ ἢ
μήτηρ, Μέμνωνες τῷ ὀνόματι, ἔφωνενα κατὰ γην πολλὰ δεινὰ ἔργα-
ομένους αὐτοῦ, εἴπεν αὐτοῖς, μὴ περιτυχεῖν μελαμπόθηρ. καὶ ποτὲ
tοῦ Ἡρακλέους ὑπὸ δένδρων κοιμώμενον καὶ τῶν αὐτοῦ ὅπλων ὑποκε-
κλιμένων τῷ φυτῷ, πλησιάζοντες οὕτω τοῖς ὑπολοίς ἐπιχειρῆσαι

15 ἡμουλήθησαν. εὔθυς δὲ ὁ Ἡρακλῆς αἰσθάδεμον, λαβὼν αὐτοὺς, κατα-
kέφαλα ἐπὶ ἐξου ἔσμικος, ἐβάσταζεν ἐξέπλεθεν. καὶ τότε ἐκεῖνοι

Syr II Arm
m i e A
39 3 κατ.: καὶ κατ. ε/ οὖν: om m/ καὶ: om e/ 5 - 6 πυγὸς (sic).
... ἀνθ.: om Syr Arm/ 7 κατὰ γῆν: om Syr/3 ἐκαλ.: ἐλεγετό m /
11 Μέμν.: Μέμνωνες ε/ κατὰ γ.: om Arm/ 12 αὐτοῦς: om m /
αὐτοῖς: om m/ κατ.: kat. tota m/13 - 14 ὑποκεκλ.: ἐπικεκλ. m /
15 ἡμουλ.: ἡμουλ. ια/ 16 ἐξου: ἐξου: άμμος: δεσμός: δεσμής: άμμος: άμμος:
ἐξόπ.: om m Syr Arm/ A Addendum om 16 ἐβάσταξεν: ἐβάστασεν m /

P L V (= χ) F G (= χ)
.39 4 μὲν: + τόν Πειρήθουν F/ 5 - 6 πυγὸς ... ἀνθ.: om x/ 8 Κέ-
ρκυπές: Κέρκυπες x/ 11 Μέμ.: Σέμμωνες Λ, Μέμνωνες G/ γῆν: γαί-
ην PL/ 12 αὐτοῦς: om x/ 15 ἡμουλ.: ἡμουλ. ια/ λαβὼν: βαλῶν
16 ἐξου: ἐξου: άμμος: δεσμός: δεσμής: άμμος: άμμος:

τής ἐντολῆς τῆς ἑαυτοῦ μητρὸς ἐμνήσθησαν κρεμάμενοι, τοῦ Ἡρακλείου τὴν πυγήν μέλαιναν θεασάμενοι ἐκ τῆς τῶν τριχῶν δακτυλίων, καὶ πρὸς ἄλλους αὐτὸ τούτο διαλεγόμενοι, γέλατα πολλὰ προσήφαν τῷ Ἡρακλείῳ. καὶ σθένος αὐτοὺς κατὰ τούτο τῶν δεσμῶν ἐλυτρώσατο καὶ ἀπέλυσεν αὐτοὺς.

40 (P.G. 36 1008 A)

... καὶ τὸν σεμῦνὸν Πάνα, τὸν ἐκ πάντων μυστήρων ἔνα θεόν, καὶ ὅνομα λαβώντα τὴν θυρίν, ὡσπερ ἢν ἢξιον.

Or. IV 77 (P.G. 35 601 C)

μ' Τεσσαρακοστή ἔστιν ἱστορία ἡ κατὰ τὸν σεμῦνον Πάνα.

Syr II Arm

39 ἐμν.: ἐωρακότες m, + because they saw! Syr Arm / 18 πυγήν: aliter Syr, vide Brock ad loc / θεασ.: om m Syr Arm / τῶν: om e / 20 κατὰ τ.: om m Syr Arm / ἐκ τῶν (in ras) A / ἐλυτρ.: ἀνείς m / 21 καὶ ἄπ. αὐτ.: ἀπέλυσεν m, om Arm /

40 Tit: Τεσσ. ... ἡ Ἡ δὲ i A, Τεσσ. ἡ ε, om Arm / Πάνα: + αὕτη i A, + ἐστὶ δὲ αὕτη e Syr /

Π Ρ L U (= y) F G (= x)

39 ἐμν.: ἐωρακότες v x / κρεμ.: om F / 18 θεασ.: om x / 20 κατὰ τ.: om F / 20 - 21 ἐλυτρ. καὶ: ἀνείς F /

40 Tit: Πάνα: + ἐστὶ δὲ αὕτη v x /
Πηνελόπη γυνὴ γέγονε του Ὄδυσσεως. τοῦτο πλανωμένου τὴν
πλάνην ἦν ἐπιλανθήθη μετὰ τὸν Τραύκδρον πόλεμον, πολλοὶ τινες ἤλθον
μυστερεύομενοι τὴν Πηνελόπην. ἢ δὲ ημέραν ἐξ ἡμέρας ἀνεβάλλετο
μήδεν· ἢ θέλουσα γαρ θημῆναι διὰ τὸ περιμένειν (αὐτήν τὸν Ὅδυσσεα
τὸν ἄνδρα αὐτῆς. πάντες οὖν φραζόμενοι συγγεγόνασιν αὐτῇ, καὶ
ἐγκυμονήσασα, ἔτεκε τὸν Πάνα. διὸ καὶ Πᾶν καλεῖται, ὅτι ἐν πάν-
tων ἑσπάρῃ. ἔτεροι δὲ λέγουσιν ὅτι πᾶν εὐμορφωτάτη καὶ σῴζων
Ἦν ἡ Πηνελόπη, καὶ διὰ τοῦτο ἡμάθη αὐτῆς ὁ Ἔρμης, καὶ μεταβληθῇ
cίς τράγων, καὶ ἐκνοθήσας αὐτῆς μαγείᾳ, ἡμάθη τοῦ τράγου, καὶ
ἀμφότερον ὑπ’ αὐτοῦ, (καὶ συνίσταμεν ἐξ αὐτοῦ) καὶ ἔτεκε τὸν Πάνα.
καὶ ἐθεσπολήσαν αὐτόν. αὐτὸς δὲ ἐστιν ὁ Πᾶν ὁ τραγῳδόν.

41 (Ῥ.Β. 36 1008 Β – Ε)

... εἰ βοῶλοντο δὲ, καὶ τὸν Βουθώλουν παρῆσαμεν αὐτοῖς,...

Or. IV 77 (Ῥ.Β. 35 604 A)

40 7 - 10 ἔτεροι ... Πάνα: Herodotus Hist. II 145.

Syr II Arm

[εισαγ]ο[θυ]ν̣το̣ δὲ, καὶ τὸν Βουθώλουν παρῆσαμεν αὐτοῖς,...

Or. IV 77 (Ῥ.Β. 35 604 A)

[εισαγ]ο[θυ]ν̣το̣ δὲ, καὶ τὸν Βουθώλουν παρῆσαμεν αὐτοῖς,...
Τεσσαρακοστή πρώτη ἑστίν ἱστορία ἡ κατὰ τὸν Βουθόναν.

Ὀ Ἡρακλῆς ἑστίν ὁ καλοδέμνος Βουθόνας. ἔκληθε δὲ διὰ τοῦ
αὐτὴν αἰτήαν· τὴν Δρυόπεδα γῆν παρῆκε βαστάζων καὶ τὸν υἱὸν αὐ-
τοῦ Ἰάλλον. εἶτα πεπεινακότος τοῦ Ἰάλλου καὶ αὐτὸν τοῦ τροφῆ
τὸν πατέρα, ἀρτοειδάμαντα λεγόμενον εὑρέν ὁ Ἡρακλῆς;
καὶ ὴητησεν αὐτὸν δοῦναί αὐτῷ ἄρτον. ἦς δὲ οὗ δέδωκεν, ἀλλὰ καὶ
ὑφρίζε τὸν Ἡρακλῆα, εἶτα ὁ Ἡρακλῆς ἐνα τῶν ἀρτοειδάντων βουῦ
λαβὼν ἔσφαξε, καὶ ἑθολήθη καὶ αὐτὸς καὶ ὁ υἱὸς αὐτοῦ Ἰάλλος.
καὶ ἔκληθε διὰ τὴν αἰτήαν ταβάνθην Βουθόνας, ἐπειδή ἤλθον τὸν βοῦν
ἑθολήθη. ἑνθὲν αὐτῷ τῷ Ἡρακλεῖ γέγονεν ὁ πρὸς τῶς Δρυόπας
πόλεμος. τοῦ γὰρ ἑθοδέμαντος ἀνελθόντος εἰς τὴν πόλιν, καὶ

Syr II Arm
m i e A

41 Tit: Τεσ... ἡ: Ἡ ὑὲ Ἰ, Τεσ. πρ. ἡ ε, om Arm / Βουθ.: +
αὔτη ἡ, + ἑστὶν αὔτῇ Ἀ, + ἑστὶ δὲ αὕτῃ ὁ Syr /

1 καλ.: om m / δὲ: + οὔτως ε / 2 παρ.: + ὁ Ἡρ. m Syr Arm /
καὶ: Ἰάλλον ε / 3 "ΤΑ": "ΤΑλλαν Ἀ, om ε / Ἰάλλον: ἸΑΛΛΑ Ἄ / 3 - 4 καὶ...
πατ.: καὶ αὐτ. τρ. m Syr, + ὁ ι. asked Syr, 'Ἡ. asked'
Arm / 4 ἄρτος: + τινὰ m Syr Arm / θείος: + οὕτω m / λεγ.:
καλοδεμνον Ἄ / 4 - 5 εὖρ... ἄρτον: ὴητησεν ὁ Ἡρ. ἄρτον m, 'for
bread' Syr Arm / 5 ὡς: ὁ m / 6 τῶν Ἡρ.: Ῥ τοῦ Ἡρακλῆς: + χολ-
ανθείς ε / 7 "ΤΑ": om m Syr Arm / 8 ὠλ.: + ἑθολήθη(9) m /
9 ἑθολ.: om m / αὐτῷ: om m /

Π Ρ Λ Υ (= Χ) F G (= Χ)

41 Tit: ἑστ.: post ἱστ. V / Βουθόναν: Βουθόναν (et 1, 3 infra) Χ /
+ ἑστὶ δὲ αὕτῃ LV X /

4 ἄρτοπτ.: + τινὰ F / θείος: post λεγ. G / λεγ.: + οὕτω V /
εὖρ. ὁ Ἡρ.: om F / 5 καλ.: om VF / αὐτὸν ... ἄρτος: ὁ Ἡρ. ἄρτον
F / ὧς δὲ οὕτω οὗ ὁ οὗ μὲν οὗ F / 6 τῶν Ἡρ.: om F / 7 "ΤΑ": om
V / 8 ὠλ.: + ἑθολήθη(9) LV X / 9 ἑθολ.: om LV X / αὐτῷ: om V /
εἰπόντος, ὡς Πολέμιος ἠθέου εἰς τὴν χώραν ἡμῶν, λέγων περὶ τὸν Ἱρακλέους, ἐξῆλθον καὶ οὗτος καὶ νεκρῆς πάντας αὐτούς δὲ Ἱρακλῆς.

42 (Ρ.Γ. 36 1008 D)

... καὶ τῶν Τριέσπορον (συ. παρῆσομεν αὐτοὺς) τῶν καὶ γεννώμενον οὕτω, καὶ γεννώμενα μεγαλοπρέπειας, καὶ ἄθλου ποιησάμενον τρισκαιδεκάτων, ἐν μιᾷ νυκτὶ τὰς θεσσάλους πεντήκοντα θυγατέρας, ἐν ἐκ τοῦτων ὄνομασθή ἑδρίκες.

Dr. IV 77 (P. G. 35 604 A)

μὴ Τεσσαρακοστῆ δευτέρα ἔστιν ἱστορία ἡ κατὰ τῶν Τριέσπορον. ἔστι δὲ αὐτὴ.

Ἀγεται δ’ Ἱρακλῆς διὰ τριῶν ἑσπερῶν κυηθῆναι καὶ τεχθῆναι,

Syr II Arm

41 11 εἰς τὴν χώραν: ἐν τῇ χώρᾳ μ/ 11 - 12 λέγε... Ἱρ. ἰ': om Arm /


42 Tit: Τεσ... ἦ: Ἡ δὲ ἡ Α., Τεσ. ὁ ἦ η, om Arm/τὸν Τρ.: Syr emendanda vide Brock ad loc /

Εστι δὲ αὐτὴ: αὐτὴ 1, ἐστιν αὐτὴ A, om Arm /

41 11 εἰς τὴν χώραν: ἐν τῇ χώρᾳ μ/ 12 - 13 Ἱρ.: καὶ ἔλαβε καὶ τὸν ἥλιον τοῦ θειοδάμαντος αἰχμάλωτον αὐτὸς ὁ Ἱρακλῆς καὶ ἀνεκχάρη-

π Ρ Λ Β (= Y) Φ G (= X)
καὶ τοιαύτα τινα μυθεδουσι λῆρα περὶ αὐτοῦ. δρομές δὲ λέγουσιν
αὐτὸν τοστὸν τὸν Ἱρακλέα ἐν μιᾷ νυκτὶ πάσας ταῖς θεσσιόν θυγατ-
ρᾶσι μιγῆναι, καὶ παιδοποιήσαι εἰς αὐτὸν πᾶσας, ὡστε δι’ αὐτὰς καὶ
θεοποιῆσαι αὐτόν, καὶ τοστὸ τρισκαίδεκατον ἄθλον αὐτοῦ δυνάμαι.

43 (Ῥ. ᾿Α. 36 1008 D - 1009 A)

Τῇ γὰρ ἐν κωλύσει καὶ ἡμᾶς τῇ βασιλείᾳ κατὰ τὸ ἔσον ἄντιπαλζο-
ντας Ῥωμαίων, ὡς δὲ φεστο, καὶ τῆς οἰκουμένης, ἑπατημένος τοῖς
θείοις, τὸν Βεθλεήμαν καλεῖν, καὶ τὸν Πισαρίον, καὶ τὸν Ἀδωναῖον,
καὶ τὸν Καυσίταυρον,...

Ὁρ. IV 77 (Ῥ. ᾿Α. 35 504 A)

νῦν Ἐπειδὴ δὲ παραβάτης Ἰουλιανός τὸ τῶν Χριστιανῶν κάλλιστον ἡν-

Syr II Arm

42 2 λῆρα: om m Syr Arm / δὲ: om m / 3 ἐν μιᾷ ν.: μιᾷ ν. m, om Arm /
4 δι’ αὐτὰς: καὶ διὰ ταῦτα ἕι, om A / καὶ: om i e Syr Arm /
5 αὐτῶν: + διὰ ταῦτα A / ἀθλ.: post αὐτοῦ i A /

43 Tit: Τεσ. ... ἡ: 'Ἡ δὲ ἦν, Τεσ. τρ. ἦ α, om Arm / περὶ ... Ἰουλ.: 'Julian's being called Idolator and Burner of Bulls'Syr,+ αὕτη i A, +
ἐστι δὲ αὕτη e Syr /
1 ἰ ἀπ.: om m Syr Arm / τῶν: om A / καλ.: om m Syr Arm /

𝔓Ｌ V (= x) FG (= x)

42 4 δι’ αὐτὰς: διὰ ταῦτας LV x / 5 ἄθλον: post αὐτοῦ WF /

43 Tit: Ἰουλ.: + ἐστὶ δὲ αὕτη V x /
ομα εις Γαλλιανους μεταδεδωκαί ἑσποδδαίες, νῦν βοθεταί ὁ θεός
Γρηγόριος διαπηεῖ οὗτος καὶ εἴπετεν, ὅτι 'Εξον καὶ ἡμεῖς τὸν
Ιουλιανον καλεῖν ἐκ τῶν περὶ αὐτὸν ὀνομάτων. φηγεὶν οὖν. Καλ-
ἐσωμεν αὐτὸν καὶ ἡμεῖς Ἐδωλιανόν, ὡς εἰδωλολάτρην, καὶ Πισατον,
ὡς τὸν ἐν Πισᾶ Δία τιμᾶντα. Ζεὺς δὲ ἐν Πίσης θῇ πόλει ἐτιμάτο-
Πίσα δὲ πόλες ἐστὶ τῆς "Ἀλλόδος. φησίν οὖν δεῖ καλεῖν τὸν 'Ιουλ-
ιανον Πισατον ὦπερ τὸν Δία. καὶ τὸν Ἀδωναίον, ὡς τὸν 'Αδωνιν.
λέγεται δὲ σεβασθὲν τὸν 'Αδωνιν ὁ 'Ιουλιανός. οὕτως δὲ ὁ "Αδω-
νίς ἤρασθε ὑπὸ τῆς 'Ἀφροδίτης, ἀνέρωπος ὡς τῆς χάρας Βῆδου. ἔ-
φωνεθεὶ δὲ ὑπὸ τοῦ 'Ἀρεως διὰ τὸ ἀντερασθὲν τὸν "Ἀρεα τῆς 'Ἀφρο-
δίτης. Καυσταυρον δὲ ἐδεῖ, φησί, καλεῖν τὸν 'Ιουλιανὸν διὰ τὸ
ταῦρους ὀλοκλήρους θυσιάζειν καὶ κατακαίνειν τοῖς θεοῖς αὐτῶν.

Syr I (inc 43, 3 Γρηγ.) Syr II Arm
m i e A
43 2 μεταθ. ἐσπ.: μετέθεθης ἡ Syr Arm / 3 διαπ.: διαπαλίζεν 1 /
αὐτ.: om m Syr Arm / 4 οὖν: 'and' Arm / 5 καὶ ἡμ.: om i A Syr
Arm, καὶ ἡμῖν e / 6 δὲ: γὰρ e / 7 ἐσπ.: om i e /
"Ἀλλόδος: ' LD' Syr I, 'HLYS' Syr II, 'in Hellas' Arm / 8 τὸν2:om
m Syr Arm / ὡς: διὰ m Syr Arm / 9 - 10 λέγ. ... 'Ἀφρ.: 'Now (For'
Syr I) J. is said to have worshipped A. This A. was loved by Aphr. '
(This A. Aphr. loved' Syr I)' Syr II, 'who is said to have been loved
by Aphr.' Arm / 10 δὲ: ἤν m / τῆς x. B.: om m Syr Arm / 11-12 τὸ
... τῆς 'Ἀφρ.: τὸ ου' ὑπὸ τῆς 'Ἀφρ. e, 'Ares was jealous of Aphr.'Syr /
12 δὲ: om Syr II Arm/φης.: post 'Ιουλ. i / 13 κατακαίνειν: καλεῖν m/
τοῖς θ. αὐτῶι: θεοῖς m, 'the gods' Syr Arm /
μδ' Τεσσαράκοστη τετάρτη ἐστὶν ἱστορία ἢ κατὰ τὴν κερδαλὴν.

Κερδῶ καλεῖται ἡ ἀλώπηξ. Ἐνθεν καὶ κερδαλὴ ἡ κακλα καὶ ἡ ποινηρὰ καὶ ἡ δολικῆς. δολιον γὰρ καὶ παγκαθιστὸν καὶ ποιηρὸν τὸ ζῆον τούτο ἡ ἀλώπηξ. ὥς ἡ Μίνως ὁμοίως ἄνθρωπος ἐνυπολείπετο, δός ὑπὸς τῶν θεῶν. ὅσον λέγει ὁ θεολόγος Γρηγορίος τοστὸ ἐστὶν, ὅτι ὁ Ἰουλιανὸς τὴν ἑαυτού παγκαθιστὸν ποιηρὸν δὲ ἐπιπλάστου θέους ἐπερρόπτην, ἀδίνος ὅποι ἐν δικαίῳ προσκήματι.

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Syr I  Syr II  Arm

44 Tit: Ἕκερδω ... ἡ: 'It is a vixen' Syr I / ἡ κακλ.: om m Syr Arm/2. ἡ δολ.: om Syr I / καὶ παγκ.: om m Syr Arm / 3 ἡ ἀλ.: om Arm / 3 - 6 ὅ ὅ: ... fin: om m, Syr Arm cum n consentiunt (vide infra) /

PL V ( = x)  F G ( = x)

44 Tit: ἐκερδ.: + ἐστὶ δὲ αὕτη V X /}

1 Κερδῶ: Κέρδων PL / 4 ἔκερδ.: θεοσ V x Syr Arm / 5 δ: om G /

'Iουλ.: + 'although he was wicked' Syr I, + 'covered' Syr II / παγκ.: om V Syr Arm / 5 - 6 δυ... fin: 'by means of works of inanity in the semblance of righteous ones' Syr I, 'under a fictitious facade, in the appearance of righteousness, although he was iniquitous' Syr II /

Addendum 2 44 3 ἐνυπολείπετο: + ἐνυπολείπετο X /
Μελάμπους, οἵ τε, οὗ, ἣν τοῦ ἔργου, καὶ δὲ καὶ γινόμενος, ὡς καὶ βραδύς εὐαίτον ὑπαλλάτων τοῖς εἰδέση, ...

ὅρ. ΙV 82 (Ῥ. ᾿ Greek 35 609 A)

Πεπαντηθεί τό μετὰ τοῦ Μελάμπουδος καὶ τοῦ Πρωτέως.

'Ὁ Πρωτεύς οὕτως ἔστω ὁ τής θράψης, οὗ τοὺς νεώς ἀπέκτεινεν ὁ Ἡραμής. οὗτος οὗν καὶ μάντις ἦν, καὶ γενόμενος κέντρος δαί-

μων, καὶ οἶκεν τὴν θάρσον' δίδ καὶ Πρωτέως νήσος ἡ θάρσος ἐκέκλη-

ητο. ἦνα μὴ οὖν αὐτὴν λέγειν μαντείας καὶ προγνώσεως διὰ τοὺς πλησιάζοντας αὐτῷ, τὴν τοστὶν ἡλικίαν μὴ φέρον, μετεμορφοῦ

ἐαυτὸν μαγεῖς τινὶ, καὶ ἀγνωστὸν ἐαυτὸν ἐποθεὶ τοὺς πρὸς αὐτὸν πλησιάζοντας. ὅμως δὲ καὶ ὁ Μελάμπους μάντις ἦν καὶ ἐροφάντης.

Syr I  Syr II  Arm

1 - 2 οὖν ὁ Ῥείπ.: 'He whose sons were killed by Heracles' Syr II / 2 οὖν: om m / γεν.: 'was' Syr Arm / 3 οἶκἐν: 'dwelt on' Syr Arm / 4 ἐκέκλην. ἦνα μὴ αὐτήν λέγειν ὁ Σύρ. II / 5 - 6 εποθεὶ τοὺς πρὸς αὐτὸν πλησιάζοντας αὐτῷ, 'before those who approached him' Syr Arm/7 καὶ ἐρ. om Syr I /

45 Tit: Πρ.: + ἔστι δὲ αὐτὴν Υ.  / 4 λέγειν: om κ.
ούτος ἔξεσθην τὰ ἐν Ἀλτναίον ἰερὰ τοῖς "Ελληνες, ἀπερ ἐμιμῆσαντο οἱ "Ελληνες. καὶ οὕτος ὡς τῶν μεταμορφομένων ἦν, ὡς καὶ αὐτὸς ἐν μαντισμάγος. οἱ γὰρ τοιοῦτοι ἄνθρωποι εἶχον, φησὶ, τοιαῦτην δύναμιν πάρεδρον ὡςτε μεταμορφόσεθαι εἰς δ ἀν ἐθέλωσίν ὡςτε μὴ γινώσκεσθαι παρὰ τῶν πρὸς αὐτοὺς διαλεγόμενων.

46 (Ῥ.Ε. 36 1009 D)

... ἀλλ' ὡσπερ τὸ Ἀλτναίον πῦρ λόγος τοῖς πυθμένι τῆς Ἀλτνῆς ἐγκρύπτεσθαι, κάτεθεν πλημμυροῦν καὶ βίᾳ κρατοῦμεν, ...

Ὀ. Ι.Υ. 85 (Ῥ.Ε. 35 613 A)

με' Τεσσαρακοστῆ ἐκτη ἔστιν ἱστορία ἢ κατὰ τὸ Ἀλτναίον πῦρ.

Syr I: Syr II Arm

45 8 τὰ ... ἰερά: τὰ ἰερὰ τὰ ἐν Ἀλτναίῃ μ / 9 - 10 καὶ ... μαντ.: μάντις μ Syr Arm / 10 οἱ ... ἀνθρ.: οἱ γὰρ μάντες οὗτοι μ Syr Arm / εἰχ.: φησὶ, τοι.: εἶχον τελικάστην, φησὶ, μ / 11 παρ.: ομ m Syr Arm/ 12 τόν ... διαλέγ.: τῶν διαλέγ. αὐτοῖς ἰ, τῶν προσ- διαλέγ. ἐ /

46 Tit: Tεσ... ἡ: 'Ἡ δὲ ἵ A, Tεσ. ἕκ. ἡ ἦ, 'Fifty-sixth is that which! Syr I / πῦρ: + αὐτὴ ὑ A, + ἔστι δὲ αὐτὴ ὑ Syr II /

45 8 τὰ ... ἰερα: τὰ ἰερὰ τὰ ἐν Ἀλτναίῃ f / 9 οἱ: om x / δὲ: μὲν x / 10 φησὶ: φθεῖ x / 12 ἔθλ.: θέλ. x /

46 Tit: πῦρ: + ἕστι δὲ αὐτὴ υ x /
11
Syr I  Syr II  Arm

46  1 γὰρ οἱ  δὲ: om m / 2 καλ.: λεγομένη m Arm / δὲ: om i Syr II, οὖν e / 4 καλ.  δὲ: in res A, 'it is called' Syr II, 'the fire is called'
Arm / 6 ὑλής: + 'And that fiery mass that comes up becomes water'
Syr II / 7 τοῦτο: post πῦρ i / τὸ: om e, A, supplevit A² /
δὲ: γὰρ m Syr Arm, + ποτε m Syr Arm / 8-9 ἀπορον ... γέγεν: 'they were unable' Syr I, ἀπορον γέγεν. Arm / 9 τὸ παρ.: om Arm / 10 καλ.: om e / ἐβάσταξεν: —τασεν m, 'and carrying him hastened to cross' Arm / 11 παρῆλθεν: παρῆλθεν Α / ἀβλακτ Χ + 'It is related again that it is the
gasp of Gyges being tortured' Syr I (Or. IV 85, P.G. 35 613 Α) /

 contradictions:

46  1 ἐστι: om x / 2 ἐστι: om F / καλ.: λεγομένη VF / 4 καλ.: οἱ x / 6 ἀναδίδ.: ἀντιδίδ.  P / 7 καὶ θ.: τὶ καὶ θ. F / 9 δὲ: γὰρ VF / 10 ἐβάσταξεν: —τασεν x / 12 ἀβλακτ Χ: αὐτός P /
μ. Τεσσαρακοστή ἐβδόμη ἐστίν ἱστορία ἡ ἐν Μέθρου κόλασις.

Τὸν Μέθρα νομίζουσι Πέρσαι τὸν ἥλιον εἶναι, καὶ τούτῳ θέουσι πολλὰς θυσίας, καὶ τελευταίοι τίνας εἰς αὐτὸν τελετάς. οὐδεὶς δὲ διὰναι τελευταῖος ταῖς τοῦ Μέθρου τελεταῖς εἶ μὴ διὰ πασῶν τῶν κολάσεων παρέλθει καὶ δελεοὶ εὐαυτὸν ἁπαθὴ τίνα καὶ θείον. λέγονται δὲ ὅγοντοντα εἶναι κολάσεις ὡς κατὰ βάθον δεῖ τὸν τελεσθησαμένον παρελθέντες, οἷον, πρῶτον διανήχασθαι ἐπὶ πολλὰς ἥμερας ώδωρ πολλῷ, εἶτα εἰς πῦρ ἐμβάλας εὐαυτόν, εἶτα ἐν ἄρημῳ διανήχθηναι καὶ

Syr I  Syr II  Arm (om 47)

1 - 9 Τὸν ... fin: om m, cum η consentiunt Syr (vide infra) /

1 2 καὶ ... θυσ.: om Syr I / 3 εἰ μὴ: 'until' Syr I / 3 - 4 κολ.: 'his torments' Syr II / 4 δελ.: δελε- F / εὐαυτ. ἀπ. τίνα: εὐαυτῶν τίνα ἀπ. V x / 6 πρῶτ.: om Syr I / διανήξ.: 'be tired out' Syr I / 7 πῦρ: τὸ π. V / ἐμβ.: ἐμβάλειν G / καὶ: om Syr I /
Τα μὲν δὴ τῶν Ἀρεθουσίων τουαίτα καὶ οὕτως ἔχοντα, ὡς μικρῶν εἶναι τὴν Ἐχέτου καὶ Φαλάριδος ἀπανθρωπίαν πρὸς τὴν ἐκείνων ὀμόστητα, ... (Ῥ.Ε. 35 624 A)

μὴ Τεσσαρακοστὴ ογδῷ Εὐτίν ἱστορία ἡ Ἐχέτου καὶ Φαλάριδος ἀπανθρωπία.

"Ἐχέτος τῆς Ἑπείρου ὑπήρχε τύραννος. οὗτος ὁμόστητος δὲν ἐπενδεῖ παντολάς τιμωρίας καὶ κολασθήμα. πρὸς τοῦτον οἱ θέλοντες ἀφελών κολάζαι δὲ ἐπεμποῦν, ὡς καὶ ὁ ποιήτης περὶ αὐτῶν."

Syr I Syr II Arm (om 47)

48 Tit: Τεσ. ... ήτοι ὁ δὲ Ἰ Ἄραν. όγδ. ή ἡ Syr I, 'Concerning the' Arm / ἀπανθρ.: + αὐτὴ Ι Ἄρα, ἡ ἐστὶ δὲ αὐτῇ ἐν Syr II /

1 τύρ.: 'king' Syr I / 2 παντ.: 'all' Syr I / 3 διήρ.: + 'those to be punished' Arm / ὡς: 'să that' Syr / ποιήτης: + 'says' Syr/ αὐτ.: + ψηφίζει τον Arm /

Π Ρ Λ Β ( = Y) F G ( = X)

47 8 ἀρκτ.: 'without food' Syr I / τινα: om Syr I / εἰκ.: εἰκομεν χ, 'they say' Syr II / 9 καὶ εἶναι ζήση: καὶ εἶναι ζητήσῃ Π, om Syr / ἐπὶ τὰ σφάκελα τῷ τ. αὐτοῖς: ἐπὶ τὰ σφάκελα τῷ τ. αὐτοῖς τ. αὐτοῖς χ, om Syr /

48 Titih ... ἀπανθρ.: κατὰ τῆς ... ἀπανθρωπίας F, ἡ ἐστὶ δὲ αὐτῇ Υ χ /
Εἶς ἔξετον βασιλῆα βρωτῶν ὁπλήμανα πάντων.

ο ἃ Ἡλληρίς τοιοτός τις ἦν καὶ οὕτως καὶ νοτέρὼν κολαστηρίων γέγονεν εὐρετής. ἦν δὲ τὸ γένος Σικελιώτης. οὕτως Διονυσίῳ τῷ τυράννῳ χαριζόμενος, ὥστε διῶκτης καὶ τιμωρητικὴ, ἐπενόθησε βοῶν χαλκὸν ἐν ἴδιο θελόσθαι τοὺς κολαστήριους, καὶ τῷ ἀνακαλοῦν

τῆς φωνῆς διὰ τοῦ στόματος τοῦ ταῦρον, ὡς ἢ τάραρος καὶ θείδειος μεγάλῳ ἀποτέλεσν. τοῦτον δὲ τοῦ Φαλάριδος τὸ ἀπάνθρωπον θεασάμενος ὁ Διονύσιος αὐτὸν τοῦτον ἐνέβαλεν εἰς τὸν βοῶν, καὶ καίδεσα ἀπεκτέλεν ἐν τοῖς ἑαυτοῦ μηχανήμασιν.

4: Hom Od. xviii. 85, xxi. 308.

Syr I (expl 48, 10 καὶ θείδειος) Syr II Arm

48 4 Εἰς: 'In' Syr II / Σύρια: 'novel' Syr I / 7 ἄρα: 'then' Syr II / ἐπεν.: 'made' Syr II Arm / βοῶν: 'cow'

7 χαλκ.: χαλκῆς / ἵδιο: ἵδιοι, ἵδιο έκδει / ἵδιο έκδει / βαλλεῖν: 'to deliver' Syr I Arm / 8 - 9 τῆς: 'of' Syr II Arm / καὶ: 'and' Syr I Arm


12 ἔξετον βασιλῆα χρωτῶν: ἄγαθεμανα πάντων

12 Διονύσιος: 'Dionysos' Syr I Arm /
Τὴν θύραν δὲ οὐδεὶς πάσοτε εἰπεν ἢμερον, ὅτι ἐννέα κεφαλὰς 
ἀντὶ μιᾶς προσβάλλετο; ... 
Or. IV 94 (P.G. 35 625 D - 628 A)

μὲν Τεοσαρακοστῆ ἐνάτη ἐστὶν ἱστορία ἢ κατὰ τὴν θύραν.

Θηρίον μυθεῖται περὶ τὴν Λέρνην κεντηκοντακέφαλον, < οἱ δὲ 
ἐννεακέφαλον> τὰς δὲ κεφαλὰς εἰναὶ δρέφων. Ὄπερ θηρίον ἔλθων 
ὁ 'Ἡρακλῆς μετὰ 'Ἰολάου, τοῦ θεράποντος αὐτοῦ, ἀπέκτεινε. μυθεῖ 
εῖται δὲ καὶ τοῦτο, ὅτι, τεμνομένης μιᾶς κεφαλῆς αὐτοῦ, δόο 
ἀντ' αὐτῆς παρεφθοντο, ὡστε γινέσαι ἐπὶ τὸ διπλάσιον ἐκατὸν κε-
φαλὰς. δὲ 'Ἰδλαος, γνωθι τοῦτο, ἐμηχανεῖσατο, καὶ τὸρ ἑφερε, καὶ 
τὴν τεμνομένην κεφαλὴν ἐνεπίμπρα. καὶ οὕτως ἔσχυσαν πᾶσας ἀποκτεῖναι.

3 'Ιολάου: Hes. Theog. 317.

Syr II Arm

49 Tit: Τεσ. ... ἡ: 'Ἡ δὲ ἕν, Τεσ. ἐν. ἡ ἕ, om Arm / θύρ.: + αὐτὴ 
i ἕ, + ἐστι δὲ αὐτή e Syr /

1 θηρ.: + εἴναι ἡ θύρα ἕ, + γενέσθαι Arm / 2 ὤπερ: δ' m / 3 'Ιο-
λάου: "Ὑλα ἕ, 'Hyllus' Syr Arm / αὐτ.: om ἕ A / 4 αὐτοῦ: om m 
Syr Arm/5 ἀντ' αὐτῆς: om m Syr / 5 γν.: γεν. i A/ ἐπὶ τὸ διπλ.: om 
m Syr Arm/6 Ἰδλ.: vide 3 supra / γνωθι: μαθῶν m Syr Arm / ἐμηχ.
kai: om m Syr Arm / 7 πάσας: τὰς πάσας m , 'all the heads' Syr Arm /

P L V (= x) F G (= x)

49 Tit: θύραν: + ἐστὶ δὲ αὐτὴ v x /

1 - 2 (οἱ δὲ ἐν.): om P / 2 ὤπερ: δ' x / 3 'Ιολ.: "Ὑλλον PL, "Υ-
λα v x / αὐτ.: om v / 4 αὐτοῦ: αὐτῆς x, om v / 5 γν.: γεν. f /
6 'Ἰδλ.: vide 3 supra / γνωθι: μαθῶν v /
... οὕδε τὴν Παταρικὴν Χλιμαίραν, ὅτι τρεῖς καὶ ἀνωμολούσες...

50 (Ῥ.Ε. 36 1012 C - D)

50 [Π.Ε. 36 1012 C - D]

... οὕδε τὴν Παταρικὴν Χλιμαίραν, ὅτι τρεῖς καὶ ἀνωμολούσες...

Or. IV 94 (Ῥ.Ε. 35 628 A)

v' Πεντηκοστῇ ἔστιν ἱστορία ἡ κατὰ τὴν Παταρικὴν Χλιμαίραν.

Πάταρα πόλις ἐστὶ τῆς Δυσκαλῆς. λέγεται δὲ, ὅτι ἐν ταύτῃ ἔστιν ὅρος, ἐν ὧν ὄρει ἦν θηρίον, ἐμπροσθεν μὲν ἦν λέων, ὑπισθεν δὲ ὅρμων, μέσῃ δὲ χλιμαίρα, εἰς ἣς χιμαίρας πῦρ ἐκ τοῦ στόματος ἀνεβάλλοτο, καὶ ἐλυμαλυτο τὴν χώραν καὶ πάντας τοὺς παρίδυτας.

5 ὕστερον ὃν ἔλευθον ὁ Βελλεροφόντης, ἔχων τὸν Πάγασον ἔπκοιν, ἐτεχνάσατο καὶ, τῷ δόρατι αὐτοῦ περιέλει σφαῖραν μολέβδου, ἐνέβαλεν ἐν τῷ στόματι τῆς χιμαίρας. ἔλευθον δὲ ὁ πόρος ὁ μολεβδος καὶ ἐξώνυμε τὰ σπάλαγχνα αὐτῆς· καὶ οὕτως ἀπέκτεινε τὴν χλιμαίραν.

2-3 ἔμπρ. ... χιμ.: cf Hom. II. vi. 181.

Syr II Arm

m i e A

50 Tit: Pevt. ἐστ. ἐστ. ἧ: 'Ἡ δὲ ἡ A, Π. ἐστ. ἐστ. ἧ: ἢ: om Arm / χιμ.: + ἐρρέθη ἐπὶ τὰ τάστρα ἐπὶ τῷ in rabs A) οὐ τῷ εἰς Βασίλειον ἐπιταφίῳ, ὃς ὅτι κεφαλαίῳ μ. + 'It is this' Syr /

1 - 8 Πάτ. ... fin: om m, cum δ consentiunt Syr Arm (vide infra) /

θυλ.: + ἐστὶ δὲ τοῦτον V x /

50 1 Πάτ. τ. ἐστι τῆς ... τάστρα: Πάτ. τ. τῆς ... τάστρα V Syr, om Arm / Syr Arm / 2 ἦν: 'is' Syr Arm / ἔμπρ.: πρὸσθεν LV / ἦν: 'is' Syr Arm / 3 δὲ δὲ ἦν Vx

Syr Arm/ἐκ τ. στ.: om > 4 τὸν καὶ πάντα: τῷ x. καὶ οὐ: τῷ V, om Syr

Arm / παρ.: παράνυτας Arm / 5 Βελ.: Βελλεροφόντης Χ / 5 - 3 ἐτεχν. ... ἐν τῷ στ. ... οὕτως: ἐτεχν. ... εἰς τὸ στόμα ... οὕτως x, om Syr Arm /
... ἡ τοῦ ἐν Ἀιδών Κέρβερον, ὅτι τοσάττας (σε. κεφαλάς) τε καὶ δόμοις,...

Or. IV 94 (P.G. 35 628 A)

να' Πεντηκοστῇ πρώτῃ ἐστὶν ἱστορία ἢ κατὰ τὸν Κέρβερον.

Μυθεύεται ὅτι ἐστὶ τις κὼς ἔχων τρεῖς κεφαλάς, δὲ καλεῖται Τρίκαρνος. καὶ οὕτος, φησὶ, φυλάττει τὰς πύλας τοῦ Ἀιδών. καὶ τοὺς μὲν καταβάλουσας εἰς τὸν Ἀιδών σαΐνει καὶ καλοκεῖται, τοὺς δὲ ἀνείδην δάκνει καὶ οὐκ ἐξ ἀνελθέντων. φησίν οὖν ὁ δ' Ἡρ- ακλῆς, ὧν κατῆλθε συναρπάσαι τῷ Πειρήθῳ τὴν Περσεφόνην, ἀνίδων ἀπέκτεινε τὸν Τρίκερβερον.

Syr II Arm

m i e A

51 Tit: Πεντ. ... ἡ: 'Ἡ δὲ ἐν Α, Πεντ. πρ. ἡ ἐν Α, om Arm / Κέρβ.: + αὐτὴ ἐν Α, + ἐστὶ δὲ αὕτη ἐν Syr /

2 Tpl.: Κέρβερος ἐν Α, Τρικέρβερος
e / καὶ ... φησὶ: om m, 'And this, they say,'Syr Arm (vide Brock ad loc)/ φυλ.: ἔφερλαττε δὲ m / πύλ.: post Ἀιδών m, 'gate' Syr /
3 τοὺς μὲν κ.: τοὺς μὲν κατισθήσαν m / εἰς τὸν Ἀιδ.: om m / καὶ καλ.: om Arm / 4 δάκνει: ἐλυμαίνετο m / φησίν οὖν ὁ δ.: τούτων ἀπέκτεινεν m / 5 συν. τῇ Π.: 'with Pyrntus to seize' Syr, 'to seize Perintos and Persiphaenos' Arm / 5 - 6 ἀνίδων...

... Tpl.: om m, ἀνίδων ... Κέρβερον Syr Arm /

Π Ρ Λ Υ (= χ) F G (= χ)

51 Tit: πρ.: δευτέρα ὅ / τὸν Κ.: τὴν Ἐκύλλην ὅ, + ἐστὶ δὲ αὐτὴ ν x /

7 ὄσ καλ.: om u / 2 Tpl.: Τρικάρνος PF, Τρικαρνός Λ, 1, 11 / καὶ οὐτ.: ὀδ, u /
φησί: om UF / 4 δ': om pl / 5 Π.: Πειρήθῳ F / 6 Tpl.: Κέρβερον F /
νβ’ Πεντηκοστή δευτέρα ἔστιν ἱστορία ἡ κατὰ τὴν Ἐκκλησίαν.

Μνημεῖται ὅτι ἐν τῷ Τυρρηνικῷ πελάγει θηρλὼν ἦν, δ’ ἦν γυνὴ μὲν περικαλλῆς μέχρι τοῦ ὄμφαλοῦ, ἔνθεν δὲ καὶ ἔνθεν κυνῶν κεφαλαὶ προσπεφόδισαν αὐτῇ ἕξ· τὸ δὲ ἄλλο αὐτῆς σῶμα ὄμφαδες.
δ’, φησὶ, θηρλὼν τοὺς παραπλέοντας τὰ πελάγη ταῦτα καθόθεν

καὶ μηδὲν εἷς κλυνόνυν διαφέρουσα (sc. αἱ τῆς Ἐκκλησίας κεφα-

Syr II Arm
m i e A

52 TIT: Πεντ. ... ΣΚ.: 'Η δὲ κατὰ τὴν Σκ. i A, Πεντ. δ. ἡ κατὰ τὴν Ἐκκλησίαν ε, ἔστι δὲ αὕτη ἐ ΣΚ, ἀλλ’ i A, om Arm /

1 ὅτι: om m / ἦν: εἶναι m, om Syr Arm/ ἦν²: ἔστι m Syr Arm: /
2 μέχρι τοῦ: μέχρις m / ἔνθεν ... κυνών: ἐκατέρωθεν δὲ ἐκ τοῦ λοιποῦ σώματος κυνῶν ἐς m / 3 προσπεφ.: 'there grow' Syr Arm / ἔξ: om i / τὸ ... αὕτης: ἐστὶ δὲ(ἔστι δὲ om a) τὸ μετὰ τὸν ὄμφαλον m / 4 φησὶ: φασὶ m / 5 καὶ θηρ.: om m /

ΠΡΛΓ (= x) FG (= x)

52 TIT: Ἐκκλησίαν: Ἐκκλησίαν G, ἔστι δὲ αὕτη ἐς x /

1 Τυρρην.: Τυρρηνικῷ x / 4 ταῦτα: αὕτη (sic) x /
λας) τῆς ἀντιθέτου Ἡρώδεως.
Or. IV 94 (P.G. 35 628 A)

υῦ Πεντηκοστὴ τρίτη ἦστιν ἑστορία ἢ κατὰ τὴν Ἡρώδειν.

Περὶ τὸ Σικελικὸν καὶ Τυρραννικὸν πέλαγος ἦστι τῶν τόπων, ἐν ὑ ἡ θάλασσα γίνεται ἄμπωτς καὶ ραχία. καὶ διεσταται τὸ ἱδρυμάτω ὦτε τὸν πυθόμενα τῆς θάλασσας κατὰ τοῦτο τὸ μέρος, εἴσοδος οὐδεὶς, ἰδρασθαί. ἄμπωτις δὲ ἦστιν οἰονεὶ ἀνάποσις τῶν καὶ ἀναρρήψις.

τὸ δὲ ὅπως ὑποστέτεν ἦν τις κοιλόμασι τῶν πετρῶν, καὶ πάλιν ἐκρήγνυται. ὄ καὶ καλεῖται ραχία. ἂν δὲ οὕτως ὁ τόπος τοῖς πλέουσιν ἐπικίνδυνος καὶ θεαντοῦ μεστός. ὀλοβρχίων γὰρ τὸ πλοῖον ἐγένετο ἐν τοῖς ὕποι ζύγῳ καὶ συνέβη, πλέουσις τοῦ πλοίου, γενέσθαι ἄμπωτικα καὶ ραχίαν. περὶ τοῦτων "Ομηρος.

Syr II Arm
m i e A

53 Tit: Певт. ... ἢ: 'Ἡ δὲ ἢ ἡ, Πεντ. τρ. ἢ ἡ, om Arm / Ἡρώδ.: + αὐτὴ i ἡ, + ἦστι δὲ αὐτὴ e Syr /

1 Σικ.: + τοῦτο i e Syr Arm / τίς: om m Syr Arm/2 ραχία: βραχία e / 4 οἰονεὶ: οἶον e / ἀνάπ.: ἀνάπαυσις i, 'absorption' Syr Arm/5 κοιλ.: 'depths' Syr Arm / 6 ἐκρήγνυ.: 'is separated' Syr / καὶ: om A Syr Arm / 8 πλ. τοῦ πλ.: om m / 9 ἄμπ.: ἄμπωτιν m / "Ομ.: + φησὶν m, 'said' Arm /

53 Tit: Ἡρώδ.: + ἦστι δὲ αὐτὴ u x /

Π Ρ Λ Υ (= Υ) F G (= x)

53 Tit: Χάρ.: + ἦστι δὲ αὐτὴ u x /

Περὶ: κατὰ F/
1)Σικ.: +τοῦτο G / καὶ Τυρ.: καὶ Τυρραννικὸν υ, om F / 4 ἀνάπ.: ἀνάποσις PL / 5 ὑποστέτ.: πάλιν F / 6 ἐκρήγνυ.: ἐρρήγνυ. υ / 9 ἄμπωτ.: ἄμπωτιν x /
'Ευθεν γὰρ Σκύλλην, ἐτέρωθε δὲ δὲν Χάρυβδις.

αυτόθετον δὲ ἐκάλεσε τὴν Χάρυβδιν πρὸς τὴν Σκύλλην παραβάλλων.

54 (Π.Γ. 36 1013 Σ)

'Αλλ' οὖν ἦσαν ὡς ἑαυτῶν ἀποκρύψει (σφ. ὁ Ἰουλιανός)...
οὔτ' εἶ τὴν Ἀδρίας κυνέην, ὥς δὴ λέγεται, περιήθεμενος...

Dr. ΙV 94 (Π.Γ. 39 628 Β)

νδ' Πεντηκοστῇ τετάρτῃ ἦσαν ἱστορία ἣ περὶ τῆς Ἀδρίας κυνέης.

"Ομηρος δὲ ποιητής εἶσφερε τὸν Δία ἀφοσίαν τινὰ καὶ ἄφανταν ἐμποδίσαντα περὶ τοὺς Ἑλλήνας, καὶ μαγεῖαν, ὡς τέ μὴ δρᾶσθαι.

53, 10: Ἡμ. Οδ. xii. 235 (Wustermann ΜΥΘΟΓΡΑΦΟI p. 388).

Syr II Arm

m i e A

53 10 ἐτερ. δὲ: 'in another place opposite it' Syr / δὲ: om i Syr /
11 ἐκάλ.: ἐφη m / πρὸς τὴν Σκυ.: τῇ Σκύλλῃ m / παραβ.: περίβ.: i /

54 Tit: Πεντ. ... ἢ: 'Η δὲ i A, Πεντ. τ. ἢ e, om Arm / κυν.: +
aut' i A, ἢστι δὲ ἀυτὴ e Syr /

1 ὁ π.: om m / 2 περὶ: 'for' Syr Arm / καὶ μαγ.: om m Syr Arm /

53 Π L V (= X) F G (= X)
54 Tit: κυνέης: + ἢστι δὲ αὐτὴ V X /
1(ἄ) ορ.: ὀρασίαν P / 2 καὶ: om V X / μαγ.: μαγεία x /

Addenda m 1 ἄφαν.: ἄφανελαν A / n 1 ἄφαν.: ἄφανελαν x /
λέγει οὖν μυθικότερον, ὅτι τὴν κυνέαν τοῦ "Αίδου περιεβάλεν αὐτοὺς ὅταν μὴ δράσθαλ. ἢ δὲ κυνέα περικεφαλαῖα ἔστι τοῦ "Αίδου ἥτοι τοῦ Πλοῦτωνος.

55 (P.G. 36 1013 C - D)

... ἢ τῷ δακτυλίῳ Γόγου, καὶ τῷ στροφῇ τῆς σφενδόνης χρησάμενος...

Or. IV 94 (P.G. 35 628 B)

νέ' Πεντηκοστῇ πέμπτῃ ἐστὶν ἱστορία ἢ κατὰ τὸν Γόγου δακτύλιον.

Πλάτων ὁ φιλόσοφος ἐν Πολιτείαις (ἔστι δὲ ὅτι τοὺς αὐτοὺς λέγομεν πραγματείας εἰσφέρει τινὰ) μοῦθον ἐν ταύτῃ οὕτω λέγων, ὅτι

54, 3 τὴν κυνέαν τοῦ "Αίδου: Hom. II. v. 845.
55, 1 Πολιτείαις: Resp. II 359d.

Syr II: Arm (om 55)

54 3 - 4 αὔτ.: αὐτοὺς A / 5 ἥτοι: 'that is' Syr Arm / Pl.: + ἃν

55 Tit: Πεντ... ὅτι 'Ἡ δὲ ἢ Α, Πεντ. π. ἢ ε / δακτ.: +

εἴρηθε ἐν τῷ πέμπτῳ κεφαλαίῳ τοῦ εἰς Βασίλειον ἡ μα-'It is this' Syr/

(und infra)

1 - fin: om m, cum D: consentit Syr II /

P R L V (= y) F G (= x)

54 3 - 4 λέγει ... αὐτοὺς ... δράσθαλ: λέγ. ... αὐτοὺς ... ὅρ. F,

om G /

55 Tit: δακτ.: + ἢστι δὲ αὐτή V X /

2 ἐν ... λέγων: 'this says' Syr /
Γύγης ἤν τις πολὺν περὶ τὴν αὐθεντικὴν να ὑπὲρε ἡ πρόβατα, περιλήπτως στηλατή τινι, καὶ εἰσελθὼς ἐν αὐτῷ εὕρεν ὑπὸν παράλληλον, καὶ ἐνδόν τοῦ χαλίαν ὑπὸν νεκρὸν ἀνθρώπων καὶ δακτυλίουν. οὐ δακτυλίον ἦ ηκαθή στρεφθῇ ἢ καὶ ἑστρέφετο, ἢπτικα ηκαθῆ καλεῖ σφενδόνην σφοδρὰς ὁ θεὸς Γρηγόριος. Ἐλάβεν οὖν ὁ Γύγης, φησὶ, τῶν δακτυλίων, καὶ ἐξήλθεν. καὶ ἑνὶ Ἐκ τῆς τάξει ὁ δακτυλίος ἐκφύτευσε ὑπὸ πάντων, ἑνὶ δὲ τῆς σφεν- δόνης τοῦ δακτυλίου ἑστρέφειν, ἄφανής ἐγένετο πᾶσιν. ὁ οὖν Πλα- τεως εἰσφέρει τοῦτον τὸν μῦθον ὅτι, φησὶν, ὁ δίκαιος ἄνηρ, καὶ τοῦ Γύγου λάβῃ δακτυλίον ἓνα μὴ ὅρατο ὑπὸ τινος, οὖν οὕτως ἐκφύτευσεν ἄνωθεν. δεῖ γὰρ τὸ καλὸν δι' αὐτό τὸ ἀγαθὸν ἐπιτηδεύσε- σθαι, καὶ μὴ δι' ἄλλους τινάς.

56 (Ῥ. Ῥ. 36 1013 D - 1016 A)

Ποῦ δὲ, ἔστερ Ἀλῳαμος, εὐσεβές τό καταράσσει τῷ Βουθονῆς, καὶ τοῦτο εἶναι θεοῦ τιμήν, τάς εἰς αὐτὸν λοιδορίας.

Ῥ. IV 103 (Ῥ. Ῥ. 35 640 A)

Syr II

Π Ρ Λ Ψ (= Χ) Ψ Π (= Χ)

55 3ὲν τινί; 2ἐν V / 4 αὐτῷ: αὐτῇ F / 5 ἐνδοὺν ... ἰπ.: εὕρεν ἐν τῷ χαλίῳ ὑπὸν V / 7 ἢπτικα: ἢν V Χ / σοφ.: ὁμ V Syr / 9 - 10 τῆς ... δακτ.: 'ίτις τοπ' Syr / 10 ἐγέν.: ἐγέν. L Χ / πάσων: + 'And when again he turned it back once more, he was visible to those who were with him' Syr / 11 τοῦτον:post μ Unsigned V Χ / 12 δακτ.: τοῦ σ. G / 13 - 14 ἐπιτηθ.: ἐπιτηθεύσεν V Syr/4 δι' ἄλλους τινάς: 'for any other reason Syr /
Πεντηκοστὴ ἔστη ἑστὶν ἱστορία ἡ κατὰ τοὺς Αἰνέλους καταράθηκα \[\text{τῷ Βουθολὺς.}\]

Ἀλέχους πόλεις παλατά τῆς 'Ῥόδου. ἐν ταύτῃ τῷ ἱερεί τῷ θεοῦ καὶ θεομαχεῖ καὶ θεογνήτας κατηράντο καὶ διελοιθοροῦντο καὶ ἔβριζον ἑβρεῖς σοῖς ὀσάς.

57

... ἡ Ταβρους τὸ ζενοκοτονεῖν, ...
"Ηδη εἰπαμεν ὅτι ἐθνος ἐστίν η Ἐκυθεία καὶ τὰ ἄρη αὐτῆς καλοῦν
tαι Ταβροί, ὡς οὖν λεγομένη Ταβροί. ἐν ταύτῃ τιμᾶται ἡ Ἀρ-
tεμις. τῆς οὖν Ἰφιγενείας θυγατρὸς τοῦ Ἀγαμέμνονος ἐνταῦθα
ὑπὸ τῆς Ἀρτέμιδος ἐνεχθεῖσας, τοὺς ἀφικομένους ἐθνοῦς ἔθουν,
πρὸς τὸ μὴ κατάδηλον γινέσθαι τὴν Ἰφιγενείαν μετὰ τὴν ἐπάνω
δον τῶν ἔθνων.

58 (P.G. 36 1016 B)

... ἦ Δάμωσι τὸ ἐπίβασια ἔλυσθαι, ...

Or. IV 103 (P.G. 35 640 A)

νη' Πεντηκοστῆ ὁγδόν ἐστίν ιστορθα τὸ τοὺς Δάκωνας ἔλυσθαι παρὰ
τοὺς βωμοῦς. ἔστι δὲ αὕτη δηθεῖσα μὲν καὶ ἦδη πρῶτερον, καὶ ὑπὲρ
δὲ λέγεται.

57, 1 ἦδη εἰπ.: vide hist. 7 supra.
58, Tit ἔστι ... πρῶτ.: vide hist. 11 supra.

Syr II Arm (om 58)
m i e A

57 1 - ἤν: om m, cum n consentiunt Syr Arm /
58 Tit: Πεντ. ... τοῖς Ὑ βδὲ Α, Πεντ. βδῆ.: ή ἔ / τοὺς Α. εἰὼν.: περὶ
toῦ εἰὼν. τοὺς Α. ἦ / ἔστι ... λέγ.: ἔρρεθη καὶ αὕτη ἐν τούτῃ τῷ
λόγῳ, ἐν κεφαλαίῳ ταῦτα / m /

α Ρ Λ Υ (= y) Φ G (= x)

57 1 εἰπ.: εἰπομεν x / ἐθνος ... Σκ.: ἐθνος ἐστίν Ἐκυθείκον F, 'in Scy-
thia there is a people' Syr Arm /1 - 2 καὶ ... Ταβροί 1: om Syr Arm /
2 λέγ.: om Arm / ἐν ταύτῃ: ἐνταῦθα V Syr Arm / 3 θυγ.: post Ἀγ
V / τοῦ: τῆς V / 4 ἀριθ.: εἰσαριθ. x /

58 Tit: εἰὼν.: γενέσθαι G / ἔδε 2: om F /
Οἱ ἀγελαδαμίνειοι καρτερικοὶ τοὺς ἐαυτῶν παῖδας εἶναι ἐκδιδάσκοντες μαστιγώσασιν ἔχραντο, ἐκδιδάσκοντες αὐτοὺς ὑπομονητικάς ἐχειν ταῖς μάστιξις. καὶ τοῦτοις ἔζαιον παρὰ τοῖς βωμοῖς, καὶ τῇ µὴ διλυγώρησαντι ἅλλα γενναίας ενέγκυντι αἵλου ἐδίδοσαν.

59 (P.G. 36 1016 θ)

... ἢ Φρυζὶ τὸ κατατέμνεσθαι ὑπ’ αὖλῶν κηλουμένους, ...

Or. IV 103 (P.G. 35 640 A)

νθ᾽ Πεντηκοστῇ ἑνάτῃ ἑστὶν ἱστορία ἢ τοῦ κατατέμνεσθαι τοὺς Φρυγάς,
καὶ αὕτη μὲν εἶρηται ἡµῖν, ὡµῶς ὡς καὶ νῦν εἶποµεν.

Παρὰ τοῖς Φρυζὶν ἐπιµάτο ἢ 'Ῥεά ἢ µητήρ τῶν θεῶν. ταδὴ

59 Tit: καὶ ... ἡµῖν: vide supra, hist. 5.

Syr II Arm (om 58, 59)
µ i e A

58 1 -fix: om µ, cum ἡ consentit Syr II /

59 Tit: Πεντ. ... ἢ: 'Ἡ δὲ ἡ µεν, Πεντ. ἐν. ἢ ε/ τοῦ ... Φρ.: περὶ
tοῦ ... Φρ. ἡ, 'the Phr. were cutting themselves' Syr / καὶ ... εἶπ.: ἐρρέθη καὶ αὕτη ἐν τῷ λόγῳ τοῦτῳ, ἐν κεφαλαίῳ ε' µ, καὶ ... λέγοµεν
Syr /
1 -fin: om µ, cum ἡ consentire videtur Syr II (vide Brock ad hist.)

58 1 - 2 ἐκδιδάσκ.: βουλόµενοι G, ἡθελων G / 2 µαστ.: ἐχρ.: µαστίγω-
σαιν ἐχρ. P, ταῖς διαµαστιγώσαιν ἐχρ. V, om X / 3 ταῖς µαστ.: om
V Syr / παρὰ τοῖς β.: παρὰ τοῖς βωμοὺς G /

59 Tit: εἶποµεν: εἶποµεν PLF /
πανηγυρίζοντες, καθότι ἀπετιθῆ ἄυτή παρὰ τῶν Κοριμάντων τῆν κύστιν διὰ τάς πολλὰς ἄυτης πορνείας, θεραπεύοντες δῆθεν τὴν ἑαυτῶν θεόν, κατέτεθην τῶν ἑαυτῶν τοὺς μηροὺς καὶ τοὺς ὠμοὺς. ἐλλοῦ δὲ ηύλουν, τὸν ἑορτήν ταύτης τιμῶντες τὸν Ἀττίν, ἀμα δὲ ίνα ὑποκλείπτηκαί διὰ τῆς τῶν αβλῶν ἠδονῆς ἢ τῆς κατατομῆς δόθη.

60 (Ῥ. 36 1016 Ε)

τέλλα δὲ ἀπερρίφθαι εἰς Κυνόσαργες, ὡσπερ τὸ πάλαι τοὺς νόθους. Ὅτ. IV 105 (Ῥ. 35 641 Α)

ε' 'Εξηκοστῇ ἐστίν ἱστορία ἢ τὸ ἀπερρίφθαι τοὺς νόθους εἰς Κυνόσαργες.

Κυνόσαργες τόπος ἦν ἐν Ἀθηναιᾷ ἐν ὑ οἱ νόθοι ἐκρίθησαν, εἰ τοῦτῳ δυνατῷ γέγονεν νίδις. ἐκάλου ὅ τι παρ' Ἀθηναίων καὶ τοὺς ἀπελευθέρων νόθους. νόθοι γὰρ καὶ οὕτωι ὡς πρὸς τοὺς ἐκ γεννητῆς

Syr II Arm (om 59)

60 Tit: 'Εξ. ... τὸ: Τὸ 1 A, 'Εξ. τὸ 2, 'Concerning the' Arm / Κυν.: + αὐτή 1 A, + ἔστι 2 δὲ αὐτή e Syr /

1 ἐκρίν.: plura de hoc addit Syr in marg / 2 ἐκάλ.: ἐκαλοῦ: 2 / παρ' Ἀθην.: 'the Athens. (used to)Arm/2 - 3 τοὺς ἀπ. νόθους: οἱ ἀπελευθέρων νόθοι 2 / 3 γὰρ: δὲ m / ὡς: om i /

59 ἐκαλοῦ τοὺς 1 - 3 καθ. ... ἐκαλοῦ τοὺς 2 om Syr / 3-4 ἐκαλοῦ τοὺς 4 om Syr / 5 - 6 δὲ 5 - 6 τοὺς 1 ... τοὺς Ἀτ. ... δὲ: τοὺς Ἀτ. ... δὲ L, om Syr / 6 τοὺς om L / δόθην: δόθης αὐτίκα τοῦ, αὐτίκα x /

60 Tit: τὸ: τοῦ 1 L / Κυν.: + ἔστι 2 δὲ αὐτή v x /

1 Κυν.: Τὸ Κυν. x / 3 γὰρ: δὲ v x /
καὶ οὕτω δὲ ἔκρινοντο καὶ ἔδοκιμάζοντο, εἰ ὅλως ἁλευθέρωσαν. Κυνόσαργες δὲ ἤκουσαν ὁ τόπος ἀπὸ τοῦτοι. Θυσίας πλησίον ἐν ἱερῷ γινομένης, εἰσελθὼν κύων ἤπασα κράνα τοῦ θύματος, καὶ ἤγαγεν ἐν τούτῳ τῷ τόπῳ. καὶ εἰκεν ἑκτίσθη τις νεώς καὶ ἐκλήθη Κυνόσαργες, οἶον κυνόσαργες, ἀπὸ τῶν σαρκῶν καὶ τοῦ κυνὸς. οὐσ-τερον δὲ, τοὺς Κ ἐξελθόντος, εἰσήλθε τὸ Γ, διὸ καὶ Ἐκυνόσαργες καλεῖται.

61 (P.G. 36 1016 D)

... (γελῶ γὰρ ὑμῶν τὸ Μάλυ, καὶ τὸν Ζάυθον καὶ τὴν Χαλίλδα),

Or. IV 106 (P.G. 35 641 B)

ξα' 'Εξηκοστῇ πρῶτη ἐστὶν ἱστορία ἢ κατὰ τοῦ Ζάυθου καὶ τὴν Χαλίλδα.

Syr II Arm (om 61)

4 καὶ ἑδόκη: om m / 6 πλησίον: Syr emendanda, vide Brock ad loc / γιν.: γεν. i A, + 'once' Arm / 8 οἶον: οἴονει m / ἀπὸ ... κυνὸς: 'that is, meat carried by a dog' Arm / 9 - 10 διὸ ... καλ.: om m Syr Arm/

61 Tit: 'Εξ. ... ἢ: 'Π δὲ i A, Ἐξ. πρ. ἢ 8 /

Τ Λ V (= χ) F G (= χ)

5 τούτου: τοῦ PV / 6 γιν.: γεν. v x/ 7 τόπης: νεφ F / καὶ 2 ... νεώς: om F / 8 οἶον: οἴονει u / 9 K: κάππα VG / Γ: γάμμα VG / 9 - 10 διὸ καὶ Κυνόσαργες καλ.: διὸ καὶ γες καλ. ργ., καὶ ἐκλήθη Κυνόσαργες F /

61 Tit: Ζάυθον: Δαζάυθον P / Χαλίλδα: Χαλίλδα L, + ἐστι δὲ αὐτῇ v x /
"Ομηρος.

Ον Ζάνθων καλέουσι θεοι, ἄνδρες δὲ Σκάμανδρον,
καὶ πάλιν.

Χαλκίδα κυκλήσκουσι θεοι, ἄνδρες δὲ Κυμίνων.

62 (P. G. 36 1017 A – B)

Τὸ πεπέθειν δὲ καὶ ἄρειμένι καὶ λογίζεσθαι δακτύλοις, ... τι
νός; οἰκὶ Εὐβοειούς; εἰπερ Εὐβοεὺς ὁ Παλαιμῆς, ὁ πολλῶν εὔρητής
καὶ διὰ τοῦτο ἐπίθενος, καὶ μεντοί καὶ δίκαια τῆς σοφίας ἀπαρτηθεῖσα,

61, 2: Hom. II. xx. 74

Syr II Arm (om 61)

1 "Ομ: om i, 'About Moly they say that when Kirke made the companions
of Odysseus into pigs in the house, Od. went to see if he could help
them. And Hermes (vide Brock ad loc) met him and said to him: 'Not
only will you not deliver them, but you yourself will remain there.'
And he bent down and plucked a herb from the earth, which the gods
call Moly (+ 'This is wild rue' in marg), but men (another) such
(name). And he said to him: 'Take this, which will deliver you from
the evil day.' Syr / 2 Ον ... Σκ.: 'Now Xanthus was the horse of
Achilles, he says (φησὶ); and when Ach. was about to die it spoke,
forsooth (= δὲ), like men, measured words, and it gave him an oracle
about his death.' Syr / 3 Ον ... Χ.: 'And Chalkis (vide Brock ad loc)
is a certain bird that gods and men call by different names (differently)
as Homer says.' Syr / 5 δια ... δι.: om Syr /

1 "Ομ: G / 5 Ον: P / δι.: Ψηφοιδος F /
καὶ καταχωρισθεὶς τοὺς ἐπὶ Ἰλιον στρατεύματα;

Or. IV 107 (P.R. 35 644 A)

ζβ' Ἐξηκοστῇ δευτέρᾳ ἑστὶν ἱστορία <ἡ> περὶ τοῦ Παλαμήδους.

Δεῖται ὅτι ὁ Παλαμήδης, Ἐδροeos ἐν τὸ γένος (Σύρμων ὁ νήσος ἀπαντηκρῷ τῆς 'Αττικῆς), οὗτος εὗρε τὸ ἄριστομεν καὶ αὐτὸ τὸ ταβάλιζεν καὶ χρῆσαί ἄλλως πολλατοὶ μεθόδους. οὗτος δὲ ὁ Παλαμήδης εἰς ἑστὶ τῶν συστρατευσμένων περὶ τὸ Ἰλιον. ἀπέθανε λέν Τροῆ

κατὰ ἐπιβολὴν τοῦ Ὀδυσσέως. Ὁ Ὀδυσσέα γὰρ εἶχεν ἔχομον διὰ τω-αὐτήν αὐτίκα τοῦ Ὀδυσσέως προτετομένου τὸν Ὀδυσσέα ἐπὶ τὴν περὶ Τροῖαν ἐξοδον, καὶ μὴ τὴν ἀπελευθερῶσιν ὁ Ὀδυσσέας καὶ μαν-ίταν προσποιησάμενος, καὶ λαβὼν ὃνων καὶ βοῦν, καὶ ἐξεῖν ἄροτριῶν ἐν μανίς προσποιήσει, ὁ Παλαμήδης ἴλεγέχεν ὅτι δὴ οὐ μαίνεται.

Syr II Arm

62 Tit: 'Εξ... ἡ: 'Ἡ δὲ ἐν ἐν, 'Εξ. δ. ἡ ἐ, om Arm / Παλ.: + αὐτή
i A, + ἔστι δὲ αὐτὴ e Syr /

2 οὔτ.: om m Syr Arm / εὗρει: ἡπρέ m / αὐτῷ: om m Syr Arm /
3 χρῆσ.: κεχρῆσ.: ἐν A, + καὶ ἐν, 'that he made use of' Syr Arm /
οὔτ. ... Παλ.: om Arm / 4 περὶ: ἐπὶ m Syr Arm / Trp.: τῇ Trp. m /
5 τοῦ: om m / Ὀδ.: ἔχομον 'for O. was his enemy' Syr / 7 περὶ:
'against' Syr Arm / καὶ ... Ὀδ.: μὴ τὴν ὃ 'Οδ. ἐξελέβετο m / Kall:
om m Syr Arm / 8 προσπ.: προσποιησάμενος m Syr Arm / λαβὼν: 'yoked' Syr Arm / 9 ἐν ... προσπ.: om m / ὁ Π. ἡλ.: ἴλεγέχεν ὅτι ὃν ὁ τοῦ Παλ-
αμήδους m /

Π Π Λ Β (=誉) F G (= X)

62 Tit(ἡ): om P / Παλ.: + ἔστι δὲ αὐτῇ X /

2 ἀπ.: + διὰ F / αὔτῷ τοῦ: αὔτῳ τῷ G / 3 καὶ χρῆσ.: κεχρῆσ.: P,
κεχρῆσ.: καὶ X / 4 συστρ.: συστρατευσμένων Χ / 7 καὶ 1: om G /
8 λαβὼν: βαλὼν PL / καὶ βοῦν: om X /
10 ἢλεγξε δὲ αὐτὸν, Τηλεμάχον τὸν υἱὸν αὐτοῦ προσῆκε πρὸ τοῦ ἄροτρου. εἶτα φθάσας ὁ Ὀδυσσεύς περί τὸ παιδίον ἐπήρε τὸ ἄροτρον ἵνα μὴ πλήξῃ τὸ παιδίον καὶ ἐγνώση ὅτι υφαλὸς ἦστιν. ταῦταν οὖν τὴν μηνίν μηνιν ὁ Ὀδυσσεύς ἐν τῇ Τροϊᾷ, ποιεῖ πλαστὴν ἐπιστολὴν ἀπὸ Πριάμου πρὸς τὸν Παλαμήδην περί προδοσίας τῶν Ἑλλήνων, καὶ ὑποτήθησαν ἐν τῷ τοῦ Παλαμήδους σκηνής. Ὑστερον δὲ, κατηγορίας ὑπ’ αὐτοῦ γενομένης κατὰ Παλαμήδους ὡς προδότην, ευρέθη ἡ ἐπιστολὴ καταφράσασα αὐτὸν καὶ τέθηκεν ὑπὸ Ἀγαμέμνονος καὶ πάντων τῶν Ἑλλήνων.

63 (P.G. 36 1017 C)

... καὶ τὸ τοῦ κολοσσὸς πέσχειν, γυμνοῦς εἶναι τῶν ἀλλοτριῶν περιαπεδόντας πτερῶν καὶ δοχήμονας;

Gr. IV. 107 (P.G. 35 644 A)

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Syr II. Arm

m 1 e A

62 10 ἢλ. δὲ αὐτὸν: om m, + 'thus' Arm/Tηλ. ... προσ.: λαβὼν γὰρ αὐτοῦ τὸν υἱὸν τὸν Τηλεμάχον ἐνέβαλε m / 11 εἶτα ... παι.: ἐλθὼν δὲ ἦς τοῦ παιδίου (παιδός θ.) ὁ '06. m / 12 τὸ π.: τὸν παῖδα A / υπ. ἔστιν: προσποιεῖτο τὴν μανίαν i / 12 - 13 ταῦταν ...μηνιν: τοῦτον οὖν χαίρειν μηνιν αὐτῷ m / 13 δι' om e / τῇ: om e / 14 ὡς: post Πριάμου syr / 14 - 15 περὶ ... Ἑλλ.: om m, + 'at his hands' Arm / 15 ὕποτιθ.: τέθηκεν αὐτῇ m / τοῦ Π.: αὐτοῦ m / 15 - 16 ὑστ. ... γεν.: διαβολὴς δὲ γενομένης τοῦ Ὀδυσσέως m, 'Later, when an accusation was made' Syr Arm / 16 Παλ.: 'him' Arm / 17 κατ. αὐτὸν: ἐν τῷ κλινῷ αὐτοῦ m, om Syr Arm / 18 καὶ ... Ἑλλ.: om m /
Συντακτή τρίτη ώστεν ίστορία ἡ κατὰ τὸν κολοφόν καὶ τὰ πετρὰ
αὐτῶθ.

Μὴθὸς τῆς ἐστὶ τοιοῦτο. Κράτεις ἃν, φησί, περὶ κάλλους ὄρυκένων,
καὶ ὁ ᾿Σεῦς διαίτητης ὑπῆρχε τῆς κράσεως. ἃν δὲ ὄρυκτεύεσα ἢ ἡμέρα
ἐν ἵ ἐστι συναπτοθήκαι τὰ ὄρυκα παρὰ τὸν Δία. τῇ προτεραῖῃ δὲ τῆς
ὄρυκτευσης ἡμέρας, παρὰ τοὺς ποταμοὺς ψοινθοῦσα τὰ ὄρυκα τοὺς

5 νὰμασιὸν ἀπενεπόντον τὰ πετρᾶ, ὡν τὸ ψυκτὸν ἐκάστη διαλάμφῃ κάλ-
λος. ὁ δὲ κολοφός (ἐστὶ δὲ τούτῳ τὸ ὄρυκα εὐ μάλα μικρὸν μὲν τὸ
σῆμα, ἀκαλλῆς δὲ τὸ εἶδος), δὲ παρὰ τῶν ἐκπεσόντων παρὰ τοὺς
ὕδατι πετρῶν περιεῖθες ἑαυτῷ, ἢκε καὶ αὐτῶς παρὰ τὸν Δία, ὡς λη-
θυμένως τῶν κάλλους τὸ νυμπηρίουν. ἄνεμου δὲ ὃς πνευσάντως καὶ

10 ἀποσκεδάσαντος τὰ ἀλλόφυλα τῶν πετρῶν, γυμνὸς εὐφρῆθη τὸν ἀλλογε-
νόυς κάλλους ἰχνῶν (ἄδε) τὴν ἐν φύσεως αὐτῷ περικειμένην ἀμορφῶν,
οὕτω τῆς αἰσχρῆς ἀπῆλαυσεν.

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Syr II Arm
μ ι ι Α

63 Tit: 'Εξ... ἢ: Ἡ δὲ ἤ Α, 'Εξ. τρ. ἢ ἠ, 'Sixty-third is that which'
Syr, om Arm / τὰ πτ. αὐτοῦ: τὰ αὐτ. πτ. ἤ Α, 'concerning his f.' Syr,
'the collection of f.' Arm, + 'It is this!' Syr /

1 ΜΘ. ... τοιοῦτο: ἢ ἐστὶ δὲ ὦτος ὁ μὲν ἐν ταῖς ἄλλοι,
ἐστὶ δὲ ὁ. τοιο-

δὸς τοι. ὃ, om Arm / 2 καὶ δι: δ ἐκ ἀντικρ. om m / τῇ
προτ.: πρὸ ἃ / 3 ἀπενεπ.: ἀπενεπεῖ. ἢ το wash! Arm / τὰ πτ.: om
Arm / 7 δὲ: om m Syr Arm / 7 - 8 παρὰ τ. ἡδ.: om m / 9 ὃδε: in
ῥαῖς ἄλλοι: om m Syr Arm / 11 ἄδε: + μὴν m / 12 οὕτω:
καὶ ἄλλοι: 'and thus' Syr Arm /

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Π Λ Β U (= x) Φ G (= x)

63 Tit: αὐτοῦ: + ἐστὶ δὲ αὐτὴ τὰ, + ἐστὶ δὲ μῆθος τοιοῦτος ἁρ /

1 ΜΘ. ... τοι.: ΜΘ. τις τοι.: ὅ, om x / 3 τῇ πρ.: τῇ προτέρᾳ τὰ

7 δὲ: om x / παρὰ: om ἃ / τῶν πτ.: πετρὰ ἃ / 11 κάλ.: om x /< ἄδε> om P
... οὐ τῆς γραφῆς μᾶλλον ἔκεινης ἢ τὸν ἰδίον σεισθέναι παρά τινος συντόνως ἀντιπαρίδυτος, ὡς λέγοις, εἰτ’ ἐνυβρίζουσα τῷ σωφρό τῆς ἀρμῆς, ἐπος ἐφεδράκτω καὶ τοῦτ ἄρεσαν τῷ νεανίς λίαν, καὶ ψυλλοτονὴσεαν, μετρηθέν τὴν βαυμασθαν σοι ταῦτην ἐδημιοῦσε τοῖς

Σύρ. IV 108 (P.G. 35 644 B)

εὖ τ’ ἔξηκοστῇ τετάρτῃ ἐστίν ἔστορα ἢ περὶ τῆς γραφῆς τῆς διασειθέσεως τὸν ἰδίον.

Γυνὴ τῆς καλουμένης ὡς τινες λέγουσι Σεβιλλα, ὡς δὲ ἀλλοι Φιμονη, δὲ δὲ ἔτεροι Φίλωρα, ἔσεσθε παρὰ τίνος νεανίσκου. ἡ δὲ γυνὴ ύβριστικάτερον ἔνεχθη πρὸς τὸν νεανίσκου καὶ ύβρίσατι αὐτὸν. ἢν δὲ ἡ ύβρις ἡ λεχέσθη ἐμμετρὸς στίχος καὶ τῆς ἀρμονίας τοῦ λόγου τῆς γραφῆς ἀρεσάσας τοῖς παρευστάμενοις, τὸ μέτρον τοῦ στίχου θλαβον. καὶ οὕτως ἐπεκινήθη τὰ περὶ τοῦ στίχου.

Syr II Arm

64 Tit: 'Ἐξ... ἢ: 'Ἡ δὲ ἢ ἴ Α, 'Ἐξ ἢ θ: 'Sixty-fourth is'

Syr, om Arm / ἰδίον: + αὐτὴ ἢ Α, + ἐστὶ δὲ αὐτὴ e Syr /

1 ὡς: + μὲν m/ λέγ.: om m / ἐξ.: ἔτεροι m / 2 ἐσειθ.: + τὸν ἰδίον m, 'this woman being pushed' Syr Arm / παρὰ ... νεαν.: οὗ νεανίσκου παρίδυτος m / ἢ δὲ γ.: καὶ m, om Syr Arm / 3 καὶ ... αὐτ.: om m / 4 ἡ υβρ.: ἡ λεχ.: ἡ λεχ. υβρ. m / καὶ τῆς: τῆς οὖν m / 6 ἐλ.: ἔλθῃ ἢ / τοῦ στίχου: τοὺς στίχους m Syr Arm /

Π Λ Τ (= x) F G (= x)

64 Tit: διασειθ. = διασειθέσεως G / ἰδίον: + ἐστὶ δὲ αὐτὴ v x /

1 - 2 Φιμονή: Φιμονῆ ὦ, Φιμουὸν x / 2 ἐσειθ.: + οὖν f / δὲ: post ύβριστ. (3) v, om x / 3 ύβριστ.: καὶ ύβριστ. f /
... οί τὰν Κυκλώπων, ἐξ ὃν τὸ χαλκεδείν;

65 (P.G. 35 1017 D - 1020 A)

ζε' Ἑξημοστῆ πέμπτη ἐστὶν ἱστορία ἢ κατὰ τοὺς Κυκλώπας.

Ἐν Εἰκέλαν τῇ νῆσῳ περὶ τὰ δρεινα αὐτῆς λέγονται γενέσθαι οἱ Κυκλώπες, ποιμενικῶν μὲν βλένων ἑπταθεύοντες, ζάντες δὲ βιαλότερον. λέγονται <δὲ> οὗτοι ἀνθρωποφάγοι εἶναι, καὶ κατεδοθοῦνται τοὺς τοῦ 'Οδυσσέως ἐταρχους. τρεῖς δὲ αὐτῶν λέγονται οἱ ἐξοχώτατοι, 

5 Βρόντης, Στερόπης καὶ Ἀργες. λέγονται δὲ οὕτως αὐτοὶ καὶ ἐξοχώτατοι χαλκείς τὴν τέχνην, οὕτως διὰ τῆς οἰκείας τέχνης τὴν βροντήν καὶ τὴν ἀστραπήν, φησὶ, τῇ Διὶ κατεσκεδασθον. Κυκλώπες

Syr II Arm
m i e A

65 Tit: Ἑξ... ἢ: Ἡ δὲ ἤ A, Ἑξ. π. ἢ ἢ, om Arm / Κυκλ.: + ἐστὶν αὐτὴ ἤ A, + ἐστὶ δὲ αὐτὴ ἢ Syr /

1 Συγ.: τῇ Συγ. m / δρεινα: δρια. m / 2 ἑπτηθ.: 'they lived'
Syr Arm / ζάντες: 'they lived' Syr Arm/ 4 τοῦ: om m / λέγ.: + 

5 - 6 Βρόντης ... οὗτοι αὐτοὶ κ. ἐξοχώτ.: Βρ. ... οὗτοι κ. ἐξοχώτ. e

Syr, post Διὶ Arm (vide Brock ad loc) / 7 φησί: om m Syr Arm / κατασκεδα.: κατασκεδασθ. Syr m

65 Tit: Κυκλ.: + ἐστὶ δὲ αὐτὴ ὧ x /

1 Συγ.: τῇ Συγ. χ / γενέσθ.: post Kυκλ. (2) χ / 3 <δὲ>: om p / 4 τοῦ: om V / 6 οὕτων ... τέχνης: om F / 7 φησί: om V x / κατασκεδα.: κατασκεδασθ. χ /
δὲ ἐλέγοντο ὡς μὲν Ἰσαάκος ὅτι ἦν αἷχον κυκλοτερή διθαλμὸν ἐν τῇ δεκτῇ, ὡς δὲ Παλαισιακὸς ὅτι κυκλοτερή τινα νῆσον Φινοῦν.

66 (Ρ.Ε. 36 1020 8)

... ἡ ἀλουργία ...; ... οὖν ἀποθέσει ταύτην Τυρσίως, παρ' ὑπ' ἡ ποιμενική κόμων ἢ τῷ κόχλῳ ὑπωθήθη καὶ τὰ κείλη καθαμάζασα, τῷ πολύν τῷ ἰμένος γυνώσασα.

ἐν Ίωάννου μεταφράσμα (Π.Ε. 35 644 4 - 5)

ξ' 'Εξημιστή ἐκτῇ ἐστίν ἑστῷ ἡ περί τῆς ἀλουργίας.

Ἐν Τύρῳ παρὰ τὸν αγιαλὸν κόμων ποιμενικὴ πορειομένη εὑρόθεα κοχυλίον ἔφαγε. εἶτα τὸ αἷμα τοῦ κοχυλίου ἔριβε τῆς κυνὸς

65, 8 - 9 Ἰσαάκος ... δεκτῇ: Theol. 144 (Westermann, op. cit., p. 376).
66: Palaephatus, De incread. LII.

Syr I (inc 66, 1) Syr II Arm

65 9 ἐν τῇ δεκτῇ: om Arm / Παλ.: Τηλέφατος (Τηλέ in res A) i e Syr, 'others' Arm /

66 Tit: Ἐξ. ... ὡς: Ἡ δὲ i A, Ἐξ. ἐκτῇ ἔτσι, εἰς, om Arm / ἀλ.: + ὡς τοῦ ἰδίου i A, + ἐστὶ δὲ ἑστὶν e Syr /

1 εὑρ.: 'found' Syr Arm / 2 κοχυλίον: + 'with wh. now purple is dyed' Arm / ἐφ.: 'and etc' Syr Arm / eἰτα ... κοχύ.: 'and it' Syr I /

P L V (= χ) F G (= χ)

65 9 Παλ.: Τηλέφατος, PL, Τηλέφαντος /

66 Tit: ἀλ.: + ἐστὶ δὲ ἑστὶν v x /

2 τῆς κυνὸς: post στόμα (3) x /
τὸ στόμα. εἶτα ὁ ποιμὴν, νομίζων πεπλήχθαι τὴν κύνα, λαβὼν ἐριον, ἀπέμαξε τὸ αἷμα τοῦ στόματος τῆς κυνός. καὶ εὐρήται ἡ κύνων Ξένουσα μὲν οὖθεν, τὸ δὲ ἔριον τὴν τῆς πορφύρας ἀναδεδεγμένον βαφῆν. εἶτα ἐγνωκὼς ὁ ποιμὴν ὅτι τὸ κοιχύλιον τοιαύτην ἔχει φύσιν βαπτικήν, ἐνεχωρίζοντες αὐτὸ τοῦτο. καὶ οὕτω συνέλεγον ἐν τῇ ἁλάσσῃ τὰ κοιχύλια, καὶ κατεσκέδασαν τὴν πορφύραν. ἐκ δὲ ταύτης τὰς ἀλουργίδας.

67 (Ῥ. Γ. 36 1020 B - D)

Γεωργίας δὲ καὶ ναυπηγίας, τῇ φυσιμεν, ἐν ἀπελάνωσιν ἡμᾶς Ἀθιναίοι, τὰς Δήμητρας καὶ τοὺς Τριπτολέμους δηγοθμενοι, καὶ τοὺς δράκοντας ...

ἐξ. IV 108 (Ῥ. Γ. 35 644 C)

65 'Εξήκοστή ἐβόδημ ἐστὶν ἑστόρια ἢ κατὰ τὴν γεωργίαν καὶ τὴν

Syr I  Syr II  Arm
m i e A

66 3 στόμα: 'with the blood of the murex' Syr I / εἶτα: om m; 'Now'
Syr Arm / πεπλήχθ.: + 'in the mouth' Arm / 4 ἀπέμαξε: ἀπέμασας i /
to αἷμα: om Arm / τῆς κ.: om m; 'its' Syr Arm / eύρ.: ηύρεθη i,
εὑρέθη θ A / η.: + μὲν m Syr II / ἔχ.: post oὐδ. (μηδ.) m / 5 μὲν:
om m Syr Arm / ὀδόν: μηδὲν Ξένουσα φαθὰν m / τῆς: om e / εἶτα:
'and' Syr I Arm / 6 ὁ π.: om m Syr Arm / 7 αὐτῶ: in res A / ἐν
τῇ θαλ.: ἐκ τῆς θαλάσσης m / 8 τὴν πορφ.: τὰς πορφύρας m / ἐκ ...
ἀλ.: om m Syr II Arm, 'And from him derived this discovery' Syr I /

67 Tit: Ἔξ... τῆν? 'Ἡ δὲ κατὰ τὴν γ. καὶ τὴν 1 ἀ., 'Εξ. ἐβόδ. ἢ κατὰ
tὴν γ. κ. τῆν α., 'Concerning husbandry and' Arm, (* * * *) Syr I /

P L V (= y)  F G (= χ)

66 3 εἶτα δὲ ὁ δὲ x / 4 τὸ αἷμα: post κυνός x / 7 θαλάσσῃ: θαλ-
ἀττή u x / 8 τὴν πορφ.: τὰς πορφύρας u x / ἐκ ... ἀλ.: om u x /
ναυπηγάν. ἦστι δὲ αὐτὴ καθὼς μυθεύτεται.

'Ἡ Δημήτρα εἴξε θυγατέρα τῆν Περσεφώνη. ταῦτην ἤρπασεν ὁ Πλοῦτος. περιλοῦσα δὲ ἡ Δημήτρα καὶ ζητοῦσα τὴν θυγατέρα ἤλθεν εἰς τὴν 'Αττικήν, καὶ καταλαβεὶ παρὰ Τριπτολέμῳ τινὶ ἐν κόμῃ 'Ελ-κευσίνι οὕτω καλουμένη. μανθάνει οὖν αὕτη παρὰ τοῦ Τριπτολέμου ὅτι ὁ Πλοῦτος ἤρπασε τὴν Περσεφώνη. καὶ ὑπὲρ ταύτης τῆς εὐεργεσίας δέδωσε τῷ Τριπτολέμῳ τὰ σπέρματα, λέγω δὴ στὸν καὶ κριθήν, ἐντελαμένη μὴ φασονθῇ, ἀλλὰ περιλεθεῖν καὶ σκορπίσαι τὰ σπέρματα πᾶσιν ἄνθρώποις, ἦνα μᾶς τὸ σπέρμα καὶ γεωργεῖν καὶ ἐσθίειν τοὺς ἥμερους καρποὺς. πάλαι γὰρ οἱ ἄγριοι ήσθιον τοὺς βαλάνους ἐκ τῶν φηγῶν · ἔνθεν δὲ ἀπὸ τῆς φηγοῦ τὸ φαγεῖν εἰρηται. λέγεται δὲ ὅτι ὁ Τριπτόλεμος λαβὼν ἄρμα δρακόντων πετετῶν, συμπαραλαβὼν καὶ τὸν Κέλεδον, οὕτως ἐπιλατὸν φιλοτιμοθέμενος τὰ σπέρματα.

Syr I (om 67, 1 - fin) Syr II Arm

67 Tit: ἦστι ... μυθ.: om Arm, 'which is written above'(XXXIX, 3) Syr I, 'It is this' Syr II /

1 - 12: Καὶ περὶ μὲν τῆς γεωργίας καὶ τῆς Δημήτρας (-τρος Α) καὶ τῆς Κόρης καὶ τοῦ Κέλεδος καὶ Τριπτόλεμος εἴρηται ἐν τῷ εἶς τὰ φάτα, τρίτῳ κεφαλαίῳ μ., cum n (vide infra) consentient Syr II Arm /

67 Tit: καθ. μυθ.: om G /

1 Δημ.: Δημήτρα V / θυγ.: om F / ταύτ.: + ἦν F / 2 Δημ.: Δημήτρα V x / 4 τού: om x / 6 λέγω ... κρ.: 'of wheat and barley' Arm /

7 καὶ σκορπ.: 'scattering' Syr Arm / 9 οἱ ἄγριοι: om Syr Arm /

10 εἰκ. τῶν φηγ.: om Syr; 'from planēs' Arm (vide Brock ad loc) / ἔνθεν ... εἴπ.: om Syr / 11 ὅτι: om V / πετ.: πετετῶν UF / συμπ.: καὶ συμπ. V /
λέγει δὲ ὁ Ἑθεός Γρηγόριος ὅτι καὶ ναυπηγὰ παρὰ Ἀθηναίοις εὐρή-
ται. οἷς, δὲ αὐτὸν λέγειν περὶ τῆς ναυμαχικῆς τέχνης, ναυμάχοι
γὰρ (κατ' ἄξον' Ἀθηναίοι. ναὸς γάρ) λέγονται οἱ πρῶτοι Φοῖνικες
ναυπηγάδοι, τριήρεις τῇ Σεμιράμει.

68 (Ἠ. 36 1021 b)

καὶ πάσαν τὴν περὶ ταῦτα μυθολογίαν, ἢ καὶ μυστήριον ὑμνὸν ἀλόχρον ταῦτα ἐπολησε, καὶ νυκτὸς
ἐντὸς ἄξον;

67 Syr I (om 67, 1 - fin) Syr II Arm
m i e A

13 λέγει ... Γρ.: περὶ δὲ τῆς ναυπηγῆς, δὲ μὲν μακάριος Γρ. λέγει
m / ναυπ. ... Ἀθ.: παρὰ Ἀθηναίοις ἡ ναυπηγή συρ- m / 14 τέχνης: om m / 15 ναὸς: ναὸν m / οἶ: om m / 16 ναυπ.: ναυπηγῆσαι συρ Arm / τρι.: τριήρη m / τῇ Σ.: δὲ Σεμιραμές συρ Arm /

68 Tit: 'Εξ. ... ἢ: 'Ἡ δὲ ἡ Α., 'Εξ. δηγ. ἢ ἡ, om Syr I Arm / τὸν Τ ... 'Ικ.: τὸν Κ. καὶ τὸν 'Ικάρον (et semper) συρ, 'Ικάριος Syr I, 'Καλέος' Syr II /

m π L V (= X) F G (= x)

14 λέγειν: εἰρηκέναι X / 15<κατ... γὰρ>: om PL X / ναυπ.: + δὲ F / τῇ: om F, δὲ G / Συρ.: Σεμιραμέν V X /
Καὶ περὶ μὲν τοῦ Κέλεου εἶπομεν ἐν τῇ πρὸ τὰς ταῦτας ἱστορίας, ὡς
μετὰ τοῦ Τριπτολέμου ἐπιλανάτο δίδοις τὰ σπέρματα. περὶ δὲ τοῦ
Ἰαρίου ἔστιν αὕτη. λέγεται ὅτι ὁ οἶνος παρὰ τὸν Διονύσου εὐρη-
ται, διότι καὶ ἔφορον τῆς ἀμπέλου λέγουσι τὸν Διόνυσον. οὕτως οὖν
ὁ Διόνυσος, ἔλθων ἐν 'Αθήναις, Ἰαρίῳ τινὶ περιτυχὼν, δέδω-
κεν αὐτῷ κλῆμα ἀμπέλου φυτεύσαι. καὶ ἔφθεισε, καὶ ἐγελάργησεν
οἶνον, καὶ ἔπιε καὶ αὐτὸς, καὶ δέδωκε καὶ ποιμέσει πιεῖν. οὐ δὲ
ποιμένες μεθυσθέντες, διὰ τὸ ἐκ παραδόξου πρῶτον πιεῖν, νομίζο-
αντες φαρμακῆναι παρὰ τοῦ Ἰαρίου ἀποκτείνουσιν αὐτόν. ἢ δὲ
Ἡρώδην ἢ τοῦτον θυγάτηρ, διὰ τῆς κυνὸς τοῦ Ἰαρίου γυνοῦ, ὃς ἀπέδωνεν,
ἐποτικῷ καὶ ἰσχαλλε, καὶ, καθὼς μυτεδουσίν οἱ πλανω-
μένοι Ἑλλήνες, ταῦταν, φησιν, ἔλεγχαντες οἱ θεοῦ διὰ τὸ πάθος,
μετέθηκαν αὐτὴν εἰς τὸν οὐρανόν. καὶ νῦν ἔστιν ἐν τοῖς ἄστροις

Syr I (om 68, 1 - 3, ἦν ... αὕτη : 10 - 21, ἦ ... fin) Syr II Arm
m i ε A
68 1 Κέλ.: + 'and Ikarios' Syr II (vide Brock ad loc) / ἐν ... ἱστ.:  
om m / 1 - 2 ἦν ... σκ.: ἦν περὶ ἕλκ. τὰ σκ. m, 'that he went around with Tr. giving out seeds' Syr II, om Arm / 2 - 3 περὶ ...  
ἕστιν αὕτη: περὶ ... λεξεται εἰκεῖν m, 'and then concerning Ik.'  
Arm / 3 λέγ.: φασὶν m / εὑρ.: ηὗρ- m / 4 τὸς ἄμμ.: τοῦ οἴνου m /  
λέγ.: + εἶναι i A Syr I Arm / οὖν: om e / 5 - 6 δέδωκι: δέδωκαν  
m / 6 καὶ: οἱ ὁ ὁ m / 7 καὶ αὕτ.: om m / καὶ 4: om Syr I Arm /  
9 ἀποκτ.: ἀπέκτειναν i A Syr Arm, ἀπέκτεινεν e / αὐτῶν: hic histori-
am terminat Syr I / 11 ἄπειθ.: τεθυμεν m / καὶ 2: om m / 11 - 12 κα-
θως ... 'Ελ.: om m Syr II Arm / 12 ταῦτ.: 'her' Syr II Arm / φησιν:  
oὖν m, om Syr II Arm / 13 νῦν: + φησὶν m Syr II Arm /

Π L V (= χ) F G (= χ)
68 1 εἰπ.: εἰπομεν υ / 11 ἄπειθ.: τεθυμεν υ / 13 αὕτην: om υ / νῦν:  
+ φησὶν υ /
ἡ Ἡριγόνη. τὸ <δὲ> λέγειν: Μυστήριον ὑμῖν ἐποίησεν αὐτόν.

15 ταῦτα, οὐ περί τοῦ Ἰακώβου λέγει, ἀλλὰ περί τῆς κατὰ τὴν δημη-

τραν μυθολογίας. λέγεται αὕτη οὐ μόνον δεσμώτην αὐτοὺς τὰ

σπέρματα ἀλλὰ καὶ θεσμὸν τινα μυστηρίων ἔδραξεν, ἆτινα τελοῦ-

ται οἱ Ἔλληνες. ὡς γὰρ παρὰ τὸς θεοδίδακτος Χριστιανοῦ ἐστι

τὸ ἄγιον φῶςμα, οὕτω καὶ παρ’ ἑκέννοις ἡ τοιάδε. ἡ δὲ τοιαύτη

tῶν Ἔλληνων ἐσόρτη λέγεται καὶ Μυστηρία καὶ Ἐλευσίνη καὶ

Δημήτρια.

69 (P.G. 36 1021 B)

... αὐτὸ δὲ πάθειν σοι τὸ μυστήριον, καὶ τὸ μυστήριον, καὶ τὸ θρη-

σκεδεῖν; οὐ παρὰ θρησκῶν, καὶ ἡ κλήσης πειθέτω σε;

Or. IV 109 (P.G. 35 645 A)

ζη 'Ἐξηκοστῇ ἐνάτῃ ἐστὶν ιστορία ἡ κατὰ τὸ θρησκευτὶ καὶ τὸ

Syr I (om 68, 10 - fin) Syr II Arm

68 14 - 15 Μυστ. ... ταῦτα: Μυστ. ἡμῖν ἀλοχράν ταῦτα ἐποίησεν ἰ Ἄ,

Μυστ. ἡμῖν ἀλοχράν τοῦ λέγειν ἐποίησεν ἐ, 'She made for you these

shameful mysteries (this sh. mystery'Arm)'

Syr II Arm / 16 λέγ. δὲ

m Syr II, + γὰρ Arm / 18 οἱ Ἔλλ.: ἐν τοῖς Ἔλλησιν ἐ / 19 ἄγιον:

om m Syr II Arm / toû.: τὸν ἐσόρτης αὕτης A / 20 τῶν ... ΕLATED

am A / Μ. ἑἰ μυστήριον Ἀρμ / ΕLATED: Ἐλευσίναι m / 21 Δημ.: Syr amende-

andos (vide Brock, n. ad hist. 68, p. 253)

69 Tit: 'Ἐξ. ... ἢ: ἢ δὲ ἵ Ἄ, 'Ἐξ. ἐν. ἢ ἐ, 'Sixty-seventh is that! Syr I

om Arm /

P L V (= Χ) F G (= x)

68 14 - 15 Μυστ. ... ταῦτα: Μυστ. ἡμῖν ἀλοχράν ταῦτα ἐποίησεν ἰ Ἄ,

Μυστ. ἡμῖν ἐπ. ἀλοχράν, ταῦτα cett / 15 περὶ: post τῆς p / 19 τοιάδε: +

ἐσόρτης x / 20 καὶ ἜLATED: καὶ Δουσίνεια p, καλοῦσι δὲ x, καὶ ἘLATED-

πάντα L / 21 Δημ.: Δημήτρια p /

P L V (= Χ) F G (= x)
μυεσθαί.

Δέγεται δὲ ὁ Ὀρφέως θρῆξ ὡς τὸ γένος, καὶ θεολογήσας τὰ Ἐλληνῶν μυστηρία, ἐδίδαξε τὰς δεῖ τιμᾶν θεοῦς. τούτῳ οὖν τὸ τιμᾶν θεοῦς ἐκάλεσαι θρησκευέιν, ὡς θρησκείας οὕτως τῆς εὐρέσεως. ἄλλοι δὲ ἑτυμολόγησαν δὲ τὸ θρησκευέιν παρῆκατι ἀπὸ τοῦ οἴου θεοθερηκεῖν, τούτῳ θεον ὑπάν. τὸ δὲ μυεσθαί εἴρηται ἢ παρὰ τὸ μυστηριάζειν καὶ ἀπόρρητα τελείειν, ἢ διὰ τὸ μόνοντας τὰς αἰθήσεις, καὶ ἐπέκεινα γενομένους πάσας σωματικὰς φαντασίας, καὶ οὕτως εἰσδεχομένους τὰς θειὰς ἐλλάμφεις.

70 (Ρ.ς. 36 1021 C - D)

... τὸ δὲ θεῖν οὖν παρὰ Χαλδαίων, εἶτ' οὖν Κυπρίων; τὸ ἀστρο-

Syr I (om 69, 1 - fin) Syr II (om 69, 5 - 8 τὸ ... fin) Arm

67 Tit: μυ.: + αὐτή i A, + ἔστι δὲ αὐτὴ e Syr II, + 'It is written above'

67 Tit: μυ.: + αὐτῆι A

67 Tit: μυ.: + ἔστι δὲ αὐτῇ V x /

69 Tit: μυεσθ.: + ἔστι δὲ αὐτῇ V x /

2 πᾶς: + τε καὶ i, in ras A, 'in what way and how' Syr II /

3 ἐκάλ.: ἐκάλεσαν m Syr II Arm / 4 ἕτυμ.: ἕτυμ. m / 4 - 5 δὲ ... θεοῦ.: 'it from' Syr II/5 δρᾶν: + δέρχειν γάρ ἔστι τὸ δρᾶν A

Arm (vide Brock ad loc), hic historiam terminat Syr II / 6 μυστ.: μυστηρία m / τελ.: τελείεθαί m / 7 γεν.: γεν. m / πάσης: om i /

καλ: om i A / 7 - 8 εἰσδεχ.: εἰσδεχέθατα i A /

69 Tit: μυεσθ.: + ἔστι δὲ αὐτῇ V x /
νομεῖν δὲ οὐ Βαβυλώνιον; τὸ δὲ γεωμετρεῖν οὐκ Αἰγυπτίων; τὸ δὲ
μαγεῖν δὲ Περσακών.

IV 109 (P.C. 35 645 A)

ο Ὁθόμηκοσθῇ ἠστιν ἱστορία ἡ περὶ τοῦ θεοῦ καὶ ἀστρονομεῖν καὶ
gεωμετρεῖν. ἠστὶ δὲ οὐκ ἄσφαλῆς.

Δέγεται δὲ ὅτι τὸ θεῖον θεοῦς Χαλδαίους ἐξηφτοῦν, ἦτοι Κύπριοι,
διαφορεταὶ οὖν ἡ ἱστορία. Χαλδαῖοι δὲ ἦσθος Περσακών. τὴν δὲ
ἀστρονομίαν λέγονται αὐτῷ πρῶτοι εὑρήκεναι Βαβυλώνιοι διὰ ζωο-
ἀστρον, δεκτεροὶ διεξαγαγόντο Αἰγυπτίων. < τὴν δὲ γεωμετρεῖν εὑροῦν
5 Αἰγυπτίων> ἐν τού ἀπλότου τῆς γῆς καὶ τῆς διαφάνεια τῶν χωρῶν
προδίαλαχθέντες, καὶ εἶπον οὕτως συγγράφατες καὶ χρώμενοι. τὴν

Syr I Syr II Arm

m i e A

70 Tit: 'Ἐβδ. ... ἢ: 'Ἡ δὲ ἢ A, om Syr I Arm / καὶ γεωμ.: om Syr I/
ἔστι ... ἄσφ.: ἔστιν αὐτῇ ἢ A, om Syr I, 'It is not certain whether'
Arm /

1 Δέγ. δὲ ὅτι: Δέγει δὲ ὅτι ἢ A Syr I, om Arm / ἢτοι: εἶτ' οὖν ἢ e /
2 διαφ.: 'is varied' Syr I / οὖν: γὰρ ἢ A Syr II Arm / Χαλδ. ...
Περ.: om Syr I/3 Δέγ. : λέγουσι τινες ἢ 'It is said' Syr / αὐτ.: om
m Syr Arm / εὑρ.: post Βαβ. ἢ / 4 δεῦτ.: διεξ.: διεδ.: διεδ. δὲ i, δεῦτ.
δὲ ἐξεξαγαγόντο ἢ A / εὑρ.: ἢτο- ἢ A / 5 - 6 ἐκ ... προδ.: διὰ τὸν Νεξ-
λον τὴν αὐτῶν κατάρθοντα χώραν, συγκέειν τὰ τῆς δευτερείας ἐκάστου
γνωρίσματα " διαιτούστες οὖν πολλὰς τὴν ἡγὴν ἢ / 6 καὶ 1 ... χρῶμ.: καὶ
ποικιλοὶς σχηματισμοῖς χρώμενοι, ἀρχηγοὶ τῆς ἐπιστήμης γεγόνας
i, post Πέρσαν(7) Syr I /

Π Λ Υ (= υ) F G (= x)

70 Tit: ἄσφαλῆς: ἄσφαλῆς V /

1 Δέγ.: Δέγει Ἡ V x / 2 διαφ.: διαφ. P (vide hist 29, 1) / 3 αὐτ.,
om V / 4 διεδ.: δὲ ἐξεξαγαγόντο x / 4 - 5 (τὴν ... Δέγ.): om η /
δὲ μαγελαν, φησὶν, εὕρον Μῆδοι, εἶτα Πέρσαι, πρῶτοι δὲ Μῆδοι.
διαφέρει δὲ μαγελα γοπτέλας καὶ γοπτέλα φαρμακελας τοῦτοις, ὅτι
ἡ μὲν μαγελα ἑπικλήσεις ἐστὶ δαιμόνων ἀγαθοποιῶν πρὸς ἀγαθὸν τι-
νὸς συστασιν, ἔσσερ πά τοῦ 'Ἀπολλωνίου τοῦ Τυανέως θεσπίζειται
ὁ' ἀγαθὸν γεγυναῖο. γοπτέλα δὲ ἐστιν ἑπικλήσεις δαιμόνων ὑακω-
ποιῶν, περὶ τοὺς τάφους εἰλουμένων, ἐπὶ κακὸν τινὸς συστασιν.
γοπτέλα δὲ ἠκουότιν ἀπὸ τῶν γυνῶν καὶ τῶν θρήνων τῶν περὶ τοὺς τάφ-
ους γινομένων. φαρμακέλα δὲ ὅταν ὄλα τινὸς σκευασάς θανατηφόρου
ἡ πρὸς φιλτρον δολὴ ἢ καὶ ἀλλὰς πὼς δοθῇ τινὶ διὰ στόματος.

71 (P.G. 36 1021 D)

... τὴν δὲ ὅτι ἀνεξάρτητοι κυβρικῆς τῖνων ὑ Ῥεμφησέων ἄκοβελος;
Os. IV 109 (P.G..35 645 A)

Syr I  Syr II  Arm
m  i  e  A

70 7 μαγ.: μαγικῆς θ/ ψης.: om Syr II,*φασὶ  Arm^1/  πρ. δὲ Μ.: 
om i, καὶ ... χρῆμ. wide 6 supr. Syr I / 8 τοῦτ.: οὔτες θ / 10 -
11 ἔσσερ ... Ἀπ. τοῦ Τ. ... γεγ.: ἔσσερ ... Ἀπόλλωνος ... γεγ.: 
m, 'just as the τελέματα (Syr. emendanda, vide Brock n. 5 ad hist 70, p. 
255) of Apollonios of T. were for good' Syr II, om Syr I / 13 - 14 γον. 
... γυν.: om Syr II / 15 η^1 ... τῶς: om i, Α, 'by ('or by' Arm) means 
of a love (philtre)' Syr Arm / δοθῇ τιν.: post στόμ. εἰ, προσαχθῇ τιν.: 
i, τιν.: (in marg δοθῇ A^2) Α /

P L V (= y)  F G (≡ x)
70 7 εἶτα ... Μῆδοι: om x / 8 τοῦτ.: ἐν τοῦτ. F / 15 η^1: om v / 
δοθῇ: δολὴ x /
οα τ' Ἐβδομηκοσθῆ πρῶτη ἦστιν ἱστορία ἢ περὶ τῆς ὀνειρομαντεῖας.
Τελευταίος πόλις ἦστι Παμφυλίας. αὕτη δὲ παλαιότάτη πόλις. ἢν
δὲ καὶ ἐπὶ τῶν χρόνων Κρόνου. οὕτω λέγονται πρῶτοι τοὺς ὀνειρ-
ρους εὑρεθεὶ καὶ διακρίνειν τὰ τέρατα. ἔλεγον γὰρ, εἰ γέγονε τι
παράδοξον, ὅτι τότε σημαίνε, καὶ πάντως ὡς ἄν εἶπον συνεβαινε
ἐξέρχεσθαι.

72 (P.G. 36 1024 A – B)

Τὴν ὀἰνωνιστικὴν δὲ τέλων; οὐκ ἄλλων ἢ θρυγάν, τῶν πρῶτων
περὶ εργασιμάτων ὄργαθών πτήσων τε καὶ κινήματα;
Dr. IV 109 (P.G. 35 645 A)

οβ' Ἐβδομηκοσθῇ δευτέρα ἦστιν ἱστορία ἢ περὶ τῆς ὀἰνωνιστικῆς.

Syr I Syr II Arm
ἐν ἕ ἐν ἕ

71 Tit: Ἐβδ. ... ἢ: Ἔδ. ἐκ ἑ ἐν ἕ, 'Sixty-eighth is' Syr I, om Arm / περὶ τῆς ὀν.: 'the divination by dreams' Syr II, + ἦστιν
αὕτη ἐν ἑ, + ἦστι δὲ αὕτη ἐν Syr II /

1 Παμφ.: Ἀυξλας ἐν Syr Arm / αὕτη ... πόλ.: om Syr I / 2 ἢν ...
Κρ.: ἢν ... τοῦ Κρ. ἐν, om Syr I / 2 – 3 τοὺς ... τέρ.: τοὺς ὀν.
eὑρεθεὶ διακρίνειν καὶ τὰ τέρ.: ἐν ἑ, 'discover and interpret dreams
and signs' Syr II / 3 ἔλεγ.: τέρας μ / 4 παρ.: + ἔλεγον ἐν A²
(in marg) / σημ.: 'would happen' Syr I (vide Brock ad loc) /
4 – 5 ἐξέρχ.: γενέσθαι ἐν ἑ, γενέσθαι ἐν A /

72 Tit: Ἐβδ. ... ἢ: Ἔδ. ἐκ ἑ ἐν ἑ, 'Sixty-ninth' Syr I, om
Arm / οἰνω.: + αὕτη ἐν ἕ /

Π L V (= X) F G (= X)

71 Tit: ὀνειρ.: + ἦστι δὲ αὕτη V X /
<Δέγγονται τολύουν φρέτες εύρετον πάσαν την οίλωνιστικήν.> τῆς
de οίλωνιστικής, το μέν ἔστιν ὀξεισκόπτηκιν, ὁ ἔξευρον φρέτες,
tο δὲ ὀξεισκόπτηκιν, το δὲ ἐνυδαλον, το δὲ χειροσκόπτηκιν, το δὲ
παλμικόν. ὀξεισκόπτηκιν ὃς ἔστιν ὅταν πετομένου τοῦδε ἡ τοῦδε
ὀρνίθος ἢ ἐμπρός, ἢ ὑπόλοιπον, ἢ ἀεξία ἢ ἀμφετέρα, ἐπήλυεν ὅτι τοῦδε
σημαίνει. Ἀγεταὶ δὲ ἔξευρηκέναι πρῶτος Τηλέγους. οἰκοσκόπτηκιν
ὃς ἔστιν ὅταν τὰ ἐν τῷ οἰκομυθαλαίαν ταξινομεῖται, καὶ εἰπῃ
ὅτι τοῦδε σημαίνει. ἐπειδὴ ἐν τῇ στέγῃ ἐφάνη γαλῆ, ἢ ὑφίστατος, ἢ μὲν,
ἢ ἐκσαφήνευ ξαπλώνει, ἢ μὲλλει, ἢ οἶνος, ἢ ὄνομα, ἢ τέφρα, ἢ ἢλλο τι,
ὅτι τοῦδε σημαίνει. ταῦτα δὲ συνενιγματο τινὸς εὐθυμίας. ἐνυδαλον ὃς
ἥστιν ὅταν εὐγενεία ἔσται τὰ ἐν τῇ ὅπας συμπαύειν, ὅτι ἐὰν σοὶ
ὑπανθίῃ τοις τοῦδε μαστάζων, τοῦδε σοὶ συμβιβαστᾷ, ἐὰν ὃ δεῖνα

Syr I Syr II Arm
m i e A

72 1 <Δέγγονται Syr I Arm / 2 ὃ ... Φρ.: om m Syr I Arm / 3 τὸ δὲ
οἰλ.: om i / 4 ὅρν.: ὃς ἔστι: καὶ ὅρν.: μὲν m / ἦ τοῦδε: τοῦ m /
5 ἦ: om Syr I Arm / ἐμπρ.: ἐμπροσθέν i A / ἰπ.: διήθεν m /
6 ἔξευρ.: ἔξευρισκότοι i A, + αὐτὴν m; it! Syr Arm / 8 τοῦδε σημ.:
in ταῖς A /9 ἐκ. ἢ μ.: 'honey or oil' Syr II/h bδ: om m Syr Arm / τι: +
'and we say' Arm /12 τοῦδε ... δεῖνα: 'such and such will happen to
you, and if such and such! Syr II Arm, om Syr I /

P L V (= x) F G (= x)

72 1 <Δέγγονται ... οἰλ.: om PL x / ὅρν.: ὀξεισκόπτηκιν V / 3 χειρο:
χειροσκόπτηκιν F / 4 παλμ.: πάλμηκιν G / ὅρν.: ὀξεισκόπτηκιν-
ὸν G / δὲ: om L, ὀἰλ. V / 5 ἐμπρ.: ἐμπροσθέν F / ἰπ.: διήθεν F /
6 ἔξευρ.: εὑρήκεναι F / 6 <Δέγγ. ... οἰλ.: om G / 6 - 7 οἰλ.:
ὅταν <τα> ἐν ... ὑπῆρ. : οἰλ.: m / ὅταν ἐν ... ἔξηγ. PL, om G / 7
- 8 καὶ ... σημ. καὶ εἰπῇ τοῦδε σημ. LF, om G / 9 ἔξηγ.: ἐξενάπεσθε
r /
ος ὁπερ συνεγράφατο Πόλλας. χειροσκοπικῶν δὲ ἐστὶν ὅταν
dιὰ τῆς ἑκτάσεως τῶν χειρῶν καὶ διὰ τῶν βυτῶν εἴπωμεν ὅτι
tόδε αὐτὸν μένει, ἢ ὃτι γαμεῖ, ἢ παιδοποιεῖ, ἢ τι τοιούτον ὁ-
περ συνεγράφατο "Ελενος. παλμικῶν δὲ ἐστὶ τὸ διὰ τῆς πάλσεως
tοῦ σώματος γνωριζομένον, οἷον, ἐπάληθ' οἱ δέξιος δεξαμένος, τόδε
σημαίνει, ἢ ὃ ἄλος, ἢ ὃ μηρός, τόδε καὶ τόδε σημαίνει: ὁ συνε-
γράφατο Ποσειδώνιος καὶ ἄλλοι πολλοὶ.

73 (P.G. 36 1024 C - D)

Πρῶτος γὰρ Χριστιανὸν ἐπανάστασιν τῇ Δεσπότῃ, καθὰπερ οἱ
δούλοι πατέ τοῖς Σκθάις, ὡς φασίν, ἐπευδήσας.

Or. IV 109 (P.G. 35 645 B)

οὐ 'Εσδομηνιστὴ τρίτη ἐστὶν ἱστορία ἢ περὶ τῆς ἐπαναστάσεως τῶν

Syr I Syr II Arm

72 13 τόδε: ἢ σοι συμβῆσται ἢ ἄν δ ἀείνα τόδε A, om Syr I / ὁπερ
... Πόλ.: om Syr I, 'This Pawlakatos wrote about' Arm / 14 τῆς: om
ο/ τῶν χ.: τῆς παλάμης m/ καὶ διὰ: απὸ m / 15 - 16 ἢ ὅτι
... "Ελ.: om Syr I / 18 ἡ: ... μηρ.: om e / τόδε1: om m Syr Arm/
καὶ: in ras A, om e Syr Arm / τόδε2 ση.: om e Syr Arm / 18 -
19 ἢ ... Ποσ.: om Syr I, +'and Melampous' Arm / 20 καὶ ... ἢ: om
Syr I /

73 Tit: 'Εβδ. ... ἢ: 'Εβδ. τρ. ἢ ε, om i A Arm, 'Seventieth'Syr I /
tῶν: om Arm /

P L V (= χ) F G (= χ)

72 13 χειρ.: χειροσκοπικῶν G / 14 τῆς: om VG / εἴπ.: εἴπομεν ρ /
16 παλ.: παλαιτικῶν ο/ 17 ἐπάληθ: εἶν πάλη G / 18 ἡ: ... μηρ.: om F / τόδε καὶ: om χ / τόδε2 ση.: om F /
Εκυθάν τοις δεσπότας.

Τῶν νομάδων Εκυθάν μέρος τί ἐξήλθον ἐκ τῆς Εκυθάνας πλανώμενον ἐπὶ ληστεῖς. εἶχαν δὲ τοὺς οἰκήτας οὕτως μετὰ τῶν γυναῖκῶν τυρεύειν τὸ γάλα. τοὺς δὲ οἰκήτας αὐτῶν ἔξετεροι οἱ Εκυθαί, καὶ οὕτω παρεῖχον αὐτοῖς τυρεύειν τὸ γάλα. χρόνου δὲ ἐγγενομένου, καὶ τῶν Εκυθάν τῶν ἐξελέθδεν τῶν ἑπιστρεφόντων, οἱ γυναῖκες φοιτᾶσι παρὰ τοῖς δοῦλοις τοῖς ἐκτυφλώθησι καὶ συγγίνονται αὐτοῖς, καὶ συλλαμβάνουσι, καὶ γεννᾶσι. καὶ γίνονται παιδεῖς ἀντὶ τῶν ἐξελέθδεν τῶν Εκυθάν. ἦσαν δὲ δοῦλοι οἱ τεχθέντες κατὰ τὸ σπέρμα. οἱ οὕτω πᾶλαι ἐξελεδότες Εκυθαί ὑποστρεφόντες, εὗρον τοῦτοι τοὺς γεννηθέντας ἐκ τῶν δοῦλων ἡβήσαντες, καὶ ἐναντιομένους αὐτοὺς αὐτοῖς. καὶ γενομένου πολέμου μεταξὺ τῶν δουλοπόρων καὶ τῶν ἐπανελεάτων Εκυθάν, ἠττᾶνται πάνω οἱ ἐπανελεάτες. τοῦτοι οὐν ἠττηθήσαν εἰς τὶς συνεβούλευσε μὴ ἐξέλει αὐτοὺς πολεμήσαι,

Syr I Syr II Arm

Tit: Εκυθ.: om Arm / δεσπ.: + αὐτὴ i Α, + ἔστι δὲ αὐτὴ ε Syr II /

1 ἐκ τῆς Ἐκ.: ἀπὸ Ἐκ.: s, om Arm / 2 τοὺς οἶκ.: post οὐτ. m /
3 Ἐκ.: + ξηλεπτοῦντες i / 3 - 4 καὶ ... γάλα: om i Arm / 4 δὲ:
οὐν m Syr Arm / εὐγεν.: γεν. i / 6 παρὰ τοῖς δ.: πρὸς τοὺς δοῦ-
λους i / 6 - 7συγγ... καὶ 1: om Arm / 7 συλλ. καὶ: συλλαβοῦσαι
m Syr, om Arm / οἱ τεχθ.: om m Syr Arm / 9 οὖν: ἔδε Syr I / εὐρ.:

73 11 - 10 αὐτ.: om m Syr Arm / 11 πάνω: om i / 13 εἰς: om m /

n P L V (= χ) F G (= χ)

Tit: δεσπ.: + ἔστι δὲ αὐτὴ V X /

2 εἰ. δὲ: ἐδάσαντες X / οὐτ.: + ἔστε G / γεν.: + αὐτῶν F / 2 -
3 τυρ. τὸ: ἐτύρευνον G, ἐτύρευνοντο F / 7 παῖδ.: παιδία G / 3 οἱ τ.: om V /
άλλα διὰ μαστίγων. Τὸ γὰρ δὲ ὀπλων, φησὶ, πολεμήσαι τινὰς, διὸ
15 ἀπὸ ἑσών εἰς ἱσούς ἐστὶν ὁ πόλεμος: τὸ δὲ ἀπὸ μαστίγων αὐτοῖς ἐπε-
ελθεῖν, ὡς ἀπὸ δεσποτῶν εἰς δοῦλους. οἱ οὖν δουλοδοποίους θεασά-
μενοι τοὺς Ἐκθέας μετὰ τῶν μαστίγων, ὑπέκυψαν ὡς οἰκείοις δεσ-
πόταις. καὶ οὕτω κατελήθη ὁ πόλεμος.

74 (P.G. 36 1024 D - 1025 A)

οὐ γὰρ μᾶλλον ἦπεος θεσσαλικὴ καὶ γυνὴ Δακεδαίμονα, καὶ ἔνδε-
ρας οἱ τῆς Ἀραχθοῦς πινοντες, οἰον δὴ λέγω Σικελιώτας, ...

06' Ἐβδομηστὴ τετάρτη ἐστὶν ἑστορία ἣ κατὰ τὴν θετταλικὴν ἦπιον,
καὶ τὴν γυναῖκα τὴν Δακεδαίμοναν.

Syr I  Syr II  Arm
m  i  e  a
73 14 μαστ.: μάστιγος  m Syr II (vide Brock ad textum, p. 259 n. 6) /
15 εἰς: πρὸς m / ἀπὸ: διὰ m / 15 - 16 ἐπελθ.: ἐλθεῖν m /
18 κατελ.: ἐλθεῖν m /

74 Tit: Ἐβδ. ... ἢ: 'Ἡ ἢ A, Ἐβδ. τετ. ἢ ε, 'Seventy-first' Syr I,
om Arm / τὴν θετ.: ἢ: 'Thessalian *θέτος.* horses' Syr II / Δακ.: + αὐτὴ i A, + ἐστὶ δὲ αὐτὴ e Syr II /

73 Π Λ V (= v) F G (= X)
15 ἀπὸ: διὰ V / 15 - 16 ἐπελθ.: ἐλθεῖν
17 τῶν: om X / ὑπέκυψ.: ἐπέκυψ. P /

74 Tit: Δακ.: + ἐστι δὲ αὐτὴ V X /
Πᾶσα πόλις κατ’ ἐξαίρεσιν τι ἐξέχει ιδίωμα, οίδιν τι ἡ θεταλλὸν
χώρα ἔσχε τοὺς ἔπιπους, ὡς Ἀθηναίων τὸ μέταλλα τοῦ ἄγγρου, ἡ Ἰν-
δία τὴν χρυσότιτα φάμμον, ὁμοίως καὶ ἡ Λακεδαίμων κόσμως ἐπερευ-
κὰς (ἐνθὲν καὶ Λακωνικὸς κόσμος), καὶ γυναῖκας ἀνδρείας καὶ ἀπο-
ήτους. Ἔσχε δὲ καὶ ἡ Σικελία (πηγὴν ὕδατος Ἀρέακοις οὕτω
καλουμένην), ὡς ἐρεῖναι τὸν Ἀλεποίον (ποταύμον) μυθεύσαν. τὸ
δὲ ὕδατ ἐκ τῆς Ἀρεάδος ἀκραίωντες τὸ καὶ καθαρὸν καὶ γλυκὺν,
λέγει οὖν δ' θεός Γηγήρης ὅτι ἦσαν Χώραι καὶ πόλεις καὶ
πολλαί ἐσχον τι κατ’ ἐξαίρεσιν ιδίωμα, οὕτω τὸ ὄνειμα (τὸ) Χρισ-
τιανὸν πάντα ταῦτα, ὀρφανοτροφεῖα, ξενώνες, νοσοκομεῖα, πτωχοτρο-
φεῖα καὶ πάντα τὰ τουατά ἀγαθάν·

75 (Ῥ.Γ. 36 1025 A - B)

Οδεές δὲ ὁ οὖν καὶ τὴν θαυμασάν αὐτῶν ταύτην ἀγάπασαν ... ὡς
ἐπὶ σκήνης θεωρήσαι καὶ καταμαθεῖν, τὰς μὲν ἐν ἧν ὁ τῆς διδασκαλί-
ας τοῦπος αὐτόβις. ἔν τῷ φησὶν Πλάτων περὶ τῆς ἐν λάγῳ πόλεως, ἐδι-
ωμεν κινουμένην αὐτῶν τὴν ἐπίνοιαν.
Or. IV 113 (Ῥ.Γ. 35 649 B)

Syr I (ομ 742 - 7 ὀμοίως ... γλυκὸ) Syr II Arm

74 1 πόλις: + ἡ χώρα m / κατ᾽ ... εἰχ.: ἔχει τι ἐξαίρετον m / τι 2 : om
m Syr Arm / 3 Δκα.: Λακεδαίμων(m) n Arm, 'Lacedaemonia' Syr II /
4 καὶ 1: + οἴ εἰ, + αἱ A / 6 καὶ.: λεγομένην m / μπ.: μυθεύονται-
αι i / 7 ἄρ.: 'abundant' Syr Arm/τε: om e / 8 χάρ.: om Syr I /
8 - 9 καὶ πολ.: om m / 10 νοο.: om Syr I / 10 - 11 πτ.: om i Syr I,
πτωχεῖα e A /

74 1 εἰχ.: ἔσχεν V x / 3 ἤ Δκα.: ἡ Λακεδαίμων PL, οἱ Λακεδαίμβιοι
x / 4 καὶ 1: + οἴ V x / 6 ποτ.: τὸν ποτ. X / μυθ.: μυθεύονται
f / 9 <τὸ>: om P /
καλὸν προσφέροντας τὴν Ἡσιδοῦ θεογονίαν αὐτοῦ καὶ τοὺς ἔκειτο πολέμους καὶ κλάσεις, τοὺς Τιτάνας, τοὺς Πλεύσας, μετὰ τῶν ὀνομασθέντων.
μάτων τε καὶ πραγμάτων; Κότος, Βριάρεως, Γύνης, 'Εγκέλαδος, οἱ
dρακοντόποδες νηών, οἱ κεραυνοφόροι θεοί, αἱ τοῦτοι επαιρεμένοι
νήσοι, βέλη τε ὄμοι καὶ τάφοι τοὺς ἀπαντήσασι· τὰ πίκρα τοῦτων
gεννήματα καὶ προβλήματα, Ἰόραλ, Χιμαιρα, Κέρβεροι, Γοργόνες,
μιστικά πάντος κακοῦ.

Gr. IV 115 (p.G. 35 653 A)

ος. Ἐβδομηκοστῇ ἑτετὶ ἑστὶν ἱστορία ἣ περὶ τῆς Ἡσιόδου θεογονίας.
ἔστι δὲ αὕτη.

Ἡσιόδος εἰς ἔστι τῶν πραγμάτων ποιητῶν, οὐ πράττονται τρία
ποιήματα, ἡ καλουμένη θεογονία, καὶ τὰ καλούμενα Ἑργα καὶ Ἃμέραι,
καὶ ἡ καλουμένη Ἀσπίς. ἐν τῇ οὖν καλουμένη θεογονίᾳ ὁ Ἡσιόδος
ἀρχεῖαι καταριμβεβάζει τὰς γενέσεις τῶν θεῶν, ὡς ἐκ τοῦ κάθε
καὶ ἐκ τοῦ αἰθέρος ἐγεννήθη ὁ διόνυσ, ἐκ τῶν οὐρανῶν καὶ τῆς γῆς ὁ
Κρόνος, ἐκ τοῦ Κρόνου, ὁ Ζεύς, ὁ Ποσειδών, ὁ Πλοῦτος. εἶτα κατα-
φέρει σειράς <γένων καὶ θεῶν καινοτέρων δομάτων, καὶ δι εἰς> οἱ

Syr I (om 76, 1 - 10, Ἡσιόδος ... Διδυμος)

m i A

76 Tit: Ἐβδο... ἤ: Ἡ δὲ ἢ ἡ, Ἐβδ. ξυ. ἢ ἢ, 'Seventy-third' Syr I,
om Arm / ἔστι δὲ αὕτη: αὕτη ἡ A, om e Syr Arm /

1 πραγμ.: om i / 2 - 3 ἡ ... θεογονίᾳ: θεογονία, Ἑργα καὶ Ἃμερ-
αῖ, Ἀσπίς. ἐν τῇ οὖν θ. m / 3 ὁ Ἡσι: πολλὰ τερατόν καὶ μάχας
τῶν θεῶν διηγεῖται m / 4 ἔρχ.: + te m / 7 ὅνδ.: 'of the names' Syr
II / οἶδε: + ἐνίκησαι καὶ οἶδε m, 'such' Syr II Arm / οἱ: 'a'
Syr II Arm /

P L V (= y) F G (= x)

76 Tit: τῆς: om p / ἔστι δὲ αὕτη: om x /

1 εἰς: om x / 3 οὖν: om F / καλουμένη: om v x / 5 ἐκ: + δὲ G/
tῆς: om G / 6 ἐκ: + δὲ F /
θεὸι μετὰ <τῶν ἐπολέμησαν> καὶ οἱ δὲ ἤτηθεν· καὶ οἱ δὲ <διε> παραβαζον τοὺς ἢ τούς. οἳ γὰρ Τιτάνες λέγονται διασπαράξα τὸν Διόνυσον. ταῦτα δὲ τὰ ἄνδρα ἄτινα λέγει ὅτε οἶον Κόττον καὶ Βρι- ἄρεων, ὁ Ἡσίοδος λέγει γεννᾶθαι τινὰς ἀνθρώπους ἀπὸ ἐκατον χει- ρῶν ἔχοντας, οὕτως μετὰ τῶν θεῶν ἐπολέμησαν τοὺς Γίγαντας. οἱ γὰρ Γίγαντες μυθεῖον κατὰ θεῶν ἐπαναστήναι, ἦς οὖν ἐκτραγιωσεν αὐτούς ὁ Ζεὺς. ὑμῶς δὲ καὶ περὶ τῶν ῥακοντόδεων Ἡσίοδος λέγει ὅτι ἐγεννῆθαι ἄνθρωποι ῥακοντόδεως. κεραυνοφόρους δὲ λέγει νῦν θεοὺς, ἢ αὐτὸν τὸν Δία, ὡς κεραύνον ἐπαφέντα τοὺς Γίγασιν, ἢ Στερόπην ἢ Βρόντην, τοὺς χαλκεσαντας τῇ Δίᾳ τῇ Βρόντῃ καὶ τῇ ἄστραπήν καὶ τοὺς κεραυνοὺς. νῆσος δὲ καὶ βέλη λέγει καὶ

17 Στερόπην: Hes., op. cit. 140.  
Syr I (om 76, 1 - 10, 'Ησ. - Δ) Syr II Arm  
m i e A  
76 8 θεὸι ... Ηττ.: 'god fought such and such, and such and such was defeated'
Syr II / 8 - 9 καὶ 2 ... τοῦ διὰ: om m, 'and that such and such tore such and such or such and such' Syr II / 9 - 10 οἴ ... ἄνων: om τιμ. 
Kόττ.: Kόττον i / καὶ: om m Syr Arm / 10 - 11 ὅπ.: Βριάρεων m /  
11 γεν.: γενέσθαι m / 12 τοὺς Γίγ.: τοὺς Τιτάνας m, om Syr I /  
13 Γίγ.: Τιτάνες m / θεῶν: τῶν θ. m / 14 δὲ: om m / 'Ησ.: ὁ 'Ησ. m / 16 ἐπαφ.: ἐπαφέντα τῇ Syr / 17 Στ. ἢ Βρ.: Ἀστερόπην καὶ Βρ.  
m Arm, 'thunders and lightnings' Syr I, 'Steropes and Brontes' Syr II / 16 - 17 τὴν ... ἄστρ.: τὴν τε ἄστραπήν καὶ τὴν Βρόντην m / 18 καὶ 2:  
om m / λέγ.: post τάφ. (19) m Syr Arm /  

P L V (= y) F G (= x)  
76 8 <δι> εὐπ.: <δι> εὐπ. m / 10 Κόττ.: Κόττ. ν / 10 - 11 Βρ.: Βριάρεα πλ,  
Βριάρεως ν / 12 τῶν θ.: αὐτῶν F / 12 - 13 οἶ ... μηθ.: μυθ. δὲ x /  
καὶ: om F / 17 Στ.: Ἀστραπῆν ν, Ἀστερόπην x/ ἦ 2: καὶ x/18 λέγ.:  
post τάφ. (19) ν x /
τάφους ἐπαφεῦθη τοῖς Γέγοσι παρὰ τῶν θεῶν. ταῦτα οὖν μυθολογεῖ.

20 τὰ δὲ πικρὰ τούτων γεννήματα ἄλεγε, ἐκ τοῦ αὐτοῦ τῶν Γεγόσων ταῦτα τὰ θανατήφορα ζῷα γεγόνασιν, οἷον ἂν τὸς καταρρίθηται, τὴν ᾽Ἰδραν, αὐτὴ δὲ ἄστιν ὁ ἐννεακάφαλος ὄφις, ὁ ἄνευς ὁ Ἑρακλῆς, τὴν Χίμαιραν, περὶ ἢς προφθάσαντες εἶναὶκαὶ ὅτε ἐμπροσθεν μὲν ἢν λέων, ὀπίσθεν δὲ δρακάνων, μέσῃ δὲ Χίμαιρα πὺρ φέρουν, καὶ ὅτε τοῦτο τὸ ἔπειτο ἄνευς ὁ Βελλεροφόντης, ὁμολαχές τε καὶ περὶ τοῦ Κέρφερον ἦσθι προεἰρήματεν ὅτι κόσμῳ ἢν περὶ τὴν πόλιν τοῦ Ἀλ-δοῦ τρεῖς κεφάλας ζῷων, καὶ τοὺς μὲν κατείδυτας περὶ τὸν Ἀλδον ἔσαιν, τοὺς δὲ ἀνιέναι μέλλοντας καθήσθεν, δὴ ἐφόδυσαν ὁ Ἑρα-κλῆς. τὰ δὲ περὶ τὰς Γοργώνας τοιοῦτον τι ἢν, ὅτι τρεῖς ἦσαν

23 περὶ ... elp.: vide supra hist. 50.
25 - 26 περὶ ... proelp. vide supra hist. 51.

Syr I (om 76, 19 - 29, ταῦτα ... Ἑρακλῆς) Syr II Arm

76 19 ἐπ. εἰς ἐπαφεῖμένας m / para τῶν θ.: τουτέστι τὰς ἐπαφεῖμένας αὐτοῖς νήσοις ἄντι βελδῶν, τάφους αὐτοῖς γινομένας m / 20 δ.: om m
Syr II Arm / λέγ.: + ὅτι m / 21 ταῦτα: om m / ζῷα: 'serpents' Syr II Arm / οἶον ... κατ.: ὁ αὐτὸς κατ. οἶον m, 'such as those which he enumerates' (vide Brock ad loc) Syr II / 22 - 29 τὴν ... Ἑρ.: τὴν ᾽Ἰδραν, τὴν Χίμαιραν, τὸν Κέρφερον, περὶ ἢν φθάσαντες εἶπομεν
(vide hist. 49 - 51 supra) m, cum n consentiunt (vide infra) Syr II Arm / 29 τα: τὸ m Syr II Arm /

Π 470 (Λ = χ) F G (ο = χ)
76 20 δ.: om V x / 21 δ.: om F / 23 - 24 ἐμπ.: πρόσθεν LVG / 24 πῦρ φ.: πυράρχος V x / 25 Beta.: Βελλεροφόντης V / 28 ἄν. μέλλ.: ἀνείναις
Syr II Arm, ἀνείναις θέλονται x / 28 - 29 ἄν ... Ἑρ.: om Arm /
γυναικας φοβερα τοσοτον ἔχουσαι τὰ προσωπα ὡστε τοὺς θεωμένους αὐτὰς ἀποθνῄσκειν· λέγεται δὲ ὅτι ὦ Περσεὺς τὴν μιᾶν τοῦτων ἀνέγλε τῷ λογχοδρέπανῳ.

77 (Ῥ.Γ. 36 1028 A - B)

'Ορφεὺς παρῆτω μετὰ τῆς κιθάρας καὶ τῆς πάντα ἐλκυσθῆς φώς, ἐπιβρέμετω διὶ τὰ μεγάλα καὶ ὑπερφυή τῆς θεολογίας ἑκατέρα καὶ νοήματα·

Ζεὺ κύδιστε, μέγιστε θεὰν, εἰλιμένε κόσμῳ,
ὅτι τε μηλείαν, ὅτι τε ὑπάπνην, ὅτι τε ἡμίδουν, ἐν' ἐνεπεθεν, οἷοι·
κείχω τῷ ζωγράφῳ τοῦ θεοῦ καὶ φερέσθειν· οὗ γὰρ ἄλλως οἴδαν τὸ ἔιν·
καὶ μήδε τῆς ἄλλης φεδεσθεί ( αἰτία φεδεσθεί) μεγαλυτικῆς·
ὡς εἰσήχθαι θεᾶ δοιούς ἀνεσθρατὸ μπρός,
ἐνα τελεία τους ὑραστάς, δὲ καὶ ὑνὰ ἐτὶ τελεῖ τοὺς σχήμασιν.

Οτ. IV 115 (Ῥ.Γ. 35 653 A - B)

ος· 'Εβδομηκοστὴ ἐβδόμη ἔστιν ἑστορεῖ ἡ λέγουσα· 'Ορφεὺς παρῆτω μετὰ τῆς κιθάρας.

Syr I (om 77) Syr II Arm

76 30 φοβ.· post ἔχουσαι m / θεωμ.· δρόμων m / 31 αὐτ.· + πάραιτα m / ὅτι· 'For' Syr I / ὅτι· om m / τὴν· om m / 31 - 32 ἀνελεῖν· ἀνελεῖν e A /

77 Tit: 'Ἐβδ. ... ὅ· 'Ἡ δὲ ἐ ᾳ, 'Εβδ. ἐβεδ. ἐ ᾳ, om Arm/λέγ.· 'Concerning' Arm / par.· om Arm / κι.θ.· + αὐτὴ ἔστιν ἐ ᾳ, + ἔστι δὲ

αὐτὴ· e Syr II /

76 30 φοβ.· φοβεραί ν x / τοσοτον· τοιαῦτα F / τὰ· om F /

31 αὐτάς· ταῦτα F, ταῦτα G / 32 λογχ.· λογχι ψρεπάνυς P /

77 Tit κι.θ.· + ἔστι δὲ αὐτὴ ν x /
"Ορφέας γέγονε μουσικός, θρηξ το γένος, δε λέγεται ὃτι οὕτω
προσηνάς ἦδεν ὥστε ἐπακολουθεῖν τῇ φόβῃ αὐτοῦ, μᾶλλον δὲ τῇ μαγ-
είᾳ, τὰς δράσεις καὶ τῶν θεῶν τὰ ἁλογα, καὶ τοὺς λόγους, καὶ τοὺς
ποταμοὺς. τοῦτο δὲ φέρονται ποιήματα ἐπίνα ὡς θεολογίας ἐχου-
σιν "Ελληνες. ἐν δὲ τοῖς ποιήμασι διὰ μυθικῶν συμβόλων λέγει
τὰς τῶν θεῶν τάξεις τε καὶ σειρας, καὶ τίνων τίνα ἔργα καὶ ποιὰ
τῶν τέσσερα τελέσματα, καὶ τίνες τίνων ἀνθρωπος. τοῦτο τοῦν τοῦ
"Ορφέας ἔννει ἐκκ παρατίθεισιν ὁ θεὸς Πρηγήδωρος, ἡ εἰσὶ περὶ τοῦ
Αἰῶν εἰρημένα καὶ τῆς Δημήτρας. τὰ μὲν γὰρ πρῶτα περὶ τοῦ Αἰῶ
λέγει, τὰ δὲ ἐστερα περὶ τῆς Δημήτρας. καὶ ὁ νοῦς μὲν τῶν περὶ
tοῦ Ἀἰῶν ἐπών οὕτως ἐστιν, ὅτι, Ἡ Ζέεν ἐνδοξε καὶ μέγιστε τῶν
πάντων θεῶν, περιεχόμενε τῇ κόπρῳ πάση, ὡς τε προβάτων, ὡς τε
ἐπιν καὶ ἡμιδῶνων. μικρὴ δὲ κόπρος ἐστίν ἢ τῶν προβάτων· καὶ-
να γὰρ τὰ προβάτα. διὰ δὲ τοῦτο τοῦ ἔπους, δήθεν, ὁ ὁ Ὀρφέας ἐσ-
ήμανεν διὸ ἦν ἠχρι καὶ τῆς κτηνώδους ὑλῆς ἐκπέμπει τὰς ἐνυπα-
ζωγνώς οὐνάμεις. τοῦ δὲ περὶ τῆς Δημήτρας ἔπους ὁ νοῦς ἐστιν

Syr II Arm
m i a A

77 1 δὲ: om m / λέγει: + δὲ m / ἄτι: om m / 2 προσηνάς: + πρωίων
Arm, + καὶ ἐμμελεῖς i t e καὶ ἐμμελεῖς e A / ὧν: ἄσαι m / 2 -
3 μᾶλ. ... μαγ.: om m Syr Arm / 3 - 4 καὶ ... ποτ.: om m / 5 τοῦ-
tον: τοῦτον ο / 9 Δημ.: Δημήτρος e i / 9 - 10 τὰ ... Δημ.: om
Arm / 11 άτι: om m / 13 μῆλα ... προβ.: + τὸ ξέρον e (?) om Syr
Arm / 13 - 14 μῆλα ... προβ.: om Syr Arm / 14 τοῦτο m /
αὔθεν: om m / 16 ἥμαργ.: om e / ἐστὶν: post οὕτ. (17) A /

77 2 - 3 μαγ.: + αὐτοῦ x / 5 συμβ.: συλλαβήν x / 7 τίνων: om f /
9 Δημ.: Δημήτρος G / 14 δὲ: 15 ἐκπέμπ.: ἐκπέμπεται F / 16 Δημ.: Δημή-
τρος G /
οὔτως, ὅτι ἦματον ἡ θεὰ τοὺς ἐαυτοὺς μηροὺς ἀνεσύρατο (ἀληθείᾳ ἀκοντίων). ἦνα, φησὶ, τοὺς ἐπιθυμοῦσιν αὐτῆς ἀξιώσῃ τῆς συνούσας. διὰ δὲ τοῦτων ὁ Ὀρφεὺς αἰνεῖται ὅτι ἡ θεὰ δύναμις αὐτῶν τοὺς ἐπιθυμοῦσιν αὐτῆς ἔτοιμος γίνεται τοῦ ἐπιδοθούμεν ταῦτην καὶ μενεθεῖ αὐτοὺς. ὁ θεὸς Γηγήριος, ὡς καὶ τοῦτο δύνα ἀπὶ-ρον καὶ τοῦ περὶ τὸν Δία ἀκαθάρτου, διασφέρει καὶ γελάτα ἀυτοὺς ἠξίωσι.

78 (P.G. 36 1028 c)

Ἐπὶ πᾶσιν ὁ Φάνης τε καὶ ὁ Ἡρικαπαῖος, καὶ ὁ πάντας καταπλήνων τοὺς ἀλλούς, εἰτ' ἀναδυόμεν, δεισι δὲν γένηται πάντη ἄνθρωπον τε θεὸν τε.

Ἤχ. IV 115 (P.G. 35 653 B - C)

οὖν Ἐβδομηκοστῇ ἁγιάδε ἔστιν ἡ ιστορία ἡ λέγουσα, Ἐπὶ πᾶσιν ὁ Φάνης καὶ Ἡρικαπαῖος.

Syr I (om 77) Syr II Arm

77 οὐτοῖς οὖτος ἐ A / Ἐπ.: 'Ἐπερχομένη m Syr / 19 αὐτῶν: om m / ἐκατ.: + 'to those who love it' Syr / 20 μυθοῦ: μυθοῦ m / δ.: 'therefore' Syr Arm / 21 καὶ: 'like' Syr Arm / περὶ τοῦ Δ.: om Arm / γελά: διαγελά m / ἠξίωσ: om m Syr Arm /

78 Tit: Ἐβδ. ... ή: Ἑ ἐδὲ ἐ A, Ἐβδ. ὄγ. ἡ e, 'Seventy-fourth' Syr I, om Arm / λέγ. ... πασ.: 'concerning' Syr I Arm / Ἡρ.: + αὐτὴ ἐ A, + ἔστι ἐδὲ αὐτὴ e Syr II /

Π Λ (= x) F G (= x)

77 μυθοῦ: μυθοῦ x /

78 Tit: Ἡρ.: + ἔστι ἐδὲ αὐτὴ x /
Ἐν τοῖς Ὀρφικοῖς ποιήμασιν εἰσήνεξθή τὰ δύο ταῦτα ὀνόματα μετὰ καὶ ἄλλων κολλῶν, ὡς τὸν θανήτα εἰσέφερε αὐτὸν ἔχοντα ὅπως περὶ τὴν πυγήν. λέγουσι δὲ αὐτὸν ἐφοροῦν εἶναι τῆς ἤλεγχου τοῦ ἐπιφανείου οὐνάμεσος, ὡς ἤδη πρὸς τὸν Ἡρωκαπαθὸν λέγουσιν ἄπαρα ἐφοροῦν εἶναι ὀνάμεσος. περὶ δὲ τοῦ ὡς πάντας καταπίνων θεοῦς, οὐ λέγει περὶ τοῦ Ἡρωκαπαθοῦν ἀλλὰ περὶ τοῦ Κρόνου. λέγεται γὰρ οὗτος οὗς ἔτεκεν ἦλθος πάλιν καταπίνειν, καὶ ἐμεσθεν οὗ ἦδη κατέναι, λέγεται γὰρ ἦλθον καταπίνειν ἀντί τοῦ Δίδω, καὶ τοῦ ἦλθον κατελθόντος ἤμεσαι πάντας.

79. (P.G. 36 1028 C)

"Ομορον δὲ ποῦ θησεῖν, τὸν μέγαν τῶν βεβην σου καμψιλογράφων, εἰτ' σὺν τραγουδοπλοῖον; ἀμφότερα γὰρ εὐρήμησις ἐν τοῖς θαναμάζοις αὐτῷ ποιήματι, τὰ μὲν συμφόροις, τὰ δὲ γέλωτοις ἀξία,

Or. IV 116 (P.G. 35 653 C - D)

Syr I Syr II Arm

78 1 εἰσήνεξθη: 'there entered in' Syr/ 2 εἰσφ.: 'they introduce' Syr II / 4 - 5<ὁμολογο... ὀνύχι> om m / 5 περὶ δὲ τοῦ: om Syr II / 6 οὖ... ἀλλὰ: 'he speaks' Syr I / 7 ἐμεσθεν: ἐπέβαλεν τὸ 'he vomits' Syr II / 8 - 9 λέγει... πάντας: εὐρήται δὲ ἦδη περὶ τῆς καταπέθεσις ἅστορία (XXXIX, 1) m, om n consentiunt (vide infra) Syr I, II, Arm /

n p L (= Y) F G (= X)

78 4 - 5<ὁμολογο... ὀνύχι> om P / 4: om X / 7 νύχις: + νυς em X / 8 πάλιν: om X / ἐμεσθεν: ἐπέβαλεν τὸ / 8 καταπέθεσι: 'taken' Syr Arm /

78, 2 τοῦ θανήτα: Orph. A. 15.
78, 4 τοῦ Ἡρωκαπαθοῦν: Orph. Fr. 167 a. 1.
Ἐβόσημηκαστὶ ἐνάτη ἔστιν ἱστορία ἡ λέγουσα περὶ Ὀμήρου. καὶ ἡ περὶ τοῦ τοῦ πολυβρολητοῦ ἐστιν ἱστορία.

Ἐν γὰρ τοῖς ποιήμασι αὐτὸν ξύνω καὶ κατὰ Κρόνου τε καὶ Δία μυθολογεῖ, Ἡραν τε καὶ Ἀφροδίτην, Ἀθηνᾶν δὲ ἐπὶ πᾶσι τοῖσιν, καὶ ἀπλως οὐκ ἐκ τῆς ποιήσεως ἕσμεν. καὶ μυθοποιοῦν δὲ τὸν Ὀμηρον ἐκάλεσεν, ὡς ἔναι ἀποσκόμματα εἰς θεοὺς εἰρημένα παρ’ αὐτοῦ, ὡς ἂν οὐκ ἀδικήσειν αὐτόν ὡς ἱνόμιον, καὶ συγκαθεδρίσασιν αὐτῷ, καὶ εἶ τοῦ τοῦτον γελοῖοδέστερουν τραγῳδοῦσας δὲ, ὡς εἶναι πένθιμα περὶ τῶν θεῶν μυθολογισάς, οἶνον οτι τὸν Ἀφαίον κατεχρήμισεν ἐν Λήμυρῳ, καὶ ὡτι ἐτρώθη ἡ Ἀφροδίτη ὑπὸ τοῦ Διομήδους. ταῦτα δὲ ὅθεν δακρύνων ἔζιοι. τῇ μὲν γὰρ τραγῳδίᾳ ἐπεται τὰ δάκρυα, τῇ δὲ κωμόβια, ὡς γέλως.

Syr I  Syr II  Arm

|
| Titi: 'Ἐβδ.. η: 'Η δὲ ἡ Ἁ, 'Ἐβδ. ἐν. ἡ ἤ, 'Seventy-fifth' Syr I, om Arm / λέγ.: om Syr I Arm / καὶ ... ἱστ.:καὶ ἡ περὶ τοῦ τοῦτον πολυθρ. ἱστ. ἰστ. m, om Syr I, 'and his much famed story' Arm /

1 - 2 Ἕν ... Ἀφρ.: om e A / 2 Ἀθην.: ... τοῦτ.: om e A, 'and along with all these(fem.) Athena' Syr II / 3 καὶ ... ἕσμεν: καὶ ἀπλως ἐκ τῆς ποιήσεως ἕσμεν ὡτι i, 'whom (fem.) we know from his writings' Syr, om e A / δὲ: om m / 4 εἰρ.: αὐτ.: εἰρημένα m / 4 - 7 ὡς ... γελ.: om m, cum n consentiunt (vide infra) Syr Arm / 7 τραγ.: τραγῳδοῦσας m Syr Arm / οἶνον: om m / κατεχρ.: ἐκρήμισαν m / 9 ἐν A.: + δὲ ᾗς m, om Syr I / καὶ ... Δίομ.: καὶ ὡτὶ τινὲς αὐτῶν τιτράσκονται, ἅλλοι δὲ δεσμοῖς m / 9 - 11 ταῦτα ... γελ.: om m Syr I /

nP L (= x) F G (= x)
Titi: 'Ὁμ.: τοῦ 'Ομ. G / τοῦτ.: τοῦτον x /

5 Ἡρα: + 'he says' vide Brock ad loc /6 ὃς 1: om x Syr Arm / ὃς ἦς: om Syr Arm /
... εἶτ' οὖν τὴν ἥραν φόσιν καὶ τὴν ὑγρὰν καταλλάττεσθαι δὲν,
Dr. IV 116 (P.G. 35 653 C - D)

καὶ τοῦτον ἐκ τῶν μῦθων εἰσφέροντι οἱ ποιηταί, ὅτι ὁ Ὀκεανὸς
πατὴρ ἐστὶν πάντων τῶν θεῶν, ἢ ὁ θεὸς μήτηρ (ἀνδρόγυνον ὁ ὁ Ὀκεανὸς καὶ ἡ θεός), καὶ ἄρα πάλαι διεστησαν ἀπ' ἄλληλων, διὰ δὲ
δυσοπήσεως τῆς Ὑπας γίνεται πάλιν συνάφεια αὐτῶν καὶ φιλία. ὁ
δὲ μῦθος, φησίν, αἰνεῖται ὅτι ὁ Ὀκεανὸς μὲν ἐστὶν ἡ ὑγρὰ φύσις,
ἡ ὁ θεὸς ἡ ἥρα, τουτέστιν ἡ γῆ· καὶ ἄρα πάλαι τῆς ὑγρᾶς φύσεως
μὴ συγγενομένης τῇ γῇ, οὐδὲν ἔξωογονετό, καὶ ἀπέλλυτο πάντα. εἶτα
ἡ Ὑπα, ὡς ἐξηφορὸς οὕσα τῆς συζευξείεως, καταλάττει τὰ δύο στοι[χεῖα
eἰς συνάφειαν], καὶ γίνεται λοιπὸν ζωογονία.

Syr I : Syr II : Arm
m i e A

80
Tit: 'Ογ. ... ἡ: 'Ἡ δὲ ἡ Ἄ, 'Ογ. ἡ Ἕ, 'Seventy-sixth' Syr I, om Arm /
Tηθ. : + αὐτὴ ἡ Ἄ, + ἄρτι ὁ ἄρτη ἡ /

1 Καὶ ... μῦθ.: Καὶ τοῦτον τὸν μῦθ. m, om Syr I / εἰςφ. ... ὅτι: om
Syr I / 2 - 3 'Ωκ. ... Τῆθ.: 'Tethys ... Okeanos' Arm / 4 πάλιν:
*παλαὶ Arm / 5 φησὶν: om Arm / ὅ: om ὁ / 6 καὶ ὅτι: 'and' Syr I,
'that' Syr II, om Arm / 6 - 7 πάλ. ... γῆ: om Arm / 7 ἀπ. : ἀπελ-
λυντο m / 8 συν.: + 'Here ('for Ἃ', Arm) is, as they say, air' Syr I
Arm / καταλ.: 'reconciled' Syr II / δύο: om Syr I / 9 εἰς σ.: om
m Syr Arm / γῆν: post λοιπὸν e / ζωογονία: ζωογονίας m Syr I /

P L(= x) F G(= x)
6 πάλαι: πάλιν p /
Τῆς δὲ ἡ θαυμασία μέλλων τοῖς Ἐφεσηγερέντοι καὶ τῆς σεμνῆς Ἡρας ἤκουσα ἄσχημον εἴτεν αὐτόν ἀναπέδειξε μεσοδός ἡμέρας — κἂν οἱ ποιηταὶ μετὰ τῶν μέτωπων αὐτῶν κολακεῖος, λυπῶν ὑποστρυφώντες ἐρήμεντα καὶ νεκρῶν ἀναφέροντες ἐκ τῆς γῆς καὶ ἴδαιμον;

Or. IV 116 (P.G. 35 656 A)

πα' 'Ογδοηνοστί πρώτη ἔστιν ἱστορία τοῖς Ἐφεσηγερέντοι Δίδας πρὸς τὴν Ἡρα. ἦστι μῦθος διαπλασθεὶς διὰ τοιαύτην αἰτίαν.

Ὁ Ζεῦς μᾶλλον ἐχαρίζετο τοῖς Τραγῖ, καὶ ἔκοψε ἐπιτάσσατο τούς Ἐλλήνας διὰ τὴν ἱκέσιαν τῆς Θετιδος ἐνεκεν τοῦ Ἀχιλλέως, ἵνα ζητήσωσι τὸν Ἀχιλλέα Ἐλλήνης ἠτάμενον. ἦ Ἡρα δὲ ἐφρόντιζε τῶν Ἐλλήνων· φροντίζοισα δὲ, βούλευεται ἀπαθεῖα τὸν Δία πρὸς μέλιν αὑτῆς, καὶ μετὰ τοῦτο ὑπὸν αὐτῇ προσποιοῖ, ἐκβαλλεθοῦσα αὐτὸν, ἵνα, καθεσθόντος τοῦ Δίδας, ἀβοήθητοι οἱ Τράγοι γενόμενοι, ἠττηθῶσιν

Syr I  Syr II  Arm

81 Tit: Οὐδ’... ἦ: Ἡ δὲ ἡ Α’, Ὠγ. πρ. ἐς ἔ, 'Seventy-seventh' Syr I, om Arm / ἦστι ... αἰτ. μέλζις αὑτῆς ἐς την μέλζις εὐτῆ ἀς, μέλζις εὐτῆ δὲ ἀς, om Syr I /

1 μάλ. post ἐξαρ. m / τοὺς om i / 2 ἵκ. ἱκέσιαν m / 2 - 3 ἵνα ... ἡττ.: ἵνα ἠτάμενοι οἱ Ἐλλήνης αὐτῶν ζητήσωσιν Arm/m, 'so that the Greeks should seek for the Zeos when they were defeated.' 4 βοθλ.: * βούλευεται Syr I / Ἀδα: + ἐκβαλλεθοῦσα αὐτῶν(5) Syr Arm / 4 - 5 πρὸς ... προπ. πρὸς μέλιν αὑτῆς m, 'while in intercourse and bed (bed and intercourse) Arm) with him' Syr I Arm, Syr II incerta, vide Brock ad loc / 6 ἀβοήθ.: + ἀντες ε / οἱ Trp: om Syr I / γαπ.: ἀντες i, om e A / ήττ.: ἠναρεῖονται m, post Ἐλλήνων (7) m /

81 3 Ἐλλ.: οἱ 'Ἐλλ. x /
ἀπὸ τῶν Ἑλλήνων. ταῦτα βουλευσαμένη λαμβάνει τὰ πορνικὰ κάλλιοπίσματα πάντα ἐκ τοῦ κατοί τῆς Ἀφροδίτης. ὁ δὲ κατόις μυθεθε- 
καὶ καμφλών τι εἶναι, ἐν ὑπό τά τὰ πρός κάλλος καὶ εὐμορφίαν
καὶ χάριτας καὶ λαμπρότητα προσώπου ἐναπόκεινται εἰδὼ ἀπατηλά.
καὶ γὰρ ἡ γῆ, φησίν, ἐβλάστησε βοτι- 
και τῆς τῶν μέρων εὐωδίας. καὶ γὰρ ἡ γῆ, φησίν, εβλάστησε βοτα-
λάκινθον καὶ τὰ λουτά ἄρθρα ἐργα μυρεθών καὶ 
κρόκον, <στακτήν,> καὶ τὰ λουτά ἄρθρα ἐργα μυρεθών καὶ 
κρόκον, <στακτήν,> καὶ τὰ λουτά ἄρθρα ἐργα μυρεθών καὶ 
μύκτης.> 

82 (P.G. 35 656 A) 

Πῶς δὲ η ἀυτὴ καθ᾽ ὑμᾶς "Ἑρα, ἡ τοῦ μεγάλου Διὸς ἀδελφή καὶ ὅμ-

81, 13 - 14 καὶ ἃκινθον: II. κλιν. 347.

Syr I  Syr II  Arm

m  i  e  A

81 7 ἀπὸ: ὑπὸ m / ταῦτα: + οὖν m / πορν.: om m Syr Arm, addit A2 in
marq / 8 ἐκ: 'in' Syr II / 9 κ. τι εἶν.: εἶν. κ. τι m / 10 καὶ ἃκινθον
καὶ γὰρ: om m Syr Arm / ἐναπόκειται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖται m / εὐωδίας. ἀπαθεῖτα
δεξιώσας, νὰν μὲν ἐν αἰθέρι καὶ νεφέλαις κρεμαμένη, καὶ σιδήρων ἀκμοὶ καθελκυμένη, καὶ χρυσάς τιμωμένη χειροπέδαις, ...
Ος IV 115 (P.G. 35 656 A)

πρ' 'Ογδοηνόστη δευτέρα ἐστὶν ἱστορία, πῶς ἦ 'Ηρα <τῷ αἰθέρι> καὶ νεφέλαις κρεμαμένη καὶ σιδήρων ἀκμοὶ καὶ χρυσάς τιμωμένη χειροπέδαις. ...

'Η "Ηρα, ὥς <πολλά> κις ἔφημεν, ἐξηλοτόπει τὸν 'Ηρακλέα. τούτον ὁ ὤν αὐτὸν μετὰ τὸ ὑποστρέψαν ἐν τῆς Τροίας, ὅτε μετὰ Τελαμώνος ἐπάρθησεν αὕτην, διὰ γοντεξίων διετάραξεν ἡ "Ηρα τὴν ὀδάσαν, καὶ τοὺς ἀνέμους διήγετεν, καὶ ἐχείμαζον τὸ σκάφος τῇ βραχὶ καὶ τῇ κλάδῳ

32. Τιτ: πῶς ... πέδαις: ΙΙ. Χ. ΧV. 18.

Syr I Syr II Arm
m i a A

82 Τιτ: 'Ογδ. ... πέδ.: ομ i A, 'Ογδ. b. πῶς ... πέδαις e, 'Seventy-eighth concerning Hera' Syr I, 'Concerning how Hera was hung in the sky and clouds, and stretched out on iron anvils' Arm, + 'The historia is this' Syr II /

1 ὡς ... ἔφ.: ομ m, 'as we have(come to) know on many occasions' Syr
. Arm / 2 αὐτ.: ομ m Syr Arm / μετὰ τὸ: ἐν τῷ m / ἐκ: ἄπο m / 2 - 3 ὅτε μ. T. ἐπάρθ.: ομ m Syr Arm / ἢνικα μ. τοῦ T. αὐτ. ἐπάρθ.: ομ Syr I /
3 διὰ γ.: ομ m Syr Arm / "Ηρα: + καὶ ἐχείμαζεν m Syr Arm / τὴν
θ.: ἐν τῇ θαλάσσῃ m / 4 τοὺς ... σκ.: τοῖς μὲν ἀνέμων προστάξαςα
tὸ σκάφος τοῦ 'Ηρακλέως χειμάζαι m, 'having commanded the winds to toss
the boat of Heeakles' Syr Arm / τῇ ... κλ.: ομ m Syr Arm /

82 Τιτ: πέδ.: + ἔστι δὲ αὐτὴ ἡ ἱστορία ν x /
1 ἔφ.: ἔρμεν x / 2 οὐν: ομ x / ἔστ: ἐτᾶν ν x / 3 θάλ.: + καὶ ἐχεῖμ-
αζεν αὕτην ν x / 4 τοὺς ... σκ.: τοῖς μὲν ἀνέμων προστάξαςα ταρά-
exa τὸ σκ. τοῦ 'Ηρ. ν, τοὺς ... καὶ ἐχείμαζε τὸ σκ. x / τῇ ... κλ.: ομ ν /
5 τοῦ Ἱππολέως. τῷ δὲ ὑπ' χρησμῆν τοῦτον καὶ ἐποίησεν αὐτόν, ὡνῇ καὶ ἐγγυήρως ἤθελεν τῷ Ἰππολέῳ χειμαζομένῳ. μαθὼν δὲ μετὰ τόν ὑπὸν ᾧ Ζεὺς τῷ ματαίῳ σκεφταί τῆς Ἰππολέου, τιμωρεῖται αὐτὴν οὐτώ· κύριοι άμοναν δήσας αὐτῇ περὶ τοὺς πόλας, περὶ δὲ τὰς ἱερας πέδας ἀλώτους, ἴκρεμάζειν αὐτὴν ἀπὸ τοῦ οὐρανοῦ, τιμωρᾶν αὐτὴν.

33 (Ῥ.Ε. 36 1029 D – 1032 A)

Τῆς δὲ τοῦ φόβου, μὴ τῶν θεῶν χλωμουμένων ὑπὲρ τῆς Δαμαλίνης μοιχαδος, καὶ οὐρανοῦ σαλπίζοντος, ἐκομισθῆ μὲν γῆς ἔδρα, μεθαρμοσθῆ δὲ θάλασσα, δημοσιευθῇ δὲ Ἀδῷ βασιλεία, καὶ εἰς τοῦφανες ἐλθῇ τὰ μακρὰ χρόνῳ λειπαμένα;

ΟΤ. IV 116 (Ῥ.Ε. 35 656 B)

πρ" οὐδεμιστερὶ τρίτῃ ἑστὶν ἱστορία, πῶς ἡ θυσία τοῖς θεοῖς μῆπως, σαλπίζοντος οὐρανοῦ, ἡ τῆς γῆς ἔδρα ἀναρραγελθα καὶ δημοσιευθῆ

Syr I (expl post ἐθελήσῃ; 82, 6) Syr II Arm

82 5 τοῦ Ἱππ.: om m Syr Arm / μαγγ. ... χρησ.: om m Syr Arm / 6 ἐπ.: om m, 'commanded' Syr, 'inciting' Arm / καὶ ... αὐτ.: om m / ἐγρηγ.: om Syr I / 6 – 7 τῇ Ἱππ.: χαλ: χαλ: τῇ Ἱππ.: m, om Arm/8 – 9 αὖ: om m/Δι.: αὖ ἀλώτουs m / 10 ἀπὸ τοῦ: 'in' Syr II Arm / tμ.: αὐτ.: om m /

83 Tit: 'Ογδ. ... ϊςτ.: om i A, 'Ογδ. τρ.: ξιςτ. αὐτὴ τ.: om m / καὶ δημ.: om m /

F G (= x)
"'Ομήρου εἰς τὴν ύ' ραφφόλαν, τοῦ 'Αχιλλέως κατὰ κράτος ἀριστεροντος, φόβος ἔλαβε τὸν Δία μήπως παρὰ τὸ εὐμαρμένον ὁ 'Αχιλλέως πορεύσῃ τὸ 'Ηλιον. τούτῳ δὲ φοβοῦμενος ἐπιτρέπει τοῖς θεοῖς τὸν βούλομενον ὃ βοιλεῖται ἀπελθεῖν ἄκαλοθήσαι, ἢ ναὶ οἱ μὲν τοῖς Τρῶσιν, οἱ δὲ τοῖς Θηλῆς ἀκάλοθήσαι. τούτων οὖν ἐπιτραπέζων, ὁ μὲν θεὸς κατὰ τὸν μῆθον ἐβρόντησεν ὡς τῶν ὑδάτων, ὁ δὲ Ποσειδῶν σειλεὶ τὴν θάλασσαν, ὁ δὲ 'Αλέως, σεισθέντων τῆς τοῦ θαλάσσης καὶ τοῦ ὑδάτου, ἐφοβήθη μήπως σεισθένῃ τῆς γῆς ἀνάρρησις.

Syr II Arm

83 Tit: ó "Αλέως: om m, + 'This too is in Homer, in the twentieth (om Arm) Rhapsody. It is this' (It is this' om Arm)'Syr Arm /

τοῖς Θηλῆς ἀκάλοθήσαι. τούτων οὖν ἐπιτραπέζων, ὁ μὲν θεὸς κατὰ τὸν μῆθον ἐβρόντησεν ὡς τῶν ὑδάτων, ὁ δὲ Ποσειδῶν σειλεὶ τὴν θάλασσαν, ὁ δὲ 'Αλέως, σεισθέντων τῆς τοῦ θαλάσσης καὶ τοῦ ὑδάτου, ἐφοβήθη μήπως σεισθένῃ τῆς γῆς ἀνάρρησις.
<γένηται> τῶν καταχθονίων, καὶ <δημοσιευθή> τὰ κατ' αὐτὸν. ἔστι
10 δὲ τὰ <ἐπὶ ταῦτα>.

Δεῦες δ' ἐκ θρόνου ἄλτο καὶ θαλέ, μὴ οἱ ὄπερθεν
gαταν ἀναρρήξεις Ποσιδώνων ἐνοσαξθῶν.

84 (Π.Γ. 36 1032 A - B)

Τίς δὲ ἡ τῶν μυανέων ὀφρών ἐπινευσις, καὶ ἡ τῶν ἀμβροσίων τρι-
χῶν συγκλησις, ὅλων "Ολυμπὸν κατασείσουσα;

Or. IV 116 (Π.Γ. 35 656 B)

κα' ὁγδοηνικετή τετάρτη ἐστίν ἱστορία ἡ σύννενσις τῶν διψῶν καὶ ἡ συγ-
κλησις τῶν τριχῶν.

"Ομηρος εἰσφέρει τὸν Δία μετὰ τῆς θέλειας ἐκεῖθαν τὴν περὶ τοῦ

83, 11 - 12: Il. xx. 63.
84, 1 - 5: Ibidem i. 528.

Syr II Arm
m i e A

83 9 - 12 γέν. ... τίνι φανὴ τὰ καταχθονία m, cum n consentiunt Syr
Arm /

84 Tit: 'Ογδ. ... ἡ: 'Ἡ i A, Ογδ. τετ. ἡ: ἡ, 'Concerning' Arm / καὶ ..
. τρ.: καὶ ἡ κλήσις τῶν τρ. m, om Arm, + 'It is this' Syr /

1 μετὰ: + τὴν m / ἦκ: ἰκεσιλαν m /

n P L V (= y) F G (= x)
83 10 δὲ: om F / 11 - 12: Haec, post ἐν ἄλλῳ, iterum in marg hab P /

84 Tit: τρ.: + ἐστι δὲ αὐτῆς V x /

1 μετὰ: + τὴν VG / τὴν ... τοῦ: om F /
'Αχιλλέως ὑποσχόμενον, κεκλυπηδότα αὐτὸν τὰς δύρες ἐπὶ τῇ ὑπο-
σχέσει, σεῖσαντα δὲ τὰς τρίχας ἐπὶ κατανεύος τῆς κεφαλῆς, καὶ
συγκινήσαντα, φησί, τὸν ὅλον οὐρανὸν τῶν τριχῶν αὐτὸς κινήσασθαι.
5 ἀμβροσίας δὲ τὰς τρίχας εἶπεν, οἶον ὡς οὐδές βροτός ἄνωτα ἔχειν.

85 (Ῥ. Γ. 36 1032 8 - C)

Τῆς δὲ ὁ τιτρωσκόμενος Ἄρης, ὡς χαλκῷ κεραίῳ κατακλειόμενος;

Τὸ μὲν οὖν τετράσθη αὐτὸν λέγει ὁ ποιητὴς, ὅτι ἔτρεμεν παρὰ

Syr II Arm

84 2 - 3 κεκ... ὑποσχ.: καὶ κεκ... ὑποσχ.: e, om Arm /3 σείσκετας δὲ: σείσκετας το
ε Α / καταν.: τῇ καταν.: m / 4 φησί: om m Syr Arm / ὅλον: pres
οὗρ. m / τῶν ... κινήσθ.: ἐπὶ τῇ τῶν τριχῶν κινήσει m / 5 οἶον:
οἶονεὶ e / βροτός: ἐκ mankind' Syr Arm /

85 Tit: Ὁγὴ... ἱστ.: om i Α, Ὁγὴ. π. e / καὶ: 'ος' Arm /

84 'Αχ.: om F / 3 καταν.: τῇ καταν.: G / 4 φησί: om V X / κινήθ.:
κινήθηκην τάχιον X / 5 οἶον: οἶονεὶ V / βροτός: βροτόν F /
τοῦ Διομήδους· ταῦτα λέγει ἐν τῇ πέμπτῃ ῥαφεῖᾳ. ἐδέθη δὲ παρὰ τοῦ Ὡτοῦ καὶ τοῦ Ἐρυάλτου. οὗτοι δὲ ἦσαν ύποί μὲν Ἀλωκός,
τύμπανοι δὲ τὴν φύσιν. ἐγένοντο δὲ περὶ τὴν θεταλλαν. οὗτοι
ἀνταρθοῦν ἐμελετησαν κατὰ τῶν θεῶν. ὁ οὖν Ἀρχηγὸς πρῶτος ἔπηλθε
κατ' αὐτῶν, εἰτα ἡττηθεὶς ἂν' αὐτῶν, ἔσησαν αὐτὸν ἐν χαλκῷ κερ-
άμῳ. χαλκῷ δὲ κέραμος ἢ πόλεις ἔστε οὕτω καλουμένη, ἢ εἰδός
ἐστὶ δεσμὸν δυσχεροῦσα ἀλάτου ἢ καὶ δυσλότου. λέγονται δὲ οἱ
(περὶ Ὡτοῦ καὶ Ἐρυάλτην) ἐνναέτεις ὡντες εἶναι ἐννεδρυγοὶ
κατὰ τὸ μῆκος, κατὰ δὲ τὸ πλάτος ἐνναεπχεῖς.

86 (P.G. 36 1032 C - D)

... ὁ τῆς χρυσῆς Ἀφροδίτης Αφώνη ἡρατῆς, καὶ μοιχῆς ἀπερί-
σκεπτος καὶ τῷ 'Αμφιγενεύεται κρατοῦμενος, καὶ θεάτρου τῶν θεῶν ἐφ'

85, 2 ταῦτα ... ἡφ.: II. v. 858. 85, 3 Ἀλωκός: Ibidem, 386.
85, 7 χαλκῷ δὲ κα.: Ibid., 387.

Syr II Arm

85 2 ταῦτα ... ἡφ.: om m / 3 οὐτ.: οὐτίνες m / 'Ἀλ.: 'Ἀλώκους 
'Αλωκός ε / 4 τόρ. δε: καὶ τόρ. i, τόρ. e / τιν 2: om m / οὐτ.: 
οἲ m / 5 άντ.: post ἐμέλ. m / 6 ἰπ': ἵπ' e / ἐδ. αὑτ.: ἐδέθη m
Syr Arm / 7 ἀντίν: om m / 8 ἄλ. η: om m Syr Arm / 8 - 9 οἴ ... 
'Εφ.: 'O. and Eph.'Syr Arm / 9 ἐκν. ὡντες: om Arm / 10 ἐκν.: 
ἐνναεπχεῖς m /

Π L V (= y) F G (= x)

85 3 'Εφ.: Ἐρυάλτου Χ / μὲν Ἀλ.: μὲν 'ἈλωκόςPL, Μενέλαως V, τοῦ 
'Ἀλωκός F, 'Ἀλωκός G / 4 δέ: om x / τιν 2: om V x / οὖτ.: + 
γὰρ καὶ F/ 6 ήττ.: ἡττηθέντα Χ / ἄκι: ἵπ' V, παρ' x / ἐδ. αὐτ.: 
ἔσησην αὑτ. P, ἐδέθη Χ / 7 χαλ.: χαλκός Χ F / 8 ἄλ. η: om VF, 
ἄλ. G / 9 'Εφ.: 'Επ. Χ / 

Addendum 2 85, 2 πεμπτα: e' L VG, om F /

9 ἐκν.
έαυτῷ συλλέγων ἀσχημωνοῦντι, καὶ μικροῖς χρῆμασιν ἀψιμέννοις;

Or. IV 116 (P.G. 35 556 b)

πε' ὅγοδοκεστή ἐκτῇ ἐστὶν ἱστορίᾳ ἡ περὶ τοῦ ἑραστοῦ τῆς Ἀφροδίτης.

'Ἀφροδίτη γυνὴ ἣν τοῦ Ἑφαστοῦ τοῦ χαλκέως. ταύτης ἣ ἁράσην ὁ Ἀρης, καὶ ἐμοίχευσεν ἀδέντην ὁ σὺν Ἑφαστοῦ μαθὼν τοῦτο, τῇ τέχνῃ αὐτῷ ἐπεπάγωσα, καὶ πάγας τέθησι τῷ Ἀρη ἐρχομένῳ ἐπὶ τῇ μοιχείᾳ τῆς Ἀφροδίτης, καὶ ἐμπέπτεις εἰς τὰς πάγας καὶ κατέχεται, καὶ φωρᾶται μοιχεῖσθαι τὴν Ἀφροδίτην. καὶ ὅπι κλεισθήν τοῦ Ἑφαστοῦ, ἀλλ' εἶδον αὐτῶς εἰς παραδειγματισμὸν αὐτῶν, ἐπε' σὺ

86, 1 - 11: Od. viii. 266 - 360.

Syr II Arm

86 Tit: 'Ὀγδ. ... ἡ: om i A Arm, 'Ογδ. ἑκτ. ἡ ε. / τού ἑρ. τῆς Ἀφρ.: 'Ἀφροδίτη καὶ Ἡπαφέστου' Arm, + 'It is this' Syr/}

1 'Ἀφρ.: 'Ἡ Ἀφρ. ἀε / τοῦ χε: om m Syr 2 ὁ ... τοῦτω ταῦτα γνῶσις ὁ Ἡφ. i A, γνῶσις δὲ ὁ Ἡφ. ο, 'But H., on learning' Syr Arm / 2 - 3 τῇ... ἐπετεχν.: om m, 'and he was a blacksmith by profession' Syr Arm / 3 καὶ: om m Syg Arm / 36: om τῇ κλίνῃ m / 3 - 11 τῇ ... φί: καὶ ὡς ἠλθὲν πάλιν ὁ Ἀρης (καὶ ἔλθων τοῦ Ἀρεώς ε) πρὸς τῇ Ἀφροδίτην, ἐπεκείναν ἐν τῇ κλίνῃ καὶ συνεσχέσθεσαν ὑπὸ τῶν πάνων m, cum n (vide infra) consentiunt Syr Arm /

PPLV (= x) F G (= x)

86 Tit: 'Ἀφρ.: + ἐστὶ δὲ αὐτὴ ν ἔκ /

2 τοῦτο: + καὶ χαλκέως δὲν τῇ τέχνῃ ν/6 ἀλλ'... αὐτῶς: om x Syg Arm / εἷς ... αὐτῶν: om Syg Arm /
ἐκάλεσε τοὺς θεοὺς καὶ ἐθημοσέλεσεν αὐτούς. καὶ τότε οἱ θεοὶ εἰ-
δότες τὸ πᾶς θριαμβεύουσιν (ἐν ταῖς πάγαις κατεχόμενοι ἦσαν οἱ
όδοι, ὠτε μοιχὸς καὶ ἡ μοιχαλίς), πολὺν ἐπὶ αὐτοῖς κατέχεον γέλωτα.
καὶ τότε λύσει ἢ Ἀρης, μικρὰ τινα λάστρα δοῦς τῷ Ἰππαίστῳ. Ἀμφι-
γίσην δὲ τὸν Ἰππαίστον ἐκάλεσεν ὡς χωλὸν.

87 (Ῥ.Γ. 36 1032 Θ)

Τὰ τοὺς πολέμους λέγοντες τῶν θεῶν...

Ὀρ. IV 120 (Ῥ.Γ. 35 660 Θ)

πῶς ᾧ ὁ Ὁγόημοστή ἔβδομη ἔστιν ἱστορία ἢ περὶ τῶν πολέμων.

Ἀθηνᾶ μὲν καὶ Ἠρα φροντὶζουσι τῶν Ἑλλήνων, ἐπολέμουσι πρὸς
Ἀφροδίτην καὶ Ἀρεᾶ, φροντὶζοντας τῶν Τρῶων. εἴποις δὲ πολέμους

Syr II Arm

m i e A

Tít: Ὀγό... ὡς ὁ Ὁμ. Ὁγό. ἔβδ. ἢ ἤ / πολ. + ἢ ἤ / ἤ / τοί ἶστιν' Syr /

2 - 4 εἴποις... πόν ὃ δύναται δὲ καὶ πολέμους λέγειν τῶν Τιτάνων
πρὸς τὸν Διόνυσον ἢ ἢ, δύναται δὲ ἢ ἡ ἱστορία καὶ τῶν Τιτάνων τοὺς
πολέμους λέγειν πρὸς τὸν Διόνυσον ἢ, συμ π (vide infra) consentiunt
Syr Arm /

n P L V (= χ) F G (= χ)

7 - 8 εἴδο. ἐλθόντες καὶ εἴδο. ἐλθόντες χ. 'when (the gods) came and
saw' Syr Arm / 8 τὸ πῶς ὅρπ.: om Syr Arm / 8 - 9 (ἐν ταῖς π.
κατ. ἦσαν οἱ ὁδὸι ὅτε... μοιχαλίς): (ἐν ταῖς π. κατ. ἦσαν οἱ ὅτε...)
misc. F, om Syr Arm/ 9 κατ. post γέλ. F / 10 μικρὰ τίνα: μικρὰς τοῖς
'Ἡρ.: om Syr Arm / 11 εἴδ. : καλές χ /

Tít: πολ. + ἢ ἔστι δὲ αὐτὴν υ χ /

87
καὶ τοὺς ἀπὸ τῶν Γιγάντων πρὸς δῆθεν θεοὺς, καὶ τοὺς ἀπὸ τῶν Τιτάνων πρὸς τῶν Διὸνυσίων.

88 (P.G. 36 1032 D - 1033 A)

Πῶς δὲ οὖ πελέει Κρόνος Οὐρανὸν ἐκτείνων ἐν' ἄγονος ἡ θέαν, καὶ δὴ λημασιὶ ἀποτελέσαι θεόν, ἀφροθ γέννημα?

Or. IV 121 (P.G. 35 660 C)


πη" Ὑγιάσχοστή γυνὴ ἔστὶν ἱστορία ἡ περὶ τοῦ Κρόνου καὶ τῆς ἐκτομῆς τοῦ Οὐρανοῦ.

Κατὰ τὸν μύθον οὗ Οὐρανὸς γίνεται τοῦ Κρόνου πατήρ. ὁ Κρόνος ὅψην, μὴ βουλήμενος γενέσθαι αὐτῷ ἔτερον πατὴρ, λαβὼν δρέπανον, ἐκτέμει τὰ αἴδοσα τοῦ πατρὸς, καὶ βλέπει τὰ αἴδοσα εἰς τὴν θάλασσαν. καὶ ἀφροθ γενομένου ἐγεννηθή ἡ 'Ἀφροδίτη ἐκ τοῦ ἀφροθ. ἐνθεν καὶ 'Ἀφροδίτη δυναμάθη ὡς ἐκ τοῦ ἀφροθ.

Syr II Arm

(XXXIX, 5) m, + 'It is this' Syr /

1 - 5: om m, cum n (vide infra) consentiunt Syr Arm /

| 87 | 3 πρὸς: + τοὺς x / δῆθεν: om Syr Arm / |
| 88 | Tit: Οὐρ.: + ἔστι δὲ αὐτῇ κατὰ τὸν μύθον VF, + ἔστι δὲ αὐτῇ G / |

1 Katὰ τὸν μ.: in tit VF, om Syr Arm / δι: om VG / Οὐρ.: + φασί LUF, + φησι G / 3 τὰ αἴδ.: αὐτὰ F / 5 δὲ: om F /
... καὶ Κρόνος Ζεὺς ἐπανιστάμενος κατὰ μέμην τοῦ πατρὸς, ὁ γλυκὸς λίθος καὶ πικρὸς τυραννοκτόνος

89 (P.G. 36 1033 A - B)

π' Ὁ γονοκοστή ἐνάτη ἑστὶν ἱστορία ἢ τοῦ Διὸς πρὸς Κρόνον ἐπανάστασις.

Ὁ Ζεὺς μαθὼν ὅτι οὕτως ἑστὶν ὁ Κρόνος τεκνοφάγος, ἐπανίσταται αὐτῷ, καὶ ἀκούσα ἀπ' αὐτοῦ τὴν βασιλείαν, καὶ ποιεῖ ἐκπέμπειν τῆς ἀρχῆς τὸν Κρόνον τὸν ἐξιόν πατέρα, κατὰ μέμην δὲ εἶπε τοῦ πατρὸς ὅτι καὶ ὁ Κρόνος ἐπανέστη τῇ Ὀδρανῷ, καὶ ἐξετεμνέν αὐτὸν τὰ αἰ-δοῦν, καὶ ἠλαβε τὴν βασιλείαν. γλυκύν δὲ λίθον καλεῖ τὸν Διὰ καὶ

Syr II Arm

Tic: 'Ὁγ. ... ἢ: Ἡ ἢ Α, 'Ογ. ἐν. ἢ ε, 'Concerning' Arm / ἐπαν.: + ἔχει δὲ οὕτως ἢ, + 'It is this' Syr /

1 'Ὁ Ζ. μαθὼν: Γνωσὶς ὁ Ζ. ἢ, / οὕτως τεκνοφάγος ἢ, + τοιούτος Syr

Arm / ἐκτιν: ἢ, ὁ Κρ. τεκν.: ὁ πατὴρ αὐτοῦ ὁ Κρ. ἢ, / 2 καὶ ἢ, βασ.: καὶ ἐκβάλλει αὐτὸν τῆς βασιλείας ἢ, / 2 - 3 καὶ 2 ... κατ., καὶ καταπαρταριφτα ἡμᾶς μετά τῶν Τιτάνων ἢ, 'and casts him from authority' Arm / / 3 - 4 κατὰ ... ἢ, ... ἢ, ... Κρ., ἢ, 'Like his father' he said, for Kronos too' Syr, / 'just as he too' Arm / / 4 Ὀδρ.: + τῷ ἔδησ ψαρτὶ ἢ, ἢ, Arm / / 4 - 5 καὶ 2 ... αἰ, ... om Arm / / 5 καὶ 1 ... βασ.: om ἢ, / καλεῖ τὸν Δ.: post τεκν. (6) ἢ, 'the teacher calls Zeus' Arm /

m P L V (= v) F G (= x)

Tic: ἐπαν.: + ἔχει δὲ αὐτῇ ὑ, x /

1 οὕτως: τοιούτος ὑ, x / 3 εἶπε: εἶπεν PL /
τὸν αὐτὸν πικρὸν τυραννοκτόνον. λέον μὲν, ἐπειδὴ, ὡς εἶπον, δὲ λέον δέδωκε τῷ Κρόνῳ καταπίεσεν ἀντὶ τοῦ Διὸς τοῦ τυραννοκτόνου. τυραννοκτόνον δὲ καὶ ἢ ὅτι ἐπανέστη τῷ Κρόνῳ ὁ Ζεὺς, ἢ ὅτι ὁ τοῦτον λέον ἐποίησεν αὐτὸν ἐμέσαι καὶ οὕς πρῶτον κατέπιεν.

90 (Ρ.Γ. 36 1033 A)

Πᾶς οὖν ὁ Κερδόφος αὐτοῖς σταθήσεται,...

Ὁ ἹV 121 (Ρ.Γ. 35 561 A)

Ὑπανηκοστῇ ἑστὶν ἱστορίᾳ ἡ περὶ τοῦ Κερδόφου θεοῦ.

Κερδόφον θεοῦ καλοῦσιν οἱ Ἐλληνες τὸν ΄Ερμῆν, ὡς κέρδοςς πολητικὸν. ἐνάκλο ν καὶ ὁ Ἀριστοφάνης ὁ κυμικὸς ἐν τῷ δράματι τῷ Πλούτῳ, ἀπορών τινα δὲ καλέσαι τὸν ᄃΕρμῆν φησιν. Ὄμπολαξον αὐτὸν ἱδρυσθεὶς, τουτέστι, κέρδοςς ἔφορον.

89, 6 ὡς εἶπον: vide hist. 78, 5 supra (vel XXXIX hist. 1, Brock 55)

90, 2 Ὄμπολαξον: Πλούτῳ: 1135 (Ρ.Γ. 38 405, n. 1)

Syr II Arm

m i e A

6 - 10 λέο. ... fin: ὅτι ἐπανέστη τῷ πατρὶ ὁ Ζεὺς, καὶ ὅτι ὁ (om e) καταποθείς ἀντὶ τοῦ Διὸς λέον ἐποίησεν αὐτὸν οὕς πρῶτον κατέπιεν ἐμέσαι m, cum n (vide infra) consentiunt Syr Arm /

90 Tit: Ἰν ... ἡ: om i A Arm, Ὁν. e / 8coB: + 'It is this' Syr /

1 oi Ἐλ.: post Ἑρμ. m / ποιητ.: περικοπῆς, m /2 - 4 εἶν ... fin: om m, cum n consentiunt Syr Arm /

FLV (= y) F G (= x)

6 εἶπ.: εὐπομεν x / 7 - 8 τυρ.: om Syr Arm/8 ὁ Z.: 'he' Arm /

90 Tit: 8coB: + ἔστι δὲ αὐτῇ  ὑ x /

ποιητ.: περικοπῆς  ὑ x /
... πάντα γενόμενος διὰ τὰς γυναῖκας ὀς Ζεὺς, καὶ Φρύζι μειρακλίσκοις ἀέτος ἐραστής, ὁ φίλατος (ἐν ὕση ἁδύνατα συμποιήσοιεν οἱ θεοὶ, τοὺς Δίδος οἴνοχοδύνομεν παθήκοις) ... Οὗ. IV 122 (Ῥ.Γ. 35 661 B)

9α. Ἐνενηκοστῇ πρώτῃ ἑστὶν ἱστορία ἡ περὶ τοῦ πάντα γενόμενο διὰ τὰς γυναῖκας. λέγεται δὲ περὶ τοῦ Δίδος.

μὲν

'Ο γὰρ Ζεὺς ἀέτος γενόμενος διὰ μαγγανείς τινὸς ἦπαξε τὸν Γανυμήδην, ἔρασθείς αὐτὸν πρὸς παραβραστέαν. Φρύζ δὲ ο Γανυμήδης. οἱ δὲ μύθοι ἔχει οτι ἦπαξεν ο Ζεὺς τὸν Γανυμήδην ἵνα ποιήσῃ οἰνοχόν σταν ἀριστοπολή τοῖς θεοῖς. οὖτος δὲ ο Ζεὺς ἡ γηνοχ οἱ τι νι' γέγονε χρυσός καὶ <Δανάη> συνεγένετο, πάλιν ταύρος καὶ τὴν

Syr II Arm

91 Tit: 'Em. ... ἡ: om i A, 'Ev. πρ. e / λέγ. ... Δ.: λέγει ... Δ. / Syr, 'Concerning Zeus it is said that' Arm /

1 διὰ ... τινὸς: om m Syr Arm / ἦρπ.: ἦρπασε m / 2 - 3 ἐρ. ... fin: γενόμενος δὲ χρυσός συνεγένετο Δανάη, ταύρος τῇ Εὐρώπῃ, καὶ οὖτος (ἄλλος Α) εἷς έλλας m, cum n (vide infra) consentiunt Syr Arm /

91 Tit: λέγ.: λέγει / G F G (= x) /

1 μὲν: om F / γεν.: γενάμ. V / ἦρπ.: ἦρπασε x / 1 - 2 Γαν.: Γαλ. L(at sempere) / 2 ἐρ. αὐτ.: om Arm / Φρύζ ... Γαν.: om Arm / 3 ὅ ... ἔχει: 'In the same story' Syr / 4 - 5 γεγ.: om Syr Arm/5 γέγ.: γενόμενος V / Δαν.: Δαναΐς V / πάλ. ... τὴν: om Arm /
Εὐρωπὴν ἤρπασε, κάτων δὲ γενόμενος Ἀρδαν ἐπόρνευσε, πάλιν ταθρος γενόμενος τὴν Πασιφάην ἐπόρνευσε, < σάτυρος δὲ γενόμενος > καὶ τάλλα μυρία κακὰ πράξεις διὰ φιληδονίαν καὶ λαγνείαν.

92 (P.G. 36 1033 B – C)

... καὶ ταῖς πεντήκοντα θεστίου θυγατράσιν ἐναθλεύων Ἡρακλῆς ἐν μιᾷ νυκτὶ ἐν Τριάδιστορος, ...

Or. IV 122 (P.G. 35 661 B)

92 1 Ἡθὴ δὲ εἰρήκαμεν ὅτι Ἡρακλῆς ἐν μιᾷ νυκτὶ συνεγεύνετο ταῖς πεντήκοντα θυγατράσιν θεστίου. ὁ αὐτὸς δὲ Ἡρακλῆς καλεῖται καὶ Τριάδιστορος, ὡς Ἡθὴ προειρήκαμεν, ὡς ἐν τρισίν ἡμέραις γεννηθές.

92, 1 Ἡθὴ δὲ εἰρ., 3 ὡς Ἡθὴ προειρ.: vide supra hist. 42.

Syr II Arm
ΠΡΣΓ (= X) (= X)

91 6 Εἰρ. Ἱππ.: om Arm / ἐπόρν.: hic finem historiae de Iove ponunt Syr Arm /
7 Πασιφ.: Φασιφ. χ / <σάτυρος δὲ γεν.>: om P /

92 Haec de Thestii filiabus quae in historia praecedenti includunt Syr Arm, omittit m /

1 "Ἡθὴ δὲ εἰρ.: 'But about the fifty (om Arm) daughters of Thestios, we have already (it has already been' Arm) spoken ' Syr Arm, Ἡθὴ εἰρ. x / 1 – 2 ὅτι ... ἐν μιᾷ νυκτὶ ... θεστ.: ὅτι ... εἶς μιαν νύκτα ... θεστ.: x, 'how in the course of three days he slept with them' Arm / 2 – 3 ὅ ... καὶ ἴππ.: ὅ ... ἴππ. V om Arm/ ὡς Ἡθὴ προειρ.: ... γεν.: ὡς Ἡθὴ εἰρ.: ... γεν. V, om Arm /
93 (P.G. 36 1033 C)

Ἐπικοπέτεω τὸν θυμὸν Ἀρης, ...

Ὁτ. IV 122 (P.G. 35 561 B)

94 (P.G. 36 1033 C)

... μέθην Δινυσος, ...

Ὁτ. IV 122 (P.G. 35 561 B)

Syr II Arm

93 (92 m) Tit: 'Ἐν. ... Ἐρηπε: om i Α, 'Ἐν. δευτ. περὶ ... Ἐρηπε: θε, 'Ninety-second is concerning Ares's breaking off (his) wrath' Syr Arm/ φαν. ... 

ἔστ.: om m, in hist (vide infra) ponunt Syr Arm /

1 Δέγ. γὰρ ὅτι Δέγ. ὅτι i Α, Δέγ. e, 'This one is manifest, for (A.)' Syr Arm/πολ.: + εἶναι m / ἑργ.: θυμὸς m / πνέων; (it is said) that he he inspires' Syr Arm / 2 ὅσοι: ὁσονται οἱ m / ὅτα ... ἡμῶν: τῆς τοῦ θυμοῦ (θυμικοῦ Α) κινήσεως m, 'ferocity stirred up in us' Syr Arm /

P L V (= x) F G (= x)

93 2 θυμικὸν: μυθικὸν P / κινή τὸ: κινοῖτο x /
95 (P.G. 36 1033 C)

... μισοξένλαν Αρτέμις, ...

De 12 (P.G. 35 661 B)

96. Ἕνεκατη πεμπτῇ ἑστὶν ἱστορία ἢ περὶ τῆς μέθης τοῦ Διονύσου.

Δέχεται ὅτι τῆς ἀμφέλου ἐφορᾶς ἑστὶν ὁ Διήνυσος, καὶ τοῦ οἴνου καὶ αὕτης τῆς μέθης· καὶ ὅτι καὶ αὐτὸν ποιοῦσα μεθυσχόμενον, τῆς Ἡρας αὕτη τὸ μεθύσκεσθαι εἰςηγησαμένης ἢνα γένηται παράφων. ἄριστου γὰρ αὕτη ἢ Ἡρα ὡς νιφ τοῦ Διός· έξηλοττάκει γὰρ τοὺς ἐκ τοῦ Διός γεννωμένους.

95 (P.G. 36 1033 C)

... μισοξένλαν Αρτέμις, ...

De 12 (P.G. 35 661 B)

96. Ἕνεκατη πεμπτῇ ἑστὶν ἱστορία ἢ περὶ τῆς μέθης τοῦ Διονύσου.

Syr II Arm

m i e A

94(93 m) Tit: 'Ἐν... ἢ: om i A, 'Ἐν. τρίτῃ ἐ, 'Ninety- third is that which is' Syr Arm/ Διον.: + 'It is this' Syr Arm /

1 - 5 Δέγ. ... fin: ἐφορός γὰρ (ομ e A) τῆς ἀμφέλου καὶ τοῦ οἴνου ὁ Διήνυσος m, cum n consentiunt Syr Arm /

95(94 m) Tit: 'Ἐν... ἢ: om i A, 'Ἐν. τετάρτῃ ἐ, 'Ninety- fourth is that which which' Syr Arm/ τῆς: + ἐν Ταβροῖς τῆς Σκυθάς m /

4 τοῦ: om VF /
αὕτη δὲ φανερά.

ἐξῆκεν γὰρ περὶ τῆς Ἰωγενελας καὶ τῶν Ταφρῶν ἄνθρώπων. ἡ γὰρ "Ἀρτεμις τὴν ἴτιματο παρὰ τοῖς Ταφρῶις ἐν Σκυθῆ ἐκ καὶ ἔχουσα τὴν Ἰωγενῆς ἐκέες τὴν Ἀγαμέμνονος θυγατέρα ἱερείαν, τοὺς ξένους ἐν αὐτῇ καταθετοῦσαν, ἠκαθερεν ἡ "Ἀρτεμις τῇ ἴενοκτονίᾳ.

96 (P.G. 36 1033 D - 1036 A)

... ἀπάτην ὁ Δοξελας αὕτην χρησιμολογός, ...

95, 1 ἐξῆκεν ... ἄνθρ.: vide hist. 7 et 57 supra.

Syr II Arm

<_m i e A>

95 (94 M) Tit: αὕτη δὲ φαν.: εἰπομεν δὲ περὶ αὕτης πρῶτον ἰ, εἰπομεν δὲ περὶ αὐτῆς καὶ ἀνωτέρω (καὶ ἂν, ἂνω Ἀ) σ Ἀ, in hist (vide infra)

Syr, om Arm /

1 - 4: om Ἀ, cum ᾨ (vide infra) consentiunt Syr Arm /

96 (95M) Tit: 'Ἐν ... ἡ: om Ἰ, 'Ἐν. πέμπτη ἐ, 'Ninety-fifth is that which' Syr, om Arm / κατὰ: περὶ Ἰ / τῶν Ἀ: τοῦ Δοξελας Ἰ, Ἀ / χρήσιμ.: χρησιμολόγου Ἰ, Ἀ, om Arm , + 'It is this' Syr /

P L V ( = ὧ) F G ( = Ἐ)

95 Tit: αὕτη: ἔστιν L V Ἐ /

1 ἐξῆκ.: Γάρ: 'It is manifest for we have spoken' Syr, 'We have sp.' Arm /

1 - 2 ἡ γὰρ 'Ἀρτ.: 'that she' Arm / 4 ἐν: om Ἐ Syr Arm / ἡ 'Ἀρτ.: om Syr Arm /

96 (97 L) Tit: ἔστιν. ἐδομήν L ἕ qu hic han c hist post 97 ponunt / χρήσιμ.: τῶν ἥρ. Ἐ/

1 ἐστὶ δὲ αὐτῇ V Ἐ/
'Ο ἀπόλλων μαντευόμενος, οὐ σαφῶς οὐδὲ διαρρήθην τοὺς χρησ-μοὺς τοῖς χρησμοφώτημοις ἔλεγεν, ἀλλ' ἀσαφῶς καὶ λογικῶς διὰ ήκουσε λόγιας, ὡς τάναντα τῶν ἐκβησμομένων χρησμῶν. καὶ ἕκ τούτων ἡπατώντο πολλοί, ὃν μετὰ πάντων καὶ ὁ Κροέσσος ὁ Λυσίς. ἦν γὰρ αὐτῷ ὁ θεός εὐθείας χρησμὸς οὗτος.

Κροέσσος Ἀλυν διαβάζει, μεγάλην ἀρχήν καταλύει.

οὐκ ήν δὲ σαφῶς πολλάν ἀρχήν κατάλυσε. νομίζεις οὖν ὁ Κρούσσος ὅτι τὴν τῶν ἐναντίων λέγει ἀρχήν, ἐπέρεα τὸν Ἀλὺν ποταμόν, καὶ τὴν οἰκεῖαν ἀρχήν κατέλυσεν.

97 (P. G. 36 1036 A - B)

... γέλωτος ἠμετρεῖν ὁ καταχωλευτός θεός, ... καὶ ἄριστον τάς κυρώμας ἐπιρροώμενος.

Or. IV 122 (P. G. 35 661 B)

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Syr II Arm

m i e A

96(95 m) 1 - 2 οὐ σαφῶς: λογικῶς καὶ ἀσαφῶς τῶν χρ. παρείχε σὲ did not utter the oracle openly or clearly to those to whom an or. was given (to)

... given' om Arm) Syr Arm /2 ἀλλ' ἀσαφῶς: λογικῶς: om m / 3 χρησμ.: χρησμ-μος: m / 4 ὃν: ὃς m / 5 ἀπὸ: om Arm / 6 - 5 ἤν: ἄρρ: χρ.: ἢν: om Arm / 7 οὐκ: 6: om Arm / 8 λέγει: post ἀρχὴν

i /

97 (97 l) 1: om x / 4 ὃν: ἄρρ: F / 5 αὐτῷ: post ἀρρ: F / 6: om u / 7 οὐκ: 6: om L, οὐκ ... κατ.: om L, οὐκ ... κατ.: ἀρχὴν
85 Ευνεύκοστὴ ἐβόδημ ἔστιν ἱστορία ἡ περὶ τῆς τοῦ γέλωτος ἀμετρᾶς.

Ἡ περὶ τοῦ Ἡφαίστου τέχνη - ὁτι ταῖς πάγαις διὰ τὴν γινομένην εἰς αὐτὸν μοιχεῖαν τῶν Ἀρεα σὺν τῇ Ἁφροδίτῃ συνέδησαν ἐν ταῖς πάγαις. καὶ ἐκάλεσαν ὅ Ἡφαίστος τοὺς θεοὺς θριαμβεύων αὐτούς, πολύν κατ' αὐτῶν κατέχειν γέλωτα. χαλεβοῦτα δὲ λέγει θεὸν αὐτῶν τῶν Ἡφαίστου - χαλὸς γὰρ ὁ θεὸς οὗτος παρ' αὐτοῖς. ταῖς δὲ Ἀρεως κυνήμασι ἐκ (ετέρες) το ὅ Ἡφαίστος ὅτι κατὰ τὰς κυνήμας ἐμπεδόντος αὐτοῦ εἰς τὰς πάγαις, ἀκρόσιμοι γεγονόσιν.

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Syr II Arm
m i e A

97(96m) Tit: 'Ἐν. ... ἢ: om i A, 'Ἐν. Ἕκτη e, 'The ninety-sixth historia is that which is' Syr, om Arm / περὶ ... ὅμι: 'Concerning Hephaistos, but it is written earlier (vide hist. 86) of the immeasurable laughter' Arm, quae historiam hic terminat./

1 - 7 Ἐν ... πίν: χαλεβοῦτα θεόν λέγει τον Ἡφαίστον. χαλὸς γὰρ ὁ θεὸς οὗτος παρ' αὐτοῖς, ὃν δρόντες ὑπηρετοῦσαν καὶ χαλεβοῦτα ἔγελωσιν οἱ θεοὶ m, cum n (vide infra) consentit Syr /

97(96L x) Tit: ἐβδ.: Ἕκτη L x, qui hanc hist. prae 96 ponunt / ἀμετρ.: + ἔστι δὲ αὐτὴ V x /

1 Ἐν ... τέχνη: 'It is this one which is about Hephaistos' Syr. / ὅτι: ὅτε V x Syr / 1 - 3 ταῖς ... πάγαις: ταῖς πάγαις τῶν Ἀρεα διὰ τὴν μοιχεῖαν τῆς Ἁφροδίτης συνέδησε V Syr, ταῖς πάγαις διὰ τὴν γενομένην εἰς αὐτὸν μοιχεῖαν τῶν Ἀρεα σὺν τῇ Ἁφροδίτῃ συνέδησε x / 3 ὁ Ἡφ.: om Syr / ὅπ. αὐτ.: + καὶ ἱδόντες αὐτῶν (αὐτοῦς x) V x, om Syr / 4 κατ' αὐτ.: κατὰ τοῦ δεθέντος V / λέγ.: λέγεις V / 5 οὐτ.: + ἢν V x / 6 Ἄρ.: ἀραίας x / ὅτι: ὅς V x Syr / 6 - 7 ἐμπ. αὐτ.: ἐπιπεσόν ὅ Ἀρης V x Syr / ἀνρ. γέγ.: 'ο Ἑ. Ἔν Συρ /
... γαστρομαργασιν ὁ Ζεύς ἐπὶ δαίτα λιπαρὰν τρέχων μετ' ἀμύ-
μονας Αλεθισφάς σὺν τοῖς λοιποῖς δαίμοσιν.

98 (P.G. 35 1036 B)

98, 1 par. 'Ομήρης: II. i. 423.

Syr II Arm
m i e A

98(97) Tit: 'Εν... ἢ: om i A, 'Εν. ἐβδομή ἡ, 'The ninety-seventh historia is that which is.' Syr Arm / δαίται: διαίταις, δαίταν A /

1 Ἔστι δὲ καὶ αὐτὴ παρ᾽ Ὦμήρος, ὃτι ὁ Ζεύς ἀπῆλθεν ἐν τῷ Αλε-
θισφάς ἐπὶ ἀριστον. οἱ σὺν Αλεθισφάς ἀριστον ποιήσαντες, ἐκάλεσαν καὶ αὐτὸν καὶ τοὺς ἄλλους θεοὺς σὺν αὐτῷ. τὸ δὲ ἀριστον τὸ Αλε-
θισφάς καὶ ἡ δαία αὐτή θυσία ἣν γινόμενη τῷ Δίῳ. τὸ δὲ ἐκεῖ εἰςι
tafta:

Ζεύς γὰρ ἐς 'Ομηρον μετ' ἀμύμονας Αλεθισφάς
χιλιώδες θητι κατὰ δαίτα, θεσὶ δ᾿ ἀμα πάντες ἔποντο.

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"ΟΜΟΙΩΣ ΣΥΝΑΓΩΓΗ ΚΑΙ 'ΕΣΘΗΣΗΣ 'ΩΝ 'ΕΜΦΑΝΕΘΗ ΙΣΤΟΡΙΩΝ

'Ο 'ΕΝ 'ΑΡΤΙΟΙΣ ΓΡΗΓΟΡΙΟΣ

'ΕΝ ΤΟΙ ΔΕΥΤΕΡΟΙ ΚΑΤΑ 'ΙΟΥΛΙΑΝΟΥ ΕΣΤΗΤΕΥΤΙΚΩΝ ΛΟΓΩΙ.

1 (P.G. 36 1036 C - 1037 D)

Δέγε μοι καὶ σὺ τοὺς σοὺς ἀστέρας, τὸν Ἀριάδνης στέφανον, καὶ τὸν Βερενίκης πλάκαμον, καὶ τὸν ἄσελγη Κύκλων, καὶ τὸν ἱεριστήν Ταύρον εἶ δὲ βοήλει, ὑφεσθάν σοι ... καὶ τὸν Λέοντα, ... ἀλλὰς τε ὄσους καὶ τὰ καθ' γνωρίσας, ἡ θεοῦς ή ἀστέρας ἐπολήσας.

Or. V 5 (P.G. 35 669 B - C)

α’ Πρῶτη ἔστιν ἱστορία ἡ περὶ τοῦ Ἀριάδνης στέφανον, καὶ τοῦ

Syr II Arm

1 Tit: 'Ἰστορία τοῦ δευτέρου Εστητευτικοῦ i A, Ὀσαβτως καὶ τῶν τοῦ δευτέρου Εστητευτικοῦ ἱστορία i e, 'Now the explanations of the historiae which are in the Second Invective against the wicked Julian by the holy Gregory' Syr, 'Likewise the history of those things too which are in the Second Invective' Arm /

1 Tit: Πρ. ... ἡ: 'Ἡ i A, 'The first is that which is' Arm / καὶ ... αὕτη: αὕτη i A, ἔστι δὲ αὕτη e /

F G (= x)

Tit: Ὀσαβτως καὶ ἐν τῷ δευτέρῳ λόγῳ ἱστορίων ἔξηγοις v, Ὀσαβτως καὶ ἐν τῷ β' λόγῳ συναγωγὴ ὧν ἐμνήσθη ἱστορίων x /
Beroninţis plokâmou, kai peri toú Kónou, kai toú Taðrou, kai toú
Aéontos, kai toù 'Ophiolhov. eisí de aútai.

'Αριάδνη θυγάτηρ ύπήρξε Μίνως τοῦ Κριτῶν βασιλέως. αὕτη ἡρ-
άσθη θησέως τοῦ 'Αθηνᾶν βασιλέως, ἑλέντος ἐπ' ἀναγράσει τοῦ Μινω-
ταδροῦ. ἐν τοῖς ὑδάτοις ἐλαβεν αὕτην ὁ Διῶνυς, καὶ ἀνίηγαν
αὕτην ἐν τῷ Νάξῳ, καὶ συνείνη αὕτη καὶ πρὸς τιμήν αὕτης στεφ-
ανοῦ ἐν τῷ οὐρανῷ ὃ ἀστέρων ὑπεζωγράφησεν.

Ἡ δὲ τοῖς πλοκάμοις τῆς Βερονίκης ἔστιν αὕτη. Βερονίκη γυνὴ τῆς
ἡν τοῦ ἔν 'Αλεξανδρείᾳ Πτολεμαίου, τοῦ Εὐδηρέτου καλομενοῦ. τοῦ
οὗν ἄνδρος Πτολεμαίου ἄντος ἐν πολέμωι, ἥν μ Γεν ὅτι εἰ ὑποστρέψει
ἀτρώτος, τῶν πλοκάμων τῶν ἑαυτῆς ἀποκαρέσα ἀναθέσει ἀνάθημα ἐν τῷ
ἐρῷ, καὶ ἀνέθηκεν ἡ Βερονίκη. Κόμον σὺν τίς ἡν ἀστρονόμος

1,10 Κόμον ... ἀστρ.: Catullus LXVI, 7 - 8.

Syr II Arm

1 2 - 3 Μιν.: + 'and she went with him' Arm / 3 ὅν: om e / 5 ὅτι'
ἀστ.: om Arm / 6 Βερονίκης:Berovniskης e / ἀστ.: om i / 7 ἐν 'Αλ.: 'of
the Alexandrians' Arm / 8 ὅν: + τοῦ Πτολεμαίου e / ἄνδρ.: + αὐ-
τῆς m Syr Arm / τοῦ Πτ. om e A / 9 τῶν ... ἀπόκ.: τῶν πλοκάμων
ἀποκαρέσα τῶν ἑαυτῆς i = 2, τῶν πλοκάμων ἀποκαρέσα τῶν ἑαυτῆς e
Ἀ., she would cut off her locks! Syr Arm/ἐν: om i / 10 καὶ: + τοῦτο
ὑποστρέφαντος ἀτρώτου e / Ber.:Berovnikη ἐν τῷ ἐρῷ τὴν ὑπόσχεσαν
e, + υποστρέφαντος e / Κόμ.: Κόμον m Syr, 'Koimnon' Arm, + ἑ. m /

1 L V (= γ) F G (= x)

Tit: Ber.: Berovnkης (at passim) x / περι:1 om v / περι:2 om v x /

3 ὅν: post θης. F / 4 Νάξῳ: Ἀξίη V / 6 γυνῆ: om x / 7 - 8 τοῦ
ὁν ἄνδρος Πτολεμαίου: τοῦ ὅν ἄνδρος αὐτῆς Πτολεμαίου V, om x / 9
τῶν ... ἀπόκ.: ἀποκαρέσα τῶν ἑαυτ. V, ἀπόκ. τῶν ἑαυτ. x /
10 Κόμ.: Κόμον γ, Κομάνων x / ὅν: om x /
ἐπὶ τῶν αὐτῆς χρόνων, καὶ πρὸς κολακειαν αὐτῆς ψήνει ὅτι οἱ θεοὶ
tῶν πλάκαμον τοῦτον ἐν ἄστροις ἀνέθηκαν. καὶ νῦν μὲν ἦστι βοτρυ-
οειδῆς θέσις ἄστρων ἐν τῷ οὐρανῷ, ἢ καλοῦσι πλάκαμον Βερονίκης.

Ἡ δὲ περὶ τοῦ κόσμου ἐστίν αὐτῇ. ὁ Ζεὺς ἐρασθεὶς ὡς οἱ μὲν
15 λέγουσι τῆς Νεμέσεως, οἱ δὲ τῆς Λήδας, βουλήμενοι οὖν συγγενεῖσθαι
αὐτῇ καὶ μὴ ὀραθήναι ὑπὸ τῆς Ἰερας, ἐξαιτολέθη κόκυν, καὶ συνεγένε-
tο τῇ ἑρμῆνῃ. νῦν οὖν οὗτος ὁ κόκυνος κατεστήριξεν ἐν τῷ οὐρανῷ.
καὶ ἦστι, ψηνεὶ, ὑποζωγραφήθεις καὶ ἄστρων ὁ κόκυνος.

Ἡ δὲ περὶ τοῦ Ταῦρου ἐστίν αὐτῇ. ταῦρος τῆς ὑπὸ τοῦ Ποσει-
20 δόνος ἀνέδθη περὶ τὴν Ἔλλαδα. οὗτος ἐλαμέλετο τὴν χώραν καὶ
ἔστησεν πολλά. ἐπὶ τοῦτον ἔλεον ὁ θεὸς ἀνέτελεν αὐτῶν. καὶ
βουλήμενοι οἱ θεοὶ μέγα τῷ ἔργῳ δέξαυ τοῦ θεοῦ, καὶ θεραπευ-
σαὶ τὸν Ποσείδώνα, κατεστῆριξαν τὸν ταῦρον ἐν τῷ οὐρανῷ. καὶ οὖν
ἔστιν ὁ ταῦρος ὀ ἄστρων ὑπερζωγραφήθεις ἐν τῷ οὐρανῷ.

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Syr II Arm

m i Ειν

1 11 ἐπὶ ... χρ.: om m / καὶ: δὲ m / ψη.: + 'deceiving her' Arm / 12 τοῦτ.: * τοιοῦτον Arm/ ἀστ.: 'heaven' Syr / 14 δ.: om e / οἱ οὐ: m / μὲν τίνας m Syr/15 λάγ.: om m / ἤ: + ἄστεροι m / βουλ.: βουλήθεις θ / οὐ: om m / 16 ε.: κόκ.: μεταβαλῆθη εἰς κόκυνον m / 17 τῇ ἐρ.: αὐτῆς i / κατεστήρ.: 'was depicted' Arm / 18 καὶ ... κ.: καὶ ἦστι

ψῆλεν, ὑποζωγραφήθεις καὶ α. (καὶ α.: βι ἄστρων e, 'in the stars' Syr) ὁ κόκ., om Arm / 20 - 21 οὐτ.: ... πολ.: 'and was harming the region much' Arm / 23 Ποσ.: 'too' Syr Arm / 24 ὁ τ.: om ὁ, 'it' Arm;

post ὑποζωγραφήθεις L /

L V (= v) F G (= x)

1 11 ἐπὶ ... χρ.: ἐπὶ ... ἡμέρων F, om G / 12 ἦστ.: + τῆς ϊκ / 15 ἤ: + ἄστεροι x / 16 αὐτ.: om m / 21 ἐλ.: ... αὐτ.: om F / 22 δ.: post τῆς F / 24 ὑποζωγραφήθεις L /
25 Ἡ δὲ περὶ τοῦ λέοντος ἱστορία ἦταν αὐτῇ. λέων ἔφυον ἄγριον ἦν ἐν τῇ Νεμέᾳ (χάρα δὲ αὐτῇ τῆς Πελοποννήσου). οὕτως οὖν ὁ λέων ἐλυμαίνετο τοὺς ἐν τῇ χώρᾳ. Εὐρυσθέας οὖν βασιλεύων τῶν Μυκηνῶν, καὶ μηνίν τῷ Ἑρακλεῖ, πέμπει ἐπὶ τὸ ἀνέλευν τῶν λέοντα. καὶ ἔλεος ὁ Ἑρακλῆς ἀνεβλέπων αὐτῶν. καὶ οἱ θεοὶ βουλήσαντες ἐπὶ-δοξοῖ ποιήσας τὸν ἁγίνα τοῦ Ἑρακλέους, δι’ ἀστρων ἐξωγράφησαν ἐν τῷ οὐρανῷ τοῦ λέοντα. καὶ νῦν ἦταν ὁ λέων ἐν ἄστροις.

25 Ἡ δὲ περὶ τοῦ Ὀμφάλου ἦταν αὐτῇ. λέγεται εἶναι οὕτως ὁ Ὀμφάλος ὁ Ἀσκληπιῶν, ἔφορος τῆς Ιατρικῆς. σύμβολον δὲ ὁ δρίας τοῦ ἄγριω. λέγεται γὰρ ἀποδεσθὲν τὸ γῆρας ὁ δρίας καὶ ἀνανεώθεισα. ἐπεὶ οὖν ὁ Ἀσκληπιῶν διὰ τῆς Ιατρικῆς ἀνανεώσα τὰ ἀνθρώπινα σώματα, ποιοῦσιν αὐτὸν μετὰ τοῦ δράκοντος. θέλοντες οὖν οἱ θεοὶ ἀντὶ ἀγέλαματος αὐτῶν ἀνιερώσας, δι’ ἀστέρων αὐτῶν ἀνιέρωσαν ἐν τῷ οὐρανῷ.

1, 27 Εὐρυσθέας : II. Χυν. 639.

Syr II Arm

1 25 Η ... αὐτῇ: 'Η δὲ περὶ τοῦ Δ. αὐτή m, om Arm / ἐφυὸν ἄγρ.: ἄγριος m / 27 Εὐρ.: Εὐρυσθέας e, 'Theseus' Syr Arm / βασ.: βασιλεύς ἄν m / 28 πέμπει: + αὐτὸν m, + 'Herakles' Syr Arm / ἐπὶ ... λέοντα: ἐπὶ ἀναφέσει τοῦ λέοντος m, 'to kill the la' Syr λ' 29 καὶ οἱ: οἱ οὖν e / 29 - 30 ἐπίδοξ.: περίδοξ.: e / 32 Ἡ ... αὐτῇ: 'Ἡ δὲ τοῦ 'Ο. ἦταν αὐτή m, om Arm / αὐτ.: om m / 33 ἔφ.: ὁ ἔφορος m / 34 δ ἔφ.: om Arm / 36 μετὰ: μεταξὺ (?): e /

Π L V (= y) F G (= x)

1 27 Εὐρ.: θεοῦς y / 28 πέμπει: + τὸν 'Ερακλέα v x / ἐπὶ ... λέοντα: ἐπὶ ἀναφέσει τοῦ λέοντος v x /
... καὶ Σαλμωνεὺς εἶναι τίς ἐκ βόρσας βροντῶν, ...

Οἰ. V 8 (P. G. 35 673 B - C)

β’ Δευτέρα ἔστιν ἱστορία ἡ περὶ τοῦ, Τὸν Σαλμωνέα ἐκ βόρσας βροντῶν.

Σαλμωνεὺς Λισίου μὲν ἦν ὕιδας, βασιλεὺς δὲ Θεταλῶν. οὗτος ἀσεβὴς, φησίν, εἰς θεοὺς γενόμενος, προσάπτων ἄρμασι βόρσας ξηρὰς τε καὶ σκληρὰς, καὶ λέβητας τύνας μετὰ τῶν βυρσῶν κτυπῶν, ἤχους ἀπετέλει· μετὰ χεῖρας τοις βαστάζων καιομένας λαμπάδας ἐμεγαλάδχει καθάπερ ζεὺς βροντάν τε καὶ ἀστράπτειν, ἐς ὕπο Δίδω κεραυνωθεὶς ἀνηρέθη. καὶ κατέληπτε θυγατέρα ἄφθιλλα δύσματι Τυρώ. αὕτη τραφείσα ὑπὸ τοῦ Íθου δειοῦ πρὸς πατρὸς Κρηθέως, ἡράσθη τοῦ ἐγχωρίου 'Ενυπέως. τοῦτο δὲ τῷ ποταμῷ ὀμοιωθεῖς ὁ Ποσειδών, συνεγένετο

2, 7 Κρηθέως: Od. xi. 237, Apollodorus Bibl. 1, ix 7.

Syr II Arm

m i e A

2 Tit: Δ. ... ἡ: om i A Arm, Δ. ἱστ. ἱστ. ἡ e / βροντάν: ἐστὶ δὲ αὕτη e Syr /

2 ψηλάν: om m Syr Arm / προσ. ἁρμ.: προσ. ἁρματι i, om Arm / 2 - 3 βόρσας ... βόρσα: 'with dry and hard hides and cauldrons' Arm / 3 - 4 κτυπ. ... ἀπετ.: 'he produced clashing sounds' Syr, 'he made roars and noises' Arm / 5 ζεὺς: ὁ Z. m / 7 Κρηθ.: Κηφέως m Syr Arm /

n L V (= x) F G (= x)

2 Tit: βροντάν: ἐστι δὲ αὕτη V x /

2 ψηλάν: om x / ἁρμ.: ἁρμοσε x / 6 κατ.: κατέλευπε LG / 7 Κρ.: Κηφέως n / 8 δ: om x /
ἀντὶ 'Ενιπέως τῇ Τυρώ, καὶ κύνηγας τὸν Πελαίαν καὶ τὸν Νηλέα, καὶ εἶχε τοῦτος εγκόσιος. ἔγαμηθε δὲ αὐτὴ ὕπο Κρηθέως, καὶ ὕστερον ἔτεκεν ἡ Τυρώ, τῷ μὲν δοκεῖν ἐκ Κρηθέως, τῇ δὲ ἀληθεῖσα ἐκ Ποσείδώνος. ὕστερον δὲ καὶ ἐξ αὐτοῦ Κρηθέως ἠφει πατέας ἡ Τυρώ.

3 (P.G. 36 1040 b - c)

'Ανὴρ γάρ τις τῶν οὐκ ἄδοκιμων ἐν Πέρσαις, τὸν ἵππο Βαβυλώνι, πρὸς Κυρον(sic) Ζωπυρον μιμησάμενος...

Ὁρ. V 11 (P.G. 35 677 B)

γ' Τρήτη ἔστιν ἱστορία ἢ κατὰ τὸν Ζωπυρον τὸν ἐν Βαβυλώνι.

Δαρεδος ὁ Περσῶν βασιλεὺς, πολυρροκὴν τὴν Βαβυλώνα ἐπὶ χρόνον πολὺν, καὶ ὑσπορηθέντος οὕσης αὐτῆς, καὶ ἀσχέλλοντος ἐπὶ πολὺν καιρόν,


Syr II Arm

m i e A

9 VII. ... Ν.: Νηλέα ... Πελλάν m / 10 - 12 καὶ 1 ... τ.: om m, cum n (vide infra) consentiunt Syr Arm /

3 Tit: Τρήτη ... ἢ: 'Ἡ δὲ i A, Τρήτη ἡ ε, om Arm / ἐν Βαβ.: 'of the Babylonians' Arm, + αὐτή i A, + ἐστι δὲ αὐτή e Syr /

1 Δαρ.: 'Κυρος' Syr Arm / ὁ ... βασ.: om Arm / 2 καὶ 2 ... καιρ.: 'he became sad, then,' Arm /

Ω L V (= x) F G (= x)

2 10 δὲ αὐτή: om VF, δὲ G / 11 το: τὸ x G / 12 ὕστ. δὲ: om Arm / τ.: om Arm /

3 Tit: τὸν 2: om x / Βαβ.: + ἐστι δὲ αὐτή v x /
Ζωτυρός τις ἀνάθεμας τὴν φυλήν, ὡς ἔδειξε τὸ πρᾶγμα, καὶ οὕτω ἠ-
δόξος παρὰ τῷ Δαρείῳ, μπεχανάτα τι τοσοῦτο. κόσμας ἑαυτοῦ τὴν δίνα-
καὶ τὰ ἱερὰ καὶ μάστιξιν ἑαυτῶν ζῶνας, ἔθεσεν, αὐτομολέτ πρὸς τοὺς
Βαβυλωνίους, ὡς δεινὰ πεπονθώς παρὰ τοῦ Δαρείου. εἶτα ἀπελθὼν,
προσποιεῖται εὐνοεῖν τοῖς Βαβυλωνίους, καὶ ὑποτίθεσθαι αὐτοῖς τι-
να κατὰ τοῦ Δαρείου. καὶ ἄπλως πλὴν ἐγγενῆ τοῖς Βαβυλωνίους,
στρατηγήσας ὑπὲρ Βαβυλωνίων, καὶ ἀνέλων πολλοὺς τοῦ Δαρείου. συν-
θεῖς δὲ συνήθη πολύτιμα ἡμέραν φροισμένην, ἐν ἡ δὲ αὐτὸν
προσβάλλειν τῇ Βαβυλῶνῃ, ἐν τάστη πελεῖ τοὺς Βαβυλωνίους λαβέν
τὰς κλέες τῶν πυλῶν. εἶτα λαβὼν, ἤνοιξε καὶ εἰσήγαγε τοὺς Πέρσας,
καὶ οὕτως ἐξειράθη ἦ Βαβυλῶν. ταῦτα Ἡρόδοτος ἐν τῇ τρίτῃ τῶν
Ἰστοριῶν μέρμνηται.

Syr II Arm

3 

3 πρ.: + 'which was performed by him' Arm / 4 Δαρ.: Κύρφ m Syr Arm /
5 δῆθεν: post αὐτομολέτ e / 6 δεινᾶ: many evils! Arm / Δαρ.: Κύρου m Syr Arm / 7 προσποιεῖται εὐνοεῖν: shows sincerity! Arm / ὑποτίθ.: ὑποτίθεται m Syr Arm / 8 Δαρ.: Κύρου m Syr Arm / 9 στρ.: vide Syr ad loc / Βαβ.: αὐτῶν e / ἄνελ.: post πολ. e / τοῦ Δ.: τῶν Περσῶν e, 'on Cyrus's side' Syr / 9 - 10 συνήθες ... Δαρ.: om 

m, 'He made a sign with Cyrus (him) Arm' Syr Arm / 10 ἦμ.: ἡμέρῃς e, A, + δὲ m / δρωμ.: φροισμένη e A / δεῖ: δέδο m / αὐτῶν: Πέρσας e / 11 προσβ.: προσβάλειν m / λαβέν: 'and he takes' Arm / 12 λαβ.: om Arm / 13 - 14 ταῦτα ... μέρμνηται: ὡς Ἡρ. φησιν ἐν τῇ τρ. τῶν

'Ἰστ. i, Ἡρ. ταῦτα Ἰστορεῖ (φησιν A) ἐν τῇ τρ. τῶν 'Ἰστ. αὐτοῦ (αὐτ. om Syr Arm) e A Syr Arm /
... καὶ δημοίδω κινεῖ θρόνον κυρίως κυρίως ἐν τῷ κυρίῳ τοῦ Παροσάπτος,
ὁ, τοιοῦτος μικρότερος, μεγαλειδων ἐπὶ τοῦ δελφον ἀρταξέρξου
καὶ νεανικός μαχόμενος, θράσει τὴν νίκην διέφθειρεν...

6. Τετάρτη ἐστὶν ἱστορία ἡ περὶ τοῦ Κύρου τοῦ Παροσάπτος.

Δαρείου ο οίκος τοῦ Ζέρσου, γεννηθεὶς ἐκ τῆς Παροσαπτος δίδο
νιόμος, Κύρον καὶ Ἀρταξέρξην. Ἀποκλείοντος δε τοῦ Δαρείου, ὑμνο-
βήτουν οἱ δύο περὶ τῆς βασιλείας. καὶ τὸν μὲν Ἀρταξέρξην ὡς προε-
βετερον ἤγεν ὁ χρόνος ἐπὶ τὸ βασιλεύσαι· τὸν δὲ Κύρον ὡς νεότερον
καὶ φιλοδέμον, ἡ μητέρα προσβάλλετο. ἐπικρατεῖ δὲ ὁ Ἀρταξέρξης
οἰκεὶ ὁ χρόνος, καὶ βασιλεύει αὐτὸς. ὁ δὲ Κύρος μὴ θέλων ὑπελ-
κεν (τῷ Ἀρταξέρξῃ) αἰτεῖ τὸν ἐδούν ἀδελφὸν δοθῶν αὐτῷ τὴν τῆς
'Ασίας σατραπείαν οἰον ἐπαρχιότητα, καὶ λαβὼν κατῆλθεν περὶ τὴν

Syr II Arm
m i e A

4 Tit: Τετ. ... ἡ: om i A Arm, Τετάρτη e / τοῦ Παρ.: 'and Parsatis
his mother' Arm, + 'It is this' Syr /

1 62: om i / δοκοι: om Arm / 6 αὐτῶσ: om i / 7 τῷ 'Ἀρτ.: αὐτῷ i, +
'his brother' Arm/αἰτεί: αἰτείται i / τὸν ... ἀρ.: om i, 'him' Arm /
δοθῶν αὐτῷ λαβεῖν i / 8 οἰον οἰκαρ.: om i A Arm /

4 Tit: Παρ.: + ἐστὶ δὲ αὐτὴ V X /

7 τῷ 'Ἀρτ.: om L / δοθῶν αὐτῷ: om X /
10. 'Ian. κακέτεις καθεζ&beta;σμενος, είς έννοιαν πάλιν ἑλθών περί τῆς
βασιλείας, καὶ ὑποπέσας Δακεβαίμονιδών ἄνδράς τινας καὶ Ἐλλούς
Ἐλλήνας ὡς μυρίους, πελθὼν αὐτοὺς συνεκολουθεῖν αὐτῷ. καὶ τοι-
των συνεκολουθόντων, ἀπῆλθεν ἕως Περσίδος, καὶ συμβολῆς γενομέ-
νης μεταξὺ τῶν Ἀρταξέρξου καὶ τῶν Κρονοῦ, νικάσαι οἱ τοῦ Κροπού,
καὶ τούτῳ ὑντες πολὺ ἑλάχιστοι πρὸς τὴν Ἀρταξέρξου στρατεύουν.
15. οἱ γὰρ Ἐλληνες ἤδεισαν καλὰς παρατάττοισθαι, καὶ ἥλιγοι ὑντες
tέχνῃ ἔνικον τοὺς πολεμίους. ο οὖν Κρόνος ἐπαρθεῖς τῇ προς ὅλ-
λγον νίκη, ἐφομὴν ἀκό τῆς αὐτοῦ φάλαγγος ὧν τὴν φάλαγγα τοῦ
Ἀρταξέρξου, ὡς ὤθησεν αὐτὸν τὸν Ἀρταξέρξην κατασφάξειν, καὶ
dιαφεῆται μόνος ὧν καὶ οὕτω τελευτᾷ μὴ βασιλεύσας. ταῦτα
20. Ἐξενοφάν ἐν τοῖς Ἐλληνικαῖς μέμνηται.

4, 19 - 20 ταῦτα ... μέμν.: sed haec in Anabasi (libro i) non in Hist-
oria Graeca narrat.

Syr II Arm

m i e A

9 κάκει τι / πάλ.: post ἑλθὼν m / πελ.: om i A / 11 πελθὼν:
πελθεῖ Α, om i e, 'he persuaded' Syr Arm / αὐτοῦς: om m / συν. αὐ-
τῷ: om i / 11 - 12 καὶ τοῦτ. συν.: μετ’ αὐτῶν i / 12 συν. Α, om e / 13
ἀπῆλθ.: ἄνηλθε i / έως: μέχρι i, έχρι ε A / νυκ. οἱ τοῦ K.: οἱ K. i A, om Arm / 14 καὶ τοῦτο: καὶπέρ e / 15 - 16 καὶ ...
πολ.: om m, 'and although they were few, by their skill they were
victorious over those who were many' Syr Exh? τοῖς: om m / 18 - 19 καὶ
dιαφθ. μόνος: διαφθ. οὖν μάλλον αὐτὸς μόνος i / 19 - 21 ταῦτα ...
μέμν.: ταῦτα φησὶ Ἐξενοφάν m /
... καὶ τὸ Ἀρισταγόρας, υπεδόθη τὸ τέρμα τοῦ Ἐβραίων, ὡς τὸ τῆς Ἐβραίων τυραννίδος καὶ τοὺς εἶπεν. ἔτι: Τοῦτο μὲν τὸ ὑπόθημα ἔρρημε μὲν Ἰστιατός, ὑπεδόθη τὸ δὲ Ἀρισταγόρας,... Οὗ τὸ 15 (Ῥ.Π. 35 684 Α - Β)

ε' Πέμπτη ἐστὶν ἱστορία ἡ περὶ τῆς τοῦ Σαμίων τυραννίδος.

'Ἰστιατός Ἐκάμως μὲν ἦν τὸ γένος ὁ φίλος ὁ ἐνεχθείς Ἀρείου τοῦ Περσῶν βασιλέως, ἐλήφθη ὡς αὐτὸν ἐν Περσῶι. ἔκει δὲ διανικόν τὸν ὁδόν τί καὶ ἐπεδόθη τῷ τῆς Ἰδίας πατρίδας. μὴ ἀπολύμανος δὲ, γράφει τῷ ἤλω ἀνεκφθα, τῷ Ἀρισταγόρας μελετήσαι ἀποστασίν καὶ πεθαίνει καὶ τινάς τῶν Ἰδίων ἀποστάσιας. γράφει δὲ σύντομος λαβὼν πιστῶν ὀικέτην, καὶ τοῦτο τὴν κεφαλὴν εὐρήσας, ἐγχαράττει τῇ κεφαλή δὲ ἰδιόλετο ὀπλασίας. εἶτα μέλαιν ἐγκαθατεύτην τὴν κάραζαν μελάνει, καὶ ἀφήνει ἀνενεγκεῖν τὰς τρίχας. καὶ μετὰ τὸ κομάσαι

Syr II Arm

Tit: Π. ... ἡ: om m Arm / Σαμ.:'of Samos' Syr / τυρ.: + ἔστι
dὲ αὐτὴ στ' Syr /

3 Ἰδίαν: οἰκέλαν i A / μὴ ... δὲ: καὶ μὴ ἀπ. i / 4 τῷ ... ἄν.: 'of his own family' Syr / ἀπόστ.: ἀποστασίαν i A / 4 - 5 καὶ
πεθαίνει: πεθαίνει δὲ ἐστι 'and to persuade' Arm / 5 ἀπόστ.: συναποστάναι i A / σύν.: ἄς μὴ σφαλαθησάν τῶν τρόπων τοῦτον i / 7 ἢβ.: ἐρθέλτο i A / μέλ.: ἐγκ.: om m Syr Arm / 8 καὶ: om i / ἀφήκεν:
ἀφήκεi m Syr Arm, + οὖν i / μετὰ τὸ κου.: 'after that' Arm /

Tit: τυρ.: + ἔστι δὲ αὐτὴ v x /

3 ἢδ.: οἰκέλαν v x / 4 ἀπόστ.: ἀποστασίαν G / 5 πεθαίνει: + δὲ G /
7 ἰδιόλε: ἐρθέλτο x / 7 - 8 μέλ.: ἐγκαθεί x / 8 ἀφ.: ἀφήκει v x /
αὐτῶν ἀποκέμει, λέγων τῷ οἴκετη πάλιν ἐκεῖσε ἀποξυρηθῆναι,

10 ἵνα ἀνάγων Ἀρισταγάρας τὰ γράμματα. ἀναγνώσω τοιῶν ὁ Ἀριστα-

γάρας καὶ μαθῶν, ἐποίησε τὴν ἀποστασίαν σχεδὸν πάντων τῶν Ἰ-·

δώνων. εἶτα μανθάνει ἐν Περσάδι ὁ βασιλεὺς, καὶ συμβουλὴς γίνε-

ται τῷ Ἑστίαρφῳ ὑπὸ τοῦ Ἱστιαίου αὐτῶν πέμψαι ἐς τὴν Ἀσίαν, ὡς ἴκανόν ὑπότι-

διάλυσαι τὰ περὶ τῆς ἀποστάσεως. ἐλεών οὖν ὁ Ἑστιαῖος ἐν τῇ

Ἀσίᾳ, καὶ ὡς ὑπόπτος γενόμενος ὀλοὺ τοῦ πράγματος, παρὰ τοῦ Ἀρ-

ταφέρνου τοῦ ὑπάρχου Σαρδῆν ἦκοσις ταῦτα. Τοῦτο τὸ ὑπόδημα ἔφ-

ραφεῖται μὲν Ἑστιαῖος, ὑπὸδήσας δὲ Ἀρισταγάρας. ὑπόδημα γὰρ τὴν

ὁλην κατασκεύην ἔλεγε. ταῦτα Ἡρόδοτος λέγει ἐν τῇ ἑκτῇ τῶν

20 Ἱστιαῖον.

5, 19 - 20 ταῦτα ... Ἰστ.: Ἡσ. Ἱστ. vi, 1.

Syr II Arm

m i e A

5 9 αὐτ.: 'the young man' Syr Arm / τῷ οίκ.: 'him' Syr Arm / 10 τὰ

γρ.: 'of H.' Syr, 'what had been written by H.' Arm / 10 -

11 ὁ Ἀρ.: 'he' Arm / 11 καὶ μαθ.: om m / ἀπὸ: ἀποστασίαν μ /

12 ἐν Π.: ἐν Περσαί ἡ, ὁ Περσαί ἡ, ἐν Περσαί ἡ / ὅπως om e / 13 - 14 καὶ

... Ἰστ.: λαμβάνει βουλήν παρ' αὐτοῦ ὁ, Ἡ. counselled him' Syr /

14 αὐτ.: πέμψαι: ἀποστείλαι αὐτ.: 8/ 16 ὅλου: om 8 / 16 - 17 παρὰ

tοῦ Ἄ. στοὶ ὑπ.: τῷ Ἀρταφέρνη τῷ ὑπάρχῳ ω / ὁ 19 - 20 λέγ. ...

Ἰστ.: om i, λέγ. ἐν τῇ ἑκτῇ ε Ἁ Syr, 'Says' Arm /

n P (inc S, 9 πάλιν ) L V (= y) F G (= x)

5 10 - 11 Ἀριστ.: + τὰ γράμματα (in ras) P / 11 <τῶν>: om P /

12 ἐν Π.: ἐν Περσαίς xo / 13 <ὁς>: om P / 16 γεν.: γεν. L /

18 γὰρ: λέγων x / 19 ἔλεγε: om x / 19 - 20 τῶν Ἰστ.: om x /
6 (P.G. 36 1041 C)

... τοσούτου ὑπερβαλλον ληστεῖς καὶ ἀπληστῇ τούς προ ἐκατον-
tάξεως
Dr. V 19 (P.G. 35 688 B)

£. "Εκείνη ἡ ἑστίν ἱστορία ἡ περὶ τῶν ἐκατοντάχειρῶν.

ἡτη δὲ ἦλθεν εἴρηται ἐν ταῖς ἱστορίαις του πρώτου λόγου, ὅτι
γεγονωσί δύο τινές, ὁ Κόπτος καὶ ὁ Βριάρεως ἔχοντες ἐκατὸν χειρας,
καὶ οὗτοι μετὰ τῶν θεῶν ἐπολέμησαν πρὸς τούς Γιγαντίας.

7 (P.G. 36 1041 C - D)

διὰ μέσης νυκτὸς πολλὰς μεταβαλλομένων καὶ περιτρεπομένων
ἀσπερ ἀμπάνδας ...
Dr. V 20 (P.G. 35 688 C)

£. 'Εβδόμη ἑστίν ἱστορία ἡ κατὰ τὰς ἀμπάνδας.

6. 1 Αὐτή ... λέγει: vide supra IV, hist. 76.

Syr II Arm
m i e A

6 Tit: Ἐκ. ... ἡ: 'Ἡ δὲ ἴς Ἴ, Ἐκ. ἡ: ἡ, ὁ Arm / περὶ τῶν ἑκ.: κατὰ
τοὺς τρεῖς ἐκατοντάχειρας εἴρηται (+ δὲ ἗) ἢ ἢ ἢ ἢ, 'it has been
told in the First Discourse' Arm /

1 - fin: om m Arm, cum n consentit Syr /

7 Tit: Ἐβδ. ... ἡ: 'Ἡ δὲ ἴς Ἴ, Ἐβδ. ἡ: ἡ, om Arm / ἀμπ.: + αὐτή ἢ +
'It is this' Syr /

nP L V (= y) F G (= x)

7 Tit: ἐστ.: om G / ἀμπ.: + ἐστὶ δὲ τῶς V, ἐ. δὲ αὐτή F, ἐ. ἢ ἢ δὲ G /
"Αμπωτις, ὡς ἢδη ἦμεν εἰρήται, ἑναυτὰ ἐστὶ τῷ ῥαχά. ταῦτα
δὲ πάθη ἐστὶ θαλάττης στενῆς περικλειομένης υπὸ νῆσων, ἢ ὑπὸ γω-
νίδων. Αμπωτις δὲ ἔστιν οἶονεί ἀνάποις καὶ ἀναρρόφοις, ὑποστελ-
λομένου τοῦ ὕδατος εἷς μυχος τινας τῆς ὑποκειμένης γῆς, καὶ μετ'
ὁλγον πάλιν ἐκφαντάτος τοῦ ὕδατος. τὸ μὲν οὖν ὑποσταλὴν τὸ
ὕδωρ ἐως εἰς τὰ κοιλα τῆς γῆς λέγεται Αμπωτις. τὸ δὲ πάλιν ἐκ-
πεσσαὶ τοῦτο καλεῖται ῥαχά. λέγεται δὲ τοῦτο ἀπ' πολλάκις τῆς ἡμ-
έρας γενεσθαι, μάλιστα ἐὰν πνῇ ἄνεμος, πάσχειν δὲ τὸ πάθος τοῦ-
τον Σέριτον τὸν περὶ τὴν Εὐλάδα, διὸ καὶ Εὐριπος ὄντομαται,
οἰονεὶ ὁ εὐπρέπος καὶ ἐξηρασε ἄνεμον καὶ πέπτων. εἰς τοῦτον λέγεται
ὁ 'Αριστοτέλης ἑαυτὸν ῥέψαλ. εἰρήται δὲ ἦμεν τοῦτο καὶ ἐν τῷ
πρῶτῳ λόγῳ.

8 (Ῥ.Γ. 36 1041 D - 1044 A)

... ὥσ 'Ἐλυσίων πεδίων ἡξὶα ταῦτα, οὐδὲ τῆς 'Ραδαμάνθεους
ἐκεῖσε δέξει...;

Or. V 20 (Ῥ.Γ. 35 588 C)

7, 1 ὡς ... εἴρ.: vide IV, hist. 53 supra.
7, 11 - 12 εἰρήται ... λόγῳ: ibidem, hist. 34.

Syr II Arm

1 ἡμῶν: om Arm / 2 θαλ.: θαλάσσης m / 2 - 3 γων.: γαῖῶν A, 'lands'
Syr, 'fountains' Arm/ 3 ἐστ.: om m / ἀνά.: ἀνάποις m / 5 τοῦ
ὑό.: om m / 7 - 12 λέγ.: ... fin: om m, cum n (vide infra) consentiunt
Syr Arm /

Π Λ V (= x) F G (= x)

7 2 θαλ.: θαλάσσης F / 2 - 3 γων.: γαῖῶν x / 3 ἀνά.: ἀνάποις n / 7 δὲ: om F / 9 διὸ ... ὑνόμ.: διὸ καὶ Σέριτος καὶ χ, om Arm / 10
- 11 εἰς ... ὁ 'Ἀρ. ... ῥέψαλ: εἰς ... ὁ 'Ἀρ. ... ῥέψαλ. V X, om Arm / 11 καὶ: om x /
η' ὧγδη ἐστιν ἱστορία ἣ περὶ τοῦ Ἡλυσίου πεδίου καὶ τοῦ
Ῥαδαμάνθυος.

"Ὡςπερ ὁ Χριστιανικὸς λόγος ὑπογράφει τινὰ εἶναι παράδεισον,
οὕτω καὶ οἱ Ἑλλήνες ὑπογράφουσι τινὰ χάρον, δὴ καλοῦσι Μακάρων
νῆσους. καλοῦσι δὲ αὐτὸν καὶ Ἡλίσιον πεδίον, παρὰ τὸ ἔλεγονται
ἐκεῖνο τοὺς ἄγαθον τι βεβαιότας. ὁ δὲ Ῥαδαμάνθυς λέγεται υἱὸς
eἶναι τοῦ Διὸς, δὲ ἔχει τὴν δυνατοτήταν ἐξίσου. λέγεται οὖν ὁτι
οὕτως δικαίζει τοὺς ἐν Ἀλδοῦ, καὶ τοὺς μὲν ἀξίους κολάσεως πέμ-
pει παρὰ τὸν Κωκυτὸν καὶ τὸν Πυρωφεγόθοντα, τοὺς δὲ ἄγαθα ἐργασ-
αμένους πέμπει παρὰ τοὺς Μακάρων νῆσους.

9 (Ῥ. Γ. 36 1044 Α - Β)

᾿Εστὶ δὲ οὕς καὶ τραπέζῃ φιλοφρονοῦμενος, καὶ πολὺ τὸ ᾿Εταῖρε
κρατύσων, καὶ λαρυγγίζουν ἀντὶ Ἕλλον τινὸς δελεάσματος, ...

Θρ. V 20 (Ῥ. Γ. 35 689 Α)

θ' ᾿Ενάτῃ ἐστὶν ἱστορίᾳ ἐν ᾧ λέγει πολὺ τὸ ᾿Εταῖρε κρατύσων καὶ

Syr II Arm (om 8)

m i e A

3 Tit:Ὀγδ. ... ἢ: om i A, Ὠγδ. e /

2 τινὰ: + εἶναι i λ / 3 ᾿Ηλ. πεδ.: ῥεὶς of Ε. Συγ / 4 ᾿Αγ. τι:
καλάς m / λέγ.: post υῖος m / 5 εἶναι: om m / δὲ ᾿Εχει: ᾿Εχειν ὃ
c m / 5 - 6 λέγ.: ... δικ.: καὶ δικάζειν m / τοὺς ἐν ᾿Αλδ. τοὺς
ev τῷ ᾿Αλδ. m / 6 - 7 πέμπει: πέμπειν m / 7 - 8 ᾿Αγ.: ἰγαθοῦς
m /

9 Tit: ᾿Εν. ... ᾿Ιστ.: ἀὕτη ἐστὶν ἢ, om A, ᾿Εν. ᾿Ιστ. e, ᾿Ninth is’ Syg, om
Arm / ἐν τῇ λέγ.: ‘Concerning the saying’ Arm /

p L V (≠ x) F G (≠ x)

3 Tit: ᾿Ιστ.: om G / Ῥαδ.+ ἐστὶ δὲ αὕτη V /

9 Tit: ᾿Ιστ.: om G /
λαρυγγίζειν.

'Ο Πλάτων καὶ οἱ φιλόσοφοι τοὺς γνησίους ἐδρατάς τῶν λόγων ἐταίρους καλοῦσιν οἷονεὶ φιλοὺς. ὁ δὲ Ἰουλιανὸς, ὃς φιλόσο-
φάς, οὐκ ἀπηνθαδέζετο τῇ βασιλείᾳ, ἀλλ’ ἐμμεῖτο δηθὲν Πλά-
tώνα καὶ τοὺς ἁλλοὺς, ἐταίρους πάντας καλῶς, καὶ πολὺ τούτῳ τὸ
δυνα ἐν ταῖς συνουσίαις αὐτοῦ ἦν. τὸ δὲ προπένων τοῦτο ἐστὶ.
πάντες οὶ ἄρχαῖοι βασιλεῖς ἐπιτελοῦντες πάνθημον ἐστρήν, ἔν
φιλαίας ἢ χρυσαῖς ἢ ἀργύραις κυρωμέναις ἐδέχοντο μὲν παρὰ τὸν
οἶνοχόδου αὐτοῖ, ἀπείρουν δὲ μικρὸν ἐκ τῆς κόλλης, ὡς συμβδού
δντος τοῦτον φιλίας πολλῆς, καὶ τότε παρείχον ὃ ἀν ἐρούλετο,
χαριζόμενος καὶ τὴν κύλλη. καὶ ἐκαλεῖτο μὲν αὐτὸ τοῦτο προπέ-
νειν, ἢ δὲ ἡμέρα, φιλοτησία. τὸ δὲ λαρυγγίζειν, μὴν ἡμί

9, 11 ἢ δὲ ἡμέρα φιλοτησία: sed calix donata hoc nomine plerumque
dicitur—cf Ar. Ach. 985.

Syr II Arm

Tit: λαρ.: + ἐστὶ δὲ αὐτὴ e Syr /

1 καὶ: + πάντες m Syr Arm / 2 καὶ.: ἐκαλοῦν m / 3 ἰθὲν: om
m / 4 ἐτ.: post καλῶς e / 6 πανδ.: post ἑστ. m / 6 - 7 ἐν
... κυρν. ἐδέξ.: ἐν ... κυρνάντες ἐδέξ. m, 'used to receive drink-
ing bowls of gold or silver that had been mixed' Syr, 'in dishes and
chalices of gold or of silver they used to receive the wine' Arm /
3 συμβ.: * συβουλοῦν Arm / 9 παρεχ.: παρεῖχε i A / 10 προπ.:
προσπένειν m /

0 P L V (= y) F G (= x)

Tit: λαρ.: + ἐστὶ δὲ αὐτὴ u x /

6 πανδ.: post ἑστ. v x / 6 - 7 ἐν φ. ἢ χρ. ... κυρν.(fortasse
excidit οἶνον) ἐν φ. χρ. ... κυρνάντες x / 8 - 9 συμβ. δν.: συμ-
βουλεύοντος p / 9 παρεχ.: παρεῖχε v / 10 - 11 προπ.: προσπ. v /
φωνής, ὅταν τις ἐπιτερπόμενος οἷς λέγει ἐπιβήσει πῶς τῇ φωνῇ καὶ στενοῖς αὐτὴν, ἢστε δοκεῖν ἐν τῷ λάρυγγι αὐτὴν παρακατέχεσθαι.

10 (P.G. 36 1044 C)

... τὴν Ἀθηνᾶν δὲ οἷς ἤκουσε, τὴν ἐαυτῷ θεοῦ, ὅτι καὶ τοῖς ἀιλοῦσι κατηράσατο, οἷς ἐνασχημονοῦσαν ἐαυτὴν κατεμάνθανεν, ἀντὶ ἐσώπτρου χρησαμένη τῷ ὑδατί.

Or. V 22 (P.G. 35 689 C)

1 Δεσκάτη ἐστὶν ἡστορία ἡ κατὰ τὴν Ἀθηνᾶν καὶ τοὺς ἀιλούσι.

Ἀθηνᾶ ποτὲ τοὺς ἀιλοῦσι λαβώσα καὶ ἀιλοῦσα παρῆλθε ποταμῷ, θεασάμενη δὲ ἐν τῷ ὑδάτι τὴν ἑαυτῆς σκλᾶν πεφυσιμένας ἔχουσαν τὰς γνάθους, καὶ ἀπρεποὺς ἐκ τούτου φαινομένης αὐτῆς, ἔρριφε τοὺς

Syr II Arm (om 10)

m i e A

9 13 παρακατέχει.: 'that he speaks' Arm /

10 Tit: Δεσκ. ... ἢ: 'Ἡ δὲ ἡ A, Δεσκ. ἢ ἡ ος, 'The tenth historia (is) that'

Syr / τοὺς: 'concerning the' Syr / ἀιλ.: + αὐτή ἡ A, + ἐστι δὲ

αὐτή ἡ Syr /

1 καὶ ... ποτ.: παρὰ πηγὴν ἑσταμένη ἠδίκησε m / 3 ἀπρεπ. ... αὐτ.:

ἀπεκείς ἡ /

P L V (= Y) F G (= x)

9 12 πῶς: om L /

10 Tit: ἐστ.: om G / αὐλ.: + ἐστι δὲ αὐτή V X /

2 ἔχουσαν: ἔχουσας P, ἔχουσα L /
αυλώς ὡς ἀμφότερας αὐτίους. ἐν γὰρ τῷ αὐλεῖν τὸ πνεῦμα ἐξογκοῦ
tὰς γνάθους καὶ ἀμφότερος ποιεῖ τοὺς αὐλοῦντας. τοῦτοι τοὺς μισ-
θέντας αὐλώς λέγεται Μαρσάδας εὑρήκειν καὶ ἔρισαι τῷ Ἀπόλλωνι,
καὶ ἠπτηθήναι καὶ ἐκδρασάναι παρὰ τῶν ποταμῶν, ἐξ οὗ Μαρσάδας ὁ
ποταμὸς λέγεται.

11 (Ῥ.Κ. 36 1044 C)

Ὅθεν ἦτο μὲν λίχνου καὶ ἀπατηλοὶ δαίμονες συναστεδοῦσιν... Ὡτ. ο. 31 (Ῥ.Κ. 35 704 C)

ii. Ἕνδεκάτη ἐστὶν ἱστορία ἢ περὶ τῶν λίχνων δαίμονων.

*Εστί δὲ σαφές ὅτι πάντες οἱ δαίμονες, κυνόσαλις χαίροντες, λίχ-
νοι εἰσί. μάλιστα δὲ κωμψαίται ὁ Ἐρμῆς, διὸ καὶ λέγεται ὁ Ἀδε-
λα)χρίων, ὡς κρεαθέων ἐπιθέοικ νυμένων αὐτῷ καὶ κατερχομένης εἰς

11, 2 - 4 ὁ Δειλακρίων ... κρέα: Schol. in Ar. Pacem 193.

Syr II Arm (om 10)

m i e A

10 4 - 5 τοῦ ... αὐλοῦντ.: om m / 5 - 6 τοῦ ... αὐλ.: om m / 6 ἔρισ.:
'he contended' Syr / 7 ἢ τ. κ.: ἐκδρασ.:'he was defeated and flayed' Syr /

11 Tit: 'Ἐνθ. ... ἢ: om i Arm, 'Ε A, 'Ενθ. ε, 'Eleventh is that which
is' Syr / λίχυν. δαίμ.: 'the gluttonous demon' Syr /
1 χαίρ.: χαίρονι i A / 1 - 2 λίχυν.: καὶ διὰ τοῦτο λίχυν. m /
2 εἰσ.: om i / δὲ ... Ἐρμ.: ὁ Ἐρμῆς ἐν τούτῳ κωμψό. m /

Ω Π Λ Υ (= Y) FG (= X)

10 Ὡ λέγεται: ἐκλήθη F /

11 Tit: ἵστ.: om G / Textus: Ὡ σαφ.: εὐθή σαφές F/
tà κρέα. ἀπατηλοὶ δὲ διὰ πάντα, ἐξαιρέτως δὲ διὰ τὸν Ἀπάλλωνα

5 ὅτι ἀπατηλοὺς ἔλεγε χρήσμου.

12 (P.G. 36 1044 C)

Κατάβαλε τοὺς Τριπτολέμους σου, καὶ τοὺς Κελεῦχους, καὶ τοὺς μυστικοὺς ὑπάκουοντας...

Or. V 31 (P.G. 35 704 C)

1 β Αὐδεκάτη ἐστὶν ἱστορία ἣν περὶ τῶν Τριπτολέμων καὶ τῶν Κελεῦχων καὶ

tῶν ὑπάκουοντων.

Ἐφρηται δὲ ἢμῖν ταῦτα καὶ ἐν τῷ πρώτῳ λόγῳ ὅτι Τριπτόλεμος καὶ

12, 1 Εφρηται ... λόγῳ: vide IV, 67 supra.

Syr II Arm (om 12)

m i e A

11 ἀπατ. ... πάντα: ἀπατηλοὺς δὲ εἶπεν πάντας τοὺς δασμονας( τοὺς δ. om Arm) m Arm, 'Deceivers' also' Syr / ἐξαιρ. δὲ: μᾶλλοντα m, om Syr / διὰ: om m Arm / 5 ἔλεγε χρ.: τοὺς χρ. ἔλεγε m /

12 Tit: Αὐδ. ... ἡ: om i A, Ἀὐδεκάτως (sic) ἢ/τῶν Τρ.: 'Τριπτόλεμος'

Syr / τῶν Κελ.: Κελεῦχον m, 'Keleos' Syr/ ὑπάκου.: + ἐφρηται m /

1 -fibam m, cum n (vide infra) consentit Syr,/

n P L V (= χ) F G (= χ)

11 κρέα: κρέατα n / πάντα: πάντας x /

12 Tit: ἱστ.: om G /
Κελευθε ρα της Δημήτρος λαβώντες τὰ σπέρματα, οίον σέτον καὶ
μεθέν, καὶ περιωτῶν ἄρμα δρακόντων ἐχοντες, περιῆγαν ἀνὰ πᾶσαν
γῆν παρέχοντες τὸν σέτον ἐπὶ τῷ σπέρματι καὶ γεωργεῖν αὐτοβς.

13 (Ῥ.Θ. 36 1044 C)

... αἰσχύνετι ποτὲ ταῖς τοῦ θεολόγου σου βιβλίοις 'Ὀρφέους'...

Or. V 31 (Ῥ.Θ. 35 704 C)

γ' Τρισκαίδεκατη ἐστὶν ἱστορία ἡ περὶ τοῦ θεολόγου 'Ὀρφέους. εἴρηται
δὲ ἡμῖν καὶ αὐτῇ, ὅμως δὲ καὶ νῦν εἴρησται.

'Ὁ 'Ὀρφέως θράξ ἄν τὸ γένος ἐκλαδρίζεις καταβάλλων ὡς λέγεταί
καὶ τὰ ἄφυξα. τοῦτον φέρονται ποιήματα ἐν οἷς ὁμίθειν θεολόγεις

13, Tit: εἴρηται ... αὕτη: vide IV, 69, 77 supra.

Syr II Arm (om 12, 13)

m i e A

13 TitProv. ... ἡ: om i A, Τρισκαίδεκατη e / δὲ1 ... εἴρησται: om m /

1 -firt om m, cum n(vide infra) consentit Syr /

 Peru LX (= y) F G (= x)

12 Δημ.: Δημήτρας V x / 3 περιῆγαν: περιήγαν x / ἀνὰ πᾶσαν:
ἐπασαν F / 4 γῆν: τὴν γῆν F / το: τῇ x / αὐτοβς: om Syr /

13 Tit: om G /

1 'O: om V x / 2 φέρονταί: *εἴρησκονταί Syr /
διὰ μυθικῶν συμβέλων, σείρας τε θεῶν καὶ μέτρα οὐσίων καὶ πράξεως
θεῶν καὶ ἐνεργείας εἰσάγων. τούς δὲ μήθους τοῦτους πλάττει Ὀρφεὺς καὶ
ἀσχημονεστερὸν καὶ ἀσελγεστερὸν καὶ βιαστερόν.

14 (P.G. 36 1044 D - 1045 A)

Οὐκέτι φαίγγεται ὅρφες · οὐκέτι λέβης μαντεδεται.

Or. v 32 (P.G. 35 704 C)

16* Τεσσαροσκαιδεκάτη ἐστὶν ἱστορία ἢ περὶ τοῦ ἡμέτερο φαίγγεσθαι

<ὅρφες> μήτε μαντεδεθαί τοῦ λέβητα.

Δωδέκα κόλπος ἐστὶν ἐν τῇ 'Ὑπερφρ κειμένη. ἐν ταύτῃ ἔστατο ὅρφες

Syr II Arm (om 13)

14 Tit: Τεσ. ... ἢ: om i Arm, Τεσ. ἢ: / ἡμέτερο: οὐκέτι ἢ, μή e

A Arm/ φαίγγεσθαι ὅρφες i/ μήτε ... λέβης: οὐκέτι

λέβης μαντεδεται αὕτη i, + αὕτη ἐστὶ A, + ἐστὶ δὲ αὕτη e Syr /

1 ἐστὶ: om m / ταύτῃ: ἡ m Syr Arm /

3 οὐσίων: θυσίων ν /

14 Tit: ἐστι: om G / ἡμέτερο: μῆ F / <ὅρφες>: om PL, τῇν ὅρφεν ν x /

λέβητα: ἐστὶ δὲ αὕτη ν x /

1 ἐστὶ: om ν x / ταύτῃ: ἡ ν x /
... oikēti Πυθέα πληροθαί, οὐκ οἶδ᾽ ἄντινα, πλὴν μέθων καὶ
ληπτμάτων
Or. V 32 (P.G. 35 704 C)

14, 6-10 Τά... λέβητα: Callimachus, Hymn. in Delum 286.

Syr II Arm

14 2 δήθεν: om i A Syr Arm, τῶν e / 4 ἥ δρ.: post δήθεν m / λοιπῶν: om
Arm / 5 προλέγ: λέγει m Syr Arm / 6-7 ἐν ... οὖ: ἐν τῇ Δω-
δάνῃ ἄν καὶ τὰ περὶ τοῦ λέβητος: λέγεται δὲ τοιοῦτον τι εἶναι m
Syr Arm / 10 ἐπαλείπ: Syr emendanda, vide Brock ad loc /

Addenda: m 14, 2 καὶ ἐν ταύτῃ: in which! Syr Arm /
 m 14, 4 λοιπῶν: om L, addit L' intra lin /
Πεντεκαίδεκήτε ξοτήν ἱστορία ἡ περὶ τῆς Πυθέας

Φωνής χώρα ἐστὶν ἐν τῇ Ἑλλάδι. ἐν τῇ τοῦς ἀκαλομένην δελφοῖν. ἐν τῇ τῇ ἐστὶν ἱερόν τοῦ Ἀπόλλωνος, δ' ἀκαλομέναις Πυθέα.

...
Πάλιν ἡ Κασταλία σεβληται, καὶ σιγῇ, καὶ ὕδωρ ἔστιν οἷο μαντευ- 
ομενον, ἀλλὰ γελάμενον ... 
Or. V 32 (P.G. 35 704 C)

κ' Ἐξκαιδεκάτη ἐστὶν ίστοριά ἡ περὶ τῆς Κασταλίας.

"Εστι δὲ αὕτη ἡ πηγὴ ἐν Δάφνῃ τῇ κατὰ 'Ἀντιδέχειαν ἐν ὑ ἁγιασμένη 
tὸν Ἀπόλλωνα παρεδρῆσθαι, καὶ μαντεῖς καὶ χρησμοῖς τοῖς ἐρχομέν- 
οις περὶ τὸ ὕδωρ λέγεσθαι. λέγεσθαι δὲ ὅτι, ἧνικα ἐμαντεῖτό τις, 
αὖρας καὶ πνοὰς τὸ ὕδωρ ἁνεῦλον, καὶ ἀναλυόμενον τῶν τοιοῦτων 
πνευμάτων, οἱ ἑρείκες οἱ περὶ τὴν πηγὴν ἔλεγον ἄ θέλειν ἒ δαίμων.

16, 1 - 3 "Εστι ... λέγεσθαι: Libanius, Or. LX, 9 (Masson-Vincourt, op. 
cit., p. 40, n. 17)

Syr II Arm

Tit: 'Εξ ... ἡ: om i A Arm , 'Εξ. e / Kast.: + 'It is this' Syr /

1 "Εστι ... πηγή: Αὕτη πηγή ἡ, 'There is a spring' Syr Arm / ἐν ... 
'Ἀντ.: ἐν Δάφνῃ τῇ 'Ἀντιδέχειας ἡ, 'in Antioch ' Syr Arm / 1 - 
3 ἐν ... λέγεσθαι: om ἡ, 'concerning which ' Arm, cum ἦ consentit. Syr(infra)/ 
3 ὅτι: om ἡ / ἐμαντ. τις: τις ἐμαντ. ἐν τῷ τόπῳ τοῦτο ἡ, + 'there' 
Arm / 4 αὖρας: + τινὰς ἡ / πνοὰς: πνοὴν ἡ / 4 - 5 ἀναδίῳ ... 
πνευμ.: ἐκ τοῦτων ἡ, 'And when the winds went up' Syr Arm / 5 πη- 
γήν: + ἐνθυσιασμενες ἡ / ἐ ... δαίμων: ἄπερ ἄ ἀκάθαρτος δαίμων 
αὐτοῖς ἐνήργηε ἡ /

16 P L V (= y) F G (= x)

Tit: ἔστι: om G / Kast.: + ἔστι δὲ αὕτη VG /

1 "Εστι δὲ αὕτη: om VG/ἡ: om LV x/Ἀντ.: + ἔστι G / 2-παρεδρ.,καὶ ἡ: 
παρεδρῆσθαι x, παρεδρῆσθαι, μαντεῖς Syr, vide Brock ad loc /
... πάλιν ἀνδριάς ἄφωνος ὁ Ἀπόλλων, ...

17 (P.G. 36 1045 B – C)

... πάλιν ἀνδριάς ἄφωνος ὁ Ἀπόλλων, ...

Tit: 'Εκπ. ... ὡς om i A Arm, 'Εκπ. e / περὶ ... ἄφωνος; ὁ Ἀπόλλων m, 'Concerning the statue which is in the same place, and how they(sic) spoke' Arm /

1 - 2 Περὶ ... ἴστορῆσαμεν: Περὶ τοῦτο τοῦ ἀνδριάντος, ποῦ (+ τε e) ἐστὶν ἰστορία ή πάς ἐφεβήγγετο, ἡμεῖς οὕς ἴστορήσαμεν. δει δὲ νομίζειν εἶναι τὸν ἀνδριάντα τὸν ἐν Δελφοῖς, καὶ ἀπόκειται τὸ τηνικάδε φωνὴν ἑκατέρου ἀπολύοντα. ἦδεν δὲ γὰρ χρὴ ὅτι αἱ τῶν δαιμόνων φωναὶ ἑκατέρου εἰς διὰ τὸ μὴ ἔχειν δραγανα φωνητικά, ὅπως διατυπώσωσι τὴν ἐξερ-χομένην φωνήν.

Syr II Arm
m i e A

Addendum 17, 3 - 4 καὶ ... ἄπολ.: 'from which they say straightway an articulate voice was heard' Arm /
... πάλιν ἡ Δάφνη φυτὸν ἔστι μέθυ θρηνούμενον ...

Όρ. V 32 (Ῥ.Γ. 35 704 C - 705 A)

η' 'Οκτωκαιδεκάτη ἐστὶν ἔστορα ἡ περὶ τῆς Δάφνης. ἔστι δε μυθευσμένος λόγος οὕτως.

Δάφνη, φυσὶν, χώρῃ ἐπήρχεν ἐκ Ἀδώνως τοῦ ποταμοῦ καὶ τῆς Γῆς τὴν γένεσιν εὐτυχήσασα. αὐτῇ, φησὶ, περικαλλῆς τε οὖσα τῷ εἶδει καὶ ἀφαιτομένη ταῖς ἰδεσίαις, εἷς ἔρωτα ἐκλύνησε τὸν Ἀπόλλωνα. ὁ δ' Ἀπόλλων, φησὶ, κυνοθεμένος ἐκ τοῦ ἔρωτος, ἐπεδίωκε τὴν Δάφνην, εἰ πώς ἐσχῆση συγγενεῖσθαι τῇ χώρῃ. ἡ οὖν χώρῃ, τὴν παρθέναν ἐ-θέλουσα φυλάξαι, τῷ ὀίκεῖῳ μητρί τῇ Γῆ προσπέχει τοπηθῆσαι αὐτῇν. ἡ δὲ Γῆ διανοίγεται τοὺς ἐαυτῆς κόλπους ἔβεβαιον τὴν παῦδα - καὶ φυχαγαγῆσαι θέλουσα τὸν θεόν, φυτὸν ἐνῆκεν διάνυμον τῇ χώρῃ, ἀπερ

Syr II Arm

m i e A

18 Tit: Ὁκτ. ... ἡ: om i A Arm, Ὁκτ. e / ἔστι ... οὕτως: om m /

1 τῆς: om m / 2 φησὶ: om m / τε: om m / τῷ εἴδ.: om m / 3 ἀφ- ἀξ.: ... ἰδεσίαις: θηρολέτις m, om Arm / 3 - 4 ὁ ... ξρωτοῖς: καὶ m / 4 τὴν Δ.: αὐτὴν m / 5 συγγενεῖσθ. τῇ κ.: τῇ κ. συγγενεῖσθ. i A, αὐ- τῇ συγγενεῖσθ. e / 5 - 6 θέλ.: θέλουσα m / 6 τῇ Γ.: om Arm / 7 τὴν παῦδα: αὐτὴν m / 7 - 8 καὶ φυχ.: φυχ. δὲ e / τῇ κ.: τῆς κά- ρως e / ὅπερ: δ m /

Π Λ (= χ) F G (= χ)

18 Tit: οὕτως: οὕτως G /

1 Δάφνη: Ἡ Δάφνη F / τῆς: om F / 5 - 6 θέλ.: θέλ. F / 8 ὅπερ: δ χ /
λαβὼν ὁ Ἀπόλλων στέφεται παρὰ τὸν τρίποδα, ψυχαγωγοῦμενος ὑπὸ τῆς ἐρωμένης αὐτῷ Δάφνης.

19 (Ρ.Γ. 36 1045 D - 1048 B)

... πάλιν ἀνδρόγυνος ὁ Διόνυσος, καὶ χορὸν μεθύσκων ἐξηρτημένος, καὶ τὸ μέγα σοῦ μυστήριον ὁ φαλλός, καὶ Προσόμυρ τῷ κακῷ παθανύμενος ...

Dr. v 32 (Ρ.Γ. 35 705 A)

18' Ἑννεκαϊδεκάτη ἐστὶν ἱστορία ἡ περὶ τοῦ Διόνυσου εἶναι ἀνδρόγυνον.

Τὸν Διόνυσον λέγουσι καὶ τὰ ἀνδρῶν ποιεῖν καὶ τὰ γυναικῶν πάσχειν, καὶ τὰς Βάκχας περὶ αὐτῶν μαλνάδας γενομένας ἐκβαχχεῖν,

Syr II Arm

m i e A

18 9 ὑπὸστηπέρ m, 'concerning' Syr Arm / 10 αὐτῷ Δάφ.: om m /

19 Tit: Ἑννεκα... ἡ: om i A Arm, Ἑννεκα. ἡ e / ἀνόρ.: + καὶ τὰ ἀνδρῶν ποιεῖν καὶ τὰ γυναικῶν πάσχειν εξηρτητί ἀνώτερον (IV, 38) m /

1 - fin: om m, cum ἡ (vide infra) consentiunt Syr Arm /

πρ (expl 19, 1, post Διον. , imo angulo paginae abscisso) L (= y) F G (= x)

18 10 αὐτῷ: αὐτοῦ x /

19 Titἀνόρ.: + ἐστι δὲ αὐτή F /

1 Τὸν Δ.: om Syr, 'Concerning Dionysos' Arm / 2 γενόμ.: γεναμ. L / ἐκβαχχεῖν: ἐκβαχχεῖ x, 'he made to dance' Arm /
καὶ τοὺς Ἐατροὺς καὶ τοὺς Ἑηλὴνους ἔξερχομένους περὶ αὐτῶν.
εἴπομεν δὲ πολλάκις ὡς ὅτι αὐτὸν λέγουσιν εἶναι τοῦ σοῦ δημιουργὸν καὶ ἔφορον, καὶ ὅτι δέδωκε καὶ ταῖς γυναιξὶ καὶ τοῖς ἀνδραῖς, καὶ ἔπιον καὶ ἔμεθασθέντας, καὶ μεθυσθέντες μετὰ τῶν γυναίκων χορεύουσι περὶ αὐτῶν. τοὺς δὲ Ἐατροὺς λέγουσιν εἶναι ποιμένας, ἄλλου δὲ θεῖας τινὰς δαίμονας περὶ τῶν διδυμῶν.

Περὶ δὲ τοῦ φαλλοῦ ἢδη ἔρθαμεν ἐν τῷ πρώτῳ λόγῳ, ὅτι ἀκάθαρτῶν τι ἢν, αἴδοεν ἔχον ἀλεξρὸν, ὃ ὁμοιοῦσιν νῦν οἱ μὲν δερμάτινον, ὁ καλοῦσι φαλλάριον. καὶ τοῦτο ἔχουσιν ἐν τοῖς Λιωνυσίοις, φοροῦσιν ἐν παγνοῖς καὶ ἐστάζουσιν, ἐν ὧν τότε ἑταλοῦντο ἐκείνοι.

20 (P.G.36 1048 B)

... πάλιν Σερέλη κεραυνῆ βάλλεται ...
Εικοστή έστιν Ίστορία ἡ περὶ Σεμέλης καὶ τοῦ κεραυνοῦ.

Σεμέλη Κάθιον ἦν θυγάτηρ. ταῦτας ἡράσθη ὁ Ζεὺς, καὶ συγγνώ
tαι αὕτη, καὶ συλλαβοῦσα εἶχεν ἐξ αὐτῶν τὸν Διόνυσον ἔγκυον. ἢ
dὲ Ἡρα έξιπτωτες φερομένη σχηματίζεται πρόσωπον τροφοῦ ἐγνωσμέν-
ης τῇ Σεμέλῃ, καὶ συμβουλεύει αὕτη τῇ Σεμέλῃ, ὡς ἰδηθηκόν ὁ Δία
συγγενέσθαι σοι τοπικόν συγγνώται τῇ Ἡρᾷ. συνεγένετο δὲ τῇ
"Ἡρᾷ οἱ Ἰεὺς μετὰ βροντῶν καὶ κεραυνών. ταῦτα δὲ συνεβολευσεν
ἡ Ἡρᾳ τῇ Σεμέλῃ ἦν ἐρχομένου τοῦ Διός μετὰ κεραυνῶν πρὸς αὐτήν,
ὡς θυνηθή καταφλεξῆται, καὶ μηκέτι ἔχοι τὴν ἀντίξηλον - δὲ καὶ
γέγονε. τοῦ Δίος γὰρ ἐλθόντος πέλευ πρὸς τὴν Σεμέλην, ἦτησεν ἡ
Σεμέλη οὖτες αὕτη συγγενέσθαι ὡς τῇ Ἡρᾷ. καὶ δὲ συνεγένετο αὐ-
tῆς κεραυνοῦται καὶ ἀπόκλιναι ἡ Σεμέλη. καὶ τότε ἱαβῶν ὁ Ζεὺς
tον Διόνυσον, ξέμυν οὕτα, ἔρραφεν ἐν τῷ ἕαυτος μηρφ. καὶ θο-
tερον ἐν τῷ ἐβδόμῳ μὴν ἔλθων ὁ Ἐρμῆς, ἀναπέσει τῶν μηρφν

Syr II

10 Tit: Εἰκ... ή: om i, A, Εἰκ. ε / καὶ τοῦ κερ.: εἴρηται ἤπη (+ καὶ αὐτής B) (XXXIX, 4) m /

1 = fin: om m, cum n (vide infra) consentit Syr /

L (= x) F G (= x)

2 καὶ ... ἔγκυον: om Syr / 4 ἰδηθηκόν: αὐτῆς G / 5 σύνγ.
νοι: συγγενέσθαι F, σοι συγγ. G / 5 - 6 συνεγένετο ... κερ.: συν-
egένεν. δὲ ὁ Ζεὺς τῇ Ἡρᾷ ... κερ.: F, om G / 6 - 7 τάντα ... Δῖος:
καὶ τάντα ... Δῖος F, om G / 7 μετὰ: + βροντῶν καὶ G / 8 ἔχοι:
ἔχῃ x / 9 Δῖος: post γὰρ x / 10 - 11 καὶ ... κεραυν.: καὶ συγ-
gνώται καὶ κεραυνοῦται x /

Addit. οὐ 20 συνεβολευσεν: συνεβολευσεν F /
τοῦ Διός, καὶ γεννᾶται, ὡς φασὶ, Διόνυσος. καὶ λαμβάνει αὐτὸν
eῖς Νῦσαν τῆς θρήκης, κάκες παρὰ τῶν Νῦσσίων γαλακτοτροφεῖται.

21 (Ῥ.Γ. 36 1048 C - 1049 A)

... πάλιν ἀμφιγυής Ἡφαιστος, ἀλλὰ ταχὺς εἰς μοιχὴν εὗρειν, καὶ θεὸς κατηθαλμένος, εἰ καὶ κλυτοτέχνης, καὶ θερότης Ὀλύμπιος· πάλιν δεσμώτης Ἀρης διὰ μοιχεῖαν μετὰ τοῦ δέξιου καὶ τοῦ φθεροῦ καὶ τῶν κυδωμῶν, καὶ τραυματικάς διὰ δραστητήτα· πάλιν Ἀφροδίτη πάρνη γενομένη τε αἴσχρας, καὶ γάμων αἴσχρων ὑπηρέτης.

ο. ν. 32 (Ῥ.Γ. 35 705 A)

καὶ Ἐλκοστὴ πρώτη ἤστιν ἱστορία ἡ περὶ τοῦ ἀμφιγυήου Ἡφαιστοῦ.

Χωλὸς ἦν ὁ Ἡφαιστος, διὸ καὶ ἀμφιγυής· γυγα γὰρ τὰ μέλη. ἦν
de χαλκεὺς τὴν τέχνην. τοῦτον γυνὴ ἦν ἡ Ἀφροδίτη, καὶ ταύτην

Syr II Arm (om 20)

<table>
<thead>
<tr>
<th>m</th>
<th>e</th>
<th>A</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>1 - fin: om m, cum n (vide infra) consentit Syr</td>
<td>/</td>
</tr>
</tbody>
</table>

21 Tit: Εἰκ. ... ἦ: om i A Arm, Ἐλκοστὴ πρώτη ἡ / ἀμφιγυήου -γεσει i, - γεσεις e A / 'Ἡφ.: om m, 'It is this' Syr /

1 Χωλὸς ... ἀμφί: Χωλὸς ἦν ὁ 'Ἡφ., καὶ δὶα τοῦτο ἀμφιγυῆς i A, om e / γυγα ... μέλη: om m Syr / 1 - 4 ἦν ... πάγας: om m, cum n (vide infra) consentiunt Syr Arm /

P L (= x) F G (= x)

20 | 14 τοῦ Δ.:'his' Syr ὅφ.: om Syr / λαμβ.: 'he took and brought' Syr / 15 γαλακτοτροφ.: 'he was brought up' Syr /

21 Tit: ἐστ.:om G / περὶ τοῦ ἀμφ.: 'Ἡφ.: κατὰ τὸν ἀμφιγύην Ἡφαιστον· ἔστι δὲ εὕτη x /

1 ἀμφιγύης: ἦν F / 2 ἦ: om F / τοῦτο ... 'Ἀφ.: 'who, finding out the adultery of his wife Aphrodite' Arm / 2- 4 καὶ ταύτην ... πάγας:


Syr II Arm

m i e A

21 4 θεόν ... λέγει: λέγει δὲ αυτὸν μ’ καὶ: ἀντὶ τοῦ μ’ / 5 εἶδος ... παχ.: καπνὸς παχύτατος μ’ / ἐκεκαπν.: κεκάπνιστο μ’, om Arm / 9’-6 δὲ ὡς χαλκ.: γάρ (in ras A) ὡς χαλκ., m, om Arm / 6 κλυτοτέχνην δὲ αὐτὸν καλοῦσιν οἱ ποιηταὶ, ἐπειδὴ ξυνόδοξον εἴχε τέχνην ταῦτην τὴν χαλκευτικὴν. θερσίτην δὲ αὐτὸν Ὅλυμπιον καλεῖ διὰ τοιαύτην αἴτιαν. δ ’Ομηρος εἰσφέρει τινὰ ἄνθρωπον θερσίτην ὄνοματι, χαλὸν καὶ στραβὸν καὶ κυρτὸν καὶ μαδαρὸν καὶ προσπετῇ: καὶ φησίν ὅτι οὗτος ἡκολοθεῖ τῷ στρατοπέδῳ, οὔ διὰ τὸ πολεμεῖν ἄλλα διὰ τὸ γελᾶσθαι. ἐπεὶ οὖν ὁ Ἡφαίστος χωλός ἦν καὶ κεκαπνισμένος, λέγει αὐτὸν ὅτι ὡς θερσίτης ἦν ὁ Ἡφαίστος ὑμῖν. Ὅλυμπιον δὲ αὐτὸν εἶπεν, οἶονει οὐδανοιν.

P L (= x) F G (= x)

21 (2)καὶ αὐτὴν ... πάγας (4) χαλὸν, 'set by artifice a snare for Ares' Arm / 8 δ’: om F / 9 χαλὸν: καὶ χαλὸν G /
§ 9. "Olympos γαρ ὁ οὐρανός. ἡ παλιν Ὁλυμπιον αὐτῶν εἶπε, διότι ἐξ Ὁλυμπιου ἦν, ἓτες ἔχει τὸ ἔργαστήριον αὐτῶν· ο ὅτι ἐν ὅτι ἠλώξα λέγεται εἶναι ἐν τόπῳ τινὶ τῆς Ὁλυμπιου, ἐν ὅ τὸ αὐτο-ματον πῦρ ἀναβίδοται καὶ ἐπωνύμασται Ἡφαιστείον· ἐν ὅ τὸπῷ καὶ ναὸν αὐτῷ οἱ τότε Ἑλληνες ἀνήγειραν. ἀντικρυς οὖσα ἡ Ὁλυμπιος τῆς Κύπρου, ἦνα φυγόσα ἡ Ἀφροδίτη κατέφησε, κάκελθεν ἔ-

κολούθησε τῷ Ἀρει καὶ ἐφυγόν εἰς τὸν Δέμουν, κάκελ τὸ πορνειόν αὐτῆς σύνεστήσατο, καὶ ἠλάβην εἰκῆ καὶ τὸν Ἀδώνιν. θεραλτής οὖν Ὁλυμπιος καὶ θ. χιλὸς καὶ προπετής ὕμων· θεὸς εὑρηται.

Τὸ δὲ Δεσμάτις Ἀρης διὰ μοιχελαν, τῆς αὐτῆς ἐξήρηται ἑστορλας. μοιχελαο γαρ ὁ Ἀρης τῆν Ἀφροδίτην ἑδέθη ταῖς πάγαις ὑπὸ τοῦ Ἡφαιστοῦ. τὸ δὲ Μετὰ τοῦ Δέμου καὶ τοῦ θόβου καὶ τοῦ Κυδοιμοῦ λέγει, ὅτι οὗτοι θεράποντες λέγονται εἶναι τοῦ Ἀρείς, νῦν δὲ τοῦ Πολέμου. καὶ ὅτι οὗτοι συμπεπνύθασι τῇ Ἀρεί καὶ ὅτι ὁ Ἡφαιστος οὐκ ἐφοβήθη τὸν θόβον καὶ τὸν Δέμου καὶ τὸν Κυδοιμόν. τραυματιών αὐτὸν ἐκλεῖδη ἔτραψε ὑπὸ τοῦ

29, 14 - 13 ἡ ... ἀνήγειραν: de cultu Vulcani apud Olympanos, vide n. 105 ad Chap. IV.

Syr II Arm

m i ι A

21 14 "... ὁλ. ... σὺρ.: om Arm / 14 - 21 ἡ ... "Ἀδώνιν: om m Syr Arm / 21 - 22 Θεραλτ. ... εἰρ.: om m, "A heavenly(Olympian! Arm) Thersites then, and lame, and insolent, is your god." Syr Arm / 23 Δεμ. "Ἀρ.: Δεσμάτου Ἀρείς ε / 25 ὅποι.: om m / τοῦ Δέμου καὶ τοῦ θόβου: τοῦ θόβου καὶ τοῦ Δέμου m / 26 λέγ. εἶναι: εἶναι μιθεύονται m / 27 Πολ.: Πολέμους ε / οὗτοι: καὶ αὐτοί m / 28 καὶ 1 ... ἐφοβ.: τοῦ Ἡφαιστοῦ μὴ φοβηθέντος (πτοπθέντος ε) m / 29 καλεῖ: λέγει m / ἐκεῖθε: διτ m /

Π L V (inc 21, 18 καὶ ναὸν) (= x) F G (= x)

Διομήδους, προπετευσάμενος ἐν τῷ πολέμῳ.

καὶ ἡ περὶ τῆς Ἀφροδίτης ἱστορία ἐντεῦθεν ἔξηρτηται, ὅτι πόρνη ἦν ἐμοιχεθη γὰρ ὑπὸ τοῦ Ἀρεώς. καὶ δὴ καὶ τῆς μιξεως αὐτὴν λέγουσιν ἔφορον εἶναι οἱ Ἔλληνες, διὰ τοῦτο εἶπον αὐτὴν ὑπηρέτην.

22 (Ῥ.Γ. 36 1049 B – C)

... πάλιν Ἀθηνᾶ παρθένος τῇ ἐστὶ καὶ τύκτει δράκοντα... ὥτε τ. 32 (Ῥ.Γ. 35 705 A)

κβ' Εἴκοστῇ δευτέρᾳ ἔστιν ἱστορία πάση ἡ Ἀθηνᾶ, παρθένος ὅσα, τύκτει δράκοντα.

Syr II Arm

m i e A

31 Καὶ ... ἔξηρτ.: om m, 'The historia about Aphrodite also belongs' Syr, 'Alongside these it is said by the Greeks' Arm / ἐτι: + ἡ Ἀφροδίτη m Arm / 31 – 32 πόρνη ἦν πόρνη τῆς ἀδελφοτάτης m, om Arm / 32 ἐμοίχ. ... ὑπηρέτην: θεσον ἐφόρον αὐτὴν λέγουσι τῆς πορνείας, δὴ καὶ ὑπηρέτην αὐτὴν τῆς πορνείας ἐκάλεσε m, 'was overseer of intercourse and a minister' Arm /

22 Tit: Εἴκ. ... ἐστ.: om ἸΑ, Εἰκοστῇ δευτέρᾳ ἐ/ ἡ: om m / δράκ.: + 'It is this' Syr Arm /

n L V (= x) F G (= x)

30 προπετευσάμ.: προπετευσάμενος x / 31 ἐντεῦθεν: om x, post ἔξηρτηται ν /

22 Tit: ἐστ.: om G / δράκ.: + ἐστὶ δὲ (+ ἡ ἱστορία x) αὐτῇ ν x /

Addendum m 21, 30 προπετευσάμενος: προπετευσάμενος m Syr Arm /
'Ο Ζεύς βουλόμενος ἀποκυθεῖαι ἐκ τοῦ ἑγκεφάλου αὐτοῦ τὴν Ἀθηναίαν, ἐδείτο συνεργοῦσα τοῦ λαβόντος καὶ πληξόντος τὴν κεφαλὴν ζῶνα κυθεῖαι. καὶ λόγους προσφέρει τῷ Ἑφασμῷ περὶ τοῦ τοῦ, ὡς ἐφαίνετο σὺν ἄλλως εὐλεκτὸ σχέσα τὴν κεφαλὴν τοῦ Διὸς, εἰ μὴ τὴν γεννωμενήν ἀποκαθενεόσθη, καὶ ἤνδεχετο δ' Ζεὺς, καὶ λαβὼν δ' Ἑφαίνεσθος τὸν βουλήγα, τέμνει τὴν κεφαλὴν τοῦ Διὸς. καὶ ἐξέρχεται ἡ Ἀθηναία, καὶ ἐπεδίωκεν αὐτῆς δ' Ἐφαίνεσθος, ἵνα αὐτῇ συγγέννηται, καὶ ἐπιδιώκων ἀπεσκέφαιρεν εἰς τὸν μηρὸν τῆς Ἀθηναίας. ἢ δὲ Ἀθηναία λαβόθα εἴρην, ἐξέμαζε τὸ σπέρμα, καὶ ἔρριφεν ἐν τῇ γῆι. καὶ ἐγένετο ἐκ τῆς γῆς καὶ τοῦ ἔρουν ἄνθρωπος δρακοντέῳσος, δ' ἐκαλεῖτο Ἐρικεθύνος, ἀπὸ τοῦ ἔρουν καὶ τῆς χώους λαβὼν τὸ ἄσμα.

23 (Ρ.Γ. 36 1049 B - C)

... πάλιν Ἡρακλῆς μαίνεται, μᾶλλον δὲ μαίνομενος πέπαυται... ΟΠ. Ὑ 32 (Ρ.Γ. 35 705 Α)

22, 7 - 10 καὶ ... ἀνθρ.: Apollodorus Bibl. III xiv 6.
Ἤλκοστή τρίτη ἐστὶν ἱστορία τοῦ Ὄρακλης μαλακταί.

Μεγάρη οὔτω καλομένη, Κρεόντος τοῦ Ἡθῶν βασιλέως θυγάτηρ, ἔταμηθεί τῷ Ὅρακλει, καὶ ἐπαιδευόμενοιν ἐξ αὐτῆς. ἢ δὲ Ἡρα ἀπεχθὲς ἔχουσα πρὸς τὸν Ὅρακλέα διὰ πολλὰ, ἐνέβαλεν αὐτῷ μανίαν, καὶ μανεῖς ἀπέκτεινε τὰ ἑαυτοῦ τέκνα, ἀ ἐσχεν ἐκ τῆς Μεγάρης.

24 (Ῥ.Γ. 36 1049 D)

... πάλιν τὰ πάντα γίνεται δι’ ἀσέλγειαν καὶ ἀκαδαρσιαν ὁ Ζεὺς, ὁ τῶν θεῶν μνηστήρ καὶ ἔπατος, καὶ μόνος μὲν πάντας σὺν πάσι τοῖς οὕσιν ἀνέλκων θεοῖς, ...

Dr. v 32 (Ῥ.Γ. 35 705 A)

καί Ἔλκοστή τετάρτη ἐστὶν ἱστορία, πῶς ὁ Ζεὺς ὁ δ’ ἀσέλγειαν πάντα γίνεται.

Syr II Arm (om 24)

m i e A (expl 23, 4, post Μεγάρης)

23 Tit: Εἰκ. ... ἱστ.: om i A, Εἰκ. τρίτη ε, 'Concerning' Arm/ τὸ: δὴ m / δ: om e A / Ἰρ. μαλακταί: 'the madness of Ἡρακλῆς' Arm / 'It is this' Syr /

1 Ἡθ.: 'Βοιωτικόν' Arm/ 2 αὐτῆς: αὐτοῦ m / δὲ: om i e / 2 - 3 ἀπεχθέος: ἐπαχθός m / 3 ἐχ.: post Ἰρ. e A / Ἰρ.: 'Ἀχιλλῆς' Arm / διὰ πολλὰ: om i / 4 ἑαυτοῦ: post τέκνα m Ἄ: τὰ m /

24 Tit: Εἰκ. ... ἱστ.: om i, Εἰκ. τετάρτη ε / γν.: + εἰρήται θήν (ἸV, 91) m / 'It is this' Syr /

n L V (= x) F G (= x)

23 Tit: τὸ: δὴ V x / μαλακταί: + ἐστὶ δὲ αὐτῇ V x /

1 Μεγάρη: + τις x / 2 - 3 ἀπεχθέος: ἐπαχθός V x /

24 Tit: ὅστιν: om G / γίνεται: + ἐστὶ δὲ αὐτῇ V x /
Δέχεται οτι ο Ζεὺς ἔρασθείς τῆς Δανάης γενέσθαι χρυσὸς καὶ ρυθμὶναι καὶ οὕτως αὐτῇ συγγενέσθαι. Ὄμοιος ἔρασθεῖς καὶ Γανυμήδους ἄετὸς ἐγένετο· ἔρασθεῖς δὲ Εὐδώπης βοῦς ἐγένετο, Δῆδας δὲ καὶ Ἕμησες κόκνος ἐγένετο. καὶ οὕτως δὲ μετεβάλλετο μαγγανελακ, πάντα γενόμενος ὁ παρ' αὐτοῖς ἐξοχότατος θεὸς, καὶ πάντας τοὺς ἄλλους θεοὺς ἀνέλκων εἰς οὐρανὸς.

25 (P.G. 1049 D - 1052 A)

Πάλιν τοῦ Διὸς τάφος ἐν τῇ Κρήτῃ δείκνυται.

25 (P.G. 35 705 B)

κα' Εἰκοστὴ πέμπτη ἐστίν ἱστορία ἡ περὶ τοῦ τάφου τοῦ Διὸς ἐν Κρήτῃ.

Ἄρχεται ο Ζεὺς ἐκεί τραφῆναι ἐν τῇ Κρήτῃ καὶ ἀποδανεῖν καὶ

Syr II  Arm (om 24)

m i s

24 1 -fin: om m, cum n (vide infra) consentit Syr /

Tit: Eu. ... ἡ: om i A Arm, Eu. πέμπτη 8 / ἐν: τοῦ ἐν ə / Κρήτῃ:

+ 'It is this' Syr /

1 Eu.: ἐν Κρήτῃ m Arm / ἐν τῇ Kr.: om m, 'there' Arm /

n L V (= x) F G (= x)

24 1 Δανάης: Δανάθος V / 4 μαγγ.: om Syr / 5 δ: om F /

25 Tit: θτ.: om G / Κρήτῃ: τῇ Kr. x, + θτ.: δὲ αὐτῇ V x /

1 τραφῆναι: ἀνατραφῆναι F /
είναι αὐτοῦ τὸν τάφον, ἐν ψ ἐπεγέγρατο κείσθαι ἐκεῖνος τὸν Δα, καὶ εἰναι ἔλεγχον τοῦτο κατὰ τῶν λέγοντων τὸν Δα θεόν. ἔλεγχο-

υται γάρ ὅτι καὶ ἁνυρωπος ἦν καὶ τέθυμε καὶ κέται ἐν Κρήτῃ.

26 (p.G. 36 1051 - 1052)

'Ἤν τῶν οὐ τὸν Κεραφοῦ, καὶ τὸν Δάγγον, ... συγκριταὶ τοὺς

διφαλμοὺς ... σὺ δὲ μοι προσκόπει τὸ συντονον τὸν λόγον καὶ τὸ

σακέλλον.

Gr. V 32 (p.G. 35 705 B)

καὶ Εἰκοστῇ ἐκτῇ ἐστὶν ἱστορία ἢ περὶ τοῦ Κεραφοῦ θεοῦ.

Καὶ εὑρίσκει μὲν καὶ ἐν τῷ πρῶτῳ λόγῳ, καὶ νῦν δὲ ῥήθηκεται.

26, 1 Καὶ ... λόγῳ: vide supra, IV 91.

Syr II Arm (om 26)

1 a e

2 αὐτοῦ: om m Syr / τὸν: om m / ἐπεγέγρατο κείσθαι m Syr Arm /

κατὰ τὸν Διὸς τάφος m / 3 καὶ ... τοῦτο: ἐστε εἰναι

αὐτοῦ ἔλεγχον m, om Arm / κατὰ ... θεόν: om Arm / 3 - 4 ἔλεγχ.: *

* ἔλεγχεται Arm, om m/ 4 γὰρ ... Κρήτῃ: om m /

26 Tit: Eἰκ. ... ἵστ.: om i, Eἰκ. ἐκτῇ a / ἡ: om e / θεοῦ: + ἵστῃ δὲ

ὁ 'Εβρης m /

1 Καὶ ... ῥήθ.: om m /

o l v (= y) f g (= x)

2 εἶναι: post τάφον F / ἐπεγεγρ.: αἱ πηγαί F / 4 Κρήτῃ: τῇ Κρ.

x /

26 Tit: ἐστίν: om G /

1 καὶ: om V x /
ότι τὸν Ἐρμήν οἱ "Ελληνες ἔφορον ἐλεγον εἶναι τὸν κέρδους, οἷο
καὶ μαρτύριον ποιοῦσιν αὐτὸν βαστάζειν, καὶ ἔφορον τὸν ἄγαν, καὶ
ἔφορον τῆς κλητῆς. καλοῦσιν οὖν αὐτὸν Κερδά, καὶ Ἁγιον, καὶ ἴγ-
γελον, καὶ Κλέα, καὶ εἰ τὸ τοιοῦτο.

27 (P.G. 36 1052 B)

... ἐν σοι μόνον αλόξιμον, αἱ παρ’ Ἀγοπτίοις δι’ ἀνδρογνων
τιμαὶ τοῖς Νείλον, ...

Or. V 32 (P.G. 35 705 B)

καὶ Ἑλκοστὴ ἐβδόμη ἑκτὸν ἱστορία ἡ περὶ τῆς τιμῆς τῶν Ἀγοπτήων τῆς
γινομένης τῷ Νείλῳ.

Περὶ δὲ ταῦτης Ἱρύδοτος σαῦδαν λέγει· ἀνέγγνων δὲ παρὰ

Syr II Arm (om 26)

m i s

2 δὲ ... ἐλεγον: Τοῦτον λέγουσι ἐφορον m / 3 ποιοῦσι: post αὐτὸν
m / βαστ.: βαστάζοντα m / καὶ ἐφ.: λέγεται δὲ καὶ ἐφορος m / 4 ἐφ.:
om m Syr / 4 - 5 καλουσιν ... το.: om m, cum n (vide infra) consentit Syr /

27 Tit: Εἰκ. ... ἡ: om i Arm, Εἰκ. ἐβδόμη s /

1 δὲ: om i /

n L V (= y) F G (= x)

26 2 εἶναι: + καὶ V, om x / 3 ποιοῦσιν: post αὐτὸν V X / 4 Κερδά: 'of
gain' Syr /, Ἁγι.: 'skilful' Syr / 5 τοιοῦτο: τοῦτοις θησολον F /

27 Tit: τῷ: ἐν τῷ F / Νείλῳ: Νῆλῳ V (et passim) /

27, Tit: τῆς ... Νείλῳ: Pausanias x 32.
Ἀρισταίνετος τῷ ὑπηρετῷ, ὥς ἰστορεῖ ὅτι ἐστὶν ἐπικρατεῖν ἄλγησιν ἀλγητίοι
τῷ Νεῖλῳ ἐστὶν πανδῆμεν. πάντες καὶ πᾶσαι, ἐρχόμενοι περὶ τὰ
θέατρα τῶν πόλεων, κάκεσθε δολενταὶ ἐκαστος ὁ ἄχεε, χοροῦς τε
συντησάμεναι ἕκαστος γυναικῶς ἀνδρόγγυνον δόκεσθαι λέγειν 
τὸν Ἀρδαν. ἀνδρόγγυνον δὲ δοκεῖ λέγειν τιμάς, τὸ πανδῆμεν 
τοὺς ἄρενας 

28 (P.G. 36 1052 C - 0)

AI ἔτε Ἰσιδορά καὶ οἱ Μενόθροι θεοῦ, καὶ οἱ Ἄπιδες, τάλλα

Σyr II Arm

m i e

27 Ρητ.: ἰστορικὸς m Syr Arm / ἐστὶν: + *δὲ Syr / 3 πανδ.: παν-

δήμοιν m / ἐρχόμ.: ἐρχόμεναι i / περὶ: ἔπι m / 4 ἐκαστος: + 'and

every woman! Syr Arm/ 5 συντησάμιν. αἱ γυν.: συντησάμενοι m Syr Arm /

ξύνοντες: ξύνοντες i, ξύνοντες e, 'they used to sing' Syr Arm / δὲ: δὲ i, Syr Arm, αἱ e /

πανδ.: πανδήμοιν m, om Arm / 8 ὡς ἐν μ.: ἐν μ. i, 'because of

drunkenness' Arm / 9 καὶ ἀσέλγ.: ἀσέλγαλνοντας e, καὶ ἀσέλγαλνειν

i, 'they turned to lasciviousness' Arm /
κη' Εικοστῇ ὁδόν ἔστιν ἱστορία ἢ κατὰ τὰς Ἰσεῖς καὶ τοὺς Μενόδητας.

'Ἡ Ισις τιμᾶται παρά τοὺς Ἀγυπτιοὺς, καὶ μεγάλως τιμᾶται. λέγεται δὲ αὕτη εἶναι ἢ 'Ἰδ, ἢ ἄρπασθείσα παρά τοῦ Διὸς ἐκ τοῦ Ἀργοῦ καὶ μεταβλήθεσα εἰς βοῖν. κέρατα γὰρ περὶ τὴν κεφαλὴν τοῦ ἄγκλματος αὕτης ποιοῦσιν. ὡς εἶπον δὲ, τῶν πάνω τιμωμένων ἢν παρ' Ἀγυπτιοὺς.

'Ἡ δὲ περὶ τοὺς Μενόδητος ἔστιν αὕτη. τὸν Πάνο Μενόδητα καλοῦσιν οἱ Ἀγυπτιοὶ διάκα τὸν τράγον τῇ ἱδρᾷ διαλέκτῳ Μενόδητα καλεῖν. ὁ δὲ Πᾶν τραγοπρόσωπος ἔστι. σεβοῦνται οὖν οὕτω τὸν

1: Hdt. Hist. II, 41. 3 - 10 ὡ δὲ Πᾶν ... θεόν: sed vide quae de hoc cultū dicit, ibidem 46.

Syr II Arm

m i e

28 Tit: Εἰκ. ... ἔστ.: om i Arm, Εἰκοστῇ ὁδόν ε/ ἢ: om Arm / Ἰς.: 'Ισις' Syr Arm / Μένδ.: + εἴρηται ἡ ὅη (XXXIX 20 - 22) m, + 'It is this! Syr /

1 - fin: om n, cum n, vide infra, consentiunt Syr Arm /

n L V (= x) F G (= x)

10 Μένσητα τοῦτον, ἦτοι τὸν Πάνα, ἦτοι μηδὲ γεβεσθαι αἰγῶν διὰ τοῦ εἴδος ἔχειν τῶν αἰγῶν τὸν Πάνα τὸν αὐτῶν θεὸν.

Οἱ δὲ Ἀπιδες, θοῦς εἶσον τιμῶμενοι παρ' Ἀγαμπτίους. ἔτεκτοντο δὲ οὕτωι καθαροὶ τινες ἐν τῷ πρὶν χρόνῳ, καὶ σημεῖον εἴχον τι, ὁ ἐδήλου αὐτοὺς εἶναι Ἀπιδάς. ἔγεννωντο δὲ διὰ χρόνου πολλοῦ. ἐπι- λαῦ δὲ ἐγεννηθῆ, ἐστὴν μεγάλην ἱγνον οἱ Ἀγαμπτίου καὶ ἑρείπες τινες περὶ τὸν γεγενηθέντα θεὸν, οὗτοις ἐροῦντο αὐτῷ τῷ βοῦ.

20 Τὸ δὲ, γράφειν θηρία ἀλλόκοτα καὶ σμήνητα, τοῦτο λέγει ὁ καὶ εἴδος εἰς κατὰ τὴν Ἀλεξανδρείαν, ἀγαλμάτια μικρά, ἔχοντα κεφαλὴν κυνός, καὶ παραφυσμένην κεφαλὴν ἔτεραν ἀλλοθρεος καὶ ἐτέραν ἑρακος ὀμολογεῖ δὲ καὶ ἐν εἰκοσίν ἐνέγραφον. οὗ μόνον δὲ τοιαύτην φῶσιν ἐνέγραφον, ἀλλὰ καὶ ἄλλα θεριδομορφά τινα, ἔσεθοντο οἱ Ἀγαμπτίου, καὶ δοσὶ παρ' αὐτοῖς.

Τελώ σου τον Πάνα καὶ τον Πράπαν ...

Or. V 32 (P.G. 35 705 B)

κε' Ἐλκοστὴ ἐνάτη ἐστὶν ἱστορία ἡ περὶ τὸν Πάνα καὶ τὸν Πράπαν. ἡ περὶ τὸν Πάνα ἱστορία αὕτη ἐστίν.

Δειγται ὅτι οἱ μυστηρεῖς τῆς Πηνελόπης τῆς τοῦ Ὀδυσσέως γνωστὲς ἔχουσιν, συνεμάγησαν αὐτῶν πάντας, καὶ ἐγεννῆθη ὁ Πάν, ὡς καὶ ἐν τῇ πρώτῃ λόγῳ εἴρηται. Πάν δὲ ἐκλήθη ἐπειδὴ ἀπὸ πάντων τῶν μυστηρίων συνελήφθη. λέγουσι δὲ Αἰγύπτιοι αὕτης τῆς μίξεως εἶναι ἐφορὸν τὸν Πάνα, ἐνθὲν καὶ τραγοσκελὴ αὐτὸν ποιοῦσιν.

Syr II Arm

m i e

29 Tit: Εἰκ. ...

Η δὲ ί, Ἐλκοστὴ ἐνάτη ἡ ε', om Arm / η² ... ἐστίν: om Arm /

1 - 4 Δειγται ... συνελήφθη: 'Ἡ περὶ τοῦ Πάνδες ἱστορία εἴρηται ἀνωτέρω (IV, 40), πῶς γεγένηται ἐκ τῆς Πηνελόπης καὶ τῶν πολλῶν μυστηρίων μ, cum n (vide infra) consentit Syr, 'Concerning Pan it has (already) been told.' Arm / 4 - 5 λέγουσι ... ποιοῦσι: Αἰγύπτιοι δὲ λέγουσι ἐφορὸν εἶναι τῆς μίξεως, ἐδὲν καὶ τραγοσκελὴ αὐτὸν ποιοῦσι μ, 'But the Egyptians say that for them Pan is the overseer of cohabitation. Thence they make him goat-legged,' Syr, om Arm /

ο ρ (inc 29, 4 αὐτής τῆς) L V (= ν) F G (= ξ)

29 Tit: Εἰκ. ...

η: Ἐλκοστὴ ἐνάτη ἡ G /

1 οτὲ: om G / 2 συνεμῆγ.: καὶ συνεμῆγ. F / 2 - 3 ὡς ... εἴρηται: om x Syr / 5 εἶναι: post ἐφορὸν F / ἐνθὲν: + δὴ F /

29, 2 - 3 ὡς εἴρηται: IV, 40 /
διὰ τὸ κατωφερή εἶναι τὸν τράγον, ὁν καὶ καλοδος Αὐγαπτοί Μέν-
δητα.

'Η δὲ περὶ τὸν Πρακτόν ἔστιν αὐτή. λέγεται μετὰ τὸ ἀν-
ελθείν τὴν Ἀφροδίτην ἐκ τῆς Δέιδαλος κάλλος ἀμέτρητον ἐπιφέρ-
εσθαι, ὡστε καὶ αὐτὸν τὸν Δία ἐρασθῆναι αὐτῆς, καὶ συγγενεμένος
αὐτή ἔθλον ἀπειρον τῇ "Ἤπα κατέλιπεν. εὐθὺς οὖν ἡ Ἰππα τὸ μέλ-
λόν προσκόπησα. Καὶ ὅτι ἤμελλε τὸ ἐκ ταύτης τιμημένον βρέφος
κάλλει ὑπερφέρον κατακρατῆσαι πάντων τῶν ἐκ Δίως τεχθέντων, προ-
λαβόδια η "Ἑπα μαγγανεῖς τυλί ὕπατο τῆς κοιλᾶς τῆς Ἀφροδίτης,
καὶ παρεσκευάσα τὸ βρέφος κακόσεμον τεχθῆναι. τεχθέντος οὖν
τοῦ βρέφους ἀμόρφου καὶ ἀσίμου πάνυ, ἀλφροῦ τές περισσοσάρχου,
καὶ ἐφαρκυθά αὐτὸ ὅ μητηρ ὅτι μέλλει τὸ τεχθὲν πλεύστον αὐτῇ

Syr II Arm
m i e

29 ὅ δὲ ... τράγον: + περὶ τὰς μῆζεις m, om Arm / 6 - 7 ὅν ...
Μένδητα: + Μένδης γὰρ κατὰ τὴν Ἀγγυπτῶν γλάτταιν ὁ τράγος λέγε-
εται m, om Arm / 8 'Ἡ δὲ: 'Now' Arm /τον Πρ.: τοῦ Πρεάπου ἑσταρά
m / ἐστιν αὐτή: αὐτή ἐστὶ: / λέγεται ὅτι: λέγουσιν m / 9 ἐκ:
ἀπὸ m / ἀμέτρητον: ἐμετρον i / 9 - 10 ἐπιφέρ.: ἐπιφερομένην m /
10 ὅτι ... αὐτῆς: λοίν ν ζεῦς ἡράσθη αὐτῆς m / 11 εὐθὺς ...
"Πρα: ὅ δὲ "Πρα m / 14 ὅ ... τιλι: om m Syr Arm / 15 κακόσεμον:
κακόσεμον m / 16 τοῦ βρ.: om m / ἀμόρφου ... περι.: τοιοῦτον
m, om Syr Arm / 17 καὶ ... μητῆρ: ἡ μητήρ ἐφαρκυθά τὸ δυσειδὲς τοῦ
βρέφους m, 'and his mother sau'Syr / 8. . . . τεχθήναι καὶ ὅτι m /

P L V (= Y) F G (= X) / λέγι.: + ὅτι LV / 11 κατελ.: εὐβαλλεν F/
eὐθὺς ... "Πρα: ὅτα F / 12 προσωπ.: προσκόπησαι αὐτήν F / καὶ
ὅτι ἤμελλε: ἤμελλε γὰρ F / 13 καλλεὶ ὑπερφέρον: κάλλος ἑχον(ἐχων)F /
ὑπερφέρεται 15 κακόσεμον: κακόσεμον x / 16 ἀσίμου: ἀσφοδες F, ἀσφ-
ροῦ G / 16 περισ.: περισσος ἀσάρχου u / 17 αὐτή: post φθον (18) F,
+ τον G /

Addendum m 29, 10 ὅτα ... αὐτής: 'so that even Zeus fell in love with
her! Syr Arm /
φύγον ἐπιφέρειν, κακόπλαστον δὲν, τοῦτο λαβοῦσα ἔρριψεν εἰς ὅρος·
περιτυχών δὲ τοῦτῷ τις ποιμήν, ἔλαβεν αὐτὸ καὶ ἀνέθρεψεν. καὶ ὃς
πρὸς εὐκαρπιάν τῆς γῆς καὶ τῶν κτηνῶν καὶ τετραπόδων νομίσας εἶναι
τὸ ἐκεῖνο υπάρχον πάθος (λέγω δὴ τὸ τοῦ αἰδοῦς) λαβὼν ἱδράσατο,
καὶ ἐπτύμνει, καὶ ἄνυμπασ Πράπον, ὁπλῶν κατὰ τῆν τῶν Ἰταλῶν γλώ-
σαν, τὸν ἐκ πλάνης τοὺς ἐν πλάνῃ καὶ ἔρημῇ σέβοντα. καὶ ἐς ἐκ-
εἰνον λέγεται παρὰ τοῖς ποιμέσι τιμᾶσθαι.

30 (P.G. 36 1053 C – D)

... καὶ τοὺς ὑπὸ μανίας περικεκομιμένους ἢ διεσπασμένους θεοῦς.

Syr II Arm

18 ἐπιφέρει m / τοῦτο λαβ.: om m / 19 τοῦτῳ τοῦτῳ ἡ τῆς τοῦτω ἐπιφέρει
ἐλ. αὐτ. καὶ: λαβὼν m / 20 καὶ ἐπὶ τοῦτῳ τῆς πυγῆς m / 24 σως: Arm amendanda, vide
Brock ad loc / τιμ.: ὁ Πράπον. ἄπεραν δὲ φασίν ὡς οὐ δίδει καὶ
'Ἀφροδίτης ἦν νεός ὁ Πράπον, ἀλλ' 'Ἀφροδίτης καὶ Διονύσου (Paus-
ний ix, 31 ). τὸ δὲ τοῦτο ἄφωρον ἐστὶ παιδίον. μάριον δὲ
ἔχει μέγα καὶ ἐντεταμένον. οὐ δὲ τῶν ἐναγαθὼς μυστηρίως ἑρεφάνται
φαίτην τὴν μὲν 'Ἀφροδίτην εἶναι τὴν ἁδόν, τῶν δὲ διάνους τὴν μέ-
θην. τὸ δὲ ἐς ἄμφωτορν ἀποτελεῖσθαι ἐκάλεσαν Πράπον. ἡδονὴ
gὰρ προσλαβοῦσα μέθην ἐγκειρεῖ τὸ σῶμα. (Th.·.·.·. Cyprianus, Affec-
tionum Graecarum curatio, I, 112) m /

PLV (= Y) FG (= X)

19 τοῦτῳ τοῦτῳ F / 22 Πράπον: Πράπον ΨΕ / 23 ἐν ... ἔρημῇ:
ἐκ πλάνής καὶ ἔρημας ψ, ἐν ... ἔρημῇ, ψ / 23 – 24 ἐκεῖναν: ἐκεῖ-
νοις F /
λ' Τριακοστή ἦστιν ἱστορία ἡ περὶ τῶν περικεκομένων καὶ διεσπασμένων θεῶν.

Ἐμοὶ δὲ δοκεῖ αὕτη περὶ τῶν Τιτάνων εἶναι καὶ τοῦ Διόνυσον ἦστι δὲ αὕτη. Περισσότερον γεννᾷ τῶν Ζαχαρίων Διόνυσον, ἐκ τοῦ Διός συλλαβώσα αὐτὸν. τοῦτον γεννηθέντα οἱ Τιτάνες (δαιμονιῶν δὲ τάξεις αὐτῶν) φασάντες τῷ Διὸνυσῷ ὡς ἐκ Διὸς ἔχωντι τὴν γέννησιν, διασπασάτωσαν αὐτὸν. Ἑλλοὶ δὲ λέγουσιν ὅτι καθ' ὑπάρχον τῆς Ἡρας διεσπάσθη ὑπὸ τῶν Τιτάνων ὁ Διόνυσος.

Καὶ περὶ μὲν τῶν διεσπασμένων θεῶν, ἦστιν αὕτη ἡ τοῦ Διόνυσου περὶ δὲ τῶν περικεκομένων, οὐδεμία τις φαίνεται ἡμέν ἱστορία, ἡ'

Syr II Arm

30 Τιτείκ. ... ἡ: 'Ἡ δὲ ἢ, om Arm / περικεκομ. : κεκομένων η /

1 - fin: 'Εμοὶ ... αὕτος: Δοκεῖ μοι αὕτη περὶ τῶν Τιτάνων (Ἰάνων) καὶ τοῦ Διονύσου τοῦ ἄρχατος τοῦ ἐκ Περσεφόνης καὶ τοῦ Διός, ὅν διασπάραξαν οἱ Τιτάνες καθ' ὑπάρχοντα (ὑποθέκην η) τῆς Ἡρας. μήποτε περὶ τοῦ Κρόνου λέγετι, ὡς ἀποκολλήθη τὰ αἴσθητα ὑπὸ τοῦ Διός, ἡ περὶ τῶν Γίγαντων ὅτι κατακατέβησαν ὑπὸ τῶν θεῶν η, cum η (vide infra) consentiunt Syr Arm, nisi quod hæc per errorem 3 - 5 (τοῦτον ... αὐτὸν) omisit /

P R L V (= y) F G (= x)

30 Τιτπερικομ.: κεκομένων G /

1 αὐτη: + ἢ V / 2 αὐτη: *τοιαυτη. Arm /Za(γ) p. : Εραζάου p Syr/δαιμ.: δαμάνεα x / 4 - 5 γένν.: γένναιν VF / 7 Kal ... Διονύσου: om L X, 'But about these gods who tore Dionysos, the historia is the above' Syr (sed vide Brock ad loc) / 8 περικεκομ.: κεκομένων G /<ή>: om η (vide IV, 26, 6 supra) /
Πέρι τῶν Γιγάντων. οὕτως γὰρ πολέμειν ἐθέλοντες τοὺς θεοὺς, ὁ δὲ θεὸς ἀντιστρατευομένου ἐπολέμησαν καὶ κατέκαφον αὐτούς. Ὡστερον δὲ τοῦ Δίως καὶ τὸν Καραυόν ἐπικλήσαντος αὐτοὺς καὶ καταφέλξαντος αὐτούς.

31 (Ῥ.Γ. 36 Ρ.Γ. 1053 D – 1056 A)

... τοὺς Πυριφλαγγοντάς σοι, καὶ τοὺς Κασκοῦς, καὶ τοὺς Ἀρχόντας, οἰκίζοντας κολάζουσι, ...

Ως. ν 37 (Ῥ.Γ. 35 713 B)

λα. Τριακοσθῆ πρώτη ἑστίν ἱστορία ἥ περὶ τοῦ Κασκοῦ καὶ τοῦ Πυριφλαγγοντος.

"Ο Πλάτων ἐν τῷ Φαλέωνι, λέγων περὶ τῶν λήξεων καὶ τῶν ἀποκλήρωσεως τῶν φυγῶν, (λέγει) ὅτι οἱ ἀδέως βεβιωκτες κολάζουνται ἐν τῷ

1 ἐν τῷ Φαλέωνι: 1128 - 1134.

Syr II Arm
m i e
30 12 ὀς: om m / καὶ τόν: om m Syr Arm / ἐπικλήσας: ἐπαφέντος m,
'sent ... against' Syr Arm / 12 - 13 καταφ.: 'burnt ... up' Syr Arm /

31 Tit:Tr. ... ἢ: om i Arm, Τριακοσθῆ πρώτη ἑ / Πυρ.: 'It is this' Syr/
1 τῷ Φ.: 'the discourse wh. is named the Ph.' Arm /1 - 2 λέγ. - φυγ.:om m /

31 Tit:Πυριφλαγγ.: + ἐστὶ δὲ αὕτη L x /

2 (λέγει): om P /
καὶ ἐν τῇ Πυριφλέγθοντι καὶ ἐν τῇ Ταρτάρῳ. ποταμοὶ δὲ οὕτω εἶσαι, ὁ μὲν Ἐκυβρός θερμότατος, ὁ δὲ Πυριφλέγθων θερμότατος, ὁ δὲ Τάρταρος μέσος τῶν τόπων τοῦ παντὸς, ἐν τῇ ἀνάμνησι τῶν ὑδάτων καὶ κατάποσις ἄχρι τοῦ τέλματος τοῦ παντός, σκοτεινός τις καὶ ἄβρυγης, ἐστὶ καὶ ἐν τούτῳ τῇ τοπε ὑδατίζονται οἱ ἔδεικσι. ὁ δὲ Ἀχέρων καὶ αὐτός μέσος τις, ὁ δὲ καθαρσύς ξοικε καὶ οὐχὶ κολαστηρέως, ὑπόπτων καὶ σχήχων τὰ ἀμαρτήματα τῶν ἀνθρώπων.
Τίτυσθα καὶ τοῦ Ἰζόνως.

'Ὁ μὲν Τάνταλος οὐδὲ ἦν τοῦ Δίδ. οὗτος, ὡς φασίν, ἥξιοθή τῆς τραπέζης τῶν θεῶν, καὶ ἁσωθεῖς, ἐδημωσεύσε τὰ μυστήρια αὐτῶν, καὶ κολάζεται κόλασιν διὰ τοῦτο τοιάνθες. ἔστιν ἐν τοῖς ὕπο γῆς δικαίωτηροις, ἔχων πέτραν ἐκάνε αὐτοῦ, καὶ κάτω ὅφειρ πολὺ καὶ βλαστήματα καρποφόρα· καὶ ἤρτηται ὁ λίθος κατ' αὐτοῦ. έὰν οὖν, φησί, θέλῃ πιεῖν ἐκ τοῦ παρακειμένου ύδατος, πέπει ἡ πέτρα ἐκάνε αὐτοῦ καὶ τιμωρέται. ἐκ τοῦτον φησίν ὅτι λιμῷ καὶ ὃδει τήκεται, ὅραν μὲν ἄφ' ἐν δεῖ φαγεῖν καὶ πιεῖν, μὴ δυνάμενος δὲ, διὰ τὴν ἐπιρρημένην πέτραν.

Syr II Arm
m i e A

32 Tit: 'Ἰζόνως: + 'It is this' Syr /

1 - 4 'Ὁ ... δικαίωτ.: 'Ὁ μὲν Τάνταλος, ἁσωθεῖς (θαρρηθείς ε Ἠ) ἀκούσας μυστήρια θεῶν καὶ ἁσωθεῖς, κολάζεται ᾗ τοῖς ὕπο γῆς δικαίωτηροις m, cum n (vide infra) consentiunt Syr Arm / 4 ἔχων: post πέτραν m, + 'hanging' Arm / κάτω: ὑποκάτω m / 5 βλαστ.: 'trees' Syr / 5 καὶ ... αὐτοῦ: om m, 'and that rock threatens a fall above him' Arm / 6 φησί: om m Arm / θέλῃ: θελήσῃ m / παρακείμ.: om m / 7 τιμωρ.: + αὐτῶν m Syr Arm, 'kills' Syr / 8 δὲ: + μετασχεῖν m / 9 ἐπιρρη.: + κατ' αὐτοῦ m Syr Arm /

D P L (= y) F G (= x)

32 Tit: 'Ἰζόνως: + ἔστι δὲ αὕτην /

1 ὡς φασίν: om L x Syr Arm / 3 διὰ τοῦτο: Syr Arm emendandae, vide Brock ad loc / τοιανθῆ: om F / ἔστιν: + ἡ κόλασις τοιανθῆ F / 6 ἦ: om F /
'H òe peri toû Tîntoû ëstîn aútê. Tîntoû hýsâth tês Ætêou kai érâseîs exkratêsæn aútîn ãpò toû khrîdêmoun. eva "Avtêmîs kai 'Apâllwv, pai'des ëntes tês Ætêou, katekôxwssan aútôn kai ãneklôn. kai nûn, ëphsîn, ën to "Aîdê ëxei tà bëlla ëmmeparâmêna kai kolâzetai ëk toûc tôn."

'H òe peri tôu 'Izloú ëstîn aútê. 'Izloû hýsâth tês "Hraç. òe "Hra prosaçgelîlê òe Æî. ò òe ëveús boulîthcëis gnavai ël ou'tos ërâf aútîs, ëkômous nefêlìn toû "Hraç, kai ëstisqen. ò òe 'Izloû, vouîsaç aútîn ëlîn òhîn "Hraîn, suvmîynntai òh nefêlìn.

Kaî bôgîstîôcës ò ëveús kolâzeti aútôn ou'tô toçôx dîmatênas aútôn, èpouîsèn déi fèrèssai tôu toçôx." kai ëstîn déi ou'tous ãnnakukloð-îmenos kai katafepêmenos tàstûn tinnûwv tîmporâîn.

Syr II Arm
m i e A

32 10 'H ... aútê: 'H òe tôu Tîntoû ëstîn aútê m, 'and these things concerning Tantalo's' Arm / 11 kprî.: + ëveús aútê ëk ton àvûk eis ëxhôs ën m / eva: ò òe ël m / 12 'Ap.: ò 'Ap. m / pai'des: têkna m / katekôx.: katakôxwssanteces m / aútôn kai: om m / 13 ëphsîn: om Arm / 13 - 14 ën ... toûc tôtoû: kolâcetai ën toû "Aîdê, ëxhîn tà bëlla ëmmeparâmêna ën tê ëkpati m / 15 'H ... aútê: om m Arm / 'Izloû: ò òe 'Iz. m / 16 ëveús: om Arm / 17 ou'tos: ëntacstos x, ëntwçom m, ëntwç Sýr / ëkômous: òmîkou m / ëstisqen: ëmûmeî pôs ëntacstos m / 17 - 18 ò òe 'Iz.: ëkexwos m / 18 aútêv: om m / ëmûmeî: ëmûmeî ëntacstos m / 19 ou'tos: tròphî toûcsth m / 20 ëpouîsèn: 'and he made.'Sýr Arm / tôu tpr.: 'it.'Sýr Arm 20 - 21 kai ... tîmporâîn: 'And this (man) is continually turning round (up) and down with the wheel and bearing this punishment!' Sýr Arm, om m /

nPPL (= x) FG (= x)

32 13 ëmmeparâmêna: ëmeparâmêna x / 15 ëstîn aútê: om G / 'Izloû: om x / 17 ou'tos: ëntacstos x / 21 tînnûwv: tînnûwv x /
Δέθη δὲ κολάζουσα λέγεται τὸν Τάνταλον, ὡς εἴπομεν, Ἐπὶ
γενεσίως, ὅτι εἰ ἤφατο τὸ γένειον αὐτοῦ τοῦ ὀδατος, ἐξηραϊνετο.
οὐ μόνον δὲ τὸ ἐξηραϊνετο ἤρκει αὐτῷ πρὸς κόλασιν, ἀλλ’ ὅτι τὴν
πέτραν ὑπερκέεισαι αὐτοῦ καὶ καταπίπτειν ἐπάνω αὐτοῦ. τὸ δὲ
Ῥοιξοῦσαν τῷ τροχῷ, περὶ τοῦ Ἰξίλουνος λέγει. οὐτοῖς γὰρ ἐστὶν
ὁ διαταθείς τῷ τροχῷ καὶ κυλινδομένος. Ῥοιξοῦσαν γὰρ ἐστὶ τὸ
τῇ βιαλφ φορφ φέρεσθαι.

33 (P.G. 36 1055 C)

... οὐδὲ δρνσι τὸ ἡπαρ κειρομενος, ὅποτε λεγετον, ἀν δὲ πλη-
ρομενον, ...

Or. V 38 (P.G. 35 713 C)

λγ’ Τριακοστὴ τρίτη ἔστιν ἱστορία ἡ περὶ τοῦ κελρεσθαι τὸ ἡπαρ ὑπὸ
tῶν ὁρνσεβν. ἔστι δὲ ἡ περὶ τοῦ Προμηθέως αὐτῆ.

Syr II  Arm
m i e A

32 22 - 28 Δέθη ... fin: Τὸ δὲ Ῥοιξοῦσαν εἰ τῷ τροχῷ, ἀντὶ τοῦ
βίᾳ φέρεσθαι τοῦ τροχοῦ. τὸ δὲ Δέμανς ἐπὶ γενεσίως, περὶ τοῦ
Ταύταλου λέγει, ὅτι δειφ φλεγμένος ἕνων ἤπετο τὸ γένειον αὐτοῦ
τῆς λίμνης ἐξηραϊνετο. m, cum n (vide infra) consentit Syr, om
Arm /

33 Tit: Τρ. ... ἡ: om i A arm, Τριακοστὴ τρίτη a / ὑπὸ τῶν δουν: 'and'
Arm, 'by a bird' Syr / ἔστι δὲ ἡ: om m Arm / περὶ ... αὐτῆ: om m /

P L (= X) F G (= X) 32

32 22 κολ. λέγεται: λέγεις κολ. x, + ὡς εἴπομεν G / ὡς εἴπ.: ὡς εἴ-
πομεν L, om G / 23 τοῦ ὑδ.: τῆς λίμνης F / ὑδ. m: Syr am mendanda
vide Brock ad loc / 24 ὅτι: + καὶ F / 26 τρ.: + λέγει x / λέγ.: om x /

33 Tit: ἱστορία: om G /
Ο Προμηθέας οὗτος λέγεται κλέφαι τό τοίρ παρὰ τῶν θεῶν, καὶ ἱνεγκείν εἷς ἄνθρωπος, καὶ ὥστε περὶ τα κρέα τῆς θυσίας ἀπαθής τὸν Δία, εἷς ὄργας ἐκλήσειν αὐτὸν ἅιττάς. τούτων θέλων τιμωρήσωσαι, ἔποιήσεις ἄστον κατεσθείν αὐτὸς τὸ ἡπαρ, < καὶ τῆς μὲν ἡμέραν κατησθέετο τὸ ἡπαρ, > τῆν δὲ νύκτα πάλιν ἀνεπληροῦστο. καὶ πάλιν ἡρχετο ὁ ἄετος καὶ ἠσθείν αὐτό, ἐώς οὗ ὁ Ἑρακλῆς ἔλθων ἐτέκεσε τὸ δρυεον τοῦτο.

34 (P.G. 36 1055 - 1056)

... οὐς (sc. Γρηγόριον καὶ Βασίλειον) ... τὴν Κυκλάδεων ἑτέμας τιμήν, καὶ τελευταίον ἐταμείεθον τῷ διώμηθ', ... Οἱ. V 39 (P.G. 35 718 8)

Syr II Arm


33 (expl 33, 6 ἄετος) G (= x)

2 εἰς ἄνθρ.: τοῖς ἄνθρωποις / 3 αὐτῶν: om / 4 - 5 καί ... ἡπαρ: om P / 5 κατησθέετο: + αὐτὸς F /
λε' Τριακοσση τετάρτη ἐστὶν ἔστορβα ἣ περὶ τοῦ Κυκλωπεῖον τιμῆς.

'O Κύκλωφ οὗτος λέγεται εἰναὶ ἢρως τὸς λαρστρικὸς καὶ ποιμῆν, ἢς ἔμει τὴν Σικελίαν, εἰχε δὲ ἕνα ἄφθαλμον. τοῦ ὅποι 'Οδυσσέως ἀπολαμβανόμενος μετὰ τὸν Τρωίκον πολεμοῦν μετὰ τῶν ἐταῖρων αὐτοῦ, καὶ ἐλέντος περὶ τὴν Σικελίαν, ὁ Κύκλωφ συνέλαβε καὶ αὐτὸν καὶ τοὺς ἐταῖρους αὐτοῦ· καὶ τοὺς μὲν ἐταῖρους αὐτοῦ πρῶτους κατέφαγε, τὸν δὲ 'Οδυσσέα τηρήσας εἰς ὄστερον καταφαγεῖν οὐκ ἔσχυε διαδράσας δὲ μεθάσας τὸν Κύκλωπα καὶ τυφλᾶσας αὐτὸν, καὶ ὑπὸ τὸ ἔριον ἄνος κρισθαν κατακρεμάσας ἑαυτὸν, καὶ ἐξελεύνει σὺν τῷ χρίψι, οὕτως ἀπέδρα.

Syr II Arm

Tit: Tr. ... ἢ: om i A Arm, Τριακοσθη τετάρτη ἡ /

1 - 9: 'Ὁ παρ' 'Ὀμῆρῳ Σικελίκῳ Κύκλωφ, φαγὼν τοὺς 'Οδυσσέως ἐταῖρους, μετὰ ταῦτα τοῦ 'Οδυσσέως οἶνον προσαγαγόντος αὐτῷ θαυμάζον εἰς τὸ πιεῖν (εἰς τὸ π. om e), πιὼν (+ τε e) καὶ ἡψυχεῖς, ὑπέρσχε τῷ 'Οδυσσέᾳ ἔσχεν καὶ τιμήν δοθεὶ αὖθ᾽ οὐκ ἐπιλείπον οἶνον. τὸ δὲ ἢν, ἔσχατον πάντων τῶν ἐταῖρων (πάντων τῶν ἐτ. om e) καταφαγεῖν μι, cum n (vide infra) consentiunt Syr Arm /

ν Ρ Λ (= x) F (= x)

Tit: ἕστην: om G /

34 1 ἢρως: post τῶν G / 4 συνέλαβε: 'hunted' Syr Arm / 4 - 5 καὶ 2 

... αὐτοῦ 1 καὶ αὐτὸν τὸν 'Οδυσσέα καὶ τοὺς ἐταῖρους αὐτοῦ m Syr, 'them' Arm/ 5 αὐτοῦ 2 : 'Odysseus's' Arm / 6 τηρήσας: post ὄστερον G/ 7 διαδρ. ... δὲ: ! For he escaped' Arm / 8 καὶ 1 : om Syr Arm / 8 - 9 καὶ 2 ... ἀπέδρα: 'and got out' Syr, 'And now Gregory says that 'as Kyklops honoured Odysseus, wanting to eat him last, so Julian threatened to torture me and Basil after the others.' Wherefore he also says that 'the Persian soil became an avenger for us' Arm (Similia addit manus recentior in codice F, vide Declerck, S.E. 23 (1977 - 1978) 184.) /
Αὕτη σει παρ’ ἡμῶν στῆλη, τῶν Ἡρακλέων στηλῶν ὑφηλοτέρα τε καὶ περιφανεστέρα.
гр. V 42 (ρ.γ. 35 720 A)

λε'

Τριακοστὴ πέμπτη ἐστὶν ἱστορία ἡ περὶ τῶν τοῦ Ἡρακλέους στηλῶν.

Τοῦ Ἡρακλέους περὶ τὰ Γάδειρα ἐλθόντος, καὶ μηκέτι ἱσχυσαντος περιατέρω ἀπελθεῖν, οὔτε γὰρ περάσαι ἐσχύνε τὸν Ὡκεανοῦ· τὰ γὰρ Γάδειρα ὥσπερ εἰσόδος ἀπὸ τοῦ Ὡκεανοῦ ἐπὶ τὴν δυτικὴν θάλασσαν· ὅστις ἔχρι τῶν Γαδεῖρων γενόμενος, στῆλας ἔλαβε παρὰ τῶν οἰκοδομτῶν τῶν τόπον, ὡς μέχρι τῶν ἐκείσος βαθῆς ὅσπος τῆς θαλάσσης καὶ τῆς γῆς, καὶ τὸ ἐπέκεινα οὐκέτι. καὶ ἄκοβει ὁ τόπος Ἡρακλέους στῆλα.

Syr II Arm

m i e A

Tit: Ἰτ: Ἰτο... ἢ: om i A Arm, Τριακοστὴ πέμπτη e / τοῦ: om m / στ.: + 'It is this' Syr /

1 περὶ τὰ Γάδ.: 'to the region of Gadiron' Arm / 3 ἔσπερ εἰσ.: εἰσοδος ἐστὶ m, + 'is' Syr, Arm emendanda, vide Brock ad loc / ἐπὶ: εἰς m / 4 ὅστις... γεν.: ἔχρι (+ οὖν i) τῶν Γαδεῖρων γεν. m Syr, 'Herascles arriving there' Arm / ἔλαβε ... τόπον: ἔστησον ἑκές m Arm / 5 - 6 θαλ. ... γῆς: γῆς ... θαλ. Arm / 6 καὶ2: 'whence' Arm /

n P L (= γ) G (= ἕ) A

Tit: τοῦ: om G / στηλῶν: + ἐστὶ δὲ αὐτῇ LG /

3 Γάδειρα: + ἔστι G / 4 ὅστις: om G / οἰκοδομτῶν: ἔνοικοδομτῶν G / 5 τόπον: καὶ στήσας ἐπέγραψεν· ἔχρι τῶν ὥστε Ἡρακλῆς καὶ Διὸνυσος ἁφίκονται L2 / θαλάσσης: θαλάσσης G /
APPENDIX A

Summary of differences in content among historiae on similar topics in Commentary XXXIX and Commentaries IV and V.

XXXIX 1, 5 - 6
Stone swaddled by Rhea and given to Cronus to swallow.

IV 78, 8
Stone swallowed by Cronus.

16 - 19
Zeus tyrant of Crete and mortal

IV 89, 6 - 8
Rhea gives stone to Cronus to swallow.

V 25, 3 - 4
Zeus a mortal, died and is buried in Crete.

XXXIX 2 in Caria
5 Incisions with swords
6 (and app. crit.)
soothed and roused by pipes
καταστάλω, παρεγείρω

IV 5, 1 in Phrygia
3 with knives
3 only to draw blood
4 - 5 soothed (κηλούμενο) by pipes
rites followed by sexual excesses.
(IV 59, 1 - 4)
Reason for incisions)
IV 59, 5 - 7
pipes played to alleviate pain
(and in honour of Attis).

XXXIX 3
1 - 3 Demeter and Kore /
Persephone, child of Zeus

Account/

IV 67, 1
Demeter and Persephone
Account is similar in both passages, but the details occur in differing orders and different phraseology is used throughout.

XXXIX 4
3-9 Hera visits Semele as herself.

13 Dionysus is born after the ninth month.

12-14 Dionysus is born with the help of Hermes in the seventh month.

14-15 He is fostered by the nymphs.

V 19, 2-7
15-16 Rout of Dionysus
Addition of Maenads to rout.

V 22, 5-6
25 Athena is born through Hephaestus’s blow with an axe (ἄξων).

Hephaestus split Zeus’s head with a cleaver (βουλαθέ L.S.J. 2)

XXXIX 5

Birth of Aphrodite.

XXXIX 6, 1-5
IV 38, 2-4
Details of appearance of phalli vary.

6-7 Dionysus’s lover is drowned in Lerna.

8-14 Polyhymnus locates Semele and then is drowned in Lerna.

22 φαληταρία

V 19, 9-12 (omitted in m)
related to above

10 Mention of comic actors (μικροί)

11 φαληταρίνον

XXXIX/
XXXIX 7
Brief account. No reason for slaughter of foreigners given.

IV 7
Full account. Reason for slaughter given. Iphigeneia rescued by Orestes.
IV 57, 94 (both omitted in m)
XLIII 3
Related to above, though briefer.
No mention of Orestes.

XXXIX 8
Full account of Artemis Orthia.

IV 11
Very brief. No religious associations.
IV 58
Related to above.
2 - 4 Whipped beside altars.

XXXIX 9
Order of details varies.
4 - 6 God (named by some mss) eats part of shoulder.

IV 4
4 - 5 Demeter identified. Part of shoulder eaten.

XXXIX 11, 2 - 5
Trophonius alone in concealment.

IV 1, 10 - 15
Trophonius and others in concealment.
20 - 22 Reason for privilege of oracle.
XXXIX 12, 4 - 5  V 14, 2 - 3  
Mention of priestesses  Priestesses mentioned.
omitted by Syr. II and part of Greek tradition.

XXXIX 13, 2  V 15, 1  
Phocis  Phocis

Similar detail on pebbles in bowl of tripod.

Pebbles 'leap'.  Pebbles 'are moved' in Syr. II and earlier recension, 'leap' in later.

πηδάω

XXXIX 14, 2 - 4  V 16  
Oracle in flow of water  No mention of flow.
interpreted by bystanders.  Priests interpret. (4 - 5)

XXXIX 16  IV 70, 2 - 4  
Chaldaeans discovered astronomy, Babylonians discovered astronomy.
then astrology (Syr. II and Chaldaeans sacrifice.
earlier recension).

XXXIX 17  IV 69, 1 - 3  
Thracian origin of religion.

Order of details differs.

Orpheus and lyre (see app. crit.)  IV 77, 1 - 4 Orpheus and song.
(omitted in later recension)
XXXIX 18
1 - 2 Mithras sun, fire, 
other deity.
3 Chaldaean rites.
3 - 5 Graded ordeals 
Differ in details.

IV 6, 1 - 2
Mithras sun to Persians. 
Persian rites.
4 - 5 80 grades of ordeal.

IV 47
as IV 6 above but details of ordeals vary. No connection with XXXIX 18.

XXXIX 19, 3
Osiris torn by Typhon 
compared with Dionysus 
and Titans (5 - 7).

V 30, 1 - 5
Dionysus Zagreus and Titans.

XXXIX 20
1 - 4 Reasons for and details 
of change.
4 - 5 Wanders with Zeus.
5 - 7 Horned statue.

V 28 (contents omitted in m)
2 - 3 Abducted and changed 
by Zeus.
3 - 4 Horned statue.

XXXIX 21

Different reasons for cult.

XXXIX 22
Born at intervals, links 
with moon.
3 Marks described.

V 28, 11 - 15 (omitted in m)
13 Born at great 
intervals.
14 - 12 One mark.
XXXIX 23
Nile 'honoured'.

V 27
1 - 2 References to Herodotus and Aristaenetus.
2 - 9 Festival described.

XXXIX 24
List of animal deities.

V 28, 16 - 21
Zoomorphic statuettes.
(omitted in m)
APPENDIX B

List of sources referred to by name in the Pseudo-Nonnos Commentaries.

Information which is found only in part of the Greek tradition is given in parenthesis.

(Apollonius Rhodius) XLIII 17
Apollonius of Tyana IV 70
Aristaenetus the Historian (Rhetor) V 27
Aristophanes, the Plutus IV 90
Dio, the Commentator (?) IV 39
Herodotus XLIII 5
Histories, IV XLIII 7
Histories III XLIII 18
Histories VI

Helenus IV 72
Hesiod IV 65
Works and Days, Aspis, Theogony IV 76

Homer XLIII 16
IV 20
IV 48 (as 'the poet')
IV 53
IV 54
IV 79
IV/
Homer (cont.)

IV 82
IV 83
IV 84
V 21

Lycurgus

XLIII 7

Orphic writings

IV 77, 78

Telephatus (Palaephatus)

IV 65

(Phalaris (pseudo)

IV 48)

Philosophers

IV 23, 27

Plato

Phaedo

IV 16, 31

Politeia

IV 55, 75

XIII 5

Theaetetus

IV 22

XIII 14

Poets

IV 80, XIII 14

Pollis

IV 72

Poseidonius

IV 72

Telegonus

IV 72

Xenocrates

IV 72

Xenophon (Letter to Aeschinus)

IV 23

Hellenica

V 4
APPENDIX C

Manuscripts of the 'Liturgical Collection' of Gregory's sermons which also contain Commentaries XXXIX and XLIII.

Athous Batopediou 109
Athous 1783 (20 Philotheou)
Lond. (B.M.) A. 39606
Codex gr. Abrohami de Norov 10
Oxon. B. Barocc. 236
Oxon. Laud. gr. 37
Oxon. Seld. gr. 45
Par. gr. 536
Trapezuntinus (Monastery of the Holy Ghost) 1
Vat. gr. 463
Vat. gr. 464
Vat. gr. 1947
Vat. reg. gr. 19
APPENDIX D

Revised list of manuscripts of the Pseudo-Nonnos Commentaries.

Reference to the first discussion of any manuscript as containing the Commentaries will be given only in the case of those not already listed by Sajdak (Melemata Patristica I, 8 - 27), or discussed in Chapter II, 1 above. Where folio numbers are not given, they are either unknown, or the Commentaries fill the entire codex.

Ambrosianus gr. 135 x - xi c. IV mg Sinko, 'De expositions' 126.
Atheniensis 1077 A.D. 1465 XXXIX.
Athous Batopediou 109 xiv c. ff.271 - 277v XLIII, XXXIX
Chap. II, 2.
Athous Batopediou 588 xii c. ff.1 - 73 IV, V, XXXIX Declerck, S.E. 179.
Athous Laurae Λ 78 A.D. 1578 all four Comms. Declerck, S.E. 179 - 180.
Athous Laurae Λ 80 A.D. 1406 ff.103 - 115 XXXIX (not V as Declerck), XLIII, IV Declerck, S.E. 179.
Athous 789 (97 Xenophonos) xv c. num. 4 IV.
Athous 1019 (15θ Stauroniketa) ? c. num. 2 IV.
Athous 1038 (4 Pantokratoros) xiv c. num. 3 IV.
Athous 1783 (20 Philotheou) xiii c. num. 2, 3 XLIII, XXXIX.
Athous/
Athous 2777 (103 Docheiariou) xv c. num. 1 IV, V.
Athous 2788 (114 Docheiariou) xvi c. num. 12, Commentaries.
Athous 3725 (191 Dionysiou) xv c. num. 3 XLIII.
Athous 3783 (219 Dionysiou) xvii c. num. 6, 7 XXXIX, IV.
Athous l147 (27 Iberon) xi c. ff.414 - 438v XXXIX, IV, V 1 - 23, 31 - 37.
Athous l215 (95 Iberon) xviii c. ff.197 - 221v XXXIX.

Berolinensis gr. phil. 1611 (350 Meern. 391 Clar.) xv c. ff.8 - 9 excerpts from IV.

Bononiensis gr. A 1 13 (Bibl. communale) xv c. ff.117 - 124
IV, Introd. - 17.

Bruxellensis gr. 11385 (Bibl. Reg.) xvi c. IV, V, XLIII, XXXIX.

Bucarestensis gr. 676 (187) xviii c. ff.136 - 184 IV, V.

Bucarest. gr. 724 (196) xviii c. pp.205 - 264 IV, V, XLIII, XXXIX.


Caesenatensis gr. 28 5 xii c. ff.256 - 280 XXXIX, XLIII, IV, V.

Caesen. gr. 29 1 xii c. ff.136 - 148 XLIII, IV, V, XXXIX.

Caesen. gr. 29 4 xi c. ff.265 - 269v selections from IV, V, XLIII.

Cantabrigensis Coll. S. Tnn. 209 xi c. ff.327v - 358 XXXIX, IV, V.

Cant. Univ. Libr. Dd XI 54 xvi c. ff.197 - 229 IV 1 - 62, V 31 - 37, XLIII, XXXIX.

Cant. Univ. Libr. Gg 1 2 xv c. ff.295 - 301 XLIII.

Chicago (Univ. Libr.) 53 xvi c. ff.20 - 43 XXXIX, XLIII, IV, V

Declerck, S.E. 179.

Havnensis gr. Anc. Fonds 2140 xvii c. pp.1 - 102 XLIII, IV, V.

Escorialensis/
Escurialensis φ III 18 (237) xvi c. num. 8 XXXIX, XLIII, IV, V
(part).

Escurial. ψ III 3 (458) xiii c. ff.123 - 153 XLIII mg, XXXIX
Declerck, S.E. 179.

Escurial. ψ IV 27 (501) xiii c. XXXIX 5 hist.

Escurial. θ III 23 (546) xvi c. ff.75 - 151 IV, V, XLIII, XXXIX.

Florentinus Riccardianus 71 (K II 16) xv c. ff.37 - L2 (37v - L2
are blank) beginning of XLIII.

Hierosolymitanus 14 (Patr. Bibl.) xi c. ff.307 - 313 XLIII.
Hieros. L05 (Patr. Bibl.) xiv c. ff.65 - 93 XXXIX, XLIII, IV, V.
Hieros. L57 (Patr. Bibl.) xviii c. ff.103 - 150 IV.
Hieros. L58 (Patr. Bibl.) xviii c. f.268 sqq. IV.
Hieros. L79 (Patr. Bibl.) ? c. IV.
Hieros. 691 (Patr. Bibl.) xvii c. f.102 sqq. XXXIX.
Hieros. 664 (Sanctae Crucis) A.D. 1562 f.202 sqq. IV, V, XLIII.

Laurentianus Acq. 341 xvi c. ff.136v - 144v IV Introd. - 60,
ff.145 - 152 XLIII, XXXIX Lefherz 119, n. 3.
Laur. 13 x c. ff.257 - 261 XXXIX 1 (aceph.) - 8, XLIII 11 - 18,
XXXIX 15 - 23.
Laur. 7 5 xi c. ff.312v - 320v XLIII.
Laur. 7 8 x - xi c. ff.311 - 326v XXXIX, XLIII, IV Introd. - 61.
Laur. 7 12 xv c. ff.370 - 394 XLIII, XXXIX, IV, V.
Leidensis Perizonianus F 6 xv c. 27 hist. from IV Declerck
S.E. 179.
Londiniensis/
Londiniensis (B.M.) Harl. 5575 A.D. 1281 ff.307 - 326v
XXXIX, XLIII, IV, V, Chap. II 2.

Lond. (B.M.) Harl. 5629 xv c. ff.64 - 83 XLIII, IV, V.


Lond. (B.M.) A. 17473 A.D. 1437 ff.116 - 153v XLIII, XXXIX, IV.

Lond. (B.M.) A. 18231 A.D. 972 ff.318 - 323 XXXIX, XLIII, IV, V.


Lond. (B.M.) A. 36634 x c. ff.224 - 254 IV, V.

Lond. (B.M.) A. 39606 (Parham Ms XXIV) xi c. ff.220 - 225v
XLIII, XXXIX Lefherz 120.

Lugdunensis Batavorum XVIII 16 H* A.D. 1652 XLIII, XXXIX, IV, V.

Mediolanensis AD XV 5 (Bibl. nazion. di Brera) xv c. ff.164 - 211
XLIII, IV, V.

Codex Mileensis num. 40 xviii c. IV, V.

Monacensis gr. 131 xvi c. ff.62 - 71 XLIII, XXXIX.

Monac. gr. 163 xvi c. IV, V, XLIII, XXXIX.

Monac. gr. 499 xiv - xv c. ff.342 - 343 four hist. from IV and
XLIII.

Mosquensis syn. 63 x c. ff.324 - 362 XXXIX, IV, V.

Mosq. syn. 54 xi c. ff.152 - 175 XLIII, XXXIX, IV, V.

Mutinensis III E 10 xv - xvi c. ff.256 - 270 XXXIX, XLIII, IV, V.

Neapolitanus Borbonicus II A 22 xii c. ff.267 - 271 IV 3 - 7,

Codex gr. 10 in bibliotheca Abrahami de Norov ? c. XXXIX, XLIII.

Oxon./
Oxon. B. Barocc. gr. 5 xiv c. f.283 excerpts from IV, 18 - 21.
Oxon. B. Barocc. gr. 71 xv c. ff.138 - 173 XXXIX, XLIII, IV, V.
Oxon. B. Barocc. gr. 111 xv c. ff.126 - 157 XXXIX, XLIII.
Oxon. B. Barocc. gr. 194 xv c. ff.10 - 15r XXXIX, IV, V 1 - 12

Oxon. B. Barocc. gr. 236 xii c. ff.247 - 249v XLIII, XXXIX 1, 10 - 24.
Oxon. B. Canon. gr. 50 xvi c. f.1 frag. of IV.
Oxon. B. Canon. gr. 59 xvi c. ff.354 - 417v IV (aceph.), V, XLIII, XXXIX.
Oxon. Laud. gr. 37 xii c. ff.299 - 301v XXXIX, XLIII, 1 - 3.
Oxon. Misc. gr. 181 xvi c. XLIII, XXXIX (both in margins of Sermon L3), IV, V at end of ms.
Oxon. Seld. gr. 45 xi c. ff.223 - 229 XLIII, XXXIX 1 - 3.

Parisinus gr. 497 A.D. 970 ff.277 - 315 Sermon L3 and XLIII

Sinko, Charisteria ... 129.

Par. gr. 511 ix c. ff.114 - 158 L3 with XLIII Sinko, Char. 127.

Par. gr. 522 A.D. 1243 ff.409 - 431 XLIII, XXXIX, IV, V.

Par. gr. 517 xi c. ff.26 - 460 XXXIX, IV, 7 Chap. II 2.

Par. gr. 523 xii c. (and copied in A.D. 1289) ff.42 - 79
L3, XLIII mg Sinko, Char. 127.

Par. gr. 525 xi c. ff.274 - 279v selections from XLIII, IV, 7.

Par. gr. 539 xii c. ff.207 - 212 XXXIX, ff.212 - 214 XLIII 1 - 9.

Par. gr. 545 xi c. ff.55 - 100 Sermon L3, XLIII mg, 39, XXXIX mg
Sinko, Char. 126.

Par./
Par. gr. 552 xiii c. ff.161 - 506 XLIII, IV, V, XXXIX.
Par. gr. 928 c. ff.115v - 125 XXXIX (abridged, with additions from Cosmas) Declerck, S.E. 180.
Par. gr. 989 xvi c. ff.1 - 141 IV, V, XLIII, XXXIX.
Par. gr. 1087 xiv c. ff.56 - 81 IV, V.
Par. gr. 1277 xiii c. ff.263v - 264 XXXIX.
Par. gr. 2551 xv - xvi c. ff.180 - 203 XLIII.
Par. suppl. gr. 63 A.D. 1652 ff.92 - 124 XLIII, XXXIX, IV, V.
Par. suppl. gr. 215 xi c. (ms made up of folios of different date) ff.419 - 449 XLIII, IV, V.
Par. suppl. gr. 469 A A.D. 986 ff.8 - 62 XLIII, IV, V, XXXIX.
Par. suppl. gr. 500 xvi c. ff.99 - 102 frag. of IV.
Par. suppl. gr. 516 xv c. ff.286 - 329 XLIII, XXXIX, IV, V.
Par. suppl. gr. 519 xvi c. IV, V.
Par. suppl. gr. 690 xi c. 192v - 213 XXXIX, XLIII, IV, V.
Par. suppl. gr. 699 xviii c. ff.97 - 121 IV, V Chap. II 2.
Par. suppl. gr. 1175 xiii c. ff.1 - 23 XXXIX, XLIII, IV, V.
Princeton Art Museum 2 xi c. ff.189 - 228 XXXIX, IV, V, XLIII.
Lefherz 120.

Romanus Angelicanus gr. 60 (B 5 8) xv c. ff.50 - 53 XXXIX, ff.95 - 100 XLIII.
Rom. Vallicellianus gr. 12 (B 53) xiii c. ff.152 - 158v XLIII.
Rom. Vall. gr. 47 (C 972) A.D. 1425 ff.1 - 8 XXXIX, XLIII, IV, V.
Rom./

Rem. Vall. gr. 103 (F 68) xiv - xvi c. ff.232 - 296 IV, XLIII mixed with scholia by Basil Minimus and others on Sermons 21, 24 and 25.

Taur. gr. 6 (B I 4) xi c. ff.1 - 12v XXXIX, XLIII 1, 19;
IV Introd. - 82, V 1 - 10. The folios are in some disorder.

Tübingens. gr. Ab 4 (K 13) xi c. ff.231v - 254 xi - xiii c.
addition of IV and V 1 - 21.

Trapezuntinus 1 (Monastery of the Holy Ghost) xiii c. num. 2, 3 XLIII, XXXIX Declerck, S.E. 180.

Vaticanus gr. 97 xiv c. ff.305 - 331v XLIII, XXXIX, IV, V.

Vat. gr. L37 ix - x c. ff.177 - 212v XLIII, XXXIX, IV, V.

Vat. gr. L58 x c. ff.292v - 299 XXXIX.

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Vat. gr. L64 xiv c. (A.D. 1359) ff.160 - 166v XXXIX, XLIII.

Vat. gr. L73 ix - x c. ff.283 - 298v IV 1 - 75.

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Vat. gr. 1257 xi c. ff.58 - 62v XXXIX, XLIII 1.

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Vat. gr. 1446 xiv - xv c. ff.399 - 434 IV, V, XXXIX.
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Vat. gr. 1675 possibly of earlier date than A.D. 1018 when it was given to the Stoudite Monastery in Constantinople

ff.296 - 333 XXXIX, IV, V Sinko, Char. 127.

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ff.35 - 58 IV, V.

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Vind. phil. gr. 190 N xv c. ff.60v - 61r IV 33, 3u.
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XLIII (three hist.) Declerck, S.E. 180.
APPENDIX E

The contents of the Commentaries and the passages in the works of Cosmas in which they also appear.

The different divisions of some *historiae* by the two main recensions of the Greek tradition are indicated under the columns headed \( n \) and \( m \). The presence of a cross-reference (either detailed or vague) in a *historia* is shown by \( (R) \) after the relevant number in each column. When the cross-reference leads to omission of the contents (in whole or part) of the *historia* to which it refers, this is shown by \( R \) after the numeral in each column. When the contents of a *historia* are abbreviated without any such cross-reference, \( A \) is placed after the numeral in question. The letter \( O \) indicates that the *historia* is completely omitted.

The references to Cosmas are in every case to the number of the column of text in *P.G.* 38. The letter \( D \) after a reference indicates that although the manuscript mentions the *historia* in its index, the passage to which it refers is lost. The letter \( T \) indicates that only the title of the *historia* is found. The Greek numerals placed after some references in Cosmas are to similar divisions in his text in *P.G.* 38 619 - 631. Topics which occur in both the work of Cosmas and in Pseudo-Nonnos in very different forms are omitted, as in IV 40 and 84 (*P.G.* 38 513 and 519).

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**Commentary XXXIX**

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**Commentary XLIII**

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<td>547 (Mausolus), 533 - 534</td>
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APPENDIX F

Titles of the *historiae* in Commentary XXXIX.

The manuscripts in categories a) and b) of Chapter IV, 2 that have been collated in full show the following ranges of titles for the *historiae* of Commentary XXXIX. (*Historia* 1 is divided into two by some manuscripts; in these it will be numbered 1 i and 1 ii.)

**Pat. 33 and Taur. gr. 8**

1 - 3       the lemma stands alone,

4       'Fourth is the *historia* folld. by τοῦ with
       the gen. of the lemma as a phrase (τοῦ + lemma),

5, 7, 9 - 23 'Nth is the *historia* folld. by τοῦ +
       gen. of the subject of the lemma,

6, 8, 24 'N is the *historia* folld. by the lemma,
       introduced by τὸ in 8 and by δὴ in 24.

**Lond. (B.M.) A. 18231**

1       'First is the *historia* folld. by the gen.
       of the subject of the lemma,

2 - 15, 17 - 24 'N is the *historia* folld. by τοῦ +
       gen. of the subject of the lemma,
16 \( \pi\epsilon\rho\lambda + \text{gen. of the subj. of the lemma alone.} \)

At least part of the lemma is quoted after all the above titles exc. for 16.

**Par. Coislin. 5¹**

1 - 21 Lemma stands alone,
22 - 24 \( \pi\epsilon\rho\lambda + \text{gen. of subj. of lemma.} \)

**Vat. gr. 2061B and Laur. 7 8**

1 - 24 'Historia \( \text{N} \)', wh. folld. by \( \pi\epsilon\rho\lambda + \text{gen. of subj. of lemma in } 16. \)

**Vind. th. gr. 126N and Cant. Trin. 209**

1 - 4 ii, 6 lemma stands alone (1 om. in Cant. Trin. 209),
5, 7, 11 - 19, 23 'The (sc. historia)’ folld. by \( \pi\epsilon\rho\lambda + \text{gen. of subj. of lemma,} \)
8 - 10, 20 - 22, 24 no title is given.

Par./
Par. suppl. gr. 469a

All the titles are expressed by ἔρημος + gen. of subj. of lemma.

In 10, 15, 20, 22 this is preceded by 'The (sc. historia)'.

Athous 4114

1 - 4 ii, 6, 24 lemma alone,
5, 7, 11 - 19, 22, 23 'The (sc. historia)’ folld. by ἔρημος +
gen. of subj. of lemma,
6 - 10, 20, 21 no title.

Par. gr. 517

Titles of 1 - 3, 4 ii, 6, 8 are written in the margins and may be
by a second hand, as those in 21 and 24.
1 - 4 ii, 6 as Vind.,
5 'Nth is the historia’ folld. by ἔρημος +
gen. of subj. of lemma,
7 - 20, 22, 23 + gen. of subj. of lemma,
21, 24 no title, but titles similar to those of
7 - 20 etc. added by second hand.

Ven./
Ven. Marc. gr. 70

1 lemma stands alone,
2 - 2\(\text{h}\) 'Nth is the historia' folld. by \(\varepsilon\varepsilon\rho\) + gen. of subj. of lemma.

Vat. gr. 437, Vind. th. gr. 12ON, Princeton Art Mus. 2 and Vat. gr. 1675

1 'First is the historia' folld. by the gen. of subj. of lemma,
2 - 2\(\text{h}\) as Ven.,
1 - 4\(\text{i}, 6\) the lemma is quoted after the title.

The titles in Syr. II (listed by Brock, The Syriac Version, 52) all contain an ordinal number except for 2 - 4. The word historia does not appear in any, although the lemma is given as the title for 1 - 4. Two different prepositions are used after 'Nth is (the one)' in all the rest but 2\(\text{h}\), where the formula 'Nth is this, that' + lemma is found.
APPENDIX G

The editions of the Pseudo-Nonnos Commentaries.

A clear account of the early editions of the Pseudo-Nonnos Commentaries and their contents is given by Lefherz (op. cit. 114 - 115). They will be discussed in the order they follow in his work. Other editions of the Commentaries which were either not mentioned by him, or which were published after his own work was completed, are then listed.

1. The edition of IV, V and XLIII 6, 8, 11, 14 by Jacques de Billy.

A Latin translation of these Commentaries was included in de Billy's edition of the sermons of Gregory of Nazianzos (Paris 1569). Brock lists the exact contents of IV and V in 'The Armenian and Syriac Versions ... ', Le Muséeon 79 (1966) l105 - l112. Patzig (op. cit. 11).

Patzig (op. cit. 11) considered that this edition was derived from manuscripts similar to Par. gr. 522 and Par. suppl. gr. 83, the latter being a possible copy of Vat. Reg. gr. 94 (and 177 - see Chap. III, n. 5). He noted that an extra historia on Alpheus was inserted between IV 19 and 20 in Par. gr. 522 and Par. suppl. gr. 83, as in Billy's edition. This is also found in Vat. Reg. gr. 94, which ends, like de Billy's text, in V 33. It is closely linked with Par. gr. 522 although this manuscript ends at V 35. The edition made by de Billy is then close to or derives from manuscripts similar to Par. gr. 522 and Vat. Reg. gr. 94 (this being dated to the sixteenth century A.D.) and preserves a later stage of the tradition of the sub-group x.

2./
2. The edition of IV and V in Greek by R. Montagu (Eton 1610).

This, with the translation of IV and V in 1. above, is reprinted in P.G. 36, 985 - 1058. Montagu states in his Introduction that the manuscripts upon which his text was based were copies made by Samuel Slade of some in Vienna. He notes that their texts are often at variance, but refers the resolution of these to the reader. He adds a scholium from an early manuscript of Gregory's sermons with the Scholia Alexandrina (identified by Piccolomini, op. cit. V as manuscript in Magdalen College Oxford) to IV 61 which describes why Chalkis was turned into a bird (see P.G. 36 1015 D and Scholium L9 in Bruckmayr's edition).

Patzig concludes that the copies were made from manuscripts similar to Vind. th. gr. 120 and 126N, although more omissions are made in Montagu's text (possibly by the copyist ?) than are found in either of these. The additions peculiar to the sub-group t (occurring in Vind. th. gr. 126N), that is, those in IV 23 and 48, are printed by Montagu, with the others given in Vind. th. gr. 120N in IV 24 (from x), V 21 (from y) and V 29 (Hermaphroditus).


The edition was based upon Monac. gr. 131 and 163 both of which were noted by Patzig as copies from Vind. th. gr. 120N, which derives its exemplar for this Commentary from x.

4. /
A selection of historiae from Montagu's and Creuzer's editions was printed in 1847 by A. Westermann, as an Appendix to his work *Scriptores poeticae historiae graeci*, (Brunswick 1847), pp. 359 - 389.

The historiae are placed in the appendix to this work in conjunction with accounts from other authors on similar topics, in alphabetical order. Each is there numbered according to this order. The following historiae are found in his text:

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5. The edition of selected *historiae* from XLIII and XXXIX by Angelo Mai in *Spicilegium Romanum* II, 2 (Rome 1839).

Mai made an edition of the *historiae* which were not present in the text of Cosmas (also edited by him). This is reprinted in *P.G.* 36, 1057 - 1065 (for XLIII 1, 2, 8, 13, 15, 16, 17, 18) and 1065 - 1072 (for XXXIX 1 - 5, 7, 11 - 13, 18, 20, 21, 23, 24). They too were listed by Brock ("The Armenian and Syriac Versions ..." 405 - 412). It is clear from the additional information in XXXIX 23 and the text of other *historiae* that the edition is based upon Vat. Reg. gr. 94.

6. The final edition of a Greek text mentioned by Leftherz (9.) is that made in translation of XLIII and XXXIX by K. Weitzmann in *Greek Mythology in Byzantine Art*, (Princeton 1951). He notes it is based upon Princeton Art Mus. 2 (which has been described above as taking its exemplar for XXXIX from m, and that for XLIII from x), Vat. gr. 1947 (XXXIX from m, XLIII from x) and Hieros. Taphou 14, which I have not seen.

7. The Pseudo-Nonnos Commentaries were also used by Constantine Palaeocappa to make up his 'find', the spurious mythological handbook, attributed by him to the Empress Eudocia (see Chapter IV, 1 ii and note 26 above). Patzig considers that it, like de Billy's text was derived from an exemplar similar to Par. gr. 522 and Par. suppl. gr. 83 (which, of course, was written after Palaeocappa's text). I have not as yet been able to/
to identify the exact witnesses employed by Palaeocappa, although
they clearly fall into the sub-group suggested by Patzig (that is
into that part of $x$ which does not derive its exemplar for $XXXIX$
from $m$). This text (the Violarium) was first edited in 1781 by
A. Villoison (Venice), and then re-edited by J. Flach (Teubner
Press, Leipzig 1880). The following historiae from the Commentaries
have been identified in the latter edition, many by the editors.
The numbers given refer to the paragraphs in the text.

Commentary IV

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27 406, p. 301, 10 - 21

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29 743

30 586

31 943

32 72 (Melampygus) 525, p. 417, 14 - 17 (Apygus)

33 747 (+ add.)

34 236

35 640 (Melampus)

36 649

37 436, p. 331, 10 - 18

38 217 and 999

39 525, p. 417, 1 - 2

40 865, p. 631, 17 - 632, 2

41 997, p. 731, 1 - 9, 13 - 19

42 247

43 495, p. 391, 17 - 20

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49 547

50 548

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9 55
12 653
14 651, lines 1 - 2, 13 - 16
17 245, p. 168, 16 - 19
18 638 (Mausolus and pyramids)

8./
8. The Armenian Version of the Commentaries was edited by A. Manandian, 'Die Scholien zu fünf Reden des Gregor von Nazianz' (Zeitschrift für Armenische Philologie 1 (1903), 220 - 330). This was translated by S.P. Brock in 1971 (see 9. below).


APPENDIX H

Index to manuscripts listed in a) and b) in Chapter IV, 3 iii (with the sigla by which some are denoted in earlier publications and the present study).

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(The edition made by Montagu of readings from Vind. th. gr. 120N and 126N, as noted in Appendix G, 2, is denoted Gk\textsuperscript{m} by Brock.)

| Vind. th. gr. 130N   |                     | a)      |
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