

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.

Jennifer Nimmo Smith

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University of Edinburgh

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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 134 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.P. 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.

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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-Nonnos 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.¹ 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.² 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 XLIII will refer to the edition of this Commentary by S.P. Brock.³ Commentaries XLIII and V 36-40 will be cited from the editions of J.H. Declerck.⁴ 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.⁵

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

The Pseudo-Nonnos Commentaries⁶ are generally held to be four in number.⁷ Each, or at least one in any group of them, bears the title Ευναγωγὴ καὶ ἐξηγήσεις ὧν ἐμνήσθη ἱστοριῶν ὁ ἐν ἀγίοις Γρηγόριος ἐν τῷ εἰς τὰ φῶτα (exempli gratia) λόγῳ. 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.⁸ 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.⁹

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.¹⁰ The most usual formula for these titles reads:-

Πρώτη ἐστὶν ἱστορία ἡ περὶ τοῦ
Βερονικῆς πλοκάμου (*exempli gratia*)

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.¹¹

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.¹² Marrou continues:

'After form came content - or as the Greek grammarians put it, after γλωσσηματικόν, the ἱστορικόν.* "Stories" - ἱστορίαι - 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.)¹³ 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.¹⁴ 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:

Τίς μὲν ῥητορικὴν τοσοῦτος... εἰ καὶ τὸ ἦθος αὐτῷ μὴ κατὰ ῥήτορας ἦν; τίς δὲ γραμματικὴν, ἣ γλῶσσαν ἐξελληνίζει καὶ ἱστορίαν (in nonnullis ἱστορίας) συνάγει, καὶ μέτροις ἐπιστατεῖ, 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.¹⁶ It is sufficient here to say that by the fourth century A.D. the conflict of interest inherent in the pursuit of the ἐγκύκλιος 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.¹⁷

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 Ruether¹⁸ and the other by Marie-Paule Masson-Vincourt,¹⁹ 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 writings²¹ 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 mingles 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 Cyr~~r~~hus⁵ used the knowledge he had gained from pagan learning²⁵ 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:

Ἔδιδνευ γε μὴν ἱστορίας Ἑλληνικῆς ἀφήγησιν, ἣν καὶ ἀναγκαίως ἐροῦμεν, οὐκ ἐξῶ βαίνοντες τοῦ εἰκότος, ἥγουν τοῦ πρέποντος λόγου Χριστιανικοῦς, ἀλλ' ὑπὲρ γε τοῦ σαφῆ καταστῆσαι τοῖς ἀκρωμένοις τῆν τῶν ἐννοιῶν ἀπόδοσιν.

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.²⁹ Both make ready reference to mythology in their letters, which were probably written as rhetorical exercises.³⁰ Procopius uses Cyril's account of Adonis in his own Commentary on Isaiah, but has no such apologetic introduction as Cyril's, simply beginning:

Κλυύραν λέγουσὶ τινες ποιηταὶ ...³¹

Choricus of Gaza who succeeded to Procopius' position in the school, was a sophist pure and simple³² and appears not to have turned his attention to Christian exegesis. He was an acknowledged Christian, but did not hesitate to defend the mimes.³³ 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:

"Ἔστι δὲ καὶ τῆς εὐσεβείας ἐραστὴς, τὰ Χριστιανῶν ὄργια καὶ τεμένη τιμῶν· πλὴν οὐκ οἶδ' ὅπως ὀλιγῶρως καὶ λόγῳ σὺν οὐδένι μύθου καὶ ἱστορίας ἑλληνικῆς, οὐ δέον, ἐγκαταμίγνυσι τοῖς ἑαυτοῦ συγγράμμασιν, ἔστιν ὅτε καὶ ἱερολογῶν.³⁴

References to the New Testament and to Hellenic literature alike are certainly made in his eulogy on Marcianus, the Bishop of Gaza.³⁵ 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.³⁶ 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.³⁷ In contrast to this, Romanos the Melode attacks pagan authors indiscriminately in his hymns,³⁸ and the sixth-century author of the 'Life' of Markellos Akoimetos³⁹ states that the latter refused to copy any but sacred texts.⁴⁰

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.⁴¹ His Commentary on the Psalms⁴² is a linguistic analysis along the lines of Hellenic teaching, with references to parallel examples in classical literature. In his work On Orthography⁴³ he quotes proper names from both the Scriptures and classical mythology to illustrate his points.⁴⁴

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 quem⁴⁵ 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.

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

It has been noted above⁴⁶ 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),⁴⁷ Sermon 39 (On the Epiphany)⁴⁸ and Sermon 43 (Encomium on Basil the Great).⁴⁹ Sermons 4 and 5 were written at the beginning of Gregory's preaching career, late in A.D. 363 or early in 364,⁵⁰ 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 Commentaries⁵¹ 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)⁵² respectively are found which are modelled on the lines of the Pseudo-Nonnos Commentaries; these, however, are excerpts from the work of Nicetas Heracleensis,⁵³ who flourished towards the end of the eleventh century A.D. This writer (who was the bishop of Serrae 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 collection⁵⁴ 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.⁵⁵

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,⁵⁶ 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-century⁵⁸ manuscript (Laur. Conv. Soppr. 177) contained the following annotation as an addition to the numbers of lines noted for Sermons 43, 4 and 5: μετὰ καὶ τῶν ἱστοριῶν. 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 Συναγωγή in the titles of the Commentaries⁶² 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 *Cyrrhus* in the fifth century A.D.,⁶⁴
marginal/

marginal scholia in sacred texts have been known to exist from the time of Origen.⁶⁵ 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:

Μετελήφθησαν καὶ ἀντεβλήθησαν αἱ Παροιμίαι ἀπὸ ἀκριβοῦς ἀντιγράφου, ἐν ᾧ παρετέθησαν καὶ ἐγράφησαν ἐν τοῖς μετωπίοις σχόλια χειρὶ Παμφίλου καὶ Εὐσεβίου, ἐν ᾧ καθυπετέτακτο ταῦτα "Μετελήφθησαν ἀφ' ὧν εὕρομεν 'Εξαπλῶν Ὀριγένους". καὶ πάλιν αὐτοχειρὶ "Πάμφιλος καὶ Εὐσέβιος διωρθώσαντο".⁶⁶

The large format of sixth-century codices with their wide margins was possibly also intended for readers to add their own annotations.⁶⁷ 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,⁶⁸ and the Scholia Alexandrina.⁶⁹ 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.)⁷⁰ 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, *Συναγωγή καὶ ἐξήγησις*.

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 Ἀββᾶ Νόνου have been written above *Συναγωγή*, 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,⁷⁵ the present modification of Pseudo-Nonnos (or the alternative Nonnus Abbas)⁷⁶ 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,⁷⁷ 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.⁷⁸ This evidence is accepted by T. Sinko⁷⁹ and K. Weitzmann⁸⁰ in later discussions of the Commentaries. Patzig argues from other internal evidence⁸¹ 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.⁸² Theodoret of Cyrrhus,⁸³ who was born in Antioch in A.D. 393, and the historian Evagrius,⁸⁴ 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.⁸⁵ 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.⁸⁶ He finds more cogent arguments in the linguistic parallels which he draws between the Chronicle of John Malalas and the works of Pseudo-Nonnos.⁸⁷ 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).⁸⁸ Such a date, whatever the evidence cited for it, fits in well with the date of the translation of the Commentaries into Syriac,⁸⁹ and has been generally accepted.⁹⁰

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.⁹¹ 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,⁹² his intention is not, for the most part, to show how allusions to pagan learning were relevant to Gregory's text,⁹³ but to identify exactly what the allusions were.⁹⁴ In this he uses, as has been shown above, a form which derives from the pagan system of education.⁹⁵ A further link with the ἐγκύκλιος παιδεία might be seen in his reference to a visit to Alexandria.⁹⁶ Students in late antiquity moved about from one centre of learning to another to pursue their studies,⁹⁷ 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,⁹⁸ 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,⁹⁹ 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.¹⁰⁰ 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/

Not all the explanations given by Pseudo-Nonnos are accurate,¹⁰¹ and several of Gregory's allusions are wrongly identified by him.¹⁰² Some obvious allusions to philosophy and literature in Gregory's text pass unnoticed.¹⁰³ Pseudo-Nonnos also shows an ignorance of the fate of Osiris¹⁰⁴ which would be surprising (one would suppose) in a student from the schools of Alexandria. (Theodoret, be it noted, was well-informed about Osiris.)¹⁰⁵ His knowledge of philosophy, moreover, is not extensive, and is confined to outlines of the major schools.¹⁰⁶ He pays more attention to episodes in the lives of famous philosophers¹⁰⁷ but fails to identify a well-known anecdote about Socrates' powers of meditation.¹⁰⁸

As Lefherz asserted, Pseudo-Nonnos is indeed sometimes content merely to repeat the information given by Gregory.¹⁰⁹ He is apparently unconscious of any inconsistency in providing different detail on similar topics from one Commentary to another.¹¹⁰ He openly confesses his ignorance of some of Gregory's allusions, or rather his lack of success in finding an account of them.¹¹¹ In one historia he describes his difficulty in deciding upon the exact reference intended by Gregory's text.¹¹² In others the superficiality of his knowledge of Homeric allusion is clearly shown.¹¹³

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,¹¹⁴ 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.¹¹⁵ The differences in detail between 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,¹¹⁶ and must have been aware of the discrepancies in detail in XXXIX as opposed to IV and V, which are not present in historiae on similar topics in XLIII and the latter two Commentaries.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 historiae name sources for their material,¹¹⁸ and some quote the line of poetry, if one is involved.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.

6 The Pseudo-Nonnos Commentaries and the Scholia Alexandrina.

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 8,¹²² 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.¹²³

The Scholia Alexandrina¹²⁴ are found in a large number of manuscripts¹²⁵ of which Piccolomini gives an account of only a few. Selections of them from another manuscript were edited by P. A. Bruckmayr,¹²⁶ 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.¹²⁷ 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.¹²⁸ 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.¹²⁹ 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,¹³⁰ and omit passages that he comments upon.¹³¹ Some of Pseudo-Nonnos's work is quoted outright.¹³² It is less often that Pseudo-Nonnos gives more information than the Scholia on a similar topic, but it does occur.¹³³

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.,¹³⁴ 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

1. See M.L. West, *Textual criticism and editorial technique*, Teubner Studienbücher, Stuttgart 1973, 70 on the transmission of Commentaries and related texts.
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.
3. Brock, op.cit. 157 - 172.
4. 'Les Commentaires Mythologiques du Pseudo-Nonnos sur l'Homélie XLIII de Grégoire de Nazianze. Essai d'édition critique' in *Byz.* 47 (1977) 97 - 112, and 'Five unedited Greek Scholia of Pseudo-Nonnos' *L'Antiquité Classique* 45 (1976) 181 - 189.
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, d) i).
6. As found in the earliest Greek manuscripts of the Commentaries. See Section 4, i 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.
12. H.I. Marrou, *A History of Education in Antiquity*, 3rd edition, in the translation by G. Lamb, published by Mentor Books, New York 1956, 232.
13. The text of Dionysios upon which the scholium is made reads as follows: Μέρη δὲ αὐτῆς (sc. γραμματικῆς) ἐστὶν ἕξ· πρῶτον ..., δεύτερον. ..., τρίτον γλωσσῶν τε καὶ ἱστοριῶν πρόχειρος ἀποδόσις, ... (*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: Τὴ οὖν ἐστὶ (sc./

(sc. γραμματική); Τέχνη· συνέστηκε γὰρ ἐκ μερῶν τεσσάρων, ... καὶ ἐξ ὀργάνων τεσσάρων, γλωσσηματικοῦ, ἱστορικοῦ, κτλ.

(Scholia in Dionysii Thracis Artem Grammaticam, edited by A. Hilgard, Leipzig 1901, Grammatici Graeci 1, III, 9, line 10).

14. See Marrou, op.cit. 234.
15. Sermon 43, 70 (P.G. 36, 528 A).
16. See Marrou, op.cit. Chapter IX, P. Lemerle, Le premier humanisme byzantin, Paris 1971, Chapter I - III, C. Mango, Byzantium, the Empire of New Rome, Fakenham 1980, 125 - 148, among many others.
17. See the remarks of Mango, op.cit., 134 on this subject, and the specialised studies of T.E. Ameringer, The stylistic influence of the Second Sophistic on the panegyric sermons of St John Chrysostom, Washington 1921; J.M. Campbell, The Influence of the Second Sophistic on the sermons of St Basil the Great, Washington 1922; M. Guignet, St Grégoire de Nazianze et la rhétorique, Paris 1911; L. Méridier, L'influence de la Seconde Sophistique sur l'oeuvre de Grégoire de Nysse, Paris 1906.
18. Gregory of Nazianzus, Rhetor and Philosopher, Oxford 1969.
19. Les allusions à la mythologie et à la religion païenne dans les oeuvres de Grégoire de Nazianze, unpublished doctoral thesis, Lille 1973.
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, 1048 A) alludes to Crates).
21. Masson-Vincourt, op.cit., 246.
22. Ibid., Chapter III.
23. Ibid., 60.
24. See for example Letters 26, 32, 46, 80 and 178 in the edition by P. Gallay, Gregor von Nazianz, Briefe, Berlin 1969.
25. The Graecarum affectionum curatio by Theodoret is discussed by Lemerle, op.cit., 44 - 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).
26. P. Canivet, Histoire d'une entreprise apologétique au V^e siècle, Paris 1957, 291 - 315.
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, 440 - 441) and the later borrowing of it by Procopius (see p.143 below) are noted by Brock, op.cit., 153, n.10.
29. See J.F. Duneau, Les écoles dans les provinces de l'empire byzantin jusqu'à la conquête arabe, unpublished doctoral thesis, Paris 1971, 262 - 264.
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-Encyclopädie, Stuttgart 1899 (Chorikios q.v.).
33. 'Ο λόγος ὑπὲρ τῶν ἐν Διουύσου τὸν βύον εἰκονιζόντων (ante a. 526), Choricii Gazaiei opera, ed. R. Förster, E. Richtsteig, Leipzig 1929, 344 - 380.
34. Bibliothèque, edited and translated by R. Henry, II, Paris 1960, cod. 160. In Pauly however (see n.32 above) this review is held to refer to Choricus'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: εἰ γὰρ τὰ τῆς πεπωμένης ἐν πᾶσι νικῶν ... οὐχίησονται δὲ φροῦδοι ... αἱ τῶν ἄριστα βλοῦντων ἐλπύδες (of Christian beliefs in salvation). For an evaluation of such circumlocutions see Averil Cameron, Agathias, Oxford 1970, Chapter 8.
37. Agathias, Hist. 1.7. See the discussion of this passage and Agathias's piety in general by R.C. McCail, 'The erotic and ascetic poetry of Agathias Scholasticus' in Byz. 41, 1971, 247 - 253.
38. See P. Maas, C.A. Trypanis, Romanos, Cantica Genuina, Oxford 1963, Introduction xxiii.
39. G. Dagrón, the editor and translator of this text ('La vie ancienne de Marcel l'Acémète', 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).

41. See W. Bühler and Chr. Theodoridis, 'Johannes von Damaskos, terminus post quem für Choïroboskos', 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.
42. Eperismoi in Psalmos, edited by T. Gaisford in Georgii Choerobosci dictata, Oxford 1842.
43. De Orthographia, (edited by J.A. Cramer, Anecdota Graeca e codd. mss. Bibliothecarum Oxoniensium, ii, Oxford 1835).
44. *Ibid.*, 260, line 12, David, Benjamin; 167, line 23, Thetis; 249, line 13, Amphion, among others.
45. That is, the sixth century A.D. (Brock, *op. cit.* 3).
46. See above, p.6.
47. These are printed in P.G. 35, 531 - 719. A forthcoming new edition of them is noted in n.29 above.
48. P.G. 36, 335 - 360.
49. *Idem*, 493 - 602.
50. See the Chronology of the writings of Gregory of Nazianzus in Ruether, *op.cit.*, 178 - 179.
51. In the remainder of my thesis, the commentaries will be referred to by the upper-case Roman numerals corresponding to those of the sermons.
52. 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).
53. K. Krumbacher, Geschichte der Byzantinischen Literatur, Munich 1897, 211.
54. The reason for the formation of this collection of Gregory's sermons is described below, p.90.
55. Examples of this are noted in Chapter II, 1 below.
56. 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.C. 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.
57. Other aspects of Sinko's investigations into the Commentaries, published, like that mentioned above, in Charisteria C. Morawski oblata, 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.

58. Not xi c. as Sinko, op.cit., 125 - see E. Rostagno, N. Festa, 'Indice dei Codici greci non compressi nel Catalogo del Bandini', in Studi Italiani di Filologia Classica I, 1893, 167.
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.
65. R. Devreesse, Introduction à l'étude des manuscrits grecs, Paris 1954, 138.
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 letteratura biblica e cristiana antica, Rome 1941.
67. See E.G. Turner, The typology of the early codex, University of Pennsylvania Press, 1977, 84.
68. These were first noted by Mercati 'Codice in unciale di opere S. Basilio' in Studi byzantini e neoellenici 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 Nazianz 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./

72. Though the second Syriac version attaches each Commentary to its sermon. See Brock, *op.cit.*, 8.
73. F. Lefherz, Studien zu Gregor von Nazianz. Mythologie, Überlieferung, Scholiasten, Bonn 1958, 46, n. 30. For my own views on the criteria chosen by Lefherz, see above, p.18.
74. 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.
75. 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.
76. This is the name under which Pseudo-Nonnos is listed in A Patristic Greek Lexicon, ed. G.W.H. Lampe, Oxford 1968.
77. '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.
78. Patzig, *op.cit.*, 28, where reference is made to Commentary IV, 32, line 1, Ποτίδαια πόλις ἐστὶν ἐν τῇ θράκῃ κειμένη, and to 46, lines 1 - 3, Συκελία νῆσος ἐστὶ μέγιστη διακειμένη περὶ τὴν Ἰταλίαν. ἐν ταύτῃ ἐστὶ πόλις, Κατάνη οὕτω καλουμένη, among others. Patzig contrasts these with the mention of places in Syria, as in IV, 66, line 1, 'Ἐν Τύρῳ παρὰ τὸν αἰγυαλὸν, and in V, 16, line 1, "Ἐστὶ δὲ αὕτη (sc. Κασταλία) πηγὴ ἐν Δάφνῃ τῇ κατὰ Ἀντιοχείαν.
79. *Op.cit.*, 135 - 138.
80. Greek mythology in Byzantine Art, Princeton 1957, 6. Weitzmann discusses the illustrations to XLIII and XXXIX found in Hieros. Taphou 14 (xi c.) and Vat. gr. 1947 (xi c.) and gives an interesting estimate of Pseudo-Nonnos's importance (6 - 8).
81. *Op.cit.*, 26 - 28. The views of contemporary teachers on Plato are mentioned in IV, 23, lines 2 - 3, καὶ οἱ μὲν ἐξηγηταὶ νῦν τοῦ Πλάτωνος λέγουσι ... ; on Epicurus, IV, 27, lines 3 - 4, καὶ οἱ μὲν νῦν ἐξηγηταὶ τῶν φιλοσόφων λέγουσι τέλος αὐτῶν τυθεσθαι τὴν ἡδονήν, οὐ τὴν ἀκάθαρτον ἀλλὰ τὴν φυσικωτάτην κατάστασιν; on the cult of Rhea in Phrygia in XXXIX, 2, lines/

lines 7 - 8, ἄχρι δὲ τοῦ παρόντος τινὲς περὶ τὰ ὀρεινὰ
τῆς Καρίας Ἕλληνες ἀλόγιστοι κατατέμνουσιν ἑαυτοῦς.
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 affectionum 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, 2452 C). The reference to the Φαλλαγωγία forms part of an attack on pagan practices in general.
85. See n. 33 above.
86. Op.cit., 28.
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.
88. Op.cit., 138.
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, οἱ τῶν ἔξω ῥήτορες τε καὶ σοφισταί, (see Lampe, op.cit., under ἔξω 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, ἐξηγήσεις ὧν ἐμνήσθη ἱστοριῶν ... , discussed in Section 2 above.
95. See Section 2 above.
96. Τὸ δέ, γράφειν θηρία σύνθετα καὶ ἀλλόκοτα, τοῦτο λέγει (sc. Γρηγόριος) ὃ καὶ εἶδον ἐγὼ κατὰ τὴν Ἀλεξάνδρειαν (V, 28, lines 17 - 18).
- 97./

97. Alan Cameron, 'The end of the ancient Universities', in Cahiers d'histoire mondiale, 10 (1966 - 67), 660, and Mango, op.cit., 128.
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; 47) 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 vi. 506 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. 404 ff.) in the Greek text, which is corrected in the extant text to the river Scamander (Iliad xx. 74). See Brock, op.cit., 24. Masson-Vincourt, op.cit., 46 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, 568 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 περιχρησθέντων (sc. θεῶν), οὐδεμία τις φαίνεται ἡμῶν ἱστορία (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, 340 B). Pseudo-Nonnos identifies this passage correctly (XXXIX, 19) from the clear information in the text.
- 105./

105. Graecarum Affectionum Curatio I, 113.
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 Semele 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, Περὶ τοῦτου τοῦνυν τοῦ ἀνδριάντος ... ἡμεῖς οὐχ ἱστορήσαμεν. The exact meaning of this verb is clarified by the Syriac 'we have not found out' (Brock, op.cit., historia 17, n. 3, p. 140), and by the later recension's text μέχρι τοῦ νῦν οὐχ εὔρομεν ἐν ἱστορίᾳ ... (given in the apparatus criticus for this historia in the text of Commentary V below). See ἱστορέω 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. In IV, 81, line 9, although the passage in Homer (Iliad 14, 214 - 215) is correctly identified, the κροτός of Aphrodite is wrongly explained as a box, μυθεύεται καμψιόν τι εἶναι, ἐν ᾧ κτλ. (from κίστη?). καμψιόν is found in the papyri and in Hesychius (see under κάμψα L.S.J.). Gregory's text in Sermon 4, 122, P.G. 35, 661 B γέλωτος ἀμετρίαν ὁ καταχλευών θεός, τῶν θεῶν λυπουμένων (sc. Ἀφροδίτης καὶ Ἀρεῶς) καὶ ἀραιαῖς ταῖς κνήμαις ἐπιρρωνύμενος is a cause of great confusion to Pseudo-Nonnos, who is unaware of the description of Hephaistos in Iliad 18, 411

χλευών· ὑπὸ δὲ κνήμαι ῥώνοντο ἀραιαί

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 (Euripides, Bacchae 235 - 236) 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 ('Αφροδίτη ... γενομένη τε αἰσχρῶς, 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 (διφορεῖται οὖν ἡ ἱστορία) and possibly IV, 29, lines 1 - 2 ('Αντισθένης ἢ Ζήνων, διφορεῖται γὰρ).
116. As in IV, 57, line 18, Ἦδη εἴπαμεν ὅτι ἔθνος ἐστὶν ἡ ζκυθία; 58, Title 2, ἔστι δὲ αὕτη ῥηθεῖσα μὲν καὶ ἤδη πρότερον, καὶ νῦν δὲ λέγεται; 59, Title 2, καὶ αὕτη μὲν εἴρηται ἡμῖν, ὁμῶς δὲ καὶ νῦν εἴπωμεν; 68, line 1, Καὶ περὶ μὲν τοῦ Κελεοῦ εἴπομεν ἐν τῇ πρὸ ταύτης ἱστορία; 92, line 1, Ἦδη δὲ εἰρήκαμεν ὅτι ὁ Ἡρακλῆς; 95, line 1, Εἴπομεν γὰρ περὶ τῆς Ἰφιγενείας καὶ τῶν Ταυρῶν ἀνθρώπων; V, 6, line 1, Αὕτη δε ἡμῖν εἴρηται ἐν ταῖς ἱστορίαις τοῦ πρώτου λόγου ὅτι; 13, Title, εἴρηται δὲ ἡμῖν καὶ αὕτη, ἕμως δὲ καὶ νῦν εἰρήσεται; 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. 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).
120. As argued by Wilson 'The Church and Classical Studies in Byzantium', Antike und Abendland 16, (1970), 70.
121. Lemerle op.cit., 87 - 88.
122. Scolii alle orazione di Gregorio Nazianzeno, in Estratti inediti dai codici greci della bibliotheca Mediceo-Laurenziana, Annale delle Università Toscane, 16, Pisa 1879.
123. Ibid., introd. XXXVII.
124. Lefherz, op.cit., 124 - 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 4147 (Ivion 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 versions⁵ 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, 43; 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 βρέμω 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 δηλονότι καὶ συνήθη, 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 Heracles); 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, 56) 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, 94. 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 (Meletemata Patristica I, Cracow 1914, pp. 8 - 27)¹ 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.² Only a few manuscripts in the contemporary catalogues escaped his notice however,³ and only one, to my knowledge, described by him as containing the Pseudo-Nonnos Commentaries has failed to do so.⁴

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.⁵ Both the re-editions and more recent publications sometimes alter or supplement the information he gives on certain manuscripts,⁶ and give notice of more texts of the Commentaries than those assembled by him.⁷ 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.⁸ 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.⁹ 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)¹¹

Codex Athous 3783 (Dionysiou 249)		xvii c.
num.6	<u>XXXIX</u>	
num.7	IV ¹²	
Athous 4147 (Iviron 27)		xi c.
ff.414 - 418	<u>XXXIX</u>	
ff.418 - 432v	IV	
ff.433 - 437	V, <u>Historiae</u> 1 - 23, 31 - 37 ¹³	
Bernensis gr.449		xvi c.
ff.58 - 59	XV, <u>XXIV</u>	
These commentaries are not part of Pseudo-Nonnos's text, ¹⁴ but excerpts from the commentaries of Nicetas Heracleensis.		
Berolinensis gr.quart.46		xvi c.
num.5	<u>XLIII</u>	
Lost when the collections of Greek manuscripts were removed for safe-keeping in the last war. ¹⁵		
(Ibid. p. 10) Caesenatensis gr.28 5 (39)		xii c. ¹⁶
ff.256 - 259	<u>XXXIX</u>	
ff.259 - 262v	<u>XLIII</u>	
ff.262v - 275v	IV	
ff.275v - 280	V	
Caesen. gr.29 1 (40) ¹⁷		xii c.
ff.436 - 438v	<u>XLIII</u>	
ff.438v - 445v	IV	
ff.445v/		

ff.445v - 447v	V, 1 - 37 (om.19, 34)
ff.447v - 448v	XXXIX, om.2, 3, 6, 9, 10 - 13, 16 - 18, 21 (all or part)
Caesen. gr.29 4 (43) ¹⁸	xi c.
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 54	xv c.
num.24	IV, Introd. - 61, V, 31 - 37,
num.25	XLIII
num.26	XXXIX (1 - 7) ¹⁹
Havnensis gr. Anc.Fonds 2140	xvii c.
pp. 1 - 102	XLIII, IV, v ²⁰
Dresdenses gr.A 144, 148, 150	
All these were destroyed in the last war. ²¹	
(Ibid. p. 12) Escorialensis φ III 18 (Escorial. 237)	xvi c.
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, 68, 91, 96 (to line 4)
ff.236v/	

- ff.236v - 241 V, 8 - 11, 14 - 18,
32, 34, 35 - 37
- ff.243v - 248 IV, 16 - 19, 22, 24,
23, 25, 27 - 32, 36,
45, 47 - 49.²²
- Escorial. ψ IV 27 (Escorial. 501) xii c.²³
ff.89 - 93 ~~XXXIX~~, 2 - 5, 7, 9 - 11
- Escorial. Ω III 13 (Escorial. 546) xvi c.²⁴
ff.75 - 116v IV
ff.116v - 133 V
ff.133 - 143 XLIII
- (Ibid. p. 13) Hierosolymitanus 64 (S.Crucis) A.D. 1862²⁵
ff.202 - 247 IV, V, XLIII
- Laurentianus 4, 13 x c.
ff.257 - 261 ~~XXXIX~~, 1 (aceph.) -
8 (incomplete), XLIII,
11 - 18 (incomplete),
~~XXXIX~~, 15 - 23 (Apis)²⁶
- Laur. 7, 8 x - xi c.
ff.311 - 313v ~~XXXIX~~
ff.313v - 316v XLIII
ff.316v - 326v IV, Introd., 1 - 81
(incomplete)
- Written by Νικολάος ἄζυγος ἀρχιτῆρ.²⁷
- (Ibid. p. 14) Londiniensis Harleianus 5629 xv c.
ff.64 - 67 XLIII
ff.67 - 70v IV, 1 - 25²⁸
ff.71 - 78v IV, 30 - 98
ff.78v - 83 V, 1 - 35 (end).

Lond. (B.M.) Add. 17473		A.D. 1423 ²⁹
ff.116 - 121v	XLIII	
ff.121v - 128	XXXIX	
ff.128v - 153v	IV	
ff.154 - 164v	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	
<p>This manuscript has been extensively corrected by a second hand of an early date and many tachygraphic notes added in the margins.³⁰ The longest of these, an alternative version of IV, 73, is transliterated by M. Giltbauer at the request of W. Wattenbach, <u>Schrifttafeln zur Geschichte der griechischen Schrift</u>, II (Berlin, 1877) 8 - 9.</p>		
Lond. (B.M.) Add. 36634		x c.
f.224 r and v	IV, 26, line 6 - 27, line 6	
ff.225 - 244v	33, line 5 - 98	
ff.244v - 254v	V, 1 - 29, line 13 ³¹	
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 ³²	

(Ibid./

- (Ibid. p. 16) Neapolitanus Borbonicus II A 22 xii c.
 ff.267 - 271 IV, 3 - 7, 17 - 27,
 33 - 39³³
- Codex graecus 10 in bibliotheca Abrahami de Norov.
 This collection of manuscripts is now in the
 Lenin Library in Moscow.³⁴
- Oxoniensis Bodleianus Baroccianus gr.5 xiv c.
 f.283 IV, 18 - 21³⁵
- Oxon. B. Barocc. gr.71 xv c.
 ff.138 - 144 XXXIX
 ff.144 - 150 XLIII
 ff.150 - 173v IV, V, 1 - 3³⁶
- Oxon. B. Barocc. gr.216 ? c.
 ff.181 - 187 ? XXXIX ? Inc. - σα
 αὐτὸν τοῦς ἐξέτεσιν
 εὐλογίαν.³⁷
- (Ibid. p. 17) Oxon. B. Barocc. 236 xii c.
 ff.247 - 248v XLIII
 ff.248v - 249v XXXIX, 1, 10 - 24³⁸
- Oxon. Laud. gr.37 xii c.
 ff.299 - 301 XXXIX
 f.301 r and v XLIII 1 - 3³⁹
- Oxon. Seld. gr.45 xi c.
 ff.223 - 228v XLIII
 ff.228v - 229v XXXIX, 1 - 3⁴⁰
- (Ibid. pp. 17 - 18) Parisinus gr.522 A.D. 1443
 ff.409 - 411v XLIII
 ff.411v - 413v XXXIX (untitled)
 ff.414/

ff.414 - 425	IV
ff.425 - 431	v ⁴¹
(Ibid. p. 18) Par. gr.525	xi c.
ff.274 - 275	XLIII, 1, line 3 - 16, 18
ff.275 - 278	IV, 1, 2, 12, 13, 23, 24, 31, 33, 34, 40, 43, 46, 47
ff.278 r and v	v, 16, 24 - 26, 31, 35 ⁴²
Par. gr.539	xii c.
ff.207 - 212	XXXIX
ff.212 - 214	XLIII, 1 - 9
f.215r	XXXIX, 1, 2 a.m.
Par. gr.543	xiv c.
ff.10 - 17	XLIII
ff.17 - 22	XXXIX
These commentaries (which are preceded by that on Sermon 24, ff.9v - 10) are not by Pseudo-Nonnos, but by Nicetas Heracleensis. ⁴³	
Par. gr.552	xiii c.
ff.461 - 468	XLIII
ff.468 - 494v	IV
ff.494v - 503v	V (Omissions as in Caesen. gr.29 1)
ff.503v - 506	XXXIX (Omissions as in Caesen. gr.29 1)
Par. gr.1277	xiii c.
f.263v	XXXIX, 1, 2 (incomplete)

(Ibid./

(Ibid. p. 19) Par. Coislinianus 51	x c.
ff.474 - 476v	XXXIX, (aceph.), 3 - 24
ff.476v - 480	XLIII
ff.480 - 487v	IV, Introd. - 60
ff.489 - 493	67 - 98 (loss of folio)
ff.493 - 496v	V, 1 - 27, line 4 ⁴⁴
Par. suppl. gr.83	A.D. 1652
ff.92 - 96	XLIII
ff.96 - 100	XXXIX
ff.100 - 116v	IV
ff.116v - 123v	V, 1 - 33, line 4 ⁴⁵
Par. suppl. gr.215	xi c.
ff.419 - 424	XLIII
ff.424 - 434v ⁴⁶	IV, Introd. - 50, line 3
ff.435 - 445v	50, line 3 - 98
ff.445v - 449v	V
Par. suppl. gr.469 A	A.D. 986
ff.8 - 14	XLIII
ff.14v - 44	IV
ff.44 - 55v	V
ff.55v - 61v	XXXIX ⁴⁷
Par. suppl. gr.516	xv c.
ff.289 - 294	XXXIX, XLIII
ff.294 - 320	IV
ff.320 - 329	V ⁴⁸
Par. suppl. gr.690	A.D. 1075 - 1085 ⁴⁹
ff.192v - 194	XXXIX
ff.194/	

ff.194 - 197v	XLIII	
ff.198 - 208v	IV	
ff.208v - 213	V	
(Ibid. pp. 19 - 20) Par. suppl. gr.1175		xiii 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) Patmiacus 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.184 r, v, 190 r, v	V, 5 - 19, 29 - 37 ⁵¹	
Taurinensis gr.8 (B. 1, 4)		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/		

ff.181 - 184v	XXXIX	
ff.184v - 204	IV	
ff.204v - 211	V, 1 - 33, line 6	
f.212 r, v	33, line 6 - 40 ⁵⁵	
Vat. gr.458		x c. ⁵⁶
ff.292v - 299	XXXIX	
(Ibid. pp. 21 - 22) Vat. gr.473		ix - x c. ⁵⁷
ff.283 - 293v	IV, 1 - 75, line 7	
(Ibid. p. 22) Vat. gr.475		x c.
ff.241 - 256v	IV, Introd. - 77, line 2	
ff.257 - 259	81, line 6 - 98	
ff.259v - 264v	V, 1 - 31 (title) ⁵⁸	
Vat. gr.504		A.D. 1105 ⁵⁹
ff.111 - 114	IV	
ff.111 - 112v (mg)	XXXIX	
ff.114 - 115v	V	
ff.112v - 114v (mg)	XLIII	
Vat. gr.711		xiv c.
ff.206 - 219v	XXXIX	
ff.219v - 233	XLIII	
These commentaries are not by Pseudo-Nonnos but by Nicetas Heracleensis. ⁶⁰		
Vat. gr.1663		xvi c.
ff.1 - 39	IV	
ff.39 - 55	V	
ff.55 - 64	XLIII	
ff.64 - 72v	XXXIX ⁶¹	

(Ibid./

(Ibid. p. 22 - 23)	Vat. gr.1947		xi - xii c.
	ff.142 - 145v	XLIII ⁶²	
	ff.145v - 150v	XXXIX	
(Ibid. p. 23)	Vat. gr.2061 B		x c. ⁶³
	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		xvi c.
	ff.250v - 255v	XLIII	
	ff.255v - 263v	XXXIX	
	These commentaries are by Nicetas Heracleensis. ⁶⁴		
	Vat. Palatinus gr.217		xiii c. ⁶⁵
	ff.186 - 193	IV	
	ff.193 - 196	V, 1 - 30, line 6	
	Vat. Pii II gr.21		A.D. 1012 - 1013 ⁶⁶
	ff.71 - 76	XXXIX ⁶⁷	
(Ibid. p. 24)	Vat. Reginae gr.46		xv - xvi c.
	ff.462 - 468	XXXIX	
	ff.468 - 474	XLIII	
	ff.474 - 477v	IV, Intr. - 13 (incomplete) ⁶⁸	
	Vat. Reg. gr.94		xvi c.
	ff.20 - 23	XLIII	
	ff.23 - 27	XXXIX	
	ff.27 - 40v	IV	
	ff.40v - 48	V, 1 - 33, line 4 ⁶⁹	
	Vat./		

Vat. Reg. gr.143 (I, ff.1 - 34)		xiv c.
ff.1 - 5	XXXIX	
ff.5 - 9v	XLIII	
ff.9v - 27	IV	
ff.27 - 33v	V	
	(II, ff.35 - 58)	xv c.
ff.35 - 53	IV	
ff.53 - 58	V, 1 - 5, 7 - 28	
Vat. Reg. gr.177		xvi c.
ff.1 - 8	XLIII	
ff.8 - 15	XXXIX	
ff.15 - 43	IV	
ff.43 - 54	V, 1 - 33, line 4 ⁷⁰	
(Ibid. pp. 24 - 25) Venetus Marcianus gr.70		x c.
ff.455 - 459v	XXXIX	
ff.462 - 466	XLIII	
ff.466 - 481v	IV	
ff.481v - 487v	v ⁷¹	
(Ibid. p. 25) Ven. Nanianus gr.64		xiii c.
ff.233v - 238	XLIII, XXXIX ⁷²	
(Ibid. pp. 25 - 26) Vindobonensis th. gr.74		x - xi c.
This manuscript contains no trace of the Commentaries ascribed to it by Sajdak. ⁷³		
Vind. th. gr.126 N		x - xi c.
ff.337v - 339v	XLIII	
ff.340 - 343	XXXIX	
ff.343 - 355	IV	
ff.355 - 359	v ⁷⁴	
Vind./		

Vind. th. gr.326

xvi c.

ff.60v - 72

XXXIX⁷⁵

(Ibid. p. 27) Codex ἐν Εὐνάθῃ τῆς Θράκης 1 (Archangeliotissa Monastery)

pp. 370 - 440

XLIII, IV, V

No manuscripts now remain in this monastery.⁷⁶

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 1914.⁷⁷ 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:-

Ambrosianus gr.135⁷⁸

x - xi c.

ff.106 - 170 (mg)

IV

Par. gr.517⁷⁹

xi c.

ff.426 - 431v

XXXIX

ff.431v - 452

IV

ff.452 - 460

V

Vat. gr.1675⁸⁰

xi c.

ff.296 - 301

XXXIX

ff.301/

	ff.301 - 324	IV	
	ff.324 - 333	V	
and	Laur. Acq. 341 ⁸¹		xvi c.
	ff.136v - 152		A selection of <u>historiae</u> from IV, XLIII, XXXIX, XV and XXIV ⁸²

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

	Athous Batopediou 105		A.D. 1326
	ff.458 - 459v	XLIII ⁸³	
	Athous Batopediou 109		xiv c.
	ff.271 - 274v	XLIII	
	ff.275 - 277v	XXXIX, 7, 10 - 13, 16 ⁸⁴	
	Athous Laurae B 99		xi c.
	ff.214 - 218v	XXXIX ⁸⁵	
	Bucarestensis gr.1022, 7		xviii - xix c.
	ff.149 - 170	IV ⁸⁶	
	Lond. Harl. 5575		A.D. 1281
	ff.307 - 310v	XXXIX	
	ff.310v - 313v	XLIII	
	ff.313v - 326	IV	
	f.326 r, v	V, 1 (incomplete) ⁸⁷	
	Lond. (B.M.) Add. 10016		date unknown
	ff.4 - 11	V, 20 - 37 ⁸⁸	
	Lond./		

Lond. (B.M.) Add. 22732		xi c.
ff.372 - 379	XXXIX ⁸⁹	
Oxon. Aedis Christi X		xi c.
f.296 r, v	XLIII, 1 - 6 ⁹⁰	
Oxon. B. Barocc. 190		xii c.
ff.302 - fin.	XXXIX ⁹¹	
Par. suppl. gr.699		xviii c.
ff.97 - 121	IV, V ⁹²	
Vat. gr.463		A.D. 1062
ff.463 - 469v	XXXIX, XLIII ⁹³	

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		xvi c.
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
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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. 194	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.543, 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.
12. S.P. Lampros, Κατάλογος τῶν ἐν ταῖς βιβλιοθήκαις τοῦ Ἀγίου Ὁρους Ἑλληνικῶν κωδίκων (Cambridge 1895), I, 71.
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.543, Par. suppl. gr.516 and Vat. Ottobon. 384 (q.v.).
15. Richard, op.cit., 1958, 52 - 53.
16. E. Mioni, Catalogo di manoscritti greci esistenti nelle biblioteche italiane (Ministerio della pubblica istruzione, Indici e cataloghi XX), 1964, 68.
17. Mioni, op.cit. 70 has given incorrect numbers for the historiae in IV, V and XXXIX.
18. ibid. 74.
19. See H.R. Luard, A Catalogue of the Mss preserved in the Library of the University of Cambridge, I, (Cambridge 1856) 453 sqq.
20. C. Graux, 'Notices sommaires des mss grecs de la Grande Bibliothèque Royale de Copenhague', Paris 1879 (Archives des missions scientifiques et littéraires, III sér., 6, 133 - 242) 217.
21. Richard, op.cit., 1958, 88.
22. Gr. de Andrés, Catálogo de los codices griegos de la real Bibliotheca de el Escorial, II, Madrid 1965, 74 - 75.
23. idem, op.cit., III, Madrid 1967, 115 - 116.
24. ibidem, 190 - 191.
25. Checklist of the manuscripts in the libraries of the Greek and Armenian Patriarchates in Jerusalem, microfilmed for the Library of Congress, 1949 - 1950, under the direction of K.W. Clark, The Photo-duplication Service, Library of Congress, Washington D.C., 1953, 14.
26. A.M. Bandini, Catalogus codd. mss. Bibliothecae Mediceae-Laurentianae ... I (Florence 1764), 538 ff.
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./

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.
29. M. Richard, Inventaire des manuscrits grecs du British Museum, I, Fonds Sloan, Additional, Egerton, Cottonian and Stowe (Centre Nationale de la Recherche Scientifique, Publications de l'Institut de Recherche et d'Histoire des Textes, III), Paris 1952, 28. Only IV and V are noted in this work.
30. Patzig, op.cit. 7, and Chap. IV, n. 41 below.
31. 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).
32. K.A. de Meyier, E. Hulshoff, Bibliothecae Universitatis Leidensis Codices MSS VIII, Codices Bibliothecae Publicae Graeci, Leyden 1965, 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.
33. S. Pierleoni, Catalogus Codicum graecorum Biblioteche Nazionale Neapolitanae (Ministerio della pubblica istruzione, Indici e cataloghi, N.S. VIII) I, 1962, 80 - 81.
34. Richard, Répertoire des bibliothèques ..., 1958, 138.
35. H.O. Coxe, Catalogi codicum MSS Bibliothecae Bodleianae pars I, Oxford 1853, col. 10.
36. idem, op.cit. I, 117.
37. Coxe, op.cit. I, 380. As these words do not occur in XXXIX the attribution to Pseudo-Nonnos is doubtful.
38. 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.
39. ibidem.
40. ibid.
- 41./

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 'Implicatio historiarum quarum meminit Gregorius Nazianzenus in laudatione funebri Basilii M.' written in the upper margin of f.274r, 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, II, 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. XVIII 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, 24, 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.
50. C. Astruc, M.-L. Concasty, Bibliothèque Nationale, Département des mss, Catalogue des mss grecs III, Le Supplément grec, III, Paris 1960, 342 - 343.
51. A.D. Komines, 'Ο νέος κατάλογος τῶν χειρογράφων τῆς ἐν Πάτρῳ Ἱερᾷς Μονῆς Ἰωάννου τοῦ θεολόγου, Σύμμεκτα Κέντρου Βυζαντινῶν Ἐρευνῶν 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 Bibliothecae 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/

lines in the double columns on each page increases from 40 to 50.

53. Bibliothecae Apostolicae Vaticanae codices manu scripti recensiti iussu Pii XI Pontificis Maximi, Praeside A. Gasquet O.S.B.S. Mariae in Porticu Card. Diacono, S.R.E. Bibliothecario et Tabularii Vaticani Praefecto. Codices Vaticani graeci recensuerunt I. Mercati et Pius Franchi de' Cavalieri. I, Codices 1 - 329, Rome 1923, 109.
54. H. Follieri, 'La minuscule livresque des IX^e et X^e siècles', La paléographie grecque et byzantine, Paris 1977, 140, n. 3.
55. Bibliothecae Apostolicae Vaticanae codices manu scripti recensiti iussu Pii XI Pontificis Maximi, Praeside I. Mercati S. Georgii in Velabro Card. Diacono, S.R.E. Bibliothecario et Scrinário. Codices Vaticani graeci. II, Codices 330 - 603 recensuit R. Devreesse, Vatican 1937, 174 - 176. F.212r and v of this manuscript is edited by Declerck, A.C., and given the siglum F2 (see Chap. III, 4). See also S.E. 187.
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.241 - 264v were probably from a larger collection of the Commentaries, as the titles of IV and V begin 'Ἐποικίως καὶ ... The folio with IV, hist. 77 - 81 must have been lost at that time.
59. Devreesse, op.cit. 339. This is the earliest known dated example of the use of paper in supplementation of a parchment codex. (J. Irigoin, 'Les premiers mss grecs écrits sur papier', reprint of Scriptorium 1950, 194 - 202, in Griechische Kodikologie und Textüberlieferung, edited by D. Harlfinger, Darmstadt, 1980, 137).
60. Bibliothecae Apostolicae Vaticanae codices manu scripti recensiti iussu Pii XII Pontificis Maximi, Praeside I. Mercati S. Georgii in Velabro Card. Diacono, S.R.E. Bibliothecario et Scrinário. Codices Vaticani graeci. III, Codices 604 - 866 recensuit R. Devreesse, Vatican 1950, 195.
61. Bibliothecae Apostolicae Vaticanae codices manu scripti recensiti iussu Pii XII Pontificis Maximi, Praeside I. Mercati S. Georgii in Velabro Card. Diacono, S.R.E. Bibliothecario et Scrinário. Codices Vaticani graeci. Codices 1485 - 1683 recensuit Cyrus Gianelli, Vatican 1950, 402 - 403.
62. Bibliothecae Apostolicae Vaticanae codices manuscripti recensiti iussu Pauli VI, Pont. Max., Praeside Eugenio Card. Tisserant, Sacri Collegii Decano, S.R.E. Bibliothecario et Scrinário, Codices Vaticani graeci 1745 - 1962 recensuit P. Canart, Vatican 1970, 727 - 730.
- 63./

63. Declerck 185.
64. F.249r and v of the manuscript contain commentary XV by this author, and ff.249v - 250r two identical copies of commentary XXIV. See n. 10 above.
65. Bibliotheca Apostolica Vaticana codicibus manuscriptis recensita iubente Leone XIII Pontificis Maximi edita. Codices manuscripti Palatini graeci Bibliothecae Vaticanae descripti, Praeside I.B. Cardinali Pitra episcopo Portuensi, S.R.E. Bibliothecario, recensuerunt et digessit H. Stevenson, senior, Rome 1885, 113.
66. R. Devreesse, Introduction à l'étude des manuscrits grecs, Paris 1954, 294, and A. Ehrhard, Überlieferung und Bestand der Hagiographischen und Homiletischen Literatur der griechischen Kirche, II, 2, Leipzig 1938, 158, n. 4.
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.
68. Bibliothecae Apostolicae Vaticanae codices manuscripti recensiti iubente Leone XIII Pont. Max. Codices manuscripti graeci Reginae Suecorum et Pii PP. II Bibliothecae Vaticanae descripti Praeside I.B. Cardinali Pitra episcopo Portuensi, S.R.E. Bibliothecario, recensuit et digessit H. Stevenson senior, Rome 1888, 39.
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 patricos Venetos asservati, Bononiae 1784, 115 - 117.
73. See H. Hunger, Katalog der Griechischen Handschriften des Österreichischen Nationalbibliothek, III, Vindobonenses theologici graeci 1 - 100, Vienna 1980, 133 - 135.
74. Declerck, S.E. 190.
75. Patzig, op.cit. 9.
76. Richard, op.cit. 1958, 242.
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./

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 1485 - 1683, 438 - 440, and Weitzmann, Die Byzantinische Buchmalerei ... 18, n. 98).
81. Lefherz, op.cit. 119, n. 33.
82. C. Gallavotti, 'Novi Laurentiani codicis analecta', Studi bizantini et neoellenici 4, Rome 1935, 212.
83. S. Eustratiades - Arcadios Vatopedinos, Catalogue of the Greek Manuscripts in the Library of the Monastery of Vatopedi on Mount Athos (Harvard Theological Studies XI, Cambridge 1924), 28 - 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 XII, Cambridge 1925), 26 - 27.
86. N. Camariano, Biblioteca Academiei Române, Catalogul manuscriselor grecesti II, 831 - 1066, Bucarest 1940, 154 - 155. The first part of this manuscript (ff.1 - 148v) 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.
88. M. Richard, Inventaire des manuscrits grecs du British Museum (C.N.R.S. III), Paris 1952, 12.
89. idem, op.cit. 39.
90. G.W. Kitchin, Catalogus codicum manuscriptorum qui in Bibliotheca 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.
91. Coxe, op.cit. I, col. 322.
92. Omont, op.cit. III (Paris 1888), 403.
93. Devreesse, Codices Vaticani graeci 330 - 603, 232.

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 1569,¹ 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',² 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,³ 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.⁴ 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.38 above) Commentaries XXXIX, XLIII, IV Introduction followed by <u>historiae</u>	
1 - 81	L
Mosq. syn. 54 (Sajdak 15) x - xi c., XLIII, XXXIX, IV, V	M
Mosq. syn. 63 (ibid. 15 - 16) x - xi c., XXXIX, IV, V	m
Par. gr. 522 (see p. 40 above) XLIII, XXXIX, IV, V	P
Par. gr. 552 (see p. 41 above) XLIII, IV, V, XXXIX	O
Par. suppl. gr. 83 (see p.42 above) XLIII, XXXIX, IV, V	S
Tübing ⁿ ensis gr. Mb 4 (Sajdak 21) xii - xiii c. addition of IV, V 1 - 26 to xi c. manuscript	T
Ven. Marc. gr. 70 (see p. 46 above) XXXIX, XLIII, IV, V	e
Vind. th. gr. 120N (Sajdak 26) x c., IV, V, XLIII, XXXIX	B
Vind. th. gr. 126N (see p. 46 above) XLIII, XXXIX, IV, V	i ⁵

Patzig finds that for Commentaries IV and V the manuscripts fall into two clearly defined groups, LTBMOPS 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.⁶ 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, BO 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),⁷ 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/

The work of Cosmas of Jerusalem is then considered in much detail.⁸ 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 1610⁹ (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,¹⁰ he thought it to be very close when the Commentaries were initially composed. A further account of his conclusions,¹¹ 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.¹²

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:-

M (39, 43, 4, 5)	Laur. 7 8 Par. Coislin. 51 (see p. 42 above) Pat. 33 (see p. 43 above) Vat. gr. 2061B (see p. 45 above) Ven. Marc. gr. 70 ¹³
N (43, 39, 4, 5)	Laur. 7 12 (Sajdak 13 and n. 5 above) Vind. th. gr. 126N
N (39, 4, 5)	Mosq. syn. 63 Par. gr. 517 (see p. 47 above) Vat. gr. 1675 (see p. 47 above)

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,¹⁴ 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.¹⁵ 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. 7 8 and Ven. Marc. gr. 70 being placed in different groups by the former,¹⁶ 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.¹⁷

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.¹⁸

The/

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. 600.¹⁹ 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,²⁰ and four are found grouped together in another.²¹ 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.²² 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,²³ but seven for XXXIX, two of which date from the eighth century.

Syr./

Syr. II restores the Greek ^{word} 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,²⁴ 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.²⁵ 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.²⁶

The/

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).²⁷ 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,²⁸ and full reference is made to it in the translation of the Syriac Commentaries by Brock.²⁹ 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)³⁰ and in Sch. 150 in Piccolomini's edition of the Scholia Alexandrina.³¹ Although sharing the same subject matter, the Greek and Armenian explanations of this passage are quite unconnected.³²

The/

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,³³ 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, V³⁴ and XLIII,³⁵ and with several early unedited manuscripts.³⁶ 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.³⁷ They are found to fall into the groups established by Patzig,³⁸ 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 (LTBMOPS), and Cant. Trin. 209 and Oxon. B. Barocc. 236 agreeing with those of the smaller (iem).

Brock's/

Brock's textual comparison of the Syriac and Armenian versions with the Greek manuscripts³⁹ 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.⁴⁰

He also finds that upon stylistic grounds the version of IV 36 preserved by Syr. II is likely to represent the original historia.

The/

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:-

'Five unedited Greek Scholia of Pseudo-Nonnos', L'Antiquité Classique 45 (1976) 181 - 189.

'Les Commentaires Mythologiques du Pseudo-Nonnos sur l'Homélie XLIII de Grégoire de Nazianze, Essai d'édition critique', Byzantion 47 (1977) 92 - 112.

'Contribution à l'étude de la tradition grecque des Histoires Mythologiques du Pseudo-Nonnos', Sacris Erudiri 23 (1978 - 79, publ. 1980) 177 - 190.

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.

i 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	xii c.
ff. 1 - 73	IV 51 - 98, V, XXXIX
Athous Laurae A 78	A.D. 1578
ff. 80 - 98v	IV, V, XLIII, XXXIX
Athous Laurae A 80	A.D. 1406
ff. 103 - 115	XXXIX, XLIII, IV (in part) ⁴¹
Chicago (Library of the University) 53	xvi c. ⁴²
ff. 20 - 43	XXXIX, XLIII, IV, V.

The manuscript Lond. (B.M.) A. 36634 was already in Sajdak's list (p. 14).

ii 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 ⁴³ (see p. 36 above)
Hierosolymitanus/

Hierosolymitanus (Patr.
 Bibl.) 405 xiv c.
 ff. 65 - 93 XXXIX, XLIII, IV, V^{lll}
 Par. gr. 497 A.D. 970
 ff. 277 - 315 Sermon 43 (XLIII mg)⁴⁵
 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 μ and ν (representing *iem* and *LTMOPS*). The group ν subdivides into γ and δ (representing *LTM* and *OPS*, although other manuscripts in addition to these are considered by Declerck).⁴⁶ As according to Patzig, μ has been the object of a later recension, but preserves some valuable early readings which are lost in ν .⁴⁷ It also lacks the anti-pagan interpolations found in ν . The text provided by the manuscripts in ν is nearer that of the original, superior readings being supplied by the sub-group γ . The text of the manuscripts in δ is marred by individual variants and some contamination from μ . 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 ν XLIII 9 is divided into 9 and 10, and 18 into 19 and 20,

in ν 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 ν , despite their differences, are shown by Brock's edition of the Syriac Version to descend from the same hyparchetype ω^1 . This follows from the fact that both μ and ν have lost IV 36 which the Syriac tradition preserves; and from the fact that both μ and ν 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 ω^2 , which contains the additional historiae (38 - 40) at the end of V. These also derive from the original.

d) The division into ω^1 and ω^2 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 ν , and consequently has no independent value as a witness.

e) Vat. gr. 437, f. 212 recto and verso, is the only extant representative of ω^2 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 ω^2 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 ⁴⁸	C
	Athous Batopediou 588	F 2
(for μ)	Vind. th. gr. 126N	i
	Ven. Marc. gr. 70 ⁴⁹	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 - 40) 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 40 (the latter as an interpolation in μ) in other places in the Commentaries. He conjectures⁵⁰ 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.

b) Commentary XLIII (Byz. 47 (1977) 92 - 112)

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 .⁵² 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 ω^2 . 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 ω^2 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 XXXIX. 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.
3. See Chap. I, 5 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. 4 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 O and then to B.
6. The passages quoted by Patzig in illustration of this are as follows:- Commentary IV 67, 13 - 16, λέγει δὲ ὁ θεὸς Γρηγόριος ὅτι καὶ ναυπηγία παρ' Ἀθηναίους εὕρηται. οἴμαι δὲ αὐτὸν λέγειν περὶ τῆς ναυμαχικῆς τέχνης. ναύμαχοι γὰρ κατ' ἄκρον Ἀθηναῖοι. ναῦν γὰρ λέγονται οἱ πρῶτοι φοῖνικες ναυπηγῆσαι; IV 70, 4 - 5, διεδέξαντο δὲ (sc. τὴν ἀστρονομίαν) Αἰγύπτιοι. τὴν δὲ γεωμετρίαν εὗρον Αἰγύπτιοι ἐκ τοῦ ἀπλέτου τῆς γῆς κ.τ.λ.; IV 72 1 λέγονται τούτους φρύγες εὗρεῖν πᾶσαν τὴν οἰκονομικὴν. (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, 4 ii 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).
12. See Chap. I, n. 127 above.
13. Caesen. gr. 29 1 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 Chrétiennes, 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. 54.
16. See above, p. 59.
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 ἱστορίας ἐν τῷ Σηλητευτικῷ σαφῶς λέξομεν. No trace of this is found in Brock's edition, The Syriac Version ... 165, historia 7, line 4.
18. See Chap. I, n. 2 above. The conclusions published in this work were foreshadowed in two articles by Brock, 'The Armenian and Syriac Versions of the Pseudo-Nonnos Mythological Scholia', Le Muséon 79 (1966) 401 - 428, and 'Zur Überlieferungsgeschichte der Nonnos zugeschriebenen mythologischen Scholien im Syrischen' in Zeitschrift der Deutschen Morgenländischen Gesellschaft, Suppl. 1, 2 (1969) 458 - 462.
19. See The Syriac Version, 28. The Syrian monk Rabban Bar 'Edta († A.D. 612) knew the translation of Gregory's sermons by heart when he was a novice (W. Ludtke, 'Zur Überlieferung der Reden Gregors von Nazianz', Oriens Christianus N.S. III (1913), 264 and Addai Scher, 'Analyse de l'histoire de Rabban Bar 'Edta', Revue de l'Orient chrétien 14 (1906) 406).
- 20./

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).
21. Lond. (B.M.) A. 18815.
22. The Syriac Version 8 and 28.
23. Lond. (B.M.) A. 14549, viii - ix c.
24. The Syriac Version 34 - 40.
25. See Chap. I, n. 102 on this historia.
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.
28. Edited by A. Manandian in Zeitschrift für armenische Philologie, 1 (1903) 220 - 300.
29. See The Syriac Version 12 - 14.
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).
37. The Syriac Version 157 - 172.
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 ... ' 128, n. 5.
46. Declerck adds the following manuscripts to those noted by Patzig: to the group μ , 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 μ 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 1914,¹ one containing no work of Pseudo-Nonnos,² five containing commentaries wrongly attributed to Pseudo-Nonnos)³ amount to 123, and those subsequently noted by Sinko, Lefherz, Declerck and myself amount to 31.⁴ The original study of the Commentaries by Patzig was based upon a relatively small number of manuscripts,⁵ although many of these were of early date. The investigations of Declerck, as he himself acknowledges, still leave many of the witnesses unexamined.⁶

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 (O.): 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. 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.⁷ 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.

Date	Fr.	S.	IV	IV, V	XXXIX	XLIII	XXXIX, XLIII	IV, V, XXXIX	IV, V, XLIII	0.	ALL
ix						1 (mg)					
ix-x		1									1
x				2	2	1 (mg)	1	1			7
x-xi						1 (mg)					1
xi	1	1		1	3	2	8 (1mg)	4	1		4
xi-xii					1		1				
xii	2				1	1 (mg)	4 (1mg)	1			3
xii-xiii											
xiii	1	1	1	1		2					3
xiv		1	1	1	1	1	2				3
xiv-xv		1			1			1			
xiv-xvi											1
xv/											

Schematic analysis of the known Pseudo-Nonnos manuscripts by their dates and contents (cont.)

Date	Fr.	S.	IV	IV, V	XXXIX	XLIII	XXXIX, XLIII	IV, V, XXXIX	IV, V, XLIII	0.	ALL
xv	4	3		3	2	2	4		1	1	10
xv-xvi						1				1	11
xvi	2			1			1			1	12
xvii								1	1	1	2
xviii				3	1						1
xix				1					1		
?	1			2	2		1				

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 1 13, 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. 499 (xiv - xv c.)
containing historiae from IV and XLIII.

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

Escorial. Ψ 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.).⁸ 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.⁹ 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.¹⁰ Sixteen sermons were selected to be read as part of the Liturgy on set days in the Church's year.¹¹ They were entitled οἱ ἀναγινωσκόμενοι λόγοι, and among them were Sermons 39 and 43. Sermons 4 and 5 were classed among the remainder as οἱ μὴ ἀναγινωσκόμενοι λόγοι. 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 (xviii c.),
- Par. gr. 928, Vat. Barb. gr. 290 (both of unknown date).

XLIII/

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.¹² 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.).

XXXIX, XLIII

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. 4 13 (x c.),¹³ Lond. (B.M.) A. 39606 *, Oxon. Seld. gr. 45 *,¹⁴ Vat. Reg. gr. 19, Vat. gr. 463, 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 *, Escorial. Ψ III 3 (458) * in which the Commentaries are written in the margins of Sermon 43,
 Trapezuntinus I (all xi c.),
 Vat. gr. 464 (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

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.¹⁶ 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.),¹⁷

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. 1406) 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	D.
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. 143A (xiv c.)
 Par. gr. 522 (A.D. 1443) 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.)²⁰ P.
 Par. gr. 989 (xvi c.)
 Vat. gr. 1663 (xvi c.)
 Vat. Reg. gr. 94 (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.) P.
 Med. A D xv 5 (xv c.)
 Rom. Vall. gr. 47 (xv c.)
 Mutin. III E 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.)²¹
 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) (xviii 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 arrangement²² 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

Caesen./

Caesen. gr. 28 5
 Lond. (B.M.) Harl. 5575
 Par. suppl. gr. 1175
 Hieros. 405
 Vat. Reg. gr. 143A
 Par. suppl. gr. 516
 Med. A D xv 5
 Mutin. III E 10
 Oxon. B. Barocc. gr. 71
 Escurial. φ III 18
 Chicago (Univ. Libr.) 53

2.) XLIII, ~~XXXIX~~, IV, V

Vat. gr. 437
 Vind. th. gr. 126N
 Mosq. syn. 54
 Vat. gr. 97
 Laur. 7 12
 Lond. (B.M.) A. 17473
 Par. gr. 522
 Vat. Reg. gr. 94
 Vat. Reg. gr. 177
 Lugd.-Bat. xviii 16 H *
 Par. suppl. gr. 83

3.)/

3.) IV, V, XLIII, XXXIX

Vind. th. gr. 120N
 Cant. (Univ. Libr.) Dd XI 54
 Rom. Vall. gr. 47
 Athous Laurae A 78
 Bruxell. gr. 11385
 Escorial. Ω III 13
 Monac. gr. 163
 Oxon. B. Canon. gr. 59
 Par. gr. 989
 Vat. gr. 1663
 Bucarest. gr. 724 (496)

4.) XLIII, IV, V, XXXIX

Par. suppl. gr. 469A
 Caesen. gr. 29 1
 Par. gr. 552

5.) XXXIX, IV, V, XLIII

Princeton Art Mus. 2
 Oxon. B. Barocc. gr. 194

6.)/

6.) Vat. gr. 504: 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. 120N, 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,²³ 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. 163.²⁴

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 (48) 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.²⁸ 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.M.) A. 18231 (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. 36634 (x c.),
 Vat. gr. 475 (x c.),
 Vind. th. gr. 130N (xi c.),
 Tüb. 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 Jerusalem²⁹ have also been taken into consideration in the present survey. This survey has necessarily involved the recollection 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, 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.³⁰ He next notes the variations shown by the individual Greek manuscripts employed by him as compared with the Syriac numeration of the historiae.³¹ 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.³²

Cross-references, abbreviations and omissions.

It is generally agreed that one part of the tradition (Patzig iem, Declerck μ) made extensive abbreviations of the other (Patzig LTBMOPS, Declerck ν). 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.³³

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.³⁴

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.³⁵ 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.³⁶

Brock makes a full analysis of the titles of the historiae in the Syriac text, with references to those in the Greek manuscripts.³⁷ 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 numerals 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.³⁸ 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/

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 - 24.

Cross-refs.: 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-refs./

Cross-refs.: 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 περὺ + 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-refs.: 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
 περὺ + 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', περὺ + acc. of subj. of lemma 32,
 κατὰ + acc. of subj. of lemma 2 - 4, 6, 7, 9,

11, 14, 15, 17 - 30, 33 - 42, 44, 46, 49 - 53, 55,
 56, 61, 63, 65, 67 - 69, 74, '96',
 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. $\pi\epsilon\rho\tilde{\upsilon}$ + gen. 6,
 8, 11 - 19, 30 - 35, 37,
 $\pi\epsilon\rho\tilde{\upsilon}$ + acc. 36,
 $\kappa\alpha\tau\tilde{\alpha}$ + acc. 7, 10,
 by another construction introducing the lemma $\acute{\epsilon}\nu\ \tilde{\eta}$
 9.

Broadly similar to Syr. II.

Lond. (B.M.) A. 18231

XXXIX, XLIII, IV, V

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, wh. 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 $\text{περὶ} + \text{gen.}$

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. $\text{περὶ} + \text{gen.}$ 1, 2, 4 - 6, 8, 11 - 21, 25 - 27, 30 - 35, 37,
κατὰ + acc. 3, 7, 10, 28,
 $\text{περὶ} + \text{acc.}$ 29, 36,
by/

by other constructions introducing the lemma ἐν ᾧ 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.⁴⁰

Par. 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-refs.: to IV and V in 7.

Titles: see Appendix F.

XLIII: 1 - 18.

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, $\pi\epsilon\rho\acute{\upsilon}$ +
gen. of subj. of the lemma.

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

Cross-refs.: 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 Thestius),
to XXXIX 7 in 94.

In all but 59 the cross-refs. 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 ὅτι.

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.⁴¹

XXXIX: 1 - 24.

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

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

XLIII: 1 - 18.
 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 XXXIX 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 44, 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, 41, 48 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. κατὰ + 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.⁴²

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', περὶ + gen. of lemma '37', κατὰ + acc. of lemma 6.

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

XXXIX: as Vind.

Titles: see Appendix F.

XLIII: 1 - 18.

Cross-refs.: as Pat.

Titles: formula as Pat. 1 - 12, 'is the historia' omitted 13 - 18, folld. by prep. περὶ + gen. or κατὰ + 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.⁴³
 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. 469A XLIII, IV, V, XXXIX

XLIII: 1 - '24', of wh. 1 (Pelops, Cecrops, Alcmaeon,
 Aeacus, Heracles) < '1', '2', '3', '4', '5';
 9 < '12' and '13', (cf. Pat.); 18 < '23' and
 '24', (cf. Pat.).

Cross-refs.: as Pat.

Additions: as Coislin.

Titles: περὶ + gen. of subj. of lemma in all but '17',
 where περὶ 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-refs.: to IV in 6, 19, 26, vaguer cross-ref. in 13, to ~~XXXIX~~
 11 (for 4 ?) 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-refs.: to IV and V in 2 and '11'.
 Abbreviation: in '17'.
 Titles: see Appendix F.

Vat. gr. 437 XLIIII, ~~XXXIX~~, IV, V

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

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

IV: Introd., 1 - '98' as Lond. ('96' and '97' reversed).
 61 as Pat.
 Cross-refs.: 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 $\pi\epsilon\rho\tilde{\upsilon}$ + gen. of subj. of lemma, and 4 formula folld. by $\pi\epsilon\rho\tilde{\upsilon}$ + 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.⁴⁴
- 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 34⁴⁵ 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 $\kappa\alpha\tau\tilde{\alpha}$ + acc. 34 - 40 'N the (sc. historia)' folld. by $\pi\epsilon\rho\tilde{\upsilon}$ + gen. (34 - 36), by $\kappa\alpha\tau\tilde{\alpha}$ + acc. (37 - 40).

Vind. th. gr. 120N 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 $\pi\epsilon\rho\tilde{\upsilon}$ + acc., 5; formula folld. by $\pi\epsilon\rho\tilde{\upsilon}$ + gen.

V: 1 - 35 as Lond., '36', '37' as Vind.
 Cross-refs.: as Lond. (1 - 35); in '36' to XLIII 2, folld. by
 omission.
 Additions: 21, as Lond.; in 29, possibly from the Scholia
Alexandrina (Hermaphroditus).⁴⁶
 Titles: 1 - 35 as Lond., '36', '37' as Vind.

XLIII: 1 - '20' as Pat.
 Cross-refs.: as Pat.
 Additions: as Par. Coislin.
 Titles: as Pat.

XXXIX: 1 - '25' as Vind.
 Cross-refs.: 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: Introd., 1 - '98' as Lond. (90 and 91 reversed, and
 '96' and '97'). 61 as Pat. Contents of 51 omitted.
 Cross-refs.: to XXXIX 10 in 4,
 to XXXIX 19 in 6,
 to XXXIX 7 in 38,
 to/

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 $\pi\epsilon\rho\tilde{\iota}$ + 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./

Mosq. syn. 54

XLIII, XXXIX, IV, V

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. 29 1 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

XXXIX: 1 - 24.

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

Addition: in 1.

Titles: see Appendix F.

XLIII/

XLIII: as Pat.

IV: Introd., 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 4147 XXXIX, IV, V

XXXIX: as Vind.

Titles: see Appendix F.

IV: 1 - 97 as Vind. 91 B. Contents of 36 are omitted.

61 as Pat.

Cross-refs.: as Vind. specific refs. to XLIII retained.

All folld. by omissions.

Additions: in 40 (as Pat., mg.), 41, 54 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'.⁴⁷

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-refs.: to XXXIX 10 in 4,
to IV in 47.

Other specific cross-refs. as in Vind.

Vaguer cross-refs. 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 $\pi\epsilon\rho\tilde{\iota}$ + gen. of subj. of lemma, exc. for 22, 25, 36, 37 where $\pi\epsilon\rho\tilde{\iota}$ + acc. occurs.

V: 1 - '37' as Vind.

Cross-refs.: to XXXIX 14 in 16. Others as in Vind. All lead to omissions.

Additions: in 29, 33 and of '37'.⁴⁸

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-refs.: 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, 31 - 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-refs.: 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/

Athous Batopediou 588IV, V, XXXIX⁴⁹

IV: 53 - 98 (beginning of ms lost). As Lond.

V: 1 - 37 as Lond.

Cross-refs.: as Lond., omitting that in 29.

Addition: None.

XXXIX: 1 - 25 as Vind.

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/

V: 1 - 34 (in part). As Lond. throughout.

Titles: as Lond.

Vat. gr. 475

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.

Tüb. 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 ἡ κατὰ + 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, 30, 31, 45 - 50, 54 - 58, 60, 64 - 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 (in margins of Sermon 4)

IV: .Introd., 1 - 97 as Vind. 93 and 94 are reversed in order.

Cross-refs.: 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-refs.: 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.⁵⁰

Titles: none for 1, 29 - 35, 37 - fin. 2 - 28 as in Pat., exc. for 12, where formula folld. by κατὰ + acc. 36 as in Pat.

Cosmas of Jerusalem/

Cosmas of Jerusalem XXXIX, XLIII, IV, V⁵¹

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.

XLIII: 1 - 7, 9, 11 - 15, 17 - 20.

The topic of the salamander (10) is found but the account is unrelated (P.G. 38 642). 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).

IV: Introd., 1 - 24, 26 - 35, 37 - 39, 41 - 46, 48,
51 - 56, 62 - 76, 78 - 83, 85 - '94', '96' - '98'.

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/

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.

1. 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. 36 524 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,⁵³ 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 Σηλιτευτικὸν Λόγος.

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. 437.⁵⁴ 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.⁵⁵ 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. 70 440 D - 441 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 - 4.⁵⁶ In lines 5 and 14 the term γυναικῶν 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.⁵⁷ Sentences of the complexity of 38 lines 10 - 11, do not occur elsewhere in the Commentaries.

In/

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 οἰνοῦμαι for example in line 11 is generally expressed by μεθύσκω (see IV 68 line 8; *ibid.* 94 lines 2 - 3) and the verb κατοικτευρίζω (V 39 line 18) by ἐλεῶ (see IV 68 line 12; XXXIX 9 line 3). The nouns δρᾶμα (found also in 38 line 22; 39 lines 12 and 17) and δραματοουργία (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 ἐγκαλύπτομαι in 38 line 2 (see L.S.J. ἐγκαλύπτω II, 2),⁵⁸ κατολοφύρομαι (38, 21), παριππεύω (of time, 39, 8) and ἐπερυθρῶ (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 παιδίω by μικρῶ (40 line 1) and the purely adjectival use of ἀπηρτημένον (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 δὲ ἐξ ἀμφοτέρων ἀποτελούμενον ἐκάλεσαν Πρύαπον and ἡδονὴ γὰρ προσλαβοῦσα μέθην are found in both, and both make explicit reference to the identification of Aphrodite as lust (ἡδονή) and Dionysus as drunkenness (μέθη)), 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.⁶¹ 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-Nonnos 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/

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.⁶⁴ 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.⁶⁶

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 38 - 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 Iliad and the Odyssey, 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.⁶⁷

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 ὑμῶν τῶν σεμνῶν τὸ Μῶλυ, καὶ τὸν Εἰάνθον καὶ τὴν Χαλκίδα)

(Sermon 4 106, P.G. 35 641 B)

distorts Julian's claim that to speak good Greek (ἐλληνίζειν, q.v. s.v. (1) Lampe) is a part of showing reverence to the gods (Sermon 4 102, 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:

ὄν Εἰάνθον καλέουσι θεοῦ, ἄνδρες δὲ Σκάμανδρον.

Iliad xx.74),

and Chalcis (a certain bird:

Χαλκίδα κικλήσκουσι θεοῦ, ἄνδρες δὲ Κύμινδιν.

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:

Μῶλυ δέ μιν καλέουσι θεοῦ

but then continues:

χαλεπὸν δὲ τ' ὀρύσσειν
ἀνδράσι γε θνητοῖσι· θεοῖ δέ 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 κατὰ τὸν Ἐάνθον καὶ τὴν Χαλκίδα.) 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,⁶⁹ 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 Moly; identify Xanthus as the Scamander, and Chalcis as Kymindis, quoting both Homeric lines with the slightest of introductions, and ending with the brief statement:

διαπαύζει οὖν αὐτοῦς ὁ θεὸς διδάσκαλος.

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, 83 or 198', 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-Nonnos'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 Moly, 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 Tüb. Mb gr. 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),⁷⁰ 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.⁷¹ 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 4, 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 XLIII¹³ 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.⁷² Some of its surviving historiae lack material found in Syr. II and in most of the Greek tradition⁷³ - 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,⁷⁴ and several omissions are made to avoid duplication of material already discussed in XXXIX⁷⁵ (though no trace of this or any other Commentary has survived) and in the earlier part of IV.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.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.

d) The groups within the Greek tradition.

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 Declercq will be retained in the following discussion, but in transliteration/

transliteration, as m and n.⁷⁸ m was held by both Patzig and Declerck to preserve material which was earlier than that found in 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 n known to him,⁷⁹ which are supplied by witnesses in 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 n, the contents of which have been noted for the first time in the present study. This argument for the priority of m must therefore be abandoned.

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

The use of these sigla is complicated by the fact that 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. n at these points agrees with the Syriac and Armenian Versions in most respects, (although it has undergone some divisions of the 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,⁸¹ 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 44, 47, 50, 55, 57 - 59, 67, 68, 76,⁸³ 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 41, 54, V 29, 33 and '37'.
6. XXXIX 4 is divided (by numeration if not by the text) into '4' and '5'.

Witnesses/

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, 81, 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 3. 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 m and n; 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 $\mu\eta\lambda\omicron\nu$ are listed and explained after the word $\mu\eta\lambda\omicron\beta\omicron\tau\alpha$; 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;⁸² 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 81 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/

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 44, 47, 50, 57 - 59, 67, 68, 76,⁸³ 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.⁸⁴ The omission of IV 69 by Syr. I is not found elsewhere in the tradition, nor is that of two-thirds of 76.⁸⁵

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 72.⁸⁶ 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/

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/

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.⁸⁹ On the other hand no reason can be proposed for the loss in m of IV 94 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.⁹⁰

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

n (with Syr. II and Arm.)

m

καὶ ἡ μὲν ὑπόθεσις ἐστὶν αὕτη,
περὶ δὲ τῶν ἱστοριῶν ὡς οἶόν
τε διὰ βραχυτάτων
ἐπιμνησθησόμεθα.

καὶ ἡ μὲν ὑπόθεσις ἐστὶν αὕτη,
τῶν δὲ ἱστοριῶν διὰ βραχέων
ἐπιμνησθησόμεθα.

IV 40, 1 - 2

πλανωμένου (sc. τοῦ Ὀδυσσέως)
τὴν πλάνην ἣν ἐπλανήθη μετὰ
τὸν Τρωϊκὸν πόλεμον ...

πλανωμένου (sc. τοῦ Ὁ.) μετὰ
τὸν Τρωϊκὸν πόλεμον ...

IV/

IV 83, 3 - 4

ἐπιτρέπει (sc. ὁ Ζεὺς) τοῖς
θεοῖς τὸν βουλόμενον ᾧ
βουλέται ἀπελθεῖν καὶ
βοηθῆσαι, ἵνα οἱ μὲν τοῖς
Τρῶσιν, οἱ δὲ τοῖς Ἑλλήσι
βοηθήσωσι.

τῶν θεῶν ἀπολυθέντων (sc. ὑπὸ τοῦ
Διὸς) ὥστε βοηθεῖν τοῖς Τρῶσι καὶ
τοῖς Ἑλλήσιν ὡς ἂν ἕκαστος
βουλοῖτο,

IV 96, 1 - 2

Ὁ Ἀπόλλων μαντεύομενος
οὐ σαφῶς οὐδὲ διαρρήδην τοῖς
χρησμοῖς τοῖς χρησμοδουμένοις
ἔλεγεν, ἀλλ' ἀσαφῶς καὶ λοξῶς ...

Ὁ Ἀπόλλων μαντεύομενος λοξοῖς
καὶ ἀσαφεῖς τοῖς χρησμοῖς
παρεῖχε ...

V 8, 4 - 7

ὁ δὲ Ῥαδάμανθος λέγεται υἱὸς
εἶναι τοῦ Διός, ὃς ἔχει τὴν
δικαστικὴν ἀξίαν. λέγεται οὖν
ὅτι οὗτος δικάζει τοῖς ἐν Ἄιδου.

ὁ δὲ Ῥαδάμανθος λέγεται υἱὸς
τοῦ Διός, ἔχειν δὲ τὴν
δικαστικὴν ἀξίαν καὶ δικάζειν
ἐν τῷ Ἄιδῳ.

V 32, 12 - 13

*Ἄρτεμις καὶ Ἀπόλλων, παῖδες
ὄντες τῆς Λητοῦς, κατετόξευσαν
αὐτὸν (sc. τὸν Τιτυὸν) καὶ
ἀνεῖλον ...

*Ἄρτεμις καὶ Ἀπόλλων, τέκνα
ὄντες τῆς Λητοῦς,
κατατοξεύσαντες ἀνεῖλον
(sc. τὸν Τ.) ...

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 n.

Manuscripts in m also re-write or offer a different text for some historiae, the contents of which in n fail to explain the lemma. The chronological relationship of these revisions with the other changes in m 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' n (with Syr. II and Arm.) identifies only one of Gregory's multiple Homeric allusions on the topic of the 'Laughter of the gods'. m adds another and lacks Pseudo-Nonnos's misunderstanding of part of the reference.⁹¹ As noted above,⁹² n, m and Cosmas are similarly ignorant of the fate of Osiris, n in V 30 taking the 'cut up gods' to be the giants, and m 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 n 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. 437.⁹³ 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^{and V} 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 54, the helmet of Plutus is said to make him invisible when he wore it; ^{in V 33 the killing of the eagle is explicitly stated to release Prometheus from Torment.} All passages occur at the end of the respective historiae.

6. Sub-division of 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, t, has additions in IV 23 and 48⁹⁵ and rewrites the text of 24, 2 - 3 and 70, 5 - 6...⁹⁶ Despite these differences the text of the witnesses in m shows much agreement; one of the additions in the sub-group t, that in IV 23, is also found as a marginal note on historia 23 in Ven. Marc. gr. 70,⁹⁷ which otherwise contains only the additions characteristic of 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 s and 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 t.

v Sub-groups in n and their relationship to the rest of the tradition.

Stages in the increment of additions have been noted above in the development of 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 m. These are the sub-groups first noted by Patzig,⁹⁹ LTBM being the 'superior' group and OPS the 'inferior', which have more recently been denoted γ (that is LTBM) and δ (OPS) by Declerck.¹⁰⁰

Patzig, as has been noted, had observed that when the text of the 'inferior' (δ) group agreed with that of m it preserved/

preserved a more accurate text than that found in the 'superior' (γ) group. Brock has shown that the texts 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 m, 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 y 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'.¹⁰³

These differences apart, although the manuscripts of x seem to derive from an earlier stage in n than do those in y, 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).¹⁰⁴ The addition in V 21, about the cult of Hephaestus in the Lycian Olympus, is supported by numismatic and epigraphical evidence,¹⁰⁵ 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 y (Pat. 33) shows the continuing process of consultation.

Manuscripts in x occasionally provide individual readings in some parts of their texts.¹⁰⁶ 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 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.¹⁰⁸ 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 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 4147

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. 36634

Vat. gr. 475

Tüb. gr. Mb 4

Manuscripts derived from mixed exemplars.

Vind. th. gr. 120N: follows an exemplar from x for
XLIII 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. 12ON 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. 13ON: 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 1 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. 1446 (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. 120N 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 m.

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. 120N, 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.¹¹¹ 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.¹¹²

All the manuscripts but Par. suppl. gr. 690 contain the Commentaries they preserve in full, although Athous 4147 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.¹¹³ 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 44 a long excursus is added on the reasons for the naming of/

of the pyramids,¹¹⁴ 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 y, without the additions, but has other readings in common with m (reading ῥουσίου in IV 38 line 2 for ἔρουθροῦ n; and Λυκίας in 71 line 1 for Παμφυλίας n for example) and with x (as in 65, Παλαύφατος for Τηλέφατος in the rest of the tradition), and sometimes with both x and m (as in 14 line 1, Μακεδόνος as m x, for Λακεδαίμονος y, and φυσικῶν in 37, 1 for φυσιολόγοι in y). 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. 36634 in IV 64 line 2 - the name "Phimanthe" for "Phimone" in y 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. 51 (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.¹¹⁵ Some otiose explanations are omitted,¹¹⁶ and clumsy repetitions avoided in the text.¹¹⁷ 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.¹¹⁸

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.¹¹⁹ 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 x, to be discussed below.

Some contamination from y appears to have affected these later stages in x, 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.¹²⁰ A few abbreviations of duplicate material are made, and some short independent additions occur (as in IV 45 line 4 προγνώσεις m n + ὁμοίως δὲ καὶ ἕτερα τερατεύματα; 88 line 5 ὠνομάσθη m n + ἀπὸ τῆς καταδύσεως τῶν αἰδοῦν; and in V 7 line 8 ἄνεμος n + ὁ καὶ καλεῖται ἄμπωτις). In the description of Odysseus's feigned madness (in IV 62 line 7 - 8 καὶ μανίαν προσποιησάμενος, καὶ λαβῶν ὄνον καὶ βοῦν, καὶ δῆθεν ἀροτριῶν) many manuscripts in x omit the words καὶ βοῦν, as does Par. suppl. gr. 469A. Unlike the rest however, the latter restores the detail after ἀροτριῶν by adding καὶ βοός. 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 x, 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,¹²¹ 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.¹²² 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,¹²³ 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.¹²⁴

Manuscripts in n, sub-group y.

The influence of y 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. 36634, 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 δὲ μαστίγων y Syr. δὲ μαστιγος 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, Phimante 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 ὑπεζωγράφησεν + ὡς ληρωδοῦσιν οἱ Ἕλληνες; 24 οὐρανῶ + ὡς ληροῦσιν; 39 οὐρανῶ 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 x m and the text of the Versions against the readings in y, while nevertheless preserving all the additions characteristic of y in IV and V.¹²⁶ It may well be a witness to an earlier stage in y 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 x to IV 24. It is followed in these features by Vind. th. gr. 120N, Mosq. syn. 54 and Tfb. 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. 7 8. 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 (... ἡ κατὰ τὴν Σωκράτους φιλοσοφίαν for ἡ κατὰ τὴν Σ. φιλοκαλίαν) occurs in Par. Coislin. gr. 51 without any correction (Περὶ τῆς Σωκράτους 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. 7 8 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 ἐπέγραψεν· "Ἀχρι τῶν ᾧδε Ἡρακλῆς καὶ Διόνυσος ἀφύκονται 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 4. 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:

φθάσας τὸ τέρμα τῆς δυσσευρέτου βίβλου
ὕψωσα χεῖρας, εὐχαριστῶν Σοι Λόγε.

(This is different from that in the London manuscript:-

Λογολεσχίαι καὶ ληρήματα ἔμπρακτα ἀπατηλαὶ δαιμόνων.¹²⁸⁾

The text of Tib. Mb 4 gives its own variants,¹²⁹ while that of Mosq. syn. 54 shows general conformity with that of its different exemplars. Such conformity is not found in Vind. th. gr. 120N, 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),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.¹³¹ Alone among the manuscripts of mixed exemplar, Vind. th. gr. 130N 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 n) in its own version of IV 5.

ε' Ἡ περὶ τῆς τῶν Φρυγῶν ἐκτομῆς.

Οἱ κατὰ τὴν Φρυγίαν τὴν Ῥέαν ἔσεβον, τὴν τοῦ Κρόνου μὲν γυναῖκα, τὴν δὲ ἄλλων θεῶν μητέρα, τῷ τὴν κύστιν αὐτῆς ὑπὸ Κορυβάντων ἐκτιμηθῆναι διὰ τὰς πόλλας αὐτῆς πορνείας· ἥ καὶ τελετᾶς ἐνθουσιῶντες προσέφερον καὶ τοὺς ἑαυτῶν ὄμους καὶ μηροῦς μαχαίραις/

5 μαχαίραις κατέτεμνον, αἰμάξαι ἑαυτοὺς βουλόμενοι. ἄλλοι δὲ ἠύλουσιν ὡς ἂν κηλούμενοι οὐ πληττόμενοι ἀπόνως τὰς πληγὰς φέροισιν. καὶ μᾶλλον περὶ τὴν ἐκτομὴν διεγείροντο, καὶ ἅμα διὰ τῶν αὐλῶν τιμῶντες τὸν ταύτης ἐραστὴν Ἄττιν. μετὰ δὲ τὰς πληγὰς πρὸς μίξεις γυναικῶν ἐχώρουσιν ἀκαθάρτων. Ἑλλήνων δὲ τινες ἀνόητοι, 10 τῷ παλαίῳ ἔθει κρατούμενοι, περὶ τὰ Καρικὰ ὄρη καὶ εἰς δεῦρο ἑαυτοὺς κατατέμνουσιν.

Lines 1 - 2 (οὐ ... μητέρα) are taken from IV 5; 2 - 8 (τῷ ... Ἄττιν) from 59; 8 - 10 (μετὰ ... ἀκαθάρτων) from 5 and the remainder from XXXIX 2 ('Ελλήνων ... fin.), where the passage is noted in the apparatus criticus to line 7. Patzig noted that the text employed by Suidas 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.
3. Ibidem on Bern. gr. 449, Par. gr. 543, Vat. gr. 711, Vat. Ottobon. gr. 384 and Oxon. B. Barocc. 216.
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. 36634 and Tüb. 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.
16. 'De expositione Pseudo-Nonniana ... ', 124 - 125.
- 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.
25. Noted by R. Pfeiffer, A History of Classical Scholarship from 1300 to 1850, Oxford 1976, 20.
26. Constantinus Palaeocappa 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 Favorianus printed in 1538 in Basel, the edition of Suidas printed in 1514, 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. 7 8, 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.

30. See 'The Armenian and Syriac Versions ... ', 405 - 412, and The Syriac Version, 17 - 22.
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 ν 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.
38. See Chap. I, nn. 3 and 4.
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 teste 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 ἡδονὴν ὀνομάζοντες, τὸν δὲ
 γε Διόνυσον μέθην προσαγορεύοντες, τὸ ἐξ ἀμφοτέρων
 τελούμενον ἐκάλεσαν Πρίαπον· ἡδονὴ γὰρ προσλαβοῦσα
 μέθην/

μέθην τὴν τῶν παιδογόνων μορίων ἔντασιν ἀπεργάζεται.

Priapus is also described as the child of Aphrodite and Dionysus by Pausanias (9.31.2). The addition of V '37' is found in Montagu's text of the Commentaries, reprinted in Migne, P.G. 36 1057 - 1058, as follows:-

λζ' Περὶ τοῦ φαλλοῦ τοῦ Ὀσίριδος ἦτοι Διονύσου σπασθέντος ὑπὸ Τυφῶνος.

Φασὶν ὡς ἡ τούτου ἀδελφὴ ἡ Ἴσις, τὰ τούτου μέλη σὺν πόνῳ πολλῶ συλλέξασα, μόνον τὸ αἰδοῦον οὐχ ἔβρε. τούτου χάριν εἰκόνα τοῦ αἰδοίου ποιήσασα, προσκυνεῖσθαι ὑπὸ πάντων ἐκέλευσε. γίνεται οὖν παρ' Ἑλλησιν ἑορτὴ τοῦ φαλλοῦ, ἣν προσηγόρευσαν φαλλα-
5 γώγια.

Lines 1 - 3 φασὶν ... ἐκέλευσε clearly derive from Theodoret, *ibidem*, 113:-

ὁ δε καλούμενος ἱεροφάντης ἤδει τὸν Ὀσίριν καὶ τὸν Τυφῶνα καὶ τὰ τοῦ Ὀσίριδος ὑπὸ τοῦ Τυφῶνος κατακοπτόμενα μέλη καὶ πανταχόσε διασπειρόμενα, τὴν δὲ Ἴσιν, τὴν τοῦ Ὀσίριδος ἀδελφὴν, ταῦτα ξὺν πόνῳ συλλέγουσαν, μόνον δὲ τὸν φαλλὸν οὐχ εὐρίσκουσαν καὶ τούτου γε χάριν εἰκόνα τούτου κατασκευάζουσαν καὶ παρὰ πάντων προσκυνεῖσθαι κελεύουσαν - .

and lines 3 - fin. γίνεται ... φαλ. from the beginning of the above passage: καὶ ἐκαλεῖτό γε παρὰ τοῖς Ἑλλησι φαλλαγώγια ἡ τοῦ φαλλοῦ ἑορτή - .

43. The text of '37' in this manuscript omits the words ἦτοι ... ἀδελφὴ from the title and line 1, οὐχ from line 2; γε is added to τούτου.

44. See Declerck, *A.C.* 183.

45. This is similar to an addition found only elsewhere in *Arm.*, *idem S.E.* 184.

46. The text of this addition is also given in *P.G.* 36 (1053B) from Montagu's edition, and reads as follows:-

Τὸν δὲ Ἑρμαφρόδιτον ἀρρενόθηλὸν τινα καὶ ἀνδρόγυνόν φασι εἶναι, καὶ γυναικὸς καὶ ἀνδρὸς αἰδοῦον φέροντα, καὶ πάσχειν μὲν τὰ τῶν γυναικῶν, δρᾶν 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 οὐχ in line 2.

48. The text of this manuscript agrees with that of Athous 4147 (see nn. 43, 47 above).

49./

49. This manuscript was first noted by Declerck, S.E. 179 and 187.

50. To the last word of the historia is added: τὸ δὲ τῇ λεοντῇ ἐγκρύπτειν τὴν κερδάλην, τοῦτ' ἐστὶ τῇ λεοντείᾳ δορᾶ τὴν κακοηθεστάτην ἀλώπεκα, ἥτις ἦν ὁ Ἰουλιανοῦ τρόπος ὑπο τοῦ προσποιητοῦ καὶ ἐπιπλαστοῦ ἠθους τῆς 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. πυραμῖς II, note) then follows the quotation of an inscription. This names the Pharaohs of whom the pyramids were the tombs:

ὅτι αἱ πυραμίδες αἱ ἐν τῇ Αἰγύπτῳ ᾠκοδόμηνται εἰς μνημάτων χῶραν, ὡς μαρτυρεῖτο ἐν αὐταῖς ἐπίγραμμα οὕτως ἔχον·

Μνήματα Καφρήνος τε καὶ ἀντιθέου Μυκέρου
καὶ Χέσπος κατιδῶν Μάξιμος ἡγασάμην.

πυραμίδες δὲ ἐκλήθησαν ἀπὸ τοῦ συνακτῆν ἔχειν ὁμοίαν φλογῆ, ἢ καὶ πέμματά τινα εἶναι ἐκ στέατος ἢ σισάμου πυραμοειδῆ. οἱ δὲ πυραμίδας κεκλήσθαι ἀπὸ τοῦ σχήματος τοῦ παρὰ τοῖς γεωμέτραις· πυραμῖς γὰρ ἐστὶ σχῆμα παραλληλόγραμμον ἐπίπεδον, ἄνω ἐπὶ τῆς κορυφῆς τρίγωνον ἔχον, οὗ ἡ βᾶσις μία ἐστὶ τῶν μικροτέρων τοῦ παραλληλογράμμου εὐθειῶν. τάφοι δὲ εἰσὶν, ὡς ἔφην καὶ αὐταῖ, ὥσπερ καὶ τὰ Μαυσῶλια ἀπὸ τοῦ κτίσαντος καὶ δεδωκότος, τοιοῦτον σχῆματα τὴν προσηγορίαν εἰληφότα.

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.

51. 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. 14549, ff. 189v - 190r) in microfilm, and find that Sermon 5 ends there as it does in P.G. 35 720.

54. A.C. 188.

55. Ibidem. Declerck speaks of the author's 'continuity of style and language'.

56. This passage: Τοῦτο (τὸ βρέφος) λαβοῦσαι αἱ λεγόμεναι νύμφαι, ἄστινας Ὀρειάδας καλοῦσιν, ἀνεθρέψαντο is clearly related to Cyril's account of the episode: Λαβοῦσαι δὲ τοῦτο (τὸ βρέφος) τῶν ἐκεῖσε νυμφῶν τινες, ἃς καὶ ὀρειάδας καλοῦσι δαύμονας, ἐθρεψάν τε καὶ διεσώσαντο.

57./

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, ΜΥΘΟΓΡΑΦΟΙ 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 4 ii.
65. As noted towards the end of Chap. III, 3 above (on p. 69).
66. See Chap. III, 4 iii 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:
- τῆ τόδε φάρμακον ἔσθλον ἔχων ἐς δώματα Κύρκης
ἔρχευ, ὃ κέν τοι κρατὸς ἀλάλησιν κακὸν ἦμαρ.
- (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), 46 - 52 (Iambe). Pseudo-Nonnos cannot understand Gregory's description of the Athenians as the first builders of ships (IV 67, lines 13 - 16).

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), 46 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 (τυράνου) Λακεδαίμονος n Syr. II Μακεδόνοσ m 'of the Macedonians' Syr. I; 79, 10 - 11 τῆ μὲν γὰρ Τραγωδία ἐπέταλ τὰ δάκρυα, τῆ δὲ κωμωδία ἔγελως n Syr. II omitted in m Syr. I; 81 17 φησὶν n 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-Nonnos'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. 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 (λόγιος) and not by trade (ἐμπολαῖος - 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.
99. See Chap. III 1 above, pp. 59 - 60.
100. Declerck has also increased the number of witnesses in each sub-group - see above, Chap. III, n. 46.

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, εἴτα ἀπελθὼν (sc. ὁ Ζῶπυρος) προσποιεῖται εὐνοεῖν τοῖς Βαβυλωνίοις, καὶ ὑποτίθεσθαι αὐτοῖς τινα κατὰ τοῦ Δαρείου. καὶ ἄπλως πῖστιν ἐγγενᾶ τοῖς Βαβυλωνίοις (caused by homoeoteleuton). It must be noted that later manuscripts in x, 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 x and y, for it is not found in the witnesses in x, 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. 1446 and Vat. Reg. gr. 94.
103. Not all, as stated by Declerck, S.E. 182.
104. Ibidem 184.
105. Roscher, op. cit., Hephæstus, 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 4325, (Addenda et Corrigenda) c d i k and 4305). 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 Hephæstus at work (with the head of Gordian III and the inscription ΟΛΥΜΠΗΝΩΝ on the reverse) are noted in Historia Numorum edited by B.V. Head, Oxford 1911, 696, and in Sylloge numorum graecorum Deutschland Sammlung von Aulock vol. 10 (Lykien), Berlin 1964, pl. 143, 4377.
106. As in IV 1, 6 τὴν κενοδοξίαν m y; τὴν τῆς κενοδοξοῦ ἀπολείας δόξαν Par. Coislin. 51, τὴν τῆς κενοδοξοῦ ἀπώλειας κατάκλυσιν ^{ar}suppl. gr. 469A Vat. 437; τὴν τῆς κενοδοξοῦ ἀπώλειας κατάκλυσιν Princeton Art Mus. 2, Vat. 1675 (both give another example of mistaken transliteration from uncial to miniscule in XXXIX 2, 6 Λυδοῦ for αὔλου (app. crit.) - see L.S.J. Λυδός III for this); 64, 2 Φιμόνη m y Φιμονόη x; 65, 9 Τηλέφατος m y Παλαύφατος x; 81, 13 ἐξ ἧς δὲ περιέβαλλεν ἑαυτῇ y ἐκ γῆς δὲ περιέβαλλεν ἑαυτῇ x, om. m Syr.; V 29, 15 κακόσεμνον y Syr. κακόσωμον (or similar) x κακόμορφον m. The first two examples are also quoted by Patzig, op. cit., 10, and that from 65 by Declerck, S.E. 188.
107. Noted by Declerck, *ibid.* for IV 65 (Palaephatus x: Telephatus m y). The name Phimonöe (for Phimone m y) occurs in his use of IV 64. 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. 38 614).

108. Constantine VII brought Gregory's relics from Cappadocia to Constantinople (G. Galavaris, 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 ὅτι ἄχριασαντες καὶ μηδέποτε γελάσαντες τεθνήκασιν m n ἄχριασάντων καὶ ... γελασάντων τεθνηξάντων (sic) Ven.; 34, 14 ἀναρροφεῖσθαι καὶ πάλιν ἐξερευέσθαι m n ἀναρροφεῖται ... ἐξερευέται Ven.; 85, 3 Ἀλωέως m n Ἀλωσέως 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 παραβάτης is omitted in IV 43, 1, and in 68, 10 - 11 καθὼς μυθεύονται οἱ πλανώμενοι Ἕλληνες.
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 τούτοις ποιήμασι m n ἐν οἷς Par. Coislin.; V 21, 28 - 29 Ἥφαιστος οὐκ ἐφοβήθη τὸν Φόβον καὶ τὸν Δεῖμόν καὶ τὸν Κυδοιμόν n τοῦ Ἥφαιστου μὴ ... φοβηθέντος m Ἥφαιστος τούτους οὐκ ἐφοβήθη Par. Coislin.; XXXIX 19, 2 - 3 τοῦτον οὖν τὸν Ὅσιριν m n ὄν Par. Coislin.; XLIII 18, 4 - 7 Μεγίστη δὲ πάλαι γέγονε καὶ οὕτως μεγίστη ὥστε ... m n οὕτω γὰρ μεγίστη γέγονε ὥστε ... 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 Χαλκηδόου (with Caesen. gr. 28 5) for Καρχηδόου m n; in V 1, 10 Κομώνων for Κόμων m n; 2, 2 προσάπτων ἄρμασι βύρσας y ἄρμασι: ἄρματι m ἤρμοσε x; 5 μελαίνει m n ἐγκαίει x.
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 y followed in 62.
125. It preserves the text in IV 67 and 72, but, like the remaining manuscripts in y 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 ἐμφορτίζομαι which was applied to the philosopher's possessions in most parts of the tradition. m, most of x Cosmas and Syr. (text) agree in the reading ὅτι τινῶν τῶν ἐκ τῆς οὐσίας ἐμφορτισμένων τῇ νηϊ with which Vat. gr. 475 and Par. suppl. gr. 215 also concur. The rest of y adapt the text as follows: ὅτι οὐ χρήζει τινῶν τῶν ἐκ τῆς οὐσίας αὐτοῦ ἐμφορτισμένων τῇ νηϊ. 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 ἦς ἦν (ἦς ἦν om. Vat.) ἐμφορτισμένος τῇ νηϊ κατελείφθη 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. Most notable is the lacuna in V 1 lines 29 - 32 of:
καὶ ἐλθὼν ὁ Ἡρακλῆς ἀνεῖλεν αὐτόν. καὶ οἱ θεοὶ βουλόμενοι
ἐπίδοξον ποιῆσαι τὸν ἀγῶνα τοῦ Ἡρακλέους δι' ἄστρον
ἐζωγράφησαν ἐν τῷ οὐρανῷ τὸν 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

m

i: Vind. th. gr. 126N.

e: Ven. Marc. gr. 70.

A: Athous 4147.

A¹: later erasures of and slight changes to the text of Athous 4147.

A²: later additions in the margins of the text of Athous 4147.

n/

nY

P: Pat. 33.

L: Lond. (B.M.) A. 18231.

L²: 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 ΄ΕΞΗΓΗΣΙΣ ΄ΩΝ ΄ΕΜΝΗΣΘΗ ΄ΙΣΤΟΡΙΩΝ

΄Ο ΄ΕΝ ΄ΑΓΙΟΙΣ ΓΡΗΓΟΡΙΟΣ

΄ΕΝ ΤΩΙ ΚΑΤΑ ΄ΙΟΥΛΙΑΝΟΥ ΣΤΗΛΙΤΕΥΤΙΚΩΙ ΛΟΓΩΙ ΠΡΩΤΩΙ

ΟΥ΄ ΄Η ΄ΑΡΧΗ - ΄ΑΚΟΥΣΑΤΕ ΤΑΥΤΑ, ΠΑΝΤΑ.

(P.G. 36 985 A - B)

΄Θ λόγος ὁ στηλιτευτικὸς φῶγος ἐστὶ τῶν ΄Ιουλιανῶ πεπραγμένων.
 διαφέρει δὲ φῶγου ὁ στηλιτευτικὸς, ὅτι ὁ μὲν φῶγος διὰ τῶν
 ἐγκωμιαστικῶν κεφαλαίων προέρχεται, οἷον γένους, ἀνατροφῆς,
 πράξεων, συγκρίσεως· ὁ δὲ στηλιτευτικὸς μόνον διὰ τῶν πράξεων,
 5 εἰ τύχοι δὲ καὶ συγκρίσεως. στηλιτευτικὸς δὲ ἤκουσεν ἀπὸ μετα-
 φορᾶς τῆς στήλης· στήλη δὲ ἐστὶν ἢ λίθος ἢ χαλκὸς ἐν ἐπιμήκει

Syr II Arm

m i e A

Tit: Συν. κ.: om m Syr Arm / ἐξήγησις: Ὅμοιος καὶ e / ὧν ἐμν.:
 om m Syr Arm / ἰστ.: om e / ὁ ... Γρ.: om m Syr Arm / κατὰ:
 πρώτῃ κατὰ Syr / κατὰ ΄Ιουλ.: πρώτῃ m Arm / πρώτῃ: om Syr / λόγῳ
 ... πάντα: om i A Arm, ἱστοριῶν ἐξήγησις e / οὗ ... πάντα: om Syr /
 1 ὁ²: om m / -στ. φ. ἐ.:στ. ἐστι φ. π / ΄Ιουλιανῶ: ὑπὸ ΄Ιουλιανοῦ m /
 πεπραγμ.: γενομ. m / 4 μόνον διὰ: διὰ μόνων m / πράξεων:
 πράξεως m / 5 εἰ ... συγκρίσεως: om m /

n P L V (= y) F G (= x)

Tit: Συν. κ. ἐξ.: Ὅμοιος καὶ V / ὧν ... Γρ.: om V / κατὰ:
 πρώτῃ κατὰ L x, πρώτῃ V / ΄Ιουλ.: om V / λόγῳ: om V / πρώτῃ: om
 LV x / οὗ ... πάντα: om L x, ἱστοριῶν ἐξήγησις V, + Πρώτη ἐστὶν
 ἱστορία τῶ· Ταῦτα μὲν παιζέτωσαν παρ' ἐκεῖνοις Ἐμπεδοκλεῖς καὶ
 Ἄρισταφοί καὶ Ἐμπεδοκτιμοί καὶ Τροφῶνιοι P /
 1 ΄Ιουλιανῶ: ΄Ιουλιανοῦ LV x / 4 μόνον: μόνων x, post διὰ F /

τετραγώνῳ σχήματι, ἐν ᾧ ἐγγέγραπται ἡ τοῦ στηλιτευομένου ὕβρις.
 οἶον Ἀθηναῖοι τὸν Ζελεΐτην τὸν Ἀρθμίον, τὸν διαφθείραντα τοῦς
 Ἕλληνας χρήμασιν ἐπὶ τὸ μᾶλλον ὑπακοῦσαι τῷ Πέρσῃ, ἐν στήλῃ
 10 ἀνεγράφαν, ἀτιμώσαντες καὶ αὐτὸν καὶ ἅπαν τὸ γένος αὐτοῦ, ἐξ-
 ουσίαν δεδωκότες ἐν τοῖς γράμμασι τῷ βουλομένῳ αὐτὸν ἀποκτείνειν,
 ἐγγράφαντες καὶ τὴν αἰτίαν ἐν τῇ στήλῃ, ἣτις ἦν αὐτῷ τῷ Ἀρθμίῳ
 φόβος, ὅτι, φησί, τὸν χρυσὸν τὸν ἐκ τῶν Μήδων εἰς Πελοπόννησον
 ἤγαγεν. εἰδέναι δὲ χρῆ ὅτι πολλάκις καὶ εὐεργετῶν εὐεργεσίαι
 15 ἐν στήλαις ἀνεγράφοντο, ὥσπερ ἡ τοῦ Λεύκωνος, τοῦ ἄρχοντος τοῦ
 Βοσπόρου, εὐεργεσία ἀνεγράφη ἐν Ἀθήναις. καὶ ἡ μὲν ὑπόθεσίς
 ἐστὶν αὕτη, περὶ δὲ τῶν ἱστοριῶν ὡς οἶδόν τε διὰ βραχυτάτων
 ἐπιμνησθησόμεθα.

8 - 14 οἶον ... ἤγαγεν. Demosthenes, Phil. III 41 - 43

15 - 16 ὥσπερ ... Ἀθήν. Idem, In Lept. 35 - 36 (Piccolomini, op. cit. xiv, n. 1).

Syr II Argm

m i e A

7 ᾧ: ᾧ m Syr / ἐγγέγραπται: γέγραπται m / 8 τὸν²: om m /
 Ἀρθμίον: Ἀρίθμιον e Syr Argm / διαφθείραντα: -φθείροντα A Syr
 Argm / 10 καὶ¹: om m / αὐτ.: αὐτόν τε m / τὸ γένος αὐτοῦ: αὐτ. τὸ
 γ. m / 12 τῇ: αὐτῇ τῇ m / αὐτῷ: + μὲν m / Ἀρθμ.: Ἀρίθμ. e Syr
 Argm / 14 χρῆ: δεῖ e / πολλ.: post εὐεργεσίαι m / 15 τοῦ²: ἡ τοῦ
m / 16 εὐεργ.: om i A / 17 ἐστ.: om i e / περὶ δὲ τῶν: τῶν δε
m / ὡς οἶδόν τε: om m / βραχυτάτων: βραχέων m Syr Argm /

u P L V (= χ) F G (= ξ)

7 ᾧ: ᾧ F / 8 Ἀρθμ.: Ἀρίθμ. u / -φθείραντα: -φθείροντα VG /
 10 ἅπαν: πᾶν L / τῷ β.: τῶν βουλομένων F / 12 Ἀρθμ.: Ἀρίθμ.
u / 14 εὐεργεσίαι: αἱ εὐ. F / 15 στήλ.: ταῖς στήλ. F / τοῦ²:
 ἡ τοῦ ξ / ἄρχ. τοῦ: om G / 16 εὐεργ.: om F / ἀνεγρ.: ἐνεγρ.
 V ξ / 17 ἐστ.: om F /

1 (P.G. 36 985 C - 988 D)

ταῦτα μὲν παιζέτωσαν παρ' ἐκείνοις Ἐμπεδοκλεῖς καὶ Ἀρισταῖοι καὶ Ἐμπεδότιμοι τινες καὶ Τροφώνιοι καὶ τοιούτων δυστυχῶν ἀριθμὸς· ὧν ὁ μὲν τοῖς Σικελικοῖς κρατήρσιν ἑαυτὸν θεώσας, ὡς ᾤετο, εἰς τὴν κρείττονα λήξιν ἀφ' ἡμῶν ἀναπέμφας, τῷ φιλάτῳ σανδάλῳ κατεμηνύθη, παρὰ τοῦ πυρὸς ἐκβρασθέντι, καὶ οὐ θεὸς ἐδείχθη μετ' ἀνθρώπων, ἀλλ' ἀνθρώπος κενόδοξος ..., οἱ δὲ ἀδύτοις τισὶν ἑαυτοῦς ἐγκρύφαντες ὑπὸ τῆς αὐτῆς νόσου καὶ φιλαυτίας, οὐ μᾶλλον ἐκ τῆς κλοπῆς ἐτιμῆθησαν ἢ ἐκ τοῦ μὴ λαθεῖν καθυβρίσθησαν.
Or. IV 59 (P.G. 35 581 B - C).

α' Ταῦτα μὲν παιζέτωσαν παρ' ἐκείνοις Ἐμπεδοκλεῖς καὶ Ἀρισταῖοι καὶ Ἐμπεδότιμοι καὶ Τροφώνιοι.

Ὁ Ἐμπεδοκλῆς οὗτος Σικελιώτης ἦν τὸ γένος, Πυθαγόρειος δὲ τὴν φιλοσοφίαν. βουλόμενος δὲ κενοδοξῆσαι, ὅτι δὴ ἀνιερῶθη καὶ μετάρσιος γέγονεν εἰς οὐρανοῦς, ἔβαλεν ἑαυτὸν ἐν τῷ ἀναδιδομένῳ πυρὶ τῆς Αἴτνης. τοῦτο δὲ τὸ πῦρ λέγεται οἱ τοῦ Ἐφαιστου κρατήρες. καὶ αὐτὸς μὲν ἀπώλετο ὑπὸ τοῦ πυρὸς, ὁ δὲ θεὸς βουληθεὶς δημοσιεῦσαι αὐτοῦ τὴν κενοδοξίαν, τὸ σάνδαλον αὐτοῦ ἀποπτυσθῆναι.

Syr II Arm

m i e A

1 Tit: Πρώτη ἐστὶν ἱστορία ante Ταῦτα e, 'The first historia is this, "Let them mock etc." Syr Arm / Ἐμπεδότ.: + τινες i /
1 Ὁ: om m / οὗτος: om m / ἦν: post γένος m / δὲ: om m /
2 ὅτι δὴ: ὡς ὅτι m / 4 πυρὶ: post Αἴτνης m / 5 βουληθεὶς: βουλόμενος m Syr Arm /

n P L V (= γ) F G (= χ)

1 Tit: Πρώτη ἱστορία αὕτη ante Ταῦτα V /
1 Ἐμπεδοκλ.: + μὲν χ / δὲ: om G / 2 ὅτι δὴ: ὡς ὅτι F / 5 θεός: + τῶν πάντων G / βουληθεὶς: βουλόμενος F / 6 τὴν κενοδοξίαν: τῆς κενოდόξου ἀπωλείας κατάκαυσιν(κατάκλυσιν G) χ /

σῶν ἐκ τοῦ πυρὸς ἐποίησε, πρὸς ἔλεγχον τῶν ματαιοφρονεῖν ἐθελ-
δόντων. καὶ οὕτως ἐγνώσθη ὅτι μετάρσιος μὲν οὐ γέγονε, κατεκάη
δὲ ἀξίως τῆς οἰκείας κενοδοξίας.

- 10 Οἱ δὲ περὶ τὸν Τροφώνιον καὶ Ἐμπεδοκτιμον καὶ Ἀρισταγον ὑπ-
ῆρχον μὲν ἐκ τῆς Βοιωτίας, μάντις δὲ τὰς τέχνας. καὶ οὗτοι δὲ
βουλομένοι κενοδοξῆσαι καὶ δεῖξαι ὅτι ἀνελήφθησαν, ἑαυτοὺς ἔν-
τισιν ὑποβρυχίοις σπηλαίοις ἔβαλον ἐπὶ τῷ τεθνάναι καὶ μὴ εὐρ-
εθῆναι αὐτῶν τὰ λείψανα. οὗτοι δὲ τεθνήκασιν· ἐγνώσθησαν δὲ ὅτι
15 ἐκεῖσε ἀπέθανον διὰ τὸ μαντεῖον φανῆναι περὶ τὸν τόπον. ἔστι δὲ
τις παροιμία ἢ λέγουσα· Εἰς Τροφωνίου μεμάντευσαι. λέγεται δὲ
ἐπὶ τῶν ὠχριῶντων καὶ μηδέποτε γελώντων. πᾶς γὰρ καταβαίνων εἰς
τὸ μαντεῖον ἐκεῖνο ἀγέλαστος ἀνῆει καὶ ὠχριῶν διηνεκῶς. ἔλεγχος
δὲ ἦν οὗτος αὐτῶν τούτων ὅτι ὠχριάσαντες καὶ μηδέποτε ἐν τῷ ὑπο-
20 βρυχίῳ γελάσαντες τεθνήκασιν. ἠξιώθησαν δὲ ὁ Τροφώνιος καὶ
'Αγαμήδης ὁ ἀδελφὸς αὐτοῦ μαντεύεσθαι, διὰ τὸ κτίσαι αὐτοὺς ἀπὸ
οἰκείων χρημάτων τὸ ἱερόν τὸ ἐν Δελφοῖς τοῦ Ἀπόλλωνος.

20 → 22 ἠξιώθ. ... Ἄπ.: Homerus, Hymn. in Apoll. 296

Syr II Argm

m i e A

- 1 7 - 8 πρὸς ... ἐθ.: om m / 8 μὲν: om m / κατεκάη: κατεκαύθη m / 11 B.: + *ἴσως*
city Lebadiat syr
 δὲ: om m / 13 τῷ: τὸ e / τεθν.: + αὐτοὺς e / 13 - 14 καὶ μὴ εὐρ.:
om m / 14 αὐτ.: om e, καὶ αὐτ. A / τὰ λείψ.: καὶ τὰ λείψ. e, +
 μὴ φανῆναι e, + μὴ εὐρεθῆναι A / τεθν.: + μὲν e / 19 ὅτι: om e /
 ὠχριάσαντες: ὠχριασάντων e / 20 γελάσαντες τεθνήκασιν: γελασάντων
 τεθνηζάντων (*sic*) e /

η P L V (= γ) F G (= χ)

- 1 7 - 8 πρὸς ... ἐθ.: om x / 8 ἐγν.: + πᾶσιν x / μετάρσ.: θεὸς x /
 9 δὲ: + εἰς τέλος x / 11 τὰς τέχνας: ταῖς τέχναίς x / δὲ: om G /
 12 - 13 ἔν τισιν: om x / 13 ὑποβρ.: ὑποβρυχίους G / τῷ: τὸ LVF /

τὸν γὰρ Πρωτέα παρίημι, τὸν τοῦ μύθου τὸν Αἰγύπτιον σοφιστήν.
 Gr.IV 62 (P.G. 35 585 A)

β' Δευτέρα ἐστὶν ἱστορία ἢ κατὰ τὸν Πρωτέα.

Οὗτος ὁ Πρωτεὺς θραξ μὲν ἦν τὸ γένος· εἶχε δὲ υἱοὺς, Μῶλον
 καὶ Τηλέγονον. τούτους ληστὰς ὄντας ὁ Ἑρακλῆς ἐλθὼν ἀπέκτεινεν,
 ἀπερχόμενος διὰ τοὺς Γηρυόνου βοῦς. τοῦτον οὖν ἀθυμοῦντα τὸν
 Πρωτέα διὰ τὴν ἀποβολὴν τῶν τέκνων, καὶ ῥίψαντα ἑαυτὸν εἰς θάλασ-
 5 σαν, οἱ θεοὶ ἐλεήσαντες ἀπηθανάτισαν. καὶ γέγονε δαίμων ἐνάλιος
 καὶ ἔρχεται καὶ οἶκετ' τὴν Φαρίαν νῆσον. οὗτος λέγεται καὶ μετὰ
 τῶν φωκῶν ἐνδικοιτᾶσθαι. οὗτος καὶ τοῦ Ἀλεξάνδρου τὴν Ἑλένην
 ἔλαβεν ἐλθόντος ἀπὸ τῆς Ἑλλάδος, καὶ δέδωκεν αὐτῷ τὸ εἶδωλον
 τῆς Ἑλένης. ὕστερον Μενελάου μετὰ τὸν Τρωϊκὸν πόλεμον μαθόντος
 10 <ὡς>εἰς Αἴγυπτόν ἐστιν ἢ Ἑλένη, καὶ ἐλθόντος παρὰ τὸν Πρωτέα,

Syr II Arm

m i e A

- 2 Tit: Δ. ἐστ. ἰστ. ἢ: Δ. ἐστ. ἢ i A, om Arm /
 1 δὲ: + δύο m Arm / 2 τούτ. ... ὄντ.: post 'H., having found' Syr /
 ὁ Ἑρ.: post ἐλθὼν m / ἐλθ.: 'having found' Syr / 3 ἀπερχ.: 'when
 he came' Syr / τοὺς: τὰς m, om Syr / τοῦτον: 'this matter' Syr /
 4 διὰ ... τέκν.: 'in that he had destroyed his sons' Syr / 6 ἔρχ.: 'came' Syr
 / καὶ οἶκ.: om Syr / 7 οὗτος: om m / 8 δέδ.: μετέδωκεν m / 9 ὕστ.:
 + δὲ m Syr / μαθ.: Syr emendanda, vide Brock ad loc / 10 ὡς: ὅτι m /

π P L V (= γ) F G (= χ)

- 2 Tit: ἐστ.: post ἰστ. LV χ / Πρωτ.: + ἔστι δὲ αὕτη L /
 1 εἶχε: ἔσχε F / 2 ὁ: om G / 3 τοὺς: τὰς χ / 9 ὕστερον: + δὲ χ /
 10 <ὡς>: om P /

δέδωκεν αὐτὴν αὐτῷ. λέγεται δὲ οὗτος ὁ Πρωτεὺς μεταμορφοῦσθαι πρὸς τοὺς ἐντυγχάνοντας, καὶ ποτε μὲν φαίνεσθαι τοιδόνδε, ποτὲ δὲ τοιδόνδε.

3

ὁ τὴν Ἡρακλέους θαυμάζων πυράν, τὴν ἐξ ἀτυχήματος καὶ τῶν περὶ γυναῖκας ἀδικημάτων ..

Or. IV 70 (P.G. 35 589 C - 592 D)

γ' Τρίτη ἐστὶν ἱστορία ἢ κατὰ τὸν Ἡρακλέα καὶ τὴν πυράν.

Πολὺς μὲν ὁ λόγος θρυλλεῖ τὸν Ἡρακλέα, ὅτι υἱὸς ὦν τοῦ Διὸς καὶ Ἀλκμήνης, ἦρως τε ὦν, τοὺς δώδεκα ἄθλους ἐξήνυσεν. ἢ δὲ νῦν ἐν τῷδε τῷ χωρίῳ περὶ τῆς πυρᾶς ἱστορία ἐστὶν αὕτη. Οὗτος ὁ Ἡρακλῆς εἶχε γυναῖκα ὀνόματι Δηϊάνειραν, ἣν ἔλαβεν ἐξ Οἰνέως, ἀντεραστῆς γενόμενος Ἀχελφῷ τῷ ποταμῷ, ἐξ ἧς ἔτεκε καὶ τὸν Ὑλ-

Syr II Azm

m i e A

2 12 - 13 τοιδόνδε ... τοιδόνδε: τοιδόνδε ... τοιδόνδε m /

3 Tit: Tr. ... ἢ: Ἡ δὲ i A, om Azm / πυράν: + ἐστὶν αὕτη i A /
5 καὶ: om i /

Π P L V (= γ) F G (= χ)

2 12 φαίνεσθαι: γίνεσθαι G /

3 Tit: ἐστ.: post ἱστ. L /
3 ἱστ.: om χ / γενόμε.: γενάμ. L /

λον. ταύτην τοίνυν τὴν Δηϊάνειραν ἅμα τῷ λαβεῖν καὶ ἀποφέρειν
 ἐν τῇ ἰδίᾳ πατρίδι ἰδὼν ὁ Νέσσοσ, εἰς τῶν Ἴπποκεντάυρων, ἠράσθη
 καὶ κατὰ τινα ποταμὸν ἠβουλήθη αὐτῇ συγγενέσθαι. ὁ Ἡρακλῆς οὖν
 μαθὼν, κατατοξεύει τὸν Νέσσοσ. ἀποθνήσκων δὲ ὁ Νέσσοσ, τοῦ αἵμα-
 10 τοῦ τοῦ ἑαυτοῦ δίδωσι τῇ Δηϊανείρᾳ, ὑπειπὼν τε καὶ ἀπατήσας, ὅτι·
 "Ἔσται σοι τοῦτο τὸ αἷμα πρὸς φίλτρον τοῦ Ἡρακλέους, ἵνα, φησὶν,
 ἐὰν μάθῃς ὅτι ἄλλῃς ἐρᾷ, κρίσης ἐκ τοῦ αἵματος τούτου τὸ ἔνδυμα
 τοῦ Ἡρακλέους, καὶ μεθιστᾷς αὐτὸν εἰς τὸν ἑαυτοῦ πόθοσ. τοῦτο
 οὖν τὸ αἷμα εἶχεν ἡ Δηϊάνειρα. τοῦ οὖν Ἡρακλέους τῆς Ἰόλης
 15 τῆς τοῦ Εὐρύτου θυγατρὸς ἐρασθέντος καὶ λαβόντος καὶ διὰ τοῦ
 Λίχα πέμφαντος αὐτὴν ὡς ἀλχημάλωτον πρὸς τὴν Δηϊάνειραν, εἰς ἔν-
 νοιαν καὶ εἰς ζηλοτυπίαν ἐκινήθη ἡ Δηϊάνειρα, καὶ βουληθεῖσα τὸν
 ἔρωτα μεταστῆσαι εἰς ἑαυτὴν, τὸν χιτῶνα τοῦ Ἡρακλέους κρίει τῷ
 αἵματι τοῦ Νέσσοσ, καὶ δίδωσιν ἐνδύσασθαι τῷ Ἡρακλεῖ. τὸ δὲ ἦν
 20 ἀνδροφόνον τὸ αἷμα. ἐνδυσάμενου δὲ τοῦ Ἡρακλέους, ὑψηφεν ὁ χιτῶν
 καὶ κατέφλεξε τὸν Ἡρακλέα. οὗτος δὲ καιόμενος καὶ ῥίψας ἑαυτὸν
 ἐν τῷ πλησίον ποταμῷ, θερμὸν τὸ ὕδωρ ἐποθήσεν· ἐξ οὗ λοιπὸν

Syr II Arm

m i e A

- 3 7 Ἴππ.: Κενταύρων m Syr Arm / ἠράσθη: + αὐτῆς i / 8 Ἡρ.: post
 οὖν i / οὖν: om e Syr / 11 "Ἔσται: "Ἔσται A / τοῦ Ἡρ.: +καὶ
 ... πόθοσ (13) Arm / 13 καὶ ... πόθ.: om Arm / ἑαυτοῦ: ἑαυτῆς m /
 14 οὖν²: post Ἡρ. e / τῆς: om e / 15 - 16 καὶ ... αὐτὴν: καὶ
 ταύτην ἀποστείλαντος διὰ τὸν Λίχα m / 17 εἰς: om i / 19 τοῦ: τῷ
m / τῷ Ἡρ.: 'to him' Arm / 20 δὲ: γὰρ m / 21 τὸν Ἡρ.: αὐτὸν
 i / καὶ²: om i /

η P L V (= γ) F G (= χ)

- 3 6 τὴν Δ.: om F / 7 ἰδίᾳ: οἰκείᾳ V x / 8 Ἡρ.: post οὖν F / οὖν:
om V / 9 τοῦ: ἐκ τ. F / 9 - 10 τοῦ αἵμ. τοῦ: τὸ αἷμα τὸ P /
 10 τοῦ ἐ.: om G / 16 αὐτὴν: om V / 20 δὲ: γὰρ G / ὑψηφ.: ἐψηφ. G /

γεγόνασιν, ὡς φασιν, αἱ θερμοπύλαι, μεταξύ θετταλίας και Φωκίδος.

4 (P. G. 36 989 B - C)

... και τὴν Πέλοπος κρεουργίαν, τὴν φιλόξενον, ἢ φιλόθεον, ἐξ
τῆς ἐπίσημοι Πελοπίδαι παρὰ τῶν ὤμων και τοῦ ἐλέφαντος; ...
Or. IV 70 (P. G. 35 592 A)

δ' Τετάρτη ἐστὶν ἱστορία ἢ κατὰ τὴν Πέλοπος κρεουργίαν. ἔστι δὲ
αὕτη.

Τάνταλος Φρυγίας ἦν βασιλεύς. οὗτος γεννᾷ τὸν Πέλοπα.
τούτῳ τῷ Ταντάλῳ οἱ θεοὶ ποτε ἐπεξενώθησαν. λαβὼν οὖν τὸν
Πέλοπα τὸν ἴδιον υἱὸν ὁ Τάνταλος κατασφάττει και κρεουργεῖ και
ἐφεῖ, και παρατίθησιν εὐωχίαν τοῖς θεοῖς. τούτων δὲ τῶν κρεῶν
5 ἡ Δημήτηρ βαλοῦσα χεῖρα ἔλαβε και ἔφαγεν ἀπὸ τοῦ ὤμου· οἱ δὲ
θεοὶ οἱ ἄλλοι ἐλεοῦντες τὸν Τάνταλον, και θαυμάσαντες ὅτι τοῦ
παιδὸς αὐτοῦ κατεφρόνησε, συντιθέασι τὰ κρέα, και ἀποτελοῦσι

Syr II Arḡ (om 4, 1 - fin)

m i e A

3 23 ὡς φασιν: om m Syr Arḡ /

4 Tit: Τετ. ... ἢ: 'H i A, om Arḡ / κατὰ τὴν ... κρ.: περὶ τῆς ...
κρεουργίας m Arḡ / ἔστι δὲ αὕτη: ἐστὶν αὕτη i A, om Arḡ /
2 οἱ θεοὶ ποτε: ποτὲ οἱ θεοὶ m /

n P L V (= γ) F G (= χ)

3 23 ὡς φασιν: om x /

4 Tit: ἐστ.: post ἱστ. L / κατὰ: περὶ F /
1 Τάντ.: 'O T. L / Φρ.: τῆς Φρ. L / 2 οἱ θεοὶ ποτε: ποτὲ οἱ θεοὶ V x /
ἐπεξεν.: ἐξεκεν. (sic) P, ἐξεν. L /

σῶον τὸν Πέλοπα. ἦν δὲ παρὰ τὸ σαρκίον ἐκεῖνο ὃ ἔφαγεν ἐκ τοῦ
 ὤμου ἢ Δημήτηρ. προσθέντες οὖν ἐλεφάντινον τι κατὰ τὸν ὤμον,
 10 ἐπλήρωσαν σῶον τὸν Πέλοπα. οὕτως οὖν λοιπὸν ἅπαν τὸ Πελοπιδῶν
 γένος ἐκ τούτου ἦν ἐπίσημον, ἐχόντων πάντων ἐν τοῖς ὤμοις τὸν
 ἐλεφάντινον τόπον.

5 (P.G. 36 989 C)

... καὶ τὴν Φρυγῶν ἐκτομάς, τῶν ὑπ' αὐλοῦ κηλουμένων, καὶ
 μετὰ τὸν αὐλὸν ὑβριζόμενων,
 Or. IV 70 (P.G. 35 592 A)

ε' Πέμπτη ἐστὶν ἱστορία ἢ τῆς τῶν Φρυγῶν ἐκτομῆς. αὕτη δέ ἐστι
 τοιάδε.

Κατὰ τὴν Φρυγίαν ἐσέβοντο τὴν μητέρα τῶν θεῶν τὴν Ῥέαν ὑπὲρ
 πάντα θεόν. ταύτη οὖν τὰς τελετὰς ποιοῦντες οἱ Φρύγες κατέτεμνον
 ἑαυτοὺς μαχαίραις, οὐκ ἀποκτεῖναι θέλοντες ἀλλὰ μόνον αἰμάζει.

Syr II Arm

m i e A

4 8 παρὰ τὸ σαρκ.: λειπὸν i / 9 προσθ.: 'The gods, having added' Syr Arm /
 10 λοιπὸν: om m / 11 τούτου: τούτων i /

5 Tit: Πέμ. ... ἱστ.: om Arm / ἢ: om i, 'Concerning' Arm / αὕτη
 ... τοιάδε: om i A Arm /

η P L V (= γ) F G (= χ)

4 10 οὖν: om χ /

5 Tit: Πέμπτη: Πέντε καὶ δεκάτη F / ἢ: + περὶ F / τῆς ... ἐκτ.:
 τὰς ... ἐκτομάς G /

τοῦτο δὲ ἐποιοῦν κηλούμενοι αὐλοῖς, ἵνα καὶ ἀπόνως φέρωσι πλητ-
 5 τόμενοι. μετὰ δὲ τὰς πληγὰς πρὸς ἀκαθάρτους μίξεις ἐχώρουν,
 γυναικῶν δὴ λέγω, οὐκ ἀνδρῶν πράξεις.

6 (P.G. 36 989 D)

... καὶ τὰς ἐν Μίθρου βασάνους καὶ καύσεις ἐνόηκους τὰς
 μυστικὰς,
Or. IV 70 (P.G. 35 592 A)

5' Ἔκτῃ ἐστὶν ἱστορία ἣ κατὰ τὸν Μίθραν. ἔστι δὲ αὕτη

Ὁ τοίνυν Μίθρας νομίζεται παρὰ τοῖς Πέρσαις εἶναι ὁ ἥλιος,
 καὶ θυσιάζουσιν αὐτῷ καὶ τελοῦνται τινες τελετὰς εἰς αὐτόν. οὐ
 δύναται οὖν τις εἰς αὐτὸν τελεσθῆναι εἰ μὴ πρότερον διὰ τῶν βαθ-

Syr II Arm

m i e A

5 4 καὶ: om m / 6 γυναικῶν: 'with women' Arm / δὴ ... πράξ.: δὴ λ.,
 οὐκ ἀνδ. m Syr, om Arm /

6 Tit: Ἔκ. ... ἣ: Ἡ δὲ i A, om Arm / ἔστι δὲ αὕτη: ἐστὶν αὕτη i
 A, om Arm /

1 τοῖς: om m / 2 τελοῦνται: 'perform' Syr Arm / τινες: τινας Syr
 Arm / τελετὰς: τελεταὶ m /

η P L V (= γ) F G (= χ)

5 4 καὶ: om F / ἀπόνως: ἀποίνως L / μίξ.: post ἐχώρ. F, om G /

6 Tit: ἔστ. δὲ αὕτ.: om LV /

1 τελοῦνται: τελοῦσι F / τινες: τινας V χ /

μῶν τῶν κολάσεων παρέλθοι. βαθμοὶ δὲ εἰσι κολάσεων, τὸν μὲν ἀριθ-
 5 μὸν ὀγδοήκοντα, ἔχοντες δὲ ὑπόβασιν καὶ ἀνάβασιν. κολάζονται γὰρ
 πρῶτον τὰς ἐλαφρότερας, εἶτα τὰς δραστηκωτέρας, εἶτα ἐτι μᾶλλον
 καὶ μᾶλλον τὰς δραστηκωτέρας. καὶ εἶθ' οὕτω μετὰ τὸ παρελθεῖν
 διὰ πασῶν τῶν κολάσεων, <τότε τελεεῖται ὁ τελούμενος. αἱ δὲ κολά-
 10 σεις εἰσί> τὸ διὰ πυρὸς παρελθεῖν, τὸ διὰ κρύους, τὸ διὰ πείνης
 καὶ δίψης, τὸ διὰ ὀδοιπορίας πολλῆς, τὸ διὰ θαλασσοπορίας, καὶ
 ἅπλως τὸ διὰ πασῶν τῶν τοιούτων.

7 (P.G. 36 989 D - 992 A)

... καὶ τὴν ἐν Ταύροις ξενοκτονίαν, ...
 Gr. IV 70 (P.G. 35 592 A)

ζ' Ἐβδόμη ἐστὶν ἱστορία ἢ κατὰ τὴν ἐν Ταύροις ξενοκτονίαν.

Ταῦροι ἔθνος ἐστὶ περὶ τὴν Σκυθίαν. ἐν τούτοις μετετέθη ὑπὸ

Syr II Arm

m i e A

6 4 παρέλθοι: -έληθ i / 5 καὶ ἀναβ.: om m / 6 - 7 εἶτα²:... δραστ.:
 om i Arm / 7 καὶ μᾶλ.: om m / 10 τὸ δ. θαλ.: om m /

7 Tit: Ἐβ. ... ἢ: Ἡ δὲ i A, om Arm / ξενοκτ.: + ἐστὶν αὕτη i A,
 + ἔστι δὲ αὕτη e Syr /

η P L V (= γ) F G (= χ)

6 4 τὸν ἀρ.: τῷ ἀριθμῷ F / 7 καὶ μᾶλ.: om F / 8 - 9 <τότε ... εἰσί>:
 om P, e ceteris supplevi / 10 τὸ δ. θαλ.: om F / 11 τὸ : om χ /

7 Tit: ξενοκτ.: + ἔστι δὲ αὕτη VF, + ἔστι δὲ αὕτη ἢ ἱστορία G /

τῆς Ἀρτέμιδος ἢ θυγάτηρ Ἀγαμέμνονος ἢ Ἰφιγένεια, ἐν τῷ μέλ-
 λειν αὐτὴν θύεσθαι ὑπὸ τῶν Ἑλλήνων ἐν τῇ Αὐλίδι, ὑπὲρ ἧς ἔλα-
 φον ἢ θεὸς ἀμείψασα δέδωκε θῦσαι. αὕτη οὖν ἢ Ἰφιγένεια οὔσα
 5 ἐν τοῖς Ταύροις, διὰ τὸ μὴ γνωσθῆναι παρὰ τῶν ἐπιξενουμένων τῆς
 ἔστιν, ἐπέτρεπε θύειν αὐτοὺς τῇ Ἀρτέμιδι. καὶ αὕτη ἦν ἡ ξενο-
 κτονία ἣν λέγει ὁ θεῖος Γρηγόριος. ὕστερον δὲ Ὀρέστης δειμα-
 τούμενος ὑπὸ τῶν Ἐρινυῶν, καὶ ἐλθὼν παρὰ τοῖς Ταύροις, καὶ
 συλληφθεὶς ὡς ξένος ἐπ' ἀναιρέσει, καὶ προσενεχθεὶς ὡς ἱερεῖα
 10 τῇ Ἰφιγενείᾳ, ἐπεγνώσθη διὰ τοῦ ἐλεφαντίνου ὤμου καὶ ἀφέθη τῆς
 θυσίας. οὕτω λοιπὸν λαβὼν ὁ Ὀρέστης τὴν ἰδίαν ἀδελφὴν, λέγω
 δὴ τὴν Ἰφιγένειαν, κομίζει εἰς τὴν Ἑλλάδα.

8 (P.G. 36 992 B - C)

...καὶ τὴν ἐπὶ Τροίας θυσίαν τῆς βασιλικῆς κόρης, ...
 Or. IV 70 (P.G. 35 592 A)

7 Ὀγδοὴ ἐστὶν ἱστορία ἢ ἐπὶ Τροίαν θυσία τῆς βασιλικῆς κόρης.

Syr II Arm

m i e A

7 2 Ἀρτ.: + ἢ Ἰφ. Syr Arm / ἢ Ἰφ.: om Syr Arm / 3 ὑπὸ: ὑπὲρ m
 Syr Arm / 3 - 4 ἔλαφ.: post θεὸς e / 4 ἀμείψ.: post θῦσαι Syr
 Arm / 5 γνωσθ.: *ἐπιγνωσθ. Syr Arm / 6 ἐπέτρ.: 'commanded' Arm /
 10 ἀφέθη: ἀφείθη. i A / 11 ὁ: om m / λέγω δη: om Arm /

8 Tit: Ὀγδ. ... ἢ: Ἡ δὲ i A, 'Concerning the' Arm / θυσία: om Syr /

n P L V (= γ) F G (= γ)

7 2 Ἀγ.: τοῦ Ἀγ. V / 3 ὑπὸ: ὑπὲρ L V F / 5 γνωσθ.: ἐπιγνωσθ. x /
 6 ἐπέτρ.: ἐνέτρ. P / 7 Ὀρ.: ὁ Ὀρ. x / 11 τὴν ... ἀδ.: om L /

ἔστι δὲ ἡ κατὰ τὴν Πολυξένην.

Πολυξένη δὲ ἔστι θυγάτηρ Πριάμου, ἣν ὁ Ἀχιλλεὺς βουληθεὶς γῆμαι, εἰσῆλθεν <έν> τῇ Τροίᾳ. καὶ κατὰ λόχον τινὰ τοξεύεται ὑπὸ Πάριδος ἐν τῷ ναφ τοῦ Ἀπόλλωνος, καὶ θνήσκει. ἐν ὑστέρω οὖν χρόνῳ ἀνδρωθέντι Πύρρῳ τῷ υἱῷ αὐτοῦ ἐφάνη κατ' ὄναρ δεῖν αὐτῷ τυθῆναι τὴν Πολυξένην, δι' ἣν ἀπώλετο. καὶ ὁ Πύρρος, ὢν ἐν τῇ Τροίᾳ, ταύτην μετὰ τὴν νίκην λαβών, σφάττει ἐπὶ τοῦ τάφου τοῦ Ἀχιλλέως τοῦ ἰδίου πατρός.

9 (P.G. 36 992 B - C)

... καὶ τὸ Μενοικέως ὑπὲρ θηβῶν αἷμα, ...
Or. IV 70 (P.G. 35 592 A)

Syr II Arm

m i e A

8 Tit: ἔστι ... Πολ.: om Arm /

1 δὲ: om m Syr Arm/4 ἐφάνη: 'saw ... his father' Arm / Post ὄναρ fort-
asse excidit λέγων(quod hic addit Tsb. Mb. gr. 4) vel sim /
δεῖν: 'that he was entreating' Arm / 5 τυθῆναι: 'to sacrifice' Arm /
6 τῆ: om m / Τροίᾳ: + καὶ πυρπολήσας τὸ Ἰλιον m / σφάττει:
σφάζει m / τοῦ τάφου: τῷ τάφῳ m / 7 ἰδίου: οἴκελου m /

n P L V (= γ) F G (= χ)

8 1 δὲ: om x / 2 <έν>: om p / 6 τῆ: om v x / Τροίᾳ: + καὶ πυρπολ-
ήσας τὸ Ἰλιον F / ταύτην: καὶ ταύτην x / τοῦ τάφου: τῷ τάφῳ LV
x / 7 ἰδίου: οἴκελου LV x /

θ' Ἐνάτη ἐστὶν ἱστορία ἢ κατὰ τὸν Μενοικέα. ἔστι δὲ αὕτη.

Μενοικεὺς Κρέοντός ἐστιν υἱός, βασιλέως Θηβῶν. πολεμουμένης οὖν τῆς ἰδίας πατρίδος τῶν Θηβῶν ὑπὸ τῶν ἑπτα στρατηγῶν, ἐχρησ-
 μφόησε Τειρεσίας μάντις ὧν παραυτὰ παύσειν τὸν πόλεμον καὶ
 ἔσσεσθαι αὐτοῖς νίκην, εἰ τοῦ βασιλικοῦ γένους τῶν αὐτοχθόνων,
 5 τῶν ἀναδοθέντων ἐκ τῶν ὀδόντων τοῦ δράκοντος, τὶς ἑαυτὸν ὀφ' πρὸς
 ἀναίρεσιν. μαθὼν τοῦτο ὁ Μενοικεὺς, καὶ θέλων ἐλευθερῶσαι τῆς
 πολιορκίας τὴν πόλιν, δέδωκεν ἑαυτὸν πρὸς ἀναίρεσιν, διχὰ τοῦ
 πατρὸς αὐτοῦ Κρέοντος.

10 (P.G. 36 992 C - D)

... καὶ τῶν Σκεδάσου θυγατέρων ἐν Λεύκτροις ὕστερον, ...
 Or. IV 70 (P.G. 35 592 A)

Syr I (inc 5 τῶν ἀνα.) Syr II Arm
 m i e A

9 Tit: Ἐν. ... ἢ: Ἡ δὲ i A, om Arm / ἔστι δὲ αὕτη: ἐστὶν αὕτη
 i A, om e Syr Arm /

1 Μεν.: Ὁ Μεν. m / ἐστὶν: ἦν m / τῆς ἰδίας πατρίδος: 'the land'
 Syr / τῶν Θηβῶν: 'of the Thebans' Syr Arm / 3 παύσειν: παύ-
 σασθαι m / 5 δράκοντος: 'dragons' Syr I / 7 πολιορκίας: 'war'
 Syr / 7 - 8 τοῦ π. αὐτοῦ: post Κρέοντος Syr I /

Π P L V (= γ) F G (= χ)

9 Tit: ἔστι δὲ αὕτη: om LV χ /

4 Δεκάτη ἐστὶν ἱστορία ἢ περὶ τῶν Σκεδάσου θυγατέρων. Ἔστι δὲ αὕτη.

Οἱ Λακεδαιμόνιοι ἐν τῷ Πελοποννησιακῷ πολέμῳ μετὰ τὸ κατὰ
κράτος νικῆσαι τοὺς Ἀθηναίους ἠβουλήθησαν καὶ τοὺς ἰδίους συμ-
μάχους πολεμῆσαι· καὶ ὀρμήσαντες κατὰ Θηβαίων, πρὶν προσεγγίσει
τῇ πόλει, γενόμενοι ἐν Λεύκτροις (πόλις δὲ αὕτη Θηβῶν) συμβαλόντες
5 ἠτύχησαν, Ἐπαμεινώνδου στρατηγοῦ Θηβῶν εὐδοκιμήσαντος.

Τὸ δὲ πάθος τοῖς Λακεδαιμονίοις γέγονεν ἐν Λεύκτροις ἐξ αἰτίας
τοιαύτης. Σκεδάσος Λευκτραῖος ὢν, εἶχε τρεῖς θυγατέρας. τίνες
τῶν Λακεδαιμονίων πάλαι παρ' αὐταῖς ἐπιζενωθέντες, μίξει τὰς
κόρας ἐνύβρισαν, καὶ φοβηθέντες οἱ Λακεδαιμόνιοι μήπως δημοσιεύ-
10 σωσι τῷ ἰδίῳ πατρὶ τὴν ἀσέλγειαν, ἀναιροῦσιν αὐτάς. ἐπανελθὼν δὲ
ἐν τῇ οἰκείᾳ πόλει τοῖς Λεύκτροις ὁ Σκεδάσος, καὶ μαθὼν τὸ γεγονός,

Syr I Syr II Arm

m i e A

10 Tit: Δεκ. ἐστ. ἱστ.: om i A Arm, 'Tenth is' Syr I / ἢ: 'H δὲ i A,
om Arm / ἔστι δὲ αὕτη: ἐστὶν αὕτη i A, om Arm /

1 κατὰ κρ.: 'mightily' Syr Arm / 2 ἠβουλήθησαν: ἐβουλ. i, *ἐβουλ-
εὔθησαν Arm / 4 ἐν: 'against' Syr I / Θηβῶν: 'of the Thebans' Syr
Arm / συμβαλόντες: προσβαλόντες m / 5 Θηβῶν: 'of the Thebans' Syr
Arm / 7 τίνες: + δὲ e A Syr Arm / 8 - 9 μίξει ... ἐνύβρ.: om
Arm / 9 καὶ φοβ.: φοβ. οὖν m Syr I / 10 τῷ ... π.: post ἀσέλγ.
Syr I / ἐπανελθὼν: *ἐλθὼν Syr I Arm / 11 οἰκεία: om Syr I /

n P L V (= y) F G (= x)

10 Tit: θυγατέρων: + τῶν τριῶν V /

5 ἠτύχησαν: ἠττήθησαν x / Θηβῶν: θηβαίων L / 7 τίνες: + δε V
x / 9 καὶ φοβ.: φοβ. οὖν x / 9 - 10 δημοσιεύσωσι: -εύσωσι P /
11 οἰκεία: ἰδία x / πόλει: πατρίδι x /

κατηράσατο πᾶσι Λακεδαιμονίοις παρ' αὐτὸν τὸν τάφον τῶν θυγατέρων αὐτοῦ ἀτυχῆσαι. διὸ καὶ ἡ ἀτυχία ἔφθασεν ἐν Λεύκτροις τοῖς Λακεδαιμονίοις.

11 (P.G. 36 992 D)

... ὁ τοῦς Λακωνικοῦς ἐπαινῶν ἐφήβους ξαινομένους ταῖς μᾶστιξι, ...

Or. IV 70 (P.G. 35 592 A)

ια' Ἐνδεκάτη ἐστὶν ἱστορία ἡ κατὰ τοῦς Λακωνικοῦς ἐφήβους. ἔστι δὲ αὕτη.

Οἱ Λακεδαιμόνιοι βουλόμενοι καρτερικοῦς καὶ ἀνδρείους εἶναι τοῦς ἑαυτῶν πολίτας καὶ παῖδας, ἐγύμναζον ταῖς διαμαστιγώσεσι, καὶ τῷ ἐπὶ πλέον καρτεροῦντι ἄθλον ἐδίδοτο.

Syr I Syr II Arm

m i e A

10 12 παρ' αὐτὸν τὸν τάφ.: παρ' αὐτῶν τῶν τάφων e / 13 ἡ: om m / ἐν Λεύκτρ.: post Λακεδαιμ.(14) Syr Arm / 13 - 14 τοῖς Λακεδαιμονίοις: τοῦς Λακεδαιμονίους m /

11 Tit: Ἐνδ. ἐστὶν ἱστ.: om i A Arm, 'Eleventh is' Syr I / ἡ: Ἡ δὲ i A, om Arm / Λακων.: om Syr II / ἔστι δὲ αὕτη: ἐστὶν αὕτη i A, om Arm /

1 Οἱ Λ.: post βουλ. Syr II / ἀνδρ.: 'mighty' Syr II / 2 διαμαστ.: μαστιγώσεσι m, + 'and lacerate (them) with blows on altars' Arm /

3 τῷ ... καρτ.: 'to him who did not faint but was most enduring' Arm /

π P L V (= γ) F G (= χ)

10 13 - 14 τοῖς Λακεδαιμ.: τοῦς Λακεδαιμονίους V x /

12 (P.G. 36 993 A)

... καὶ τὸ ἐπιβώμιον αἷμα τέρπον θεῶν ἀγνὴν καὶ παρθένον ·
Or. IV 70 (P.G. 35 592 A)

ιβ' Δωδεκάτη ἐστὶν ἱστορία τὸ ἐπιβώμιον αἷμα. ἔστι δὲ ἡ κατὰ τὴν
 Ἄρτεμιν.

Αὕτη παρθένος οὔσα καὶ σώφρων ἡ θεός, ἔχαιρε τοῖς αἵμασι τῆς
 ξενοκτονίας τιμᾶσθαι.

13 (P.G. 36 993 A - B)

... ὁ τὸν Σωκράτους ἐπαίρων κώνειον, ...
Or. IV 70 (P.G. 35 592 A)

ιγ' Τρισκαιδεκάτη ἐστὶν ἱστορία ἡ περὶ τοῦ κωνείου τοῦ Σωκράτους.

Syr I Syr II Arm

m i e A

12 Tit: Δωδ. ... ἱστ.: om i A Arm, Δωδ. ἐστ. e Syr I / ἡ: Ἡ δὲ i A, ±
 'concerning the' Syr, 'concerning there being' Arm / τὸ ... αἷμα: 'a
 bloody one upon the altars of Artemis' Arm / ἔστι ... Ἄρτ.: 'It
 is the historia which concerns Artemis' Syr, om Arm /

13 Tit: Τρισ. ... ἱστ.: om i A Arm / ἡ: Ἡ δὲ i A, om e Arm / τοῦ²:
om m

η P L V (= γ) F G (= χ)

12 Tit: τὸ ... αἷμα: ἡ περὶ τοῦ ἐπιβωμίου αἵματος χ / ἡ: τὸ χ /
 Ἄρτεμιν: + ἱστορία ν /

13 Tit: τοῦ²: om ν χ /

ἔστι δὲ αὕτη.

Σωκράτης τὸ μὲν γένος ἦν Ἀθηναῖος, φιλόσοφος δὲ τὴν παιδευσιν. τοῦτον ὡς δαιμονιά τινα παρεισφέροντα τῆ πολιτεία ἠτιάζαντο Ἄνυτος καὶ Μέλιτος. κατεκρίθη οὖν ὡς διαφθειρῶν τοὺς νέους ἀποθανεῖν πιόντα κώνειον· καὶ πίων τὸ κώνειον ἀπέθανεν.

14 (P.G. 36 993 A - B)

... καὶ τὸ Ἐπικτήτου σκέλος ...
Or. IV 70 (P.G. 35 592 A)

16 Τεσσαρεσκαίδεκάτη ἐστὶν ἱστορία ἢ κατὰ τοῦ Ἐπικτήτου σκέλος.

Syr I Syr II Argm

m i e A

13 Tit: ἔστι δὲ αὕτη: ἐστὶν αὕτη i A, om Argm /

2 τινα: καινὰ m Syr II Argm, 'foreign' Syr I / πολιτ.: 'place'
Syr Argm / 4 πιόντα: πιεῖν i Syr I, πίων e A / κών.¹: τὸ κών. i
A / τὸ κών.: om m Syr Argm /

14 Tit: Τεσ. ... ἢ: Ἡ δὲ i A, om Argm / τοῦ: τὸ m / σκέλ.: + ἐστὶν
αὕτη i A /

n P L V (= γ) F G (= x)

13 4 πιόντα: πίων τὸ G /

14 Tit: τοῦ: τὸ LG /

'Επίκτητος φιλόσοφος ἦν· οὗτος ἐδέθη ὑπὸ τοῦ τυράννου Λακεδαι-
 μονος τὸ σκέλος· ὕστερον δὲ ἠβουλήθη λύσαι αὐτὸν ὁ τύραννος. ἤρ-
 ετο οὖν αὐτὸν οὕτως, θέλεις, ὦ 'Επίκτητε, λύσω σε; ὁ δὲ ἀπε-
 κρίνατο, Τί γάρ, δέδεμαι; ὡς τῆς ψυχῆς αὐτοῦ, δῆθεν, μὴ δεδεμέ-
 5 νης. λέγεται οὖν μὴ τὸ σῶμα εἶναι ἄνθρωπος, ἀλλ' ἡ ψυχή.

15 (P.G. 36 993 B)

... καὶ τὸν 'Αναξάρχου θύλακον, ὧν ἀναγκαῖα μᾶλλον ἢ ἐκοῦ-
 σιος ἡ φιλοσοφία, ...
 Or. IV 70 (P.G. 35 592 A)

14 Πεντεκαιδεκάτη ἐστὶν ἱστορία ἡ κατὰ 'Αναξάρχον. ἔστι δὲ αὕτη.

'Αναξάρχος φιλόσοφος ἦν. οὗτος συσχεθεὶς ὑπὸ 'Αρχελαίου
 τοῦ τυράννου, καὶ βληθεὶς ἐν ὄλμῳ, ἐπίτραπετο μοχλῶ ξυλίνῳ.

Syr I Syr II Arm

14 m i e A king' Syr I /
 1 τοῦ τυρ.: τυρ. m, 'the' 1 - 2 Λακεδαιμόνος: Μακεδόνο m, 'of the
 Macedonians' Syr I Arm / 2 ἠβουλ.: ἐβουλ. m, 'wanting' Syr I
 Arm / 2 - 3 ἤρετο: ἠρώτα e A, ἠρώτο i / 3 οὖν: om Syr I Arm / 5 οὖν:
 'for' Syr I / ψυχῆ: + 'and he broke his legs.' Syr I Arm /

15 Τί: Πεντ. ... ἱστ.: om i A Arm, 'Fifteenth is' Syr I / ἡ:
 'H δὲ i A, om Arm / ^{Av.} ἔστι δὲ αὕτη: ἔστιν αὕτη i A, om Syr I Arm /

2 καὶ βλ.: 'was thrown' Syr I / ἐπίτρ.: 'and was brayed' Syr I /
 μοχλῶ: 'pestle' Syr II /

Π P L V (= γ) F G (= χ)

14 1 τοῦ: om χ / 1 - 2 Λακεδαιμόνος: Μακεδόνο χ /

πίσσεσθαι δὲ ἐστὶ τὸ δόκην πισάνης τύπτεσθαι, ἔνθεν καὶ πισ-
 ἀνη παρὰ τὸ πίσσεσθαι. πισσόμενος δὲ τοῦτο ἔφη· Πίσσε,
 5 πίσσε τὸν Ἀναξάρχου θύλακον, οὐ γὰρ πίσσεις Ἀνάξαρχον· αἰν-
 ιττόμενος οἷα φιλοσόφος δῆθεν τοῦ σώματος μηδένα λόγον ποιεῖσθαι.

16 (P.G. 36 993 C)

... καὶ τὸ Κλεομβρότου πῆδημα, τοῦ Ἀμβρακιώτου, τῆ Περι
 ψυχῆς λόγῳ φιλοσοφηθέν, ...
 Str. IV 70 (P.G. 35 592 B)

15 Ἐξκαιδεκάτη ἐστὶν ἱστορία τὸ Κλεομβρότου πῆδημα.

Κλεομβροτος Ἀμβρακιώτης τὸ γένος. πόλις δὲ αὕτη τῆς παλαίας

Syr I Syr II Arm

m i e A

- 15 3 πίσσεσθαι ... τύπτ.: om Syr / 3 - 4 ἔνθεν ... πίσσεσθαι: om
 Syr Arm / 4 τοῦτο: οὕτως i A, οὗτος e, 'to him' Syr I, om Arm /
 ἔφη: 'he cried out and said' Arm / 5 οὐ γὰρ πίσ.: 'for you cannot brag'
 Arm / 6 αἰνιττόμ.: αἰνισσόμ. m / δῆθεν: om Syr I /
- 16 Tit: Ἐξ. ... ἱστ.: Ἡ δε i A, 'Sixteenth is' Syr I, 'Concerning'
 Arm / τὸ Κλ. πῆδ.: κατὰ τὸν Κλεομβροτόν ἐστὶν αὕτη i A, + ἔστι
 δὲ αὕτη e Syr II /

π P L V (= γ) F G (= χ)

- 15 4 τοῦτο: οὗτος χ /
- 16 Tit: τὸ: καὶ τὸ L / τὸ Κλ. πῆδ.: ἡ περὶ τὸ Κλ. πῆδ. F,
 + ἔστι δε αὕτη LV χ /

Ἡπειρου. ἔντυχὸν οὗτος τῷ Φαίδωνι, τῷ περὶ ψυχῆς διαλόγῳ Πλά-
 ωνος, καὶ μαθὼν ὡς ἄμεινόν ἐστι τῆ ψυχῆ ὁ χωρισμὸς τοῦ σώματος,
 ἔρριπεν ἑαυτὸν ἀπὸ τοῦ τείχους καὶ τέθνηκεν ἀλόγως, ἵνα δῆθεν
 5 ἡ ψυχὴ αὐτοῦ ἐξεληθοῦσα χωρισθῆ ἀπὸ τοῦ σώματος.

17 (P.G. 36 993 C - D)

... καὶ τὴν ὑπὲρ τῶν κυάμων Πυθαγορικὴν ἔνστασιν, ...
 Or. IV 70 (P.G. 35 592 B)

ιζ' Ἑπτακαιδεκάτη ἐστὶν ἱστορία ἡ κατὰ τοὺς Πυθαγορικοὺς κυάμους.

Πυθαγόρειοι γένος φιλοσοφῶν ἐκ Πυθαγόρου τοῦ Σαμίου. οὗτοι

Syr I Syr II Arm

m i e A

16 2 - 3 Πλάτωνος: 'written by Plato' Syr I / τῆ φ.: 'for it' Syr II / 4 καὶ τέθ.: om Arm / ἀλόγως: om m Syr Arm / 4 - 5 δῆθεν ... ἐξ.: om Syr I / 5 ἀπὸ: om m /

17 Tit: 'Επτ. ... ἱστ.: om i A Arm, 'Επτ. ἐστὶν e Syr I / ἡ: 'H δὲ i A, om Arm / κυάμους: + ἐστὶν αὕτη i A, + ἔστι δὲ αὕτη e Syr II /

1 φιλοσοφῶν: φιλοσοφῶν m Syr Arm /

n P L V (= y) F G (= x)

16 2 ἔντυχὸν: post οὗτος L / 4 ἀλόγως: om F / 5 ἀπὸ: om x /

17 Tit: ἐστὶν: post ἱστ. L / κυάμους: + ἔστι δὲ αὕτη LV x /

1 φιλοσοφῶν: φιλοσοφῶν x / Πυθ.: τοῦ Πυθ. L /

δι' αἰνιγμάτων τὰ τῆς φιλοσοφίας ἐμάνθανον δόγματα. παρεδίδοτο
 δὲ μετὰ τὰ ἄλλα καὶ τοῦτο τὸ αἶνιγμα, Κυάμους μὴ ἐσθλείν. τουτ-
 ἔστι, μὴ προδιδόντας τὸ δίκαιον δωροδοκεῖσθαι χρήμασιν. οἱ γὰρ
 5 'Αθηῆνσι πάλαι δικασταὶ τοῖς προδόταις ἀντὶ ψήφων κυάμοις ἐχρῶντο
 πρὸς κατάκρισιν ἐν τοῖς δικαστηρίοις. φησὶν οὖν ἐκ τῶν κυάμων
 τῶν ἐκ τοῦ δικαστηρίου μὴ δεῖν ἐσθλείν.

18 (P.G.: 36 993 D)

... καὶ θανάτου περιφρόνησιν θεανοῦς,
Or. IV 71 (P.G. 35 592 B)

ιη' 'Οκτωκαιδεκάτη ἐστὶν ἱστορία ἡ κατὰ τὸν θάνατον θεανοῦς τῆς
 Πυθαγορείας.

Syr I Syr II Arm

m i e A

17 2 ἐμάνθ.: 'fulfilled' Syr I / 3 μετὰ τὰ ἄλλα: μ. τῶν ἄλλων m Syr I
 Arm / 4 προδ. τὸ δικ.: προδιδόναι τὸ δικ. i, 'betray justice' Syr II,
 post χρήμασιν Syr II / δωροδοκ.: 'being bribed' Syr II / 4 -
 5 οἱ ... δικ.: '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: μηδὲν i /

18 Tit: 'Οκτ. ἐστ. ἱστ. ἡ: 'H δὲ i A, 'Οκτ. ἐστ. ἡ e Syr I, om Arm /
 κατὰ ... Πυθ.: + ἐστὶν αὕτη i A, + ἔστι δὲ αὕτη e Syr II, 'Concerning
 Theano the Pythagorean woman.' Arm /

π P L V (= γ) F G (= χ)

17 5 'Αθῆν.: 'Αθηναῖοι χ / Plura de fabis man rec scripsit in marg F /

18 Tit: Πυθαγ.: + ἔστι δὲ αὕτη LV χ /

Αὕτη ὑπὸ τυράννου συνεσχέθη ἐπὶ τὸ εἶπεῖν τῆς πατρίδος τὰ ἀπόρρητα. αὕτη, τὴν γλῶτταν ἑαυτῆς ἀποδακνοῦσα, καὶ ἀπέτεμε καὶ ἐνέπτυσσε τῷ τυράννῳ, μὴ θελοῦσα, καὶ ἀναγκαζομένη, ἐξείπεῖν. ἀφαιρεθέντος δὲ τοῦ ὄργάνου, ἡ φωνὴ κεκώλυτο.

19 (P.G. 36 993 D - 996 A)

... καὶ τοὺς Ἐπαμεινώνδας καὶ Σκιπίωνα τῇ καρτερίᾳ βλέπων,
Or. IV 71 (P.G. 35 593 A)

ιθ' Ἐννεακαιδεκάτη ἐστὶν ἱστορία ἡ κατὰ τὸν Ἐπαμεινώνδαν καὶ τὸν

Syr I Syr II Arm

- 18 1 Αὕτη: 'This woman Theano' Arm / ἐπὶ τὸ εἶπε.: '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 /

m i e A

- 18 1 τὸ: τῷ i A / 2 αὕτη: ἡ δὲ i, αὕτη δὲ e A / ἑαυτ.: om m /
4 δὲ: om m / ἡ φωνὴ κεκώλυτο: τῆς φωνῆς m /

- 19 Tit: Ἐν. ἐστ. ἰστ.: om i A Arm, 'Nineteenth is' Syr I / ἡ: Ἡ δὲ
i A, om Arm /

n P L V (=y) F G (=x)

- 18 1 Αὕτη: + ἡ θεανὼ x / 2 καὶ ἀπ. κ.: om V, ἀπ. κ. x / 3 μὴ θέλ.:
+ ἐξείπεῖν x / καὶ ἀν.: ἀν. δὲ x / 4 δὲ: om x / κεκ.: ἐκεκώλυτο
F, κεκώλυται G /

Σκιπίωνα.

Ὁ Ἐπαμειώνδας τὸ γένος ἦν θηβαῖος, στρατηγὸς μέγιστος. οὗτος
στρατηγήσας ἐν τῷ Λευκτρικῷ πολέμῳ μαθητὴς γενόμενος Φιλολάου τοῦ
Πυθαγορείου. οὗτος πολεμῶν ἐνεκρατεύετο πάνυ ἀπὸ βρωμάτων καὶ
ἀπὸ ἀφροδισίων καὶ πάσης ἡδουπαθείας, διὸ καὶ μέγιστα κατὰ Λακε-
5 δαιμονίων ἔστησε τρόπαια. ὁ δὲ Σκιπίων καὶ αὐτὸς στρατηγὸς Ῥω-
μαίων, ὅμοιος κατὰ τὴν δόξαν καὶ τὸ ἦθος τῷ Ἐπαμειώνδῳ. ἠρίσ-
τευσε καὶ αὐτὸς ἐν τῷ πρὸς Καρχηδόνιους πολέμῳ, ὃς ἐκ τῆς νίκης
τοῦ ἔθνους τὴν ἐπωνυμίαν ἔλαβε καὶ ἐκλήθη Σκιπίων Ἀφρικανός.
Καρχηδόνιοι δὲ οἱ Ἀφροί.

20 (P.G. 36 996 B)

τοὺς ἀνιπτόποδας καὶ χαμαιεύνας, ὅ φησιν ὁ σοὺς Ὅμηρος.
Or.IV 71 (P.G. 35 593 A)

Syr I (expl 8 Ἀφρικανός) Syr II Arm

m i e A

19 TitΣκιπ.: + ἐστὶν αὕτη i A, + ἔστι δὲ αὕτη e Syr II /

1 οὗτ.: om m, 'who' Syr Arm / 2 στρατ.: 'fought' Syr I, 'led^{ἀναστῆναι}' Syr
II / γενόμεν.: 'and he was' Syr Arm / 3 ἐνεκρ.: πάνυ: 'was very
persevering' Syr I / 4 κατὰ: 'before' Syr II / 5 ἔστησε: ἐστῆσατο m /
6 - 7 ἠρίστ.: + δὲ m / 7 ὃς: ὡς m / ἔλ. καὶ ἐκλ.: λαβεῖν καὶ κλη-
θῆναι m /

π P L V (= υ) F G (= χ)

19 Tit: Σκιπ.: + ἔστι δὲ αὕτη LV χ /

1 οὗτ.: om χ / 6 ὅμοιος: ὁμοίως VF / 6 - 7 ἠρίστ.: ὃς ἠρ. G /
7 Καρχηδόν.: Χαλκηδόνους χ / 9 Καρχ.: Χαλκ. χ / Ἀφροί: Ἀφρονοὶ
G /

κ' Εἰκοστή ἐστὶν ἱστορία ἢ κατὰ τοὺς ἀνιπτόποδας καὶ χαμαιεύνας.

5 Παρ' Ὀμήρῳ τῷ ποιητῇ Σελλοὶ ἔθνος Δωδωναίων. ἐκ τούτων ἱερεῖς τῆς φηγοῦ προεβάλλοντο. ἐν ταύτῃ δὲ τῇ φηγῇ μαντεῖον ἦν τοῦ Διὸς, ἢ καλουμένη Δωδωναία δρυς. οὗτοι οὖν οἱ ἱερεῖς, οἷα θεοῦ ὄντες θεραπευταὶ ἀγνεύοντες, οὔτε ἐλούοντο οὔτε ἐν κλίνῃ ἐκάθ-
ευδον ἀλλὰ χαμαί, ὡς φησὶν ὁ ποιητὴς ἐν τούτῳ τῷ ἔπει·

... ἀμφὶ δὲ Σελλοὶ
σοὶ ναλοῦσ' ὑποφῆται, ἀνιπτόποδες, χαμαιεύναι.

6 - 7 ἀμφὶ ... χαμαί. Hom. Il. xvi 234 - 235

Syr II Arm

m i e A

20 Tit : Εἰκ. ἐστ. ἱστ.: om i A Arm, Εἰκ. ἱστ. ἐστ. e, 'Twentieth is' Syr /
ἦ: 'Ἡ δὲ i A, om Arm / χαμαιεύν.: + ἐστὶν αὕτη i A, + 'Around the Selloi dwell, prophets with unwashed feet and sleeping on the ground. It is this.' Syr /

1 Παρ': "Ἔστι δὲ αὕτη παρ' e / 2 προεβ.: προεβάλλοντο i /
4 - 5 ἄγν. ... ἐκάθ.: ἠγνευον οὔτε λουόμενοι οὔτε εἰς κλίνην
καθεύδοντες m / 5 φησιν: + Ὀμηρος m / 6 ἀμφὶ δὲ Σελ.: om Syr /
7 σοὶ ναί. ὑπ. ἄν. χαμ.: σ. ν. ἄν. χαμ. i, om Syr, *συνναίους'
ὑπ. ἄν. χαμ. Arm /

π P L V (= γ) F G (= χ)

20 Tit : χαμαιεύν.: + ἔστι δὲ αὕτη L χ /

1 Παρ! "Ἔστι δὲ αὕτη παρ' V / 2 προεβ.: προεβάλλοντο PV / ταύ-
τη: αὕτῃ χ / 3-4 θεοῦ ὄντες: θύοντες P (θυ ριο ΘΥ?) / ἀγνεύ.:
ἀγρεύ. P / ἐν κλ.: post ἐκάθ.(4 - 5) V / 6 - 7 Σελλοὶ σοὶ:
Σελίοι P, Σελλοὶ οἱ LV, Σελλοῖς F / ναλοῦσ': ναλοῦσιν γ /

21 (P.G. 36 996 C - D)

... τῆς Σδλωνος ἀπληστίας τοῦ σοφοῦ τε καὶ νομοθέτου, ἦν
 Κροῖσος ἤλεγξε τῷ Λυδῶ χρυσῷ, ...
 Or. IV 72 (P.G. 35 593 C - 596 A)

κα' Εἰκοστὴ πρώτη ἐστὶν ἱστορία ἢ κατὰ τὴν Σδλωνος ἀπληστίαν.

Σδλων νομοθέτης ἦν Ἀθηναίων. οὗτος αἰτούμενος νομοθετῆσαι
 τοὺς νόμους, ἀπήτησε τοὺς πολίτας ὄρκον ὅτι δὴ δέκα ἔτη ἐμμέν-
 ουσι καὶ στέργουσι τοὺς παρ' αὐτοῦ τιθεμένους νόμους, καὶ λοιπὸν,
 εἰ μὴ συναρέσωσιν αὐτοῖς, τὸ τηνικάδε λύουσιν. τοῦτο δὲ ἐποίη-
 5 σεν ἵνα προσεθίσῃ τέως αὐτοὺς ἐμμεῖναι ἐπ' ὀλίγον χρόνον τοῖς
 δόγμασιν. ἦδει γὰρ ὡς εἰ γεύσονται τῆς νομοθεσίας, λοιπὸν

Syr II Arm

m i e A

21 Tit: Εἰκ. πρ. ἐστ. ἱστ. ἢ: 'H δὲ i A, Εἰκ. πρ. ἐστ. ἢ e Syr, om
 Arm / ἀπλ.: + ἐστὶν αὕτη i A, + ἔστι δὲ αὕτη e /

1 οὗτ. αἰτ.: 'when they asked him' Syr / 2 ὄρκον: 'oaths' Syr
 Arm / ὅτι δὴ: ὅπως i / δέκα ἔτη: δεκαετίαν m / 2 - 3 ἐμμέν.:
 ἐμμεῖνωσι i, μένουσι A / 3 κ. στέργ.: κ. στέργωσι i, om Arm /
 τοὺς ... τιθ. νόμ.: τοῖς ... τιθεμένοις νόμοις m / λοιπ.: 'for
 the rest' Syr Arm / 4 συναρέσ.: συναινέσ. i e, σῶαινέσουσιν A /
 5 προσ.: post τέως i / ἐμμεῖν.: Syr emendanda, cf Brock ad loc /
 6 δόγμ.: νόμοις i A, δαίμοσιν e / γεύσ.: γεύσωνται i /

π P L V (= γ) F G (= χ)

21 Tit: ἱστ.: om G / ἀπλ.: + ἔστι δὲ αὕτη LV χ /

2 δέκα ἔτη: δεκαετίαν LV χ / ἐμμέν.: μέν. LV χ /

δυσμεταθέτως σχήσουσιν αὐτῆς. λαβὼν τοίνυν ὁ Σδλων τὸν ὄρκον
 παρὰ τῶν Ἀθηναίων καὶ νομοθετήσας αὐτοῖς, ἐξῆλθεν ἀπὸ Ἀθηνῶν
 ὀφείλων τὴν δεκαετίαν ἔξω ποιῆσαι. περιπολῶν οὖν τὰς πόλεις
 10 ἦλθε καὶ εἰς Λυδίαν παρὰ Κροῖσον τὸν βασιλέα. ὃν ἐλθόντα ὁ
 Κροῖσος εἰς θαῦμα θέλων κινήσαι, ἔπεμψεν αὐτὸν εἰς τοὺς θησαυ-
 ροὺς αὐτοῦ, δεικνὺς αὐτῷ ὡς πολὺς χρυσὸς Κροῖσφ. ἐπανήκοντα δὲ
 ἀπὸ τῶν θησαυρῶν τὸν Σδλωνα ἤρετο ὁ Κροῖσος τίνα νομίζοι εὐδαι-
 μονέστερον πάντων ἀνθρώπων, ὑπολαμβάνων ὅτι δὴ αὐτὸν πρὸ πάντων
 15 εἴποι. ὁ δὲ Σδλων ἀπεκρίνατο < Τέλλον τὸν Ἀθηναῖον >. ὠρίζ-
 ετο γὰρ ὁ Σδλων οὐ τὸν πλοῦτον καὶ τὴν περιφάνειαν εὐδαιμονίαν,
 ἀλλὰ τὸν ἀπαθῶς ζήσαντα, ἀποθανόντα δὲ ἀριστεύσαντα. νῦν οὖν
 ἄπληστον καλεῖ τὸν Σδλωνα ὁ Κροῖσος, ὡς πλεονα πλοῦτον τοῦ
 Λυδίου χρυσοῦ ὀρεγόμενον θεάσθαι. καὶ ὁ πλοῦτος δὲ εὐδαιμονία
 20 τις περὶ τὰ ἔκτος. τρεῖς δὲ εὐδαιμονίας οἶδεν ὁ λόγος, τὴν ἐν
 ψυχῇ ἀπάθειαν, τὴν ἐν σώματι ὑγίειαν, τὴν περὶ τὰ ἔκτος < πολυ-

Syr II Arm

m i e A

- 21 7 σχῆσ.: σχῆσωσιν e / αὐτῆς: αὐτῶν e / ὁ: om e / τὸν ὄρκ.: 'oaths'
 Syr Arm / 8 αὐτοῖς: αὐτοῦς e / 9 ὀφείλ.: 'so as to' Syr /
 περιπολῶν οὖν τὰς πόλεις: π. δὲ τ. π. i, om Arm / 10 καὶ: om m /
 ὁ: om m / 11 αὐτὸν: om m / 12 ὡς: ὅτι i A / πολὺς χρ. Κρ.: πολύ-
χρυσος Κροῖσος m Syr Arm / 13 νομ.: νομίζοιτο e / 13 - 14 εὐδαιμ.:
 'more prosperous' Syr / 15 Τέλλ.: 'Tallon' Syr Arm / 16 ὁ: om
m / περιφάν.: 'greatness' Syr / 18 ὁ Κρ.: om m Syr Arm / πλεονα:
 'very much more' Syr Arm / 19 δὲ: γὰρ A /

η P L V (=y) F G (=x)

- 21 7 σχῆσ.: σχῆσωσιν L, σχῆσωσιν x / αὐτ.: αὐτῶν x / ὁ Σ.: Σ. F, ὄλων
 G / 11 αὐτ.: om LV x / 12 πολ. χρ. Κρ.: πολύχρυσος Κροῖσος x /
 15 < Τελ. τὸν Ἀθ. > : om P, Τέλαον τ. Ἀθ. G / 17 ἀποθ. δὲ ἀρ.:
om G / 18 ὁ Κρ.: om F / ὡς: om G /

τέλειαν. ἔχρησεν οὖν τὸν Σόλωνα προσθεῖναι ὅτι, Εἰ καὶ > τῆ ψυχῆ
ἦς ἄριστος, ἱκανὸς σου καὶ ὁ πλοῦτος πρὸς τὴν περὶ < τὰ ἔκτος
εὐδαιμονίαν.>

22 (P.G. 36 997 A)

... καὶ τῆς Σωκράτους φιλοκαλίας· αἰδοῦμαι γὰρ εἰπεῖν παιδε-
ραστίας, κἄν σεμνοποιῆται ταῖς ἐπινοήσασιν,
Or. IV 72 (P.G. 35 596 A)

κδ'. Εἰκοστὴ δευτέρα ἐστὶν ἱστορία ἢ κατὰ τὴν Σωκράτους φιλοκαλίαν.

Ὁ Σωκράτης φιλόσοφος ὧν περιῆγε τὴν ἀγοράν, καὶ τὰ μειράκια
προετρέπετο ἐπὶ φιλοσοφίαν. καὶ μάλιστα ἃ ἐνδιμιζεν εἶναι πρὸς
φιλοσοφίαν ἐπιτήδεια τὰ περικαλλῆ μειρακία! τοὺς γὰρ εὐμόρφους
λέγουσιν εἶναι καὶ εὐφυεῖς. ἦν οὖν δόξα παρ' Ἀθηναίοις ὅτι
5 παιδεραστῆς ἦν ὁ Σωκράτης διὰ τὸ ἐπιλέγεσθαι τοὺς εὐμόρφους.

Syr II Ar^m
m i e A

21 22 προσθ.: ἐπιθ. m / 23 σου: σοι m Syr Ar^m / καὶ: om i / ὄ: 'your' Syr Ar^m/

22 Tit: Εἰκ. ... ἦ: 'H δε i A, Εἰκοστὴ δευτέρα ἦ e, om Ar^m /
φιλοκαλ.: + αὕτη i A /

1 'O: om i / 2 ἃ: om i A / περικαλ.: + 'and sharp witted' Syr /
3 - 4 τοὺς ... εὐφ.: om Syr /

n P L V (= y) F G (= x)

21 22 ὅτι: om G / 23 ἱκανός: ἱκανόν x / σου: sic PL, σοι V x /

22 Tit: φιλοκαλίαν: φιλοσοφίαν P (+ ἐν ἄλλῃ φιλοκαλίαν in marg) /

2 ἃ: om x /

εὐρίσκεται δὲ ὁ Πλάτων καὶ ἐν τῷ θεαίτητῳ καὶ πανταχοῦ οὕτω λέγων
ἐκ Σωκράτους, ὅτι Καλὸς ὁ θεαίτητος καὶ καλὸς ὁ Χαρμίδης. Ἄντι-
κρυς οὖν ἐν τοῖς λόγοις ἔμφασιν παρέχει ὁ Πλάτων, ὅτι Σωκράτης
ὑπωπεύθη εἶναι τοιοῦτος διὰ τὰς τοιαύτας ὡς εἶπεν ἀντερωτήσεις,
10 ὅτι Καλὸς μὲν ἦν, ἀλλ' οὐ τὴν ὄφιν ἀλλὰ τὴν ψυχὴν. ὑπενοήθη δὲ
ὅτι καὶ τῷ Ἀλκιβιάδῃ συγγίνεται κατὰ τὸν αἰσχρὸν ἔρωτα. οἱ δὲ
περὶ Σωκράτους λέγοντες λέγουσιν ὅτι συνεγένετο παῖσι φιλοσοφίας
χαρὶν.

23 (P.G. 36 997 B - C)

... καὶ τῆς Πλάτωνος λιχνείας τῆς Σικελικῆς, δι' ἣν καὶ πιπράσ-
κεται, καὶ οὐδ' ὑπὸ τινος ἐξωνεῖται τῶν αὐτῶν μαθητῶν, ἢ ὅπως
Ἕλληνας, ...
Or. IV 72 (P.G. 35 596 A)

κγ' Εἰκοστὴ τρίτη ἐστὶν ἱστορία ἢ κατὰ τὴν Πλάτωνος λιχνείαν.

Syr II Arm

m i e A

22 6 δὲ: + καὶ m / καὶ: om m / 6 - 7 οὕτω ... ὅτι: '(writing): "Thus
says S.," Syr / 7 καὶ ... X.: om m / 8 - 9 ὅτι ... ὡς εἶπ. ἀντ.:
ὅτι ... ὡς εἶπον ἀντ. i, om Arm / 10 ἦν: εἶ m Syr Arm / ἀλλ':
om i A / 12 συν.: συνεγίνετο A / παῖσι: πᾶσι m Syr Arm / 12 -
13 φιλ. χ.: οὐ κατὰ τὸν ἐμπαθῆ ἔρωτα, ἀλλὰ κατὰ τὸν ἔνθεον m Syr Arm/

23 Tit: Εἰκ.... ἢ: Ἡ δε i A, Εἰκοστὴ τρίτη ἢ e, om Arm / λιχν.: +
αὕτη i A, + ἔστι δὲ αὕτη e Syr /

π P L V (= γ) F G (= χ)

22 9 εἶπ.: εἶπον χ, + εἶκος G / 10 ἦν: εἶ χ / 12 συν.: συνεγίνετο
A / παῖσι: πᾶσι F / 12 - 13 φιλ. χ.: + οὐ κατὰ τὸν ἐμπαθῆ ἔρωτα
ἀλλὰ κατὰ τὸν ἔνθεον F /

23 Tit: λιχν.: + ἔστι δὲ αὕτη LV χ /

- Πλάτων ὁ φιλόσοφος ἀκούων ὅτι μεγαλοφυῆς Διονύσιος ὁ τῆς Σικελίας τύραννος, ἔπλευσε πρὸς αὐτόν. καὶ οἱ μὲν ἐξηγηταὶ νῦν τοῦ Πλάτωνος λέγουσιν ὅτι ἔπλευσε διὰ δύο αἰτίας, ἵνα καὶ ἱστορήσῃ τὸ ἐν^{τῇ} Αἴτνῃ ^{ἀναδιδόμενον} πύρρ, καὶ πείσῃ Διονύσιον φιλοσοφῆσαι. ὁ δὲ μακάριος
- 5 Γρηγόριος φησιν ὅτι διὰ τοῦτο ἀπῆλθεν ὁ Πλάτων ἐν Σικελίᾳ, διὰ τὴν πολυτέλειαν τῶν ἀρίστων Διονυσίου. καὶ ποιεῖται τεκμήριον τοῦ καὶ πραθῆναι αὐτὸν παρὰ Διονυσίου διὰ τὴν λιχνείαν αὐτοῦ. ἐπράθη δὲ τῷ ὄντι, δοθεὶς ὑπὸ Διονυσίου Πόλλιδι τῷ ναυάρχῳ τῷ Λακεδαιμονίῳ διάγοντι τῆνικαῦτα ἐκεῖσε. εἶτα ὁ Πόλλις ἐλθὼν
- 10 εἰς Αἴγιναν πωλεῖ αὐτὸν πεντήκοντα μνῶν τῷ Ἀννίκερι.

Syr II Arῃ

m i e A

- 23 1 μεγ.: *μεγαλδψυχος Syr Arῃ / 3 ἰστ.: 'see ' Syr / 4 καὶ: ἵνα καὶ i Syr Arῃ / 7 τοῦ: τὸ m Syr Arῃ / παρὰ ... αὐτοῦ: om m Syr Arῃ / 8 δοθ. ... Δ.: om m / 10 Ἀν.: Ἀννικέρῳ m, + πολλοὶ δὲ καὶ τῶν Στωϊκῶν φιλόσοφοι ἀρχαῖοι φασιν ὡς διὰ λιχνείαν πρὸς τὸν Διονύσιον ἀπῆλθεν ὁ Πλάτων, οἷς καὶ ὁ μακάριος Γρηγόριος μᾶλλον τίθεται (πείθεται e), καὶ οὐ τοῖς νεωτέροις Πλάτωνος ἐξηγηταῖς. λέγει τε καὶ Ξενοφῶν εἰς τὴν πρὸς Αἰσχίνην ἐπιστολήν, ὡς διὰ λαιμαργίαν ὁ Πλάτων εἰς τὴν Σικελίαν ἀπῆλθε πρὸς Διονύσιον τὸν τύραννον i e (in marg), cf P.G. 36 997 C - D.

n P L V (= y) F G (= x)

- 23 1 Δ.: ὁ Δ. x / 4 καὶ: ἵνα καὶ x / μακ.: + θεῖος F / Διον.: ὄν ἐποίει Διονύσιος x / 7 τοῦ: ἄληθες τοῦ x / 8 δοθ.: om x / 9 τῆνικ.: τῆνικάδε G / Πόλλ.: Πολλίδης y / 10 Ἀνν.: Ἀρνίκερι PL /

... καὶ τῆς Ξενοκράτους ὀφθοφαγίας, ...
Or. IV 72 (P.G. 35 596 A)

κδ' Εἰκοστὴ τετάρτη ἐστὶν ἱστορία ἢ κατὰ τὴν Ξενοκράτους ὀφθοφαγίαν.

Ξενοκράτης καὶ Ἀριστοτέλης μαθηταὶ τοῦ Πλάτωνος οὔτινες καὶ
 διεδέξαντο αὐτοῦ τὴν διατριβήν. καὶ ὁ μὲν Ξενοκράτης ἐποίησε
 Στωϊκὴν αἵρεσιν, ὁ δὲ Ἀριστοτέλης τὴν Περιπατητικὴν. λέγεται
 δὲ ὅτι οὕτω σώφρων ἦν ὁ Ξενοκράτης ὅτι καὶ τρυφῶν οὐκ ἐκινεῖτο
 5 πρὸς τὰ ἀφροδίσια διὰ τὸ οὕτω, φησὶν, τάξαι τὰ πάθη ὑπακούειν
 τῷ λόγῳ. ὁ οὖν μακάριος Γρηγόριος κατηγορεῖ αὐτοῦ ὡς λαιμάργου
 καὶ ὀφθοφάγου καὶ μηδὲν παραιτουμένου ἐσθίειν ὡς φιλοσόφου. φιλο-
 σοφία γὰρ ἐστὶν ἀρέτης ἐγκράτεια καὶ εὐταξία βρωμάτων.

Syr II Arm

m i e A

24 Tit: Εἰκ. ... ἢ: 'H δε i A, Εἰκοστὴ τετάρτη ἢ e, 'Twenty-fourth is
 that which' Syr, om Arm / ὀφ.: + αὕτη i A, + ἔστι δὲ αὕτη e Syr /

2 - 3 καὶ ... Περ.: ἐλέγετο δὲ ὁ μὲν Ξενοκράτης Στωϊκός, ἀπὸ τοῦ
 τόπου ἔνθα διῆγε λαβὼν τὴν ἐπωνυμίαν· ὁ δὲ Ἀριστοτέλης Περιπα-
 τητικός, διὰ τὸ περιπάτοις κατὰ τὰς συνουσίας κεχρησθαι. ἐγένοντο
 δὲ διαφόρων αἱρέσεων ἀρχηγοὶ i / 5 ὑπακούειν: 'that they were obed-
 ient' Syr Arm / 7 ἐσθίειν: φαγεῖν m / 7 - 8 φιλ. ... βρ.: om m
Syr Arm /

π P L V (= μ) F G (= χ)

24 Tit: ὀφ.: + ἔστι δὲ αὕτη LV χ /

4 οὕτ.: οὗτος F / 5 τάξαι: τάξειν P / ὑπακ.: ὑπακοῦσαι G /
 7 - 8 φιλ. ... βρ.: om LV /

25 (P.G. 36 997 D - 1000 A)

... καὶ τῆς Διογένους στωμυλίας, ...
 Or. IV 72 (P.G. 35 596 A)

κε' Εἰκοστὴ πέμπτη ἐστὶν ἱστορία ἢ κατὰ τὴν Διογένους στωμυλίαν..

Διογένης κυνικός ἦν φιλόσοφος. κυνικός δὲ ἤκουσεν ἀπὸ μετα-
 φορᾶς τῶν χερσαίων κυνῶν. ὥσπερ γὰρ οἱ κύνες οὗτοι ἔχουσιν τι
 καὶ φυλακτικὸν καὶ διακριτικὸν (διακρίνουσι γὰρ τοὺς οἰκέλους
 ἀπὸ τῶν ξένων, καὶ φυλάττουσι τοὺς οἰκέλους), οὕτω καὶ οὗτος
 5 ἐμιμεῖτο τὸ διακριτικὸν καὶ φυλακτικὸν. καὶ ἐφύλαττε μὲν τὰ
 τῆς φιλοσοφίας δόγματα, διεκρίνε δὲ τοὺς ἐπιτηδεύους καὶ ἀνεπι-
 τηδεύους πρὸς φιλοσοφίαν. οὗτος οὖν ὁ Διογένης, τοιοῦτος ὢν, ἦν
 εἰκότως εὐπαρρησιαστος. ἔλεγχε καὶ δυνάστας καὶ ἔλλογιμους
 καὶ πάντα ἄνθρωπον, δῆθεν, διὰ τὸ καλόν· ἐλέγχων δὲ, ἀστεϊδότερον
 10 καὶ γελοιοδέστερον ἤλεγχεν. πρὸς τοῦτο ἀποβλέψας ὁ μακάριος

2 - 4 ὥσπερ ... οἰκ.: Plato, Resp. II 376 a.

Syr II Arm

m i e A

25 Tit: Εἰκ. ... ἢ: Ἡ δε i A, Εἰκοστὴ πέμπτη ἢ e, 'Twenty-fifth is
 that which' Syr, om Arm / στωμυλ. : + ἐστὶν αὕτη i A, +ἔστι δὲ
αὕτη e Syr /

4 ἀπο: om m / 7 οὗτ.: αὐτὸς m / ὁ: om m / 8 εὐπ.: καὶ εὐπ. m /
 ἔλεγ.: ἔλεγχεν οὖν m ~~Syr Arm~~ / 10 πρὸς: om m / μακ.: 'godly' Arm/

Π P L V (= γ) F G (= χ)

25 Tit : στωμ.: + ἔστι δὲ αὕτη LV χ /

4 ἀπο: om χ / 7 ὢν: om G / 8 εὐπ.: καὶ εὐπ. F / ἔλεγ.: + δὲ L /
 10 γελ.: + πολὺ G / Addendum η 7 οὗτος: αὐτὸς F /

Γρηγόριος λέγει ὅτι ὁ Διογένης γελοῖος μᾶλλον ἦν καὶ ἀπατητικὸς ἢ φιλοσοφος. στωμυλία δέ ἐστὶν ἡ κατὰ ἀστειότητα ἀπάτη προ-
ερχομένη.

26 (P.G. 36 1000 B - 1001 A)

... (Διογένους) πλθον οἰκοῦντος, ὑφ' ἧς (στωμυλίας) τοὺς ξέν-
ους ὑπεξίστησι τοῖς τυράννοις ἐκ τῆς τραγῳδίας, τοὺς εὐτελεῖς
ἄρτους τοῖς σησαμοῦσι, ...

Or. IV 72 (P.G. 35 596 A)

κς' Εἰκοστὴ ἕκτη ἐστὶν ἱστορία ἡ κατὰ τὸν ἐνοικοῦντα τῷ πλθῷ. ἔστι
δὲ αὕτη πολλαχῶς δυναμένη ἐξηγηθῆναι· καὶ αὕτη γὰρ περὶ τοῦ
Διογένους ἐστίν.

Λέγεται οὖν ὡς ὅτι ἐν τῷ χειμῶνι οὗτος πλθον μὲν ᾤκει ἐσπέρας

Lem: ὑφ' ἧς ... σησ.: Stobaeus, Flor. III, 17, 15. Haec de Diogene
erant ignota Pseudo-Nonno.

Syr II Arm

m i e A

25 11 ἦν: post ἀπ. e / ἀπ.: 'beloved' Syr, vide Brock ad loc / 12
- 13 στ. ... πρ.: om m /

26 Tit: Εἰκ. ... ἡ: 'H δὲ i A, Εἰκ. ἕκτ. ἡ e, om Arm / ἔστι δὲ αὐ-
τη: αὕτη i A, omisit Arm / δυναμένη: 'It can be' Syr Arm /
1 πλθ.: ἐν πλθῷ m / ᾤκει: om m / ἐσπ.: + εἰσῆει m, - 'into which
he went in the evenings' Arm /

n P L V (= y) F G (= x)

25 12 ἀπάτη: ἀτιμία F /

26 1 ᾤκει: + ἐν ψ x / ἐσπ.: + εἰσῆει x, + δὲ P /

διὰ τὸ κρύος, ἡμέρας δὲ ἐξῆει διὰ τὸν ἥλιον. διὸ καὶ ποτε θερ-
 μαινομένου αὐτοῦ ἐν τῷ ἡλίῳ, ἐπέστη Ἀλέξανδρος ὁ Μακεδών, ἀπο-
 σκοτῶν αὐτῷ τοῦ μὴ θερμαίνεσθαι, καὶ λέγων· Εἰπέ, Διδγενες, τί
 5 βούλει σοι χαρίσμαι; ὁ δὲ εἶπε· Τοῦτό μοι χάρισαι, τὸ μικρὸν
 ὑπεκστῆναί μου ἵνα θερμανθῶ. ἢ οὖν αὕτη ἐστὶν ἡ ἱστορία, ἢ ἡ
 γενομένη ἐπὶ τῶν Πτολεμαίων. ἔστι δὲ αὕτη. Σωτάτης τις Ἀλεξ-
 ανδρεὺς φιλόσοφος ἴστατο ἐν τόπῳ τινι φθειριζόμενος. τοῦτον
 ἄνωθεν ἔκ τινος ἀπόπτου θεασάμενος ὁ Πτολεμαῖος κατήλθεν ἵνα
 10 αὐτὸν λάβοι εἰς τὰ βασίλεια. ὁ δὲ Σωτάτης, ἰδὼν αὐτόν, εἰσῆλθεν
 εἰς κλάσμα πίθου κειμένου αὐτόθι, καὶ ὑπεκρύβη τὸν Πτολεμαῖον.
 ὅστερον δὲ ὡς ἀτυχῆ τοῦτόν τινες διεβάλλον. ἄλλοι δὲ λέγουσιν
 ὅτι οὗτος ὁ Πτολεμαῖος καὶ τὸ λαμβεῖον τοῦτο ἐπεφθέγγατο·

θέλω τύχης σταλαγμὸν ἢ φρενῶν πίθον,

15 αἰνιττόμενος ὅτι ὁ πίθος ἐκεῖνος μεστὸς ἐστὶ φρενῶν διὰ τὸ τὸν

14 θέλω ... πίθ.: Menander, *Monostichoi* 240 (ed. Meinecke, *Fragmenta Comicoorum Graecorum* IV, p. 347).

Syr II Arm

m i e A

26 2 καί: om m / 3 ἐν τῷ ἡ.: om m Syr Arm / 'A.: ὁ 'A. i / Μακ.:
 Μακεδόνων βασιλεύς e / 3 - 4 ἀποσκ.: ἐπισκ. A / 6 μου: μοι e /
 7 ἐπὶ τ. Πτ.: ὑπὸ τ. Πτ. e, 'to Ptolemy' Syr Arm, + ἢ δὲ γενομένη
 ἐπὶ τ. Πτ. ('to Ptolemy' Syr Arm) i Syr Arm / ἔστι δὲ: ἐστὶν i
 Syr Arm / 8 φθειρ.: φθειρόμενος i e / 9 ἄν.: om Syr / 11 αὐτ.:
 om m Syr Arm / 12 τοῦτόν τιν.: τινες τοῦτον / 13 οὗτ.: αὐτὸς m Syr Arm /
 λαμβ.: 'line' Syr / ἐπεφθ.: ἐφέγγατο i A, + 'concerning him'
 Syr / 15 τὸ: om m Syr Arm /

n P L V (= y) F G (= x)

26 3 ἐν τῷ ἡ.: om LV / 'A.: ὁ 'A. L / 6 ἡ¹: ἡ G / ἡ²: om G /
 ἡ²: + ὡς εἰκός x / 7 γεν.: γεναμένη V / τῶν Πτ.: τὸν Πτολεμαῖον
x, + ἢ δὲ γενομένη ἐπὶ τῶν Πτ. V / ἔστι δὲ: ἐστὶν V / 10 Σωτ.:
 Σωσάτης G / 11 αὐτ.: om x / 12 τιν.: om x / 13 οὗτ.: αὐτὸς x /
 ἐπεφθ.: ἐφθέγγατο L x, ἀπεφθέγγατο V / 15 τὸ: om VG /

Σωτάτην ἔνδον αὐτοῦ εἶναι. καὶ ὅμως διὰ τὸ εἶναι αὐτὸν ἀτυχῆ,
 οὐδὲν ὠφέλησεν ἢ τῶν φρενῶν πληθὺς. καὶ ἡ μὲν ἱστορία αὕτη, ἡ
 δὲ σύνταξις οὕτως θέλει - Καὶ τῆς Διογένους στωμυλίας, ὑφ' ἧς
 τοὺς ξένους ὑπεξίστησιν - ἴν' ἦ ὅτι ὁ Διογένης διὰ τῆς στωμυλίας
 20 ἐποίει ἀποχωρεῖν τοὺς τὴν σκιὰν αὐτῷ ἐμποιοῦντας (τοῖς τυράννοις
 δὲ λέγει ἀντὶ τοῦ, τοῖς λόγοις τοῖς τυραννικοῖς, ποιῶν ἀναχωρεῖν
 τοὺς ἐντυγχάνοντας). ἡ, οὖν, μιᾶς οὔσης τῆς κατὰ τὴν στωμυλίαν
 καὶ τὸν πίθον, <ἡ σύνταξις> συνδέεται, ἡ, δύο οὔσων τῶν ἱστορι-
 ῶν, συντάξαι δεῖ τὴν Διογένους στωμυλίαν μετὰ τοῦ, ὑφ' ἧς
 25 ὅτι δὲ τυράννους καλοῦσι τοὺς λόγους τοὺς θρασεῖς καὶ αὐτὸς ὁ
 θεὸς <ἀνὴρ> Γρηγόριος εἶπεν, ὡς ἐκ τῆς τραγῳδίας. μάλιστα γὰρ
 οἱ τραγῳδικοὶ <τῆ> τοιαύτη κέχρηται τροπῇ.

Τὸ δέ, τοὺς εὐτελεῖς ἄρτους τοῖς σησαμοῦσιν, ἐστὶν αὐτῷ παρ-
 ῳδησις. ἔστι μὲν τοιοῦτό τι παρὰ τραγῳδικοῖς, μᾶλλον δὲ παρὰ
 30 κωμικοῖς λεγόμενον, ὅτι διὰ τῶν ἡδυτέρων ἄρτων τοὺς εὐτελεῖς
 ἀποφαυλίζουσιν ἄρτους. καταπαίζει οὖν ὁ θεὸς Γρηγόριος τῆ παρ-
 ῳδήσει χρώμενος, ὅτι, φησί, διὰ τῆς στωμυλίας τῆς ἡδυνοῦσης ἐν

Syr II Arm

m i e A

26 16 ἔνδ. ... εἶν.: om m Syr Arm / 20 ἀποχ.: + 'from him' Syr Arm /
 ἐμποιοῦν.: ποιοῦν. e / 22 οὔσης: + 'the construction' Syr, + 'the histo-
 ria' Arm / 24 ὑφ' ἧς: 'that which is after it' Syr Arm / 27 τραγ.:
 τραγικοὶ m / 28 - 29 παρ.: *παράδοσις Arm / 31 - 32 παρ.: *παρ-
αδόσει Arm /

η P L V (= γ) F G (= χ)

26 16 ἔνδ. ... εἶν.: om V / διὰ τὸ: δι' αὐτὸ P / 18 οὔτ. θέλ.:
 ἐστὶν αὕτως F / 21 τοῖς λ. τ. τυρ.: τοῖς τῶν λόγων τοῖς τυρ. P /
 23 <ἡ σύντ.>: om P / 24 ὑφ' ἧς: ὕφους γ / 25 τοὺς λ. τοὺς θρ.:
 τοὺς θρ. λ. χ / 26 <ἀνὴρ>: om P / Γρ.: om G / 27 τῆ: om P /
 28 - 29 παρ.: παράδοσις γ / 31 - 32 παρ.: παραδόσει G /

τῷ φθέγγεσθαι ἀπεφάβλιζε τοὺς παρατυγχάνοντας, διελέγχων αὐτούς.

Κατὰ δὲ τὴν ἐμὴν κρίσιν, μίαν ἤγημαι τὴν κατὰ τὴν στωικίαν
καὶ τὸν πλθον ἱστορίαν.

27 (P.G. 36 1001 A - B)

... καὶ τῆς Ἐπικούρου φιλοσοφίας, οὐδὲν ὑπὲρ τὴν ἡδονὴν
ἀγαθὸν ὀριζομένης.

Or. IV 72 (P.G. 35 596 A)

κζ' Εἰκοστὴ ἐβδόμη ἐστὶν ἱστορία ἢ κατὰ τὸν Ἐπίκουρον.

Φιλσοφος γέγονεν ὅστις μὴ προνοεῖσθαι τὸν θεὸν τῶν τῆδε πραγ-
μάτων ἐδόξασεν. οὗτος δὲ τέλος παντὸς ἀγαθοῦ ἐτίθετο τὴν ἡδονὴν.
καὶ οἱ μὲν νῦν ἐξηγηταὶ τῶν φιλοσόφων λέγουσι τέλος αὐτὸν τίθεσ-
θαι τὴν ἡδονὴν, οὐ τὴν ἀκάθαρτον ἀλλὰ τὴν φυσικωτάτην κατάστασιν.
5 καὶ τοῦτον δὲ <οἱ φιλόσοφοι> ἀποσκορακίζουσι καὶ ὡς μὴ λέγοντα
<Πρόνοι>αν, καὶ ὅτι τέλος τίθεται τὴν ἡδονὴν καὶ οὐ τὸ ἀγαθόν,
τὸ πρῶτιστον καὶ μόνον. <τοῦτο δὲ ἐστίν> ὁ θεός.

Syr II Arm

m i e A

26 33 ἀπεφάβλ.: ἐξεφάβλ. e / 34 τὴν³: om m /

27 Tit: Εἰκ. ... ἢ: Ἡ δὲ i A, Εἰκ. ἐβδ. ἢ e, om Arm / Ἐπ.: + αὕτη
i A /

1 Φιλ.: Ἐπίκουρος φιλ. m Syr Arm / 2 ἐδόξ: ἐδόξαζεν A

pl PL V (= y) FG (= x)

27 5<οἱ φιλ.>: om PL /

Μέγας ὕμν ὁ Κράτης· καὶ γὰρ ὄντως φιλοσοφον τὸ μηλόβοτον
ἀφεθῆναι τὴν οὐσίαν, ...
Or. IV 72 (P.G. 35 596 A)

κη· Εἰκοστὴ ὀγδοὴ ἐστὶν ἱστορία ἢ κατὰ τὸν Κράτητα.

Κράτης Θηβαῖος ἦν τῆς Βοιωτίας τὸ γένος. οὗτος φιλοσοφῆσαι
θέλων τὴν Κυνικὴν φιλοσοφίαν, λαβὼν τὰ ὑπάρχοντα αὐτοῦ, ἔριψε
τῷ δήμῳ, κηρύξας οὕτω· Κράτης ἀπολλύει τὰ Κράτητος, ἵνα μὴ τὰ
Κράτητος κρατήσῃ τὸν Κράτητα. καὶ τὰ χωρία αὐτοῦ εἶασε γενέσθαι
5 μηλόβοτα. μηλόβοτον δὲ ἐστὶ χωρίον, ἐν ᾧ ἀπολύονται τὰ πρόβατα
εἰς τὸ βόσκεισθαι. μήλα γὰρ καλοῦνται τὰ πρόβατα, ἔνθεν καὶ
μηλόνομοι οἱ ποιμένες καὶ μηλωτὴ ἡ δορὰ τοῦ προβάτου λέγεται.

Syr II Arm

m i e A

28 Tit: Εἰκ. ... ἢ: 'H δὲ i A, Εἰκ. ὀγδ. ἢ e, om Arm / Κρ.: + αὕτη
i A, + ἔστι δὲ αὕτη e Syr /

1 τῆς: ἐκ A / γέν.: + εἶκον (?) A² in marg / 2 αὐτ.: αὐτῷ m /
3 ἀπ.: ἀπολλύει m / 4 τὸν: om i A / 5 - 8 μηλόβοτον ... fin:
om m Syr /

n P L V (= y) F G (= x)

28 Tit: Κρ.: + ἔστι δὲ αὕτη v x /

3 ἀπ.: ἀπολλύει x / 7 μηλονομ.: μηλόνομοι p /

Μέγας δ, τῆς νηὸς χειμαζομένης καὶ πάντων ἐκριπτομένων, χάριν
ὁμολογῶν τῇ τύχῃ συστελλούσῃ εἰς τὸ τριβώνιον.
Or. IV 72 (P.G. 35 596 B)

κθ' Εἰκοστὴ ἐνάτη ἐστὶν ἱστορία ἢ κατὰ τὸν εἰπόντα περὶ τοῦ τριβωνίου.

Κυνικὸς πάλιν φιλοσοφος, ἢ Ἀντισθένης ἢ Ζήνων (διφορεῖται
γάρ), οὗτος πλέων, καὶ χειμῶνος συμβάντος, καὶ ναυαγίου γενομένου,
εὐχαρίστως φέρων τὴν ἐσομένην αὐτῷ πενίαν, πρὸς τὴν τύχην ἐφθέγ-
ξατο· Εὖγε, ὦ Τύχη. χάριν σοι ὁμολογῶ, ὅτι τὴν ἐμὴν οὐσίαν ἄχρι
5 τοῦ τριβωνίου περιέστησας. ὡς δῆλον ὅτι οὐ χρήζη τινῶν τῶν ἐκ
τῆς οὐσίας αὐτοῦ ἐμπεφορτισμένων τῆ νηϊ.

Syr II Arm

m i e A

29 Tit: Εἰκ. ... ἢ: Ἡ δὲ i A, Εἰκ. ἐν. ἢ e, om Arm / κατὰ τὸν εἰπ.:
'concerns what he said' Syr, om Arm / τρ.: + αὕτη i A, + ἔστι δὲ αὕτη
e Syr /

1 ἢ Ἀ. ἢ Ζ.: 'some say that it is A., and some that it is Z.' Arm /
2 οὗτ. πλ.: πλ. οὖν e / 5 περιέστ.: 'you have set (aside)' Syr /
ὡς δῆλ.: 'as showing' Syr, 'It is clear' Arm / οὐ χρ.: om m Syr Arm /
τιν.: 'nothing' Syr, post emend (Brock p 227, n ad hist 29) / 6 νηϊ:
'and that he lost them' Arm /

p P L V (= y) F G (= x)

29 Tit: περὶ: κατὰ F / τρ.: + ἔστι δὲ αὕτη V x /

1 διφ.: διαφορεῖται PG / 2 γεν.: + καὶ πάντων ἐκριπτομένων F /
5 τρ.: + ἐμου F / δῆλ.: δηλῶν L / οὐ χρ.: om VG, οὐδὲν F /
τινῶν: τινὰ L / 6 νηϊ: + κατελείφθη F /

30 (P.G. 36 1001 D)

Μέγας ὁ Ἀντισθένης, ὅτι τὸ πρόσωπον συντριβεῖς ὑπὸ τινος τῶν ὑβριστῶν καὶ θρασέων, ἐπιγράφει τῷ μετώπῳ μόνον ὡσπερ ἀνδριάντι δημιουργῶν, τὸν παῖσαντα, ...
Or. IV 72 (P.G. 35 596 B)

λ° Τριακοστὴ ἐστὶν ἱστορία ἢ κατὰ τὸν Ἀντισθένην. Ἔστι δὲ αὕτη < πρόδηλος > ἐξ αὐτοῦ τοῦ κειμένου.

Οὗτος γὰρ ὁ Ἀντισθένης Κυνικός ὢν φιλοσοφος, τυφθεὶς καὶ πληγεὶς τὸ πρόσωπον, λαβὼν χαρτίον καὶ ἐγγράφας εἰς τὸ χαρτίον τὸν τύφαντα, ἐκόλλησεν εἰς τὸ μέτωπον ἑαυτοῦ καὶ οὕτω περιεπάτει.

31 (P.G. 36 1001 D)

Ἐπαινεῖς τινα καὶ τῶν οὐ πολὺ πρὸ ἡμῶν, ὅτι πανημέριος ἐστὼς τῷ ἡλίῳ προσηύξατο.
Or. IV 72 (P.G. 35 596 B)

Syr II Arῆ

m i e A

30 Tit: Τρ. ... ἦ: Ἡ δὲ i A, Τρ. ἦ e, om Arῆ / Ἔστι δὲ: om i A / <προ.>... κ.: προδήλως ... κ. i, om A Arῆ /

1 ὢν: ἦν m Syr Arῆ / τυφθ.: ὅς τυφθ. m / 2 εἰς τὸ χ.: om m Arῆ / 3 μέτ.: πρόσωπον e / περιεπ.: περιῆγεν m /

p P L V (= γ) F G (= χ)30 Tit: προ. ... κ.: om χ /

1 ὢν: ἦν χ / τυφθ.: ὅς τυφθ. χ / 2 εἰς τὸ χ.: εἰς τὴν χάρτην VG, om F / 3 τὸ: + ἑαυτοῦ F / μέτ.: πρόσωπον G / ἑαυτοῦ: om F / περιεπ.: περιῆγεν χ /

λα' Τριακοστὴ πρώτη ἐστὶν ἱστορία ἢ <περὶ> τοῦ φιλοσόφου τοῦ πανημερίου στάντος ἐν τῷ ἡλίῳ.

Πολεμουμένης ποτε τῆς Ῥώμης ὑπὸ βαρβάρων ἐπὶ τοῦ βασιλέως, ὁ φιλόσοφος στάς ὅλην τὴν ἡμέραν ὑπὸ τὸν ἥλιον προσηύξατο. καὶ ἔπεσε πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφλεξε τοὺς βαρβάρους καὶ αὐτὸν τὸν φιλόσοφον.

32 (P.G. 36 1001 D - 1004 A)

... καὶ τὴν ἐν Ποτιδαίᾳ στάσιν, τὴν ἐν χειμερίῳ τῆ ὥρᾳ, πάνυχον τῆ θεωρίᾳ προσφιλοπονήσαντος ὥστε μηδὲ ἐπαισθάνεσθαι τοῦ κρύους διὰ τὴν ἔκστασιν.

Or. IV 72 (P.G. 35 596 B - 597 A)

λβ' Τριακοστὴ δευτέρα ἐστὶν ἱστορία ἢ περὶ τὴν Ποτιδαίαν.

Syr I (inc 1 Πολ.) Syr II Arm

m i e A

31 Tit: Τρ. ἢ: 'Ἡ δὲ i A, Τρ. πρ. ἢ e, om Arm / τοῦ¹: om e A / παν.: πανημέριον e / ἡλ.: + αὕτη i A, + ἔστι δὲ αὕτη e Syr /

1 ποτε: om m / βαρ.: τῶν β. i / ἐπὶ τοῦ β.: om i Arm, in ras A, post στάς(2) Syr / 2 στάς: 'stood' Syr Arm

ἐπὶ de tempore Graeci testes, de loco Syr. Haud scio an nomen imperatoris post βασ. exciderit / 3 οὐρ.: 'sun' Syr I / τοὺς β.: σὺν τοῖς βαρβάροις m /

32 Tit: Τρ. ... Ποτ.: 'Ἡ δὲ περὶ τὴν Ποτ. αὕτη i A, Τρ. δ. ἢ περὶ τ. Π. e, 'Concerning Potidaea' Arm, om Syr I. /

n P L V (= γ) F G (= χ)

31 1 ποτε: om χ / 3 ἐκ τοῦ οὐρ.: om χ /

32 Tit: Ποτ.: + ἔστι δὲ αὕτη F /

Ποτίδαια πόλις ἐστὶν ἐν τῇ Θράκη κειμένη. ἐν ταύτῃ τῇ Ποτι-
 δαίᾳ φιλόσοφος Ποτιδαιάτης ἔστι ἐν χειμερινῷ καιρῷ παννύχιος,
 τουτέστιν ὅλην τὴν νύκτα, εὐχόμενος. καὶ τοσοῦτον μετάρσιος,
 φησί, γέγονε τὴν ψυχὴν, ὥστε μὴ αἰσθάνεσθαι τοῦ κρύους τοῦ χει-
 5 μῶνος. ἔκστασιν δὲ λέγει τὸ ἐκστῆναι ἑαυτοῦ τὸν φιλόσοφον, καί,
 ὡς εἶπον, μετάρσιον γενέσθαι τὴν ψυχὴν. στάσιν δὲ ἐνταῦθα καλεῖ
 οὐ τὸν ἐμφύλιον πόλεμον ἀλλὰ τὸ ἐστάναι αὐτὸν εὐχόμενον.

33 (P.G. 36 1004 A - B)

ἢ καὶ τὴν Ὀμήρου φιλομαθείαν περὶ τὸ Ἀρκαδικὸν ζήτημα.
 Or. IV 72 (P.G. 35 597 A)

λγ' Τριακοστὴ τρίτη ἐστὶν ἱστορία ἢ κατὰ τὸ Ἀρκαδικὸν ζήτημα.

Ὀμηρος ὁ ποιητὴς περὶ τὴν Ἀρκαδίαν γεγονώς, (χώρα δὲ αὕτη
 τῆς Πελοποννήσου), περιέτυχεν ἀλιεῦσι φθειριζομένοις καὶ ἠρώτη-

32 1 - 5 ἐν ... χειμῶνος: Haec de Socrate (Plato, Symp. 220c).

Syr I (expl 32,7 οὐ) Syr II Arm
 m i e A

32 3 τουτ. ... νύκ.: om m Syr Arm / τοσ.: + φησὶν m / 5 λέγει:
 'they say' Syr I /

33 Tit: Tr. ... ἢ: Ἡ δὲ i A, om Arm, Tr. τρ. ἢ e / ζήτ.: + αὕτη i
 A, + ἔστι δὲ αὕτη e Syr /

η P L V (= γ) F G (= χ)

32 1 Ποτ.: + δὲ G / 2 ἔστη: om V / 3 τουτ. ... νύκτα: om F / 6-
 7 στάσιν ... fin: om x /

33 Tit: ζήτ.: + ἔστι δὲ αὕτη V /

σεν αὐτοὺς οὕτως·

Ἄνδρες ἀπ' Ἀρκαδίας, ἀλιήτορες, ἧ ῥ' ἔχομέν τι;
 5 ἔστι δὲ ὁ νοῦς τῆς ἐρωτήσεως οὗτος· Ὡς ἄνδρες Ἀρκάδες, ἀλιεῖς
 τὴν τέχνην, ἄρα ἐθηρεύσαμεν τι; οἱ δὲ ἀλιεῖς ἀπεκρίναντο τοῦτο
 τὸ ἔπος·

οὐς ἔλομεν λιπόμεσθ', οὐς δ' οὐχ ἔλομεν φερόμεσθα.
 ὁ δὲ νοῦς τοῦδε τοῦ ἔπους τοιδόδε, ὅτι· Οὐς μὲν φθεῖρας ἐθηρεύ-
 10 αμεν, ἀπεκτείναμεν ἐνταῦθα, οὐς δὲ οὐκ ἰσχύσαμεν θηρεύσαι φέρομεν
 ἐν τοῖς ἱματίοις. οὐκ ἐνδῆσε δὲ ὁ Ὅμηρος, ὡς φασί, τοῦτο τὸ
 ἔπος, καὶ μικρὸν ἐκεῖσε γενόμενος ἀπέθανεν ἀπὸ λύπης. λέγουσι
 δὲ εἶναι καὶ χρησμὸν τὸν χρησμοφθέντα Ὅμηρον, ὅτι ὅταν αὐτῷ προ-
 ταθεῖη ζήτημα, καὶ μὴ εὖροι, τότε ἀποθάνεται.

4,8, Hom. Vita¹ 16 - 22

Syr II Arm

m i e A

33 5 οὗτος: οὕτως e A / 6 ἐθρ.: ἐθρᾶσαμεν m / 8 ἔλομεν¹: ἔχομεν
 i e / ἔλ.²: ἔχομεν e, εἴλομεν A / 9 τοιδόδε: οὕτως i A, οὗτος
 e / 9 - 10 ἐθρ.: ἐθρᾶσαμεν m / 10 θρ.: θρᾶσαι m / 11 ὁ: om
m / ὡς φ.: post ἔπος(12) m / 12 ἐκεῖσε: 'from there' Syr Arm /
 χρησμοφθ.: χρησμοφθοθ. m /

n P L V (= γ) F G (= χ)

33 2 - 3 ἠρώτησεν: ἐπηρώτησεν V / 4 ἀλιήτ.: ἀλιητήρες n / 6 ἐθρ.:
 ἐθρᾶσαμεν F / 8 ἔλ.¹: ἔχομεν γ, εἴλομεν G / λιπ.: λείπομεθα γ /
 ἔλ.²: εἴλομεν F / φερ.: φερόμεθα PL χ / 9 τοῦδε: τούτου F /
 τοιδό.: τοιοῦτος χ / 10 θρ.: θηρεύασθαι F / 11 τοῦτο: post
 ἔπος(12) V χ /

34 (P.G. 36 1004 B - 1004 D)

... καὶ τὴν Ἀριστοτέλους φιλοσοφίαν καὶ προσεδρίαν ἐπὶ ταῖς
 τοῦ Εὐρίπου μεταβολαῖς, ὑφ' ὧν τεθνήκασιν, ...
 Or. IV 72 (P.G. 35 597 A)

λδ' Τριακοστὴ τετάρτη ἐστὶν ἱστορία ἢ κατὰ τὸν Ἀριστοτέλην καὶ τὸν
 Εὐριπον.

Ἀριστοτέλης ὁ φιλόσοφος μαθητὴς γέγονε Πλάτωνος. εἰ καὶ τὰ
 μάλιστα περὶ τὸ φυσιολογικὸν μέρος τῆς φιλοσοφίας ἐπιδοῦς, ἐσπού-
 δασε πάντων τῶν μετὰ <τὰ> οὐράνια σώματα τὰς αἰτίας εἰπεῖν καὶ
 τὰς φύσεις, οἷον γῆς, θαλάττης, ἀέρος, αἰθέρος, ζῶων, φυτῶν, ὑε-
 5 τῶν, χιόνος, σεισμῶν, κομητῶν, πάντων ἀπλῶς. οὗτος οὖν τὴν πάν-
 των, ὡς ἔοικε, διερευνησάμενος, ἠβουλήθη καὶ τὴν τοῦ Εὐρίπου φύσιν
 φυσιολογήσαι. ὁ δὲ μὴ ἰσχύσας καταλαβεῖν, ἔρριψεν ἑαυτὸν ἐν τούτῳ

Syr II Arm

m i e A

34 Tit: Τρ. ... ἢ: Ἐ δὲ i A, Τρ. τ. ἢ e, om Arm / Εὐρ.: + αὕτη i A,
 + ἔστι δὲ αὕτη e Syr /

2 φιλ.: + ἑαυτὸν m / ἐπι.: 'he was led to' Syr Arm /
 / 4 - 5 ὑετ. ... κομ.: 'of earthquakes and of thunders'

Arm / 5 κομ.: 'plagues' Syr / 6 ὡς ἔ.: om m Syr Arm / διερ.: +
 φύσιν m Syr Arm / ἠβουλ.: ἐβουλ. i A / φύσιν: om i A / 7 ὁ δὲ:
 καὶ A, + ταύτην e /

Π P L V (= γ) F G (= χ)

34 Tit: Εὐρ.: + ἔστι δὲ αὕτη ν G /

1 τὰ: om G / 2 φιλ.: + ἑαυτὸν F / 3 <τὰ>: om PL / 4 - 5 ὑετ.:
 ὑετοῦ V χ / 5 σεισμ.: σεισμοῦ χ / 6 ὡς: om L / διερ.: + φύσιν V χ /
 7 ὁ δὲ: καὶ F /

τῷ μέρει τῆς θαλάσσης καὶ ἀπέθανε, τοῦτο ἐπιφθεγζάμενος· Ἐπειδὴ
 Ἄριστοτέλης οὐχ εἶλε τὸν Εὐριπον, Εὐριπος ἐχέτω τὸν Ἄριστοτέλην.
 10 <καὶ τέθνηκεν οὕτως ἀτέλης> ὁ Ἄριστοτέλης. ὁ δὲ Εὐριπος τόπος
 ἐστὶ <τῆς θαλάττης μεταξὺ τῆς Εὐβοίας> νήσου καὶ τῆς Βοιωτίας,
 ὅς ἐπτάκις τρέπεται τῆς ἡμέρας. τρέπεται δὲ <τὸ ὕδωρ τῷ ἐν> τοῦ-
 τῷ μέρει <ὑποφεύγειν> καὶ οἴονεὶ ἀναρροφεῖσθαι, <καὶ πάλιν> ἐξεκρεῦ-
 γεσθαι καὶ ἀναπληροῦσθαι τὸ ὕδωρ πάλιν ὡς ἦν. τοῦτο δὲ γίνεσθαι,
 15 ὡς εἶπον, ἐπτάκις τῆς ἡμέρας.

Τὸ δὲ τεθνήκασιν ἀπὸ κοινοῦ ἐστὶν ἀντὶ τοῦ, Ὅμηρος καὶ Ἄρισ-
 τοτέλης. ὁ μὲν γὰρ Ὅμηρος ἐδόκει ἑαυτὸν ποιητὴν εἶναι ὑπὲρ πάντα
 ποιητὴν, καὶ διὰ τὸ Ἀρκαδικὸν ζήτημα ἀπορῶν ἐλάκησεν, ὁ δὲ Ἄρισ-
 τοτέλης, δοκῶν φυσιολογεῖν τὰ ἀκατάληπτα τοῦ θεοῦ δημιουργήματα,
 20 ἦλθεν ἐπὶ τὸν Εὐριπον καὶ ἀπορήσας ἐν αὐτῷ φυσιολογήσαι, ἔρριφεν
 ἑαυτὸν ἐν αὐτῷ καὶ ἀπέθανε κακῶς.

Syr II Arm

m i e A

34 8 καὶ ἀπ.: om m / 10 ἀτ.: om m Syr Arm / 1 Εὐβ.: ^{A1} Βοιωτίας m Syr
 Βοι.: ἈΤΤΙΚΗΣ m Syr Arm / 12 - 13 τὸ ... ὑποφ.: τὸ ὕ. τὸ ... ὑποφ. i e, τῷ τὸ ὕ. τὸ ... ὑποφ. A,
 'in that ... escapes' Syr Arm / 13 ἀν.: ἀναρροφεῖται e / 13 - 14 ἐξ.:
 ἐξεκρεύεται e / 14 ἀν.: ἀναπληροῦται e / πάλιν: om e A Syr Arm /
 γιν.: γίνεται: i e Syr Arm / 16 τεθθ.: τέθνηκεν m / ἀντὶ τοῦ: οἴ-
 ον m / 17 - 21 ὁ ... fin: ὁ μὲν διὰ τὸ Ἀρκαδικὸν ζήτημα, ὁ δὲ
 διὰ τὸν Εὐριπον m, 'For H. died because of the Arcadian query, but A.
 because of the Euripus' Syr Arm /

n P L V (= y) F G (= x)

Βοι.: ἈΤΤΙΚΗΣ n /

34 8 καὶ ἀπ.: om F / 10 ἀτ.: om VF / 11 Εὐβ.: Βοιωτίας n / 12 -
 13 τὸ ... ὑποφ.: τῷ τὸ ... ὑποφ. ξ τὸ ὕ. τὸ ... ὑποφ. ζ / 14 ἦν: + ἀπ'
 ἀρχῆς F / δὲ: + ὡς εἶπον x / 15 ὡς εἶ.: om x / 16 τεθθ.: τέθνη-
 κεν F / 16 - 17 καὶ ... Ὅμ.: om F / 20 ἀπ.: ἀπορεῖ Ἄ ἐν ἄλλῳ
 ἠπορήσε in marg) / ἐν αὐτῷ: om L, post κακῶς x /

καὶ τὸ Κλεάνθους φρέαρ, ...
Or. IV 72 (P.G. 35 597 A)

λε' Τριακοστὴ πέμπτη ἐστὶν ἱστορία ἢ κατὰ τὸ φρέαρ Κλεάνθους.

Κλεάνθης εἷς ἦν καὶ αὐτὸς τῶν Κυνικῶν φιλοσόφων. οὗτος ἔν
 τινι φρέατι ἑαυτὸν στήσας, ἠρύετο ὕδωρ τοῖς παριοῦσι, καὶ διδοὺς
 πιεῖν, ἐλάμβανε παρ' αὐτῶν ἄρτον καὶ ἥσθιεν. θαυμάζεται δὲ παρὰ
 τῶν φιλοσόφων ἐν τούτῳ καὶ οὗτος, ὡς καρτερικὸς.

36

... καὶ τὸν Ἀναξαγόρου ἱμάντα, ...
Or. IV 72 (P.G. 35 597 A)

35, 1 - 4, Κλ. ... fin: Haec de Cleanthe, Stoico philosopho (Diogenes
 Laertius, vii, 168.

Syr II Arm

m i e A

35 Tit: Tr. ... ἢ: Ἡ δὲ i A, Tr. π. ἢ e, om Arm / Κλ.: + αὕτη i A,
 + ἔστι δὲ αὕτη e Syr /

1 ἦν: om m/2 - 3 καὶ ... πιεῖν: om Arm / 4 ἐν τούτῳ: om m Syr Arm /

n P L V (= y) F G (= x)

35 Tit: Κλ.: + ἔστι δὲ αὕτη V x /

3 δὲ: om G /

λ5' Τριακοστὴ ἔκτη ἐστὶν ἱστορία ἢ κατὰ τὸν ἱμάντα τοῦ Ἀναξαγόρου.
ἔστι δὲ ὡς εἴπομεν.

37 (P.G. 36 1004 D - 1005 A)

... καὶ τὴν Ἑρακλείτου κατήφειαν, ...
Or. IV 72 (P.G. 35 597 A)

λ5' Τριακοστὴ ἑβδόμη ἐστὶν ἱστορία ἢ κατὰ τὴν Ἑρακλείτου κατηφείαν.

Syr II Arm (om 36)

m i e A

36 Tit : Tr. ... ἢ: 'H δὲ i A, Tr. ἐβδ. ἢ e / ἱμ.: post Ἀναξ. A /
ἔστι ... εἴπ.: αὕτη i A, προεγράφη δὲ ἀνωτέρω ἐν τῷ ἱε' ἱστορία
e, It is this' Syr, quae haec addit: 'Anaxagoras was a Pythagorean phil-
osopher 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 A.,
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 : Tr. ... ἢ: 'H δὲ i A, Tr. ἐβδ. ἢ e, om Arm / κατ.: + αὕτη
i A, + ἔστι δὲ αὕτη e Syr /

η P L V (= γ) F G (= χ)

36 Tit : εἴπ.: εἴπαμεν LV, + ἱμὰς ἦν τῷ Ἀναξαγόρῃ ὁ λόγος, δι' ὃ
τὰς ὁμοιομερείας ἐδογματίζε, λέγων πάντα ἐν πᾶσι κείσθαι, τὸν
ἵππὸν ἐν τῷ ἵππεϊ σπέρματι, τὸν ἄνθρωπον ἐν τῷ ἀνθρωπίνῳ, τὸν
λέοντα ἐν τῷ λεοντεῖ L2 (vide Brock, p 24) Tab. Mb. gr. 4 /

37 Tit : κατ.: + ἔστι δὲ αὕτη V χ /

Ἡράκλειτος καὶ Δημόκριτος οὐκ ἐν τῷ αὐτῷ γεγονότες χρόνῳ, φυσιολόγοι δὲ ὄντες, ὁμοίως τὴν τοῦ κόσμου ἀλλεπαλληλίαν διέπαιζαν, ὁ μὲν γελῶν, ὁ δὲ κλαίων. ὁ μὲν Δημόκριτος ἐγέλα συνεχῶς τὰ πράγματα, ὁ δὲ Ἡράκλειτος ἔκλαιεν. ἦν δὲ ὁ μὲν Δημόκριτος Ἀβδηρίτης,
5 ὁ δὲ Ἡράκλειτος Ἐφέσιος.

38 (P.G. 1005 A - B)

... οὐδὲ γὰρ ἐστὶν εἰς ὃ τι μεταθείημεν ἂν ἄλλο γελοιότερον, τοὺς φαλλοὺς, καὶ τοὺς ἰθυφάλλους, ...

Or. IV 77 (P.G. 35 601 C)

λη' Τριακοστὴ ὀγδοὴ ἐστὶν ἱστορία ἢ κατὰ τοὺς φαλλοὺς.

Τῷ Διονύσῳ ἑορτὴν ἄγοντες οἱ Ἕλληνες φαλλοῖς ἐτίμων αὐτόν. φαλλὸς δὲ ἐστὶν ἐκ δέρματος ἐρυθροῦ, σχῆμα αἰδοῦλου ἀνδρός. καὶ τοῦτο περιετίθουν ἑαυτοῖς καὶ ἐν τοῖς τραχήλοις καὶ ἐν τοῖς μέσοις μηροῖς, καὶ ἐξωρχοῦντο, τιμῶντες ἐκ τούτου τὸν Διόνυσον. τὴν δὲ τιμὴν ταύτην ἤγον τῷ Διονύσῳ διὰ τοιαύτην αἰτίαν. ἐκ Σεμέλης

Syr II Arm (om 38)

m i e A

371-2 φυσ.: φυσικοὶ m Syr Arm / τοῦ: τοῦδε τοῦ e /

38 Tit: Τρ. ... ἦ: Ἡ δε i A, Τρ. ὀγδ. ἦ e / φαλ.: + αὕτη i A, +
ἔστι δε αὕτη e Syr /

2 ἐρυθ.: ρουσίου m /

n P L V (= y) F G (= x)

371-2 φυσ.: φυσικοὶ x /

38 Tit: φαλ.: + ἔστι δε αὕτη v x /

τῆς Κάδμου θυγατρὸς γεννᾶται ὁ Διδόνυσος. <αὕτη δὲ κεραυνωθεῖσα ἐζητεῖτο ὑπὸ τοῦ Διονύσου.> περιπλανωμένῳ δὲ τούτῳ καὶ ζητοῦντι Πολύῳμνος παῖς οὗτῳ λεγόμενος περιέτυχε τῇ Διονύσῳ καὶ ὑπέσχετο δεῖξαι αὐτῇ τὴν μητέρα, εἰ παιδεραστήσει αὐτόν. ὁ δὲ Διδόνυσος
 10 ὑπέσχετο τοῦτο. λέγει αὐτῇ ὁ Πολύῳμνος ὅτι ἐν Λέρνῃ ἐστὶν ἡ Σεμέλη. καὶ ἐπερᾶνθη ὑπ' αὐτοῦ ὁ Διδόνυσος. εἶτα εἰσελθὼν ὁ Διδόνυσος ἐν τῇ θαλάττῃ ἵνα περάσῃ ἐν τῇ Λέρνῃ, συνακολούθησεν αὐτῇ καὶ ὁ Πολύῳμνος. καὶ ὁ μὲν Διδόνυσος ὡς θεός, φησὶν, ἐσώθη, ὁ δὲ Πολύῳμνος ἀπέθανεν. λυπηθεὶς δὲ ὁ Διδόνυσος ὅτι ὁ ἐραστὴς
 15 αὐτοῦ τέθνηκε, πρὸς τιμὴν αὐτοῦ καὶ μνήμην τοῦ Πολυῳμνου, αἶδοτον ξύλινον ἐκ συκίνου ξύλου πελεκήσας καὶ καταχρώσας, κατεῖχεν ἄει ὁ Διδόνυσος πρὸς τὴν ἑαυτοῦ παραμύθιον, ὡς πάνυ ἠδέως μεμνημένος τῆς συντελεσθείσης αὐτοῦ αἰσχρᾶς καὶ παρανόμου ἠδονῆς, τύπῳ σκήπτρου αὐτοῦ ἤπτετο. διὰ τοῦτο κατ' αὐτὴν τὴν αἴτλιαν

7 - 11 περιπλ. ... Σεμ.: Pausanias ii 37 5.

Syr II

m i e A

38 11 καὶ ... Δ.: om m Syr / εἰσ.: εἰσῆλθε m / 12 θαλ.: θαλάττη m / 13 Πολ.: + καὶ τέθνηκεν m / καὶ ... ἐσώθη: om m, 'And Dionysus, as a god was preserved' Syr / 14 δ¹ ... ἀπ.: om m / λυπ.: Syr emendanda (vide Brock ad loc) / 15 καὶ ... Πολ.: om m Syr / 16 καὶ καταχρ.: om m Syr / 17 - 19 τὴν ... ἤπτ.: μνήμην, ὡς εἶπον, τοῦ Πολ. m Syr / 19 τοῦτο ... αὐτὴν: ταύτην m Syr /

π ρ λ ν (= χ) φ γ (= ξ)

38 6 - 7 αὕτη ... Δ.: om ρ / 8 Πολ.: Πολυῳμνος (sic et 10, 13, 14, 15 infra) χ γ / 11 καὶ ... Δ.: om φ / 13 καὶ ὁ μὲν : ὁ δὲ φ / φησὶν: om ξ / ἐσώθη: ἐθεώθη ρλ / 14 ἀπεθ.: τέθνηκε χ / 19 τύπῳ: τύπον φ, τύπου γ / ἤπτ.: ἐπεφέρετο ξ / κατ' αὐτὴν: κατὰ ταύτην λ, καὶ ταύτην ν /

20 τοὺς φαλλοὺς τιμῶσι τὸν Διδόνυσον, φαλλοὶ οὖν εἰσιν οὗτοι πάντες, ἰθύφαλλοι δὲ οἱ εἰς τοὺς μηροὺς μόνον ἐπ' εὐθείας ἐπιδεσμούμενοι. διὰ τοῦτο καὶ φαλλήτάρια καλοῦνται.

39 (P.G. 36 1005 C - 1008 A)

... καὶ τοὺς μελαμπύγους καὶ τοὺς ἀπύγους, ...
Or. IV 77 (P.G. 35 601 C)

λθ' Τριακοστὴ ἐνάτη ἐστὶν ἱστορία ἢ κατὰ τοὺς μελαμπύγους καὶ ἀπύγους. εἰσὶ δὲ αὗται διάφοροι.

Καὶ ἡ μὲν κατὰ τοὺς ἀπύγους ἐστὶν αὕτη, ὅτι ὁ Πειρίθους κατελθὼν τὸν Ἄιδην διὰ τὸ ἀρπάξαι τὴν Περσεφόνην, τὴν τοῦ Πλούτωνος,

Syr II Arm (om 38)

m i e A

38 20 οὗτ.: om e A / 21 μόν.: om m Syr / ἐπιδεσμ.: ἀποδεσμ. m /
22 διὰ ... καλ.: om m Syr /

39 Tit: Tr. ... ἡ: 'H δὲ i A, Tr. ἐν. ἡ e, om Arm/εἰσὶ ... διάφ.: εἰ-
σὶ διάφ. i, ἔστι διαφόρες (sic) A /

1 Καὶ ... αὕτη: in tit e Syr / Πειρίθους: 'Perinthus' Arm (et 4, 5 infra
- vide Brock ad hist. 51, n. 7.) / 2 ἀρπ.: ἀρπάσαι m / τὴν (γυναῖκα):
'daughter' Arm /

n P L V (= γ) F G (+ χ)

38 20 οὗτοι: post πάντες F / 22 φαλλήτάρια: φαλλήτάρια γ F /

39 Tit: εἰσὶ ... διάφ.: om F /

1 Καὶ ... αὕτη: in tit LV χ / Πειρίθ-: Πειρίνθ- (et 4, 5 infra) F /
2 ἀρπ.: ἀρπάσαι F /

ἐδέθη κάτω παρὰ πέτραις τισί. κατελθὼν οὖν ὁ Ἡρακλῆς καὶ θέλων
 λαβεῖν τὸν Πειρίθουν, αὐτὸν μὲν ἀνείλκυσεν, αἱ δὲ πυγαὶ αὐτοῦ
 5 προσέμειναν τῇ πέτρῃ. ἐκλήθη οὖν ὁ Πειρίθους ἄπυγος· πυγὸς
 γὰρ καλεῖται τὸ κᾶθισμα ἐκάστου ἀνθρώπου. ἡ δὲ κατὰ τοὺς μελαμ-
 πύγους ἐστὶν αὕτη. δύο τινὲς ἀδελφοὶ κατὰ γῆν πᾶσαν ἀδικίαν
 ἐνδεικνύμενοι, ἐλέγοντο Κέρκωπες, ἐκ τῆς τῶν ἔργων δριμύτητος
 τὴν ἐπωνυμίαν λαχόντες. ὁ μὲν ^{γὰρ} αὐτῶν ἐκαλεῖτο Πάσσαλος, ὁ δὲ
 10 ἕτερος Ἀκλήμων, ὡς φησι Δῖος ὁ ὑπομνηματιστής. τούτους δὲ ἡ
 μήτηρ, Μέμνωνις τῇ ὀνόματι, ἔωρακεῖα κατὰ γῆν πολλὰ δεινὰ ἐργαζ-
 ομένους αὐτούς, εἶπεν αὐτοῖς, μὴ περιτυχεῖν μελαμπύγῃ. καὶ ποτε
 τοῦ Ἡρακλέους ὑπὸ δένδρον κοιμωμένου καὶ τῶν αὐτοῦ ὅπλων ὑποκε-
 κλιμένων τῷ φυτῷ, πλησιάσαντες οὗτοι τοῖς ὅπλοις ἐπιχειρήσαι
 15 ἠβουλήθησαν. εὐθύς δὲ ὁ Ἡρακλῆς αἰσθόμενος, λαβὼν αὐτούς, κατα-
 κέφαλα ἐπὶ ζύλου δεσμεύσας, ἐβάσταζεν ἐξόπισθεν. καὶ τότε ἐκεῖνοι

Syr II Arm

m i e A

39 3 κατ.: καὶ κατ. e / οὖν: om m / καὶ: om e / 5 - 6 πυγὸς (sic)
 ... ἀνθ.: om m Syr Arm / 7 κατὰ γῆν: om Syr / 8 ἐκαλ.: ἐλέγετο m /
 11 Μέμν.: Μέμονις i e / κατὰ γ.: om Arm / 12 αὐτούς: om m /
 αὐτοῖς: om m / καί ποτε: καὶ τότε m / 13 - 14 ὑποκεκλ.: ἐπικεκλ. m /
 15 ἠβουλ.: ἐβουλ. i A / 16 ζύλου: ζύλψ e / δεσμεύς.: δεσμῆς. e /
 ἐξόπ.: om m Syr Arm / Addendum m 16 ἐβάσταζεν: ἐβάστασε m /

n P L V (= y) F G (= x)

39 4 μὲν: + τον Περίνθον F / 5 - 6 πυγὸς ... ἀνθ.: om x / 8 Κέρ-
 κωπες: Κέκρωπες y / 11 Μέμν.: Μέμνωνις L, Μέμωνις G / γῆν: γαί-
 ην PL / 12 αὐτούς: om x / 15 ἠβουλ.: ἐβουλ. G / λαβὼν: βαλὼν
 P / 16 ζύλου: ζύλψ V / ἐβάσταζεν: ἐβάστασεν V x /

τῆς ἐντολῆς τῆς ἑαυτῶν μητρὸς ἐμνήσθησαν κρεμάμενοι, τοῦ Ἡρακλέους τὴν πυγὴν μέλαιναν θεασάμενοι ἐκ τῆς τῶν τριχῶν δασύτητος, καὶ πρὸς ἀλλήλους αὐτὸ τοῦτο διαλεγόμενοι, γέλωτα πολὺν προσῆψαν
 20 τῷ Ἡρακλεῖ. καὶ εὐθύς αὐτοὺς κατὰ τοῦτο τῶν δεσμῶν ἐλυτρώσατο καὶ ἀπέλυσεν αὐτούς.

40 (P.G. 36 1008 A)

... καὶ τὸν σεμνὸν Πᾶνα, τὸν ἐκ πάντων μνηστήρων ἓνα θεόν, καὶ ὄνομα λαβόντα τὴν ὕβριν, ὥσπερ ἦν ἄξιον.
 Or. IV 77 (P.G. 35 601 C)

μ' Τεσσαρακοστὴ ἐστὶν ἱστορία ἡ κατὰ τὸν σεμνὸν Πᾶνα.

Syr II Arm

m i e A

39 17 ἐμν.: + ἔωρακότες m, + 'because they saw' Syr Arm / 18 πυγὴν: aliter Syr, vide Brock ad loc / θεασ.: om m Syr Arm / τῶν: om e /
 20 κατὰ τ.: om m Syr Arm / τῶν: ἐκ τῶν (in ras) A / ἐλυτρ.: ἀνεῖς m /
 21 καὶ ἀπ. αὐτ.: ἀπέλυσεν m, om Arm /

40 Tit: Τεσσ. ... ἡ: 'H δὲ i A, Τεσσ. ἡ e, om Arm / Πᾶνα: + αὕτη i A, + ἔστι δὲ αὕτη e Syr /

π P L V (= γ) F G (= χ)

39 17 ἐμν.: + ἔωρακότες V x / κρεμ.: om F / 18 θεασ.: om x /
 20 κατὰ τ.: om F / 20 - 21 ἐλυτρ. καὶ: ἀνεῖς F /

40 Tit: Πᾶνα: + ἔστι δὲ αὕτη V x /

Πηνελόπη γυνὴ γέγονε τοῦ Ὀδυσσεύως. τούτου πλανωμένου τὴν
 πλάνην ἣν ἐπλανήθη μετὰ τὸν Τρωϊκὸν πόλεμον, πολλοὶ τινες ἦλθον
 μνηστευόμενοι τὴν Πηνελόπην. ἡ δὲ ἡμέραν ἐξ ἡμέρας ἀνεβάλλετο
 μηδεν<ι> θέλουσα γαμηθῆναι διὰ τὸ περιμένειν <αὐ>τὴν τὸν Ὀδυσσεά
 5 τὸν ἄνδρα αὐτῆς. πάντες οὖν φραζάμενοι συγγεγόνασιν αὐτῇ, καὶ
 ἐγκυμονήσασα, ἔτεκε τὸν Πᾶνα. διὸ καὶ Πᾶν καλεῖται, ὅτι ἐκ πάν-
 των ἐσπάρη. ἕτεροι δὲ λέγουσιν ὅτι πάνυ εὐμορφωτάτη καὶ σώφρων
 ἦν ἡ Πηνελόπη, καὶ διὰ τοῦτο ἠράσθη αὐτῆς ὁ Ἑρμῆς, καὶ μετεβλήθη
 εἰς τράγον, καὶ ἐκνοήσας αὐτὴν μαγεῖα, ἠράσθη τοῦ τράγου, καὶ
 10 ὤχεύθη ὑπ' αὐτοῦ, <καὶ συνέλαβεν ἐξ αὐτοῦ> καὶ ἔτεκε τὸν Πᾶνα.
 καὶ ἐθεοποίησαν αὐτόν. οὗτος δὲ ἐστὶν ὁ Πᾶν ὁ τραγόπους.

41 (P.G. 36 1008 B - C)

... εἰ βούλοιντο δέ, καὶ τὸν Βουθοῖναν παρήσομεν αὐτοῖς, ...
 Or. IV 77 (P.G. 35 604 A)

40 7 - 10 ἕτεροι ... Πᾶνα: Herodotus Hist. II 145.

Syr II Argm

m i e A

40 1 τοῦ.: + δὲ m / 1 - 2 τὴν ... ἐπλ.: om m / 2 μετὰ .. πολ.: om Argm /
 3 μνηστ.: μνηστευόμενοι i e Syr Argm / 4 αὐτ.: om m / 5 τὸν ...
 αὐτῆς: om m / φραζ.: * συμφραζ. Syr Argm / 7 - 10 ἕτεροι ... Πᾶνα:
 om m Syr Argm / ἕτεροι δὲ λέγουσιν ὅτι σώφρονος οὔσης καὶ περικαλ-
 λοῦς τῆς Πηνελόπης ἠράσθη αὐτῆς ὁ Ἑρμῆς καὶ μεταβληθεὶς εἰς τρά-
 γον ὦμι * ευσεν αὐτῇ, καὶ ἔτεκε τὸν Πᾶνα A² in marg / 11 καὶ ἐθ.
 αὐτ.: τούτον δὲ ἐθ. m Syr Argm /

Π P L V (= γ) F G (= χ)

40 1 τοῦ.: + δὲ VF / 3 μνηστ.: μνηστευόμενοι F / 4 μηδεν<ι>: μη-
 δὲν P / 9 ἐκν.: ἐκνοήσασα αὕτη χ / 10 <καὶ¹... αὐτοῦ²>: om P /
 11 καὶ ἐθ. αὐτόν: τούτον δὲ ἐθ. F /

μα Τεσσαρακοστή πρώτη ἐστὶν ἱστορία ἢ κατὰ τὸν Βουθοῖναν.

Ὁ Ἡρακλῆς ἐστὶν ὁ καλούμενος Βουθοῖνας. ἐκλήθη δὲ διὰ τοιαύτην αἵτταν· τὴν Δρυόπιδα γῆν παρῆει βαστάζων καὶ τὸν υἱὸν αὐτοῦ Ὑλλον. εἶτα πεπεινακός τοῦ Ὑλλου καὶ αἰτούντος τροφὴν τὸν πατέρα, ἀροτριῶντα θειοδάμαντα λεγόμενον εὖρεν ὁ Ἡρακλῆς,
 5 καὶ ἤτησεν αὐτὸν δοῦναι αὐτῷ ἄρτον. ὡς δὲ οὐ δέδωκεν, ἀλλὰ καὶ ὕβριζε τὸν Ἡρακλέα, εἶτα ὁ Ἡρακλῆς ἕνα τῶν ἀροτριῶντων βοῶν λαβὼν ἔσφαξε, καὶ ἐθουινήθη καὶ αὐτὸς καὶ ὁ υἱὸς αὐτοῦ Ὑλλος. καὶ ἐκλήθη διὰ τὴν αἵτταν ταύτην Βουθοῖνας, ἐπειδὴ ὅλον τὸν βοῦν ἐθουινήθη. ἔνθεν αὐτῷ τῷ Ἡρακλεῖ γέγονεν ὁ πρὸς τοὺς Δρύοπας
 10 πόλεμος. τοῦ γὰρ θειοδάμαντος ἀνελεθόντος εἰς τὴν πόλιν, καὶ

Syr II Arḡm

m i e A

41 Tit: Τεσ. ... ἢ: Ἡ δὲ i A, Τεσ. πρ. ἢ e, om Arḡm / Βουθ.: + αὕτη i, + ἐστὶν αὕτη A, + ἔστι δὲ αὕτη e Syr /

1 καλ.: om m / δὲ: + οὕτως e / 2 παρ.: + ὁ Ἡρ. m Syr Arḡm / καὶ: Ὑλλον e / 3 Ὑλ.: Ὑλλαν A, om e / Ὑλλου: Ὑλλᾶ A / 3 - 4 καὶ ... πατ.: καὶ αἵτ. τρ. m Syr, + 'H. asked' Syr, 'H. asked' Arḡm / 4 ἀροτ.: + τινὰ m Syr Arḡm / θειοδ.: + οὕτω m / λεγ.: καλούμενον A / 4 - 5 εὖρ. ... ἄρτον: ἤτησεν ὁ Ἡρ. ἄρτον m, 'for bread' Syr Arḡm / 5 ὡς: ὁ m / 6 τὸν Ἡρ.: om m ^{Syr Arḡm} Ἡρακλῆς: + χαλανθεῖς e / 7 Ὑλ.: om m Syr Arḡm / 8 ὅλον: + ἐθουινήθη(9) m / 9 ἐθουιν.: om m / αὐτῷ: om m

π P L V (= γ) F G (= χ)

41 Tit: ἐστ.: post ἱστ. V / Βουθοῖναν: Βουθύναν (et 1, 8 infra) γ / + ἔστι δε αὕτη LV χ /

4 ἀροτρ.: + τινὰ F / θειοδ.: post λεγ. G / λεγ.: + οὕτω V / εὖρ. ὁ Ἡρ.: om F / 5 καὶ: om VF / αὐτὸν ... ἄρτον: ὁ Ἡρ. ἄρτον F / ὡς δὲ οὐ: ὁ δὲ οὐ μόνον οὐ F / 6 τὸν Ἡρ.: om F / 7 Ὑλ.: om V / 8 ὅλ.: + ἐθουινήθη(9) LV χ / 9 ἐθουιν.: om LV χ / αὐτῷ: om V /

εἰπόντος, ὡς Πολέμιος ἦλθεν εἰς τὴν χώραν ἡμῶν, λέγων περὶ τοῦ Ἡρακλέους, ἐξῆλθον κατ' αὐτοῦ. καὶ νενίκηκε πάντας αὐτοῦς ὁ Ἡρακλῆς.

42 (P.G. 36 1008 D)

... καὶ τὸν Τριέσπορον (sc. παρήσομεν αὐτοῖς) τὸν καὶ γεννώμενον οὕτω, καὶ γεννῶντα μεγαλοπρέπως, καὶ ἄθλον ποιησάμενον τρισκαιδέκατον, ἐν μιᾷ νυκτὶ τὰς θεστίου πεντήκοντα θυγατέρας, ἴν' ἐκ τούτων ὀνομασθῆ θεός.

Or. IV 77 (P.G. 35 604 A)

μβ' Τεσσαρακοστὴ δευτέρα ἐστὶν ἱστορία ἢ κατὰ τὸν Τριέσπορον. ἔστι δὲ αὕτη.

Λέγεται ὁ Ἡρακλῆς διὰ τριῶν ἑσπερῶν κνηθῆναι καὶ τεχθῆναι,

Syr II Arm

m i e A

- 41 11 εἰς τὴν χωρ.: ἐν τῇ χώρᾳ m / 11 - 12 λέγ.... Ἡρ.¹: om Arm / 12 - 13 Ἡρ.: + καὶ λαμβάνει αἰχμάλωτον τὸν Ὑλαν (τὸν Ὑλ. in ras A) τὸν υἱὸν τοῦ θειοδάμαντος m /
- 42 Tit: Τεσ. ... ἦ: Ἡ δὲ i A, Τεσ. δ. ἦ e, om Arm/τὸν Τρ.: Syr emendanda vide Brock ad loc / ἔστι δὲ αὕτη: αὕτη i, ἐστὶν αὕτη A, om Arm /

n P L V (= γ) F G (= χ)

- 41 11 εἰς τὴν χώρ.: ἐν τῇ χώρᾳ V / 12 - 13 ὁ Ἡρ.: καὶ ἔλαβε καὶ τὸν υἱὸν τοῦ θειοδάμαντος αἰχμάλωτον αὐτὸς ὁ Ἡρακλῆς καὶ ἀνεχώρησε F /

καὶ τοιαυτὰ τινα μυθεύουσι λῆρα περὶ αὐτοῦ. ὁμοίως δὲ λέγουσιν
αὐτὸν τοῦτον τὸν Ἡρακλέα ἐν μιᾷ νυκτὶ πάσαις ταῖς θεοστίου θυγατ-
ράσι μιγῆναι, καὶ παιδοποιῆσαι ἐξ αὐτοῦ πάσας, ὥστε δι' αὐτὰς καὶ
5 θεοποιῆσαι αὐτόν, καὶ τοῦτο τρισκαιδέκατον ἄθλον αὐτοῦ ὀνομάσαι.

43 (P.G. 36 1008 D - 1009 A)

Τί γὰρ ἂν κωλύσειε καὶ ἡμᾶς τῷ βασιλεῖ κατὰ τὸ ἕσον ἀντιπαίζο-
ντας Ῥωμαίων, ὡς δὲ ᾤετο, καὶ τῆς οἰκουμένης, ἠπατημένος τοῖς
δαίμοσι, τὸν Εἰδωλιανὸν καλεῖν, καὶ τὸν Πισαῖον, καὶ τὸν Ἀδωναῖον,
καὶ τὸν Καυσίταυρον, ...
Or. IV 77 (P.G. 35 604 A)

μγ' Τεσσαρακοστὴ τρίτη ἐστὶν ἱστορία ἢ περὶ τοῦ Εἰδωλιανὸν καὶ Καυσί-
ταυρον καλεῖσθαι τὸν Ἰουλιανόν.

Ἐπειδὴ ὁ παραβάτης Ἰουλιανὸς τὸ τῶν Χριστιανῶν κάλλιστον ὄν-

Syr II Arm

m i e A

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 i e, om A / καὶ²: om i e Syr Arm /
5 αὐτόν: + διὰ ταῦτα A / ἄθλ.: post αὐτοῦ i A /

43 Tit: Τεσ. ... ἢ: Ἡ δὲ i A, Τεσ. τρ. ἢ e, om Arm / περὶ ... Ἰουλ.:
'Julian's being called Idolator and Burner of Bulls' Syr, + αὕτη i A, +
ἔστι δὲ αὕτη e Syr /
1 ὁ παρ.: om m Syr Arm / τῶν: om A / κάλ.: om m Syr Arm /

n P L V (= γ) F G (= χ)

42 4 δι' αὐτὰς: διὰ ταύτας LV χ / 5 ἄθλον: post αὐτοῦ VF /

43 Tit: Ἰουλ.: + ἔστι δὲ αὕτη V χ /

ομα εἰς Γαλιλαίους μεταθεῖναι ἐσποῦδαζε, νῦν βούλεται ὁ θεὸς
 Γρηγόριος διαπαίζῃ αὐτὸν καὶ εἶπεν, ὅτι Ἐξὸν καὶ ἡμῖν τὸν
 Ἰουλιανὸν καλεῖν ἐκ τῶν περὶ αὐτὸν ὀνομάτων. φησὶν οὖν· Καλ-
 5 ἔσωμεν αὐτὸν καὶ ἡμεῖς Εἰδωλιανόν, ὡς εἰδωλολάτρη, καὶ Πισαῖον,
 ὡς τὸν ἐν Πίσῃ Δία τιμῶντα. Ζεὺς δὲ ἐν Πίσῃ τῇ πόλει ἐτιμᾶτο·
 Πίσα δὲ πόλις ἐστὶ τῆς Ἑλιδος. φησὶν οὖν δεῖ καλεῖν τὸν Ἰουλι-
 ιανὸν Πισαῖον ὡσπερ τὸν Δία. καὶ τὸν Ἀδωναῖον, ὡς τὸν Ἀδωνιν.
 λέγεται δὲ σεβασθῆναι τὸν Ἀδωνιν ὁ Ἰουλιανός. οὗτος δὲ ὁ Ἀδω-
 10 νις ἠράσθη ὑπὸ τῆς Ἀφροδίτης, ἄνθρωπος ὢν τῆς χώρας Βύβλου. ἐ-
 φονεύθη δὲ ὑπὸ τοῦ Ἄρεως διὰ τὸ ἀντερασθῆναι τὸν Ἄρεα τῆς Ἀφρο-
 δίτης. Καυσίταυρον δὲ <δεῖ>, φησί, καλεῖν τὸν Ἰουλιανὸν διὰ τὸ
 ταύρους ὀλοκλήρους θυσιάζειν καὶ κατακαίειν τοὺς θεοὺς αὐτοῦ.

Syr I (inc 43, 3 Γρηγ.) Syr II Arm

m i e A

43 2 μεταθ. ἐσπ.: μετέθηκε m Syr Arm / 3 διαπ.: διαπαίζειν i /
 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 ἐστὶ: om i e /
 Ἑλιδος: ' 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 Aphē.
 (This A. Aphē. loved' Syr I)' Syr II, 'who is said to have been loved
 by Aphē.' Arm / 10 ὢν: ἦν m / τῆς χ. Β.: om m Syr Arm / 11-12 τὸ
 ... τῆς Ἀφρ.: τὸ ... ὑπὸ τῆς Ἀφρ. e, 'Ares was jealous of Aphē.' Syr /
 12 δεῖ: om Syr II Arm / φησ.: post Ἰουλ. i / 13 κατακαίειν: καίειν m /
 τοὺς θ. αὐτοῦ: θεοὺς m, 'the gods' Syr Arm /

π P L V (= γ) F G (= χ)

43 3 αὐτ.: καὶ αὐτ. χ, om V / Ἐξὸν: Ἐξῆν F / 5 καὶ ἡμ.: om V /
 6 Δία: om V / 7 Ἑλ.: Ἰλιάδος γ / 8 καὶ: om G / τὸν²... ὡς: om
 V, τὸν²... διὰ χ / 9 δὲ: om G / 10 ὢν: δεῖ ἦν χ / 11 τὸν Ἀρ.:
 ὑπὸ τοῦ Ἄρεως F / τῆς: ὑπὸ τῆς V / 12 <δεῖ>: om PL / καλ.:
 καλεῖ L / 13 κατακαίειν: κατακαύειν PL /

44 (P.G. 36 1009 A - B)

... τῆ λεοντῆ τὴν κερδαλῆν ἐγκρύπτων, εἰ βούλει, τῷ Μίνωος
προσῳπεῖφ τὸν ἀδικώτατον, ...

Or. IV 79 (P.G. 35 605 A)

μδ' Τεσσαρακοστὴ τετάρτη ἐστὶν ἱστορία ἡ κατὰ τὴν κερδαλῆν.

Κερδὼ καλεῖται ἡ ἀλώπηξ. Ἔνθεν καὶ κερδαλῆ ἡ κακία καὶ ἡ πον-
ηρία καὶ ἡ δολιότης. δόλιον γὰρ καὶ παγκάμιστον καὶ πονηρὸν τὸ
ζῷον τοῦτο ἡ ἀλώπηξ. ὁ δὲ Μίνως δίκαιος ἄνθρωπος ἐνομίζετο, ὡς
υἱὸς τοῦ Διὸς. ὁ οὖν λέγει ὁ θεολόγος Γρηγόριος τοῦτο ἐστίν, ὅτι
5 ὁ Ἰουλιανὸς τὴν ἑαυτοῦ παγκάμιστον πονηρίαν δι' ἐπιπλάστου ἥθους
ἐπεκρύπτει, ἀδικὸς ὢν ἐν δικαίῳ προσχήματι.

Syr I Syr II Arm

m i e A

44 Tit: Τεσ. ... ἡ: 'Ἡ δὲ i A, 'Forty-fourth is that which' Syr I, om Arm /
κερδ.: + αὕτη i A, + ἔστι δὲ αὕτη e Syr II /

1 Κερδὼ ... ἀλ.: 'It is a vixen' Syr I / ἡ κακ.: om m Syr Arm/2.

ἡ δολ.: om Syr I / καὶ παγκ.: om m Syr Arm / 3 ἡ ἀλ.: om Arm /

3 - 6 ὁ δὲ ... fin: om m, Syr Arm cum n consentiunt (vide infra) /

n P L V (= y) F G (= x)

44 Tit: κερδ.: + ἔστι δὲ αὕτη V x /

1 Κερδω: Κέρδων PL / 4 θεολ.: θεῖος V x Syr Arm / 5 δ.: om G /

'Ιουλ.: + 'although he was wicked' Syr I, + 'covered' Syr II / παγκ: om

V Syr Arm / 5 - 6 δι'... 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 n 44 3 ἐνομίζετο: + εἶναι x /

Μελάμπους, οἶμαι, τρίς, ἢ Πρωτεύς, πάντα καὶ ὧν καὶ γινόμενος,
ὅς καὶ ῥαδίως ἑαυτὸν ὑπαλλάττων τοῖς εἵδεσι, ...
Or. IV 82 (P.G. 35 609 A)

με' Τεσσαρακοστὴ πέμπτη ἐστὶν ἱστορία ἢ περὶ τοῦ Μελάμποδος καὶ τοῦ
Πρωτέως.

Ὁ Πρωτεύς οὗτός ἐστιν ὁ τῆς Θράκης, οὗ τοὺς υἱοὺς ἀπέκτεινεν
ὁ Ἡρακλῆς. οὗτος οὖν καὶ μάντις ἦν, καὶ γενόμενος ἐνάλιος θαλά-
μων, καὶ οἰκῶν τὴν Φάρον· διὸ καὶ Πρωτέως νῆσος ἢ Φάρος ἐκέκλ-
ητο. ἵνα μὴ οὖν αἰτῆται λέγειν μαντείας καὶ προγνώσεις διὰ
5 τοὺς πλησιάζοντας αὐτῷ, τὴν τούτων ὄχλησιν μὴ φέρων, μετεμόρφου
ἑαυτὸν μαγεῖα τινί, καὶ ἄγνωστον ἑαυτὸν ἐποίει τοῖς πρὸς αὐτὸν
πλησιάζουσιν. ὁμοίως δὲ καὶ ὁ Μελάμπους μάντις ἦν καὶ ἱεροφάντης.

Syr I Syr II Arm

m i e A

45 Tit: Τεσ. ... ἢ: 'Ἡ δὲ i A, Τεσ. π. ἢ e, 'Fifty-fifth is that which' Syr I,
om Arm / Πρ.: + αὕτη i A, + ἔστι δὲ αὕτη e Syr II /

1 - 2 οὗ ... Ἡρ.: 'He whose sons were killed by Heracles' Syr II /
2 οὖν: om m / γεν.: 'was' Syr Arm / 3 οἰκῶν: 'dwelt on' Syr Arm /
Φάρον: 'Pharia' Syr II, + 'island' Arm / Πρ.: Πρωτῖς (in marg Πρωτ-
έως i) i e, *Πρωτεύς Syr Arm / 3 - 4 ἐκέκλ.: 'is (called)' Syr Arm, om
e A / 4 ἵνα ... πρ.: post μετ. (5) e A Syr Arm, ἵνα μὴ ^{οὖν} αἰτ. μαντ. καὶ
πρ. i / 4 - 5 διὰ ... φέρ.: om e A Syr Arm / 5 - 6 μετ. ἑαυτ.:
μετεμορφούτο e A / 6 μαγ. ... ἐποίει: om e A Syr Arm / 6 - 7 τοῖς
... πλησ.: πρὸς τοὺς πλησιάζοντας e A, 'before those who approached him'
Syr Arm / 7 καὶ ἱερ.: om Syr I /

-π P L V (= γ) F G (= x)

45 Tit: Πρ.: + ἔστι δὲ αὕτη v x /

4 λέγειν: om x /

οὗτος ἐξέφηνε τὰ ἐν Αἰγύπτῳ ἱερά τοῖς Ἕλλησιν, ἅπερ ἐμιμήσαντο οἱ Ἕλληνες. καὶ οὗτος δὲ τῶν μεταμορφουμένων ἦν, ὡς καὶ αὐτὸς ὧν μαντομάγος. οἱ γὰρ τοιοῦτοι ἄνθρωποι εἶχον, φησί, τοιαύτην δύναμιν πάρεδρον ὥστε μεταμορφοῦσθαι εἰς ὃ ἂν ἐθέλωσιν ὥστε μὴ γινώσκεσθαι παρὰ τῶν πρὸς αὐτοὺς διαλεγομένων.

46 (P.G. 36 1009 D)

... ἀλλ' ὥσπερ τὸ Αἰτναῖον πῦρ λόγος τοῖς πυθμέσι τῆς Αἴτνης ἐγκρύπτεσθαι, κάτωθεν πλημμυροῦν καὶ βίβη κρατούμενον, ...
Or. IV 85 (P.G. 35 613 A)

μς' Τεσσαρακοστὴ ἕκτη ἐστὶν ἱστορία ἢ κατὰ τὸ Αἰτναῖον πῦρ.

Syr I Syr II Arm

m i e A

45 8 τὰ ... ἱερα: τὰ ἱερα τὰ ἐν Αἰγύπτῳ m / 9 - 10 καὶ ... μαντ.: μάντις m Syr Arm / 10 οἱ ... ἄνθρ.: οἱ γὰρ μάντις οὗτοι m Syr Arm / εἶχ., φησί, τοι.: εἶχον τηλικαύτην, φησί, m / 11 παρ.: om m Syr Arm / 12 τῶν ... διαλεγ.: τῶν διαλεγ. αὐτοῖς i, τῶν προσ- διαλεγ. e /

46 Tit: Τεσ. ... ἡ: Ἡ δὲ i A, Τεσ. ἕκ. ἡ e, 'fifty-sixth is that which' Syr I / πῦρ: + αὕτη i A, ἔστι δὲ αὕτη e Syr II /

n P L V (= γ) F G (= χ)

45 8 τὰ ... ἱερα: τὰ ἱερα τὰ ἐν Αἰγύπτῳ F / 9 οἱ: om x / δὲ: μὲν x / 10 φησί: φύσει x / 12 ἐθέλ.: θέλ. x /

46 Tit: πῦρ: + ἔστι δὲ αὕτη V x /

Σικελία νήσος ἐστὶ μεγίστη διακειμένη περὶ τὴν Ἰταλίαν. ἐν ταύτῃ ἐστὶ πόλις Κατάνη οὕτω καλουμένη. ὑπεράνω δὲ τῆς Κατάνης ἐστὶν ὄρος ἐξ οὗ ἀναδίδονται πῦρ πολὺ τε καὶ διηνεκές. καλεῖται δὲ τὸ ὄρος Αἴτνη, καλοῦντα δὲ καὶ τοῦ Ἐφαιστοῦ κρατῆρες. τοῦτο
 5 δὲ τὸ πῦρ ἐστὶν ὅτε <πολὺ> ὑπερβλύζει ὥστε καὶ ποταμηδὸν φέρεσθαι καὶ ῥεῖν ὡς ὕδωρ μετὰ τῆς ἀναδιδομένης πυρώδους ὕλης. ἔστι δὲ καὶ θεῖδόν τι τοῦτο τὸ πῦρ. λέγεται δὲ ὅτι πατὴρ τις μεθ' υἱοῦ εὐρέθη ἐν τῷ ὄρει τούτῳ, καὶ ἄφνω ἐρρῦη ποταμηδὸν τὸ πῦρ, καὶ ἄπορον αὐτοῖς γέγονε τὸ παρελθεῖν. ὁ δὲ παῖς ἔλαβε τὸν ἑαυτοῦ
 10 πατέρα καὶ ἐβάσταξεν. καὶ ἐρυθριάσαν τὸ πῦρ τὴν πρᾶξιν τοῦ υἱοῦ ἀνεκδόπη τῆς ἐπιρροῆς. καὶ παρήλθεν ὁ παῖς καὶ ὁ πατὴρ ἀβλαβεῖς.

Syr I Syr II Arm

m i e A

46 1 τὴν: om m / 2 καλ.: λεγομένη m Arm / δὲ: om i Syr II, οὖν e /
 4 καλ. δὲ: in ras A, 'it is called' Syr II, 'the fire is called'
 Arm / 6 ὕλης: + 'And that fiery mass that comes up becomes water'
 Syr II / 7 τοῦτο: post πῦρ i / τὸ: om e A, supplevit A² /
 δὲ: γάρ m Syr Arm, + ποτε m Syr Arm / 8 - 9 ἄπορον ... γέγ.: 'they
 were unable' Syr I, * ἄπορον γέγ. Arm / 9 τὸ παρ.: om Arm /
 ἔλαβε: λαβὼν e, + 'on his shoulders' Arm / ἑαυτ.: om m / 10 καὶ¹:
 om e / ἐβάσταξεν: -τασεν m, 'and carrying him hastened to cross' Arm /
 11 παρήλθεν: παρήλθον A / ἀβλ.: + 'It is related again that it is the
 gasp of Gyges being tortured' Syr I (Or. IV 85, P.G. 35 613 A) /

n P L V (= y) F G (= x)

46 1 ἐστι: om x / τὴν: om VF / 2 ἐστὶ: om F / καλ.: λεγομένη VF /
 4 καὶ: οἶ x / 6 ἀναδιδ.: ἀντιδιδ. P / 7 καὶ θ. τι: τι καὶ θ. F /
 δὲ: γὰρ V / 10 ἐβάσταξεν: -τασεν x / 12 ἀβλαβεῖς: αὐτοῦ P /

47 (P.G. 36 1009 D - 1012 A)

... τῶν τριχῶν εἴχετο (sc. γέρων ἱερέως) παρὰ τῶν ἀξίως ἐν
 Μίθρου ταῦτα κολαζομένων, ...
 Or. IV 85 (P.G. 35 613 A)

μζ Τεσσαρακοστὴ ἐβδόμη ἐστὶν ἱστορία ἢ ἐν Μίθρου κόλασις.

Τὸν Μίθρα νομίζουσι Πέρσαι τὸν ἥλιον εἶναι, καὶ τούτῳ θύουσι
 πολλὰς θυσίας, καὶ τελοῦνται τινὰς ἐξ αὐτοῦ τελετὰς. οὐδεὶς δὲ
 δύναται τελεῖσθαι τὰς τοῦ Μίθρου τελετὰς εἰ μὴ διὰ πασῶν τῶν κολ-
 ἄσεων παρέλθοι καὶ δείξοι ἑαυτὸν ἀπαθῆ τινα καὶ ὄσιον. λέγονται
 5 δὲ ὀγδοήκοντα εἶναι κολάσεις ἅς κατὰ βᾶθμον δεῖ τὸν τελεσθησόμενον
 παρελθεῖν, οἶον, πρῶτον διανῆξασθαι ἐπὶ πολλὰς ἡμέρας ὕδωρ πολὺ,
 εἶτα εἰς πῦρ ἐμβάλαι ἑαυτόν, εἶτα ἐν ἐρήμῳ διαιτηθῆναι καὶ

Syr I Syr II Arm (om 47)

m i e A

47 Tit: Τεσ. ... ἢ: 'Ἡ δὲ i A, Τεσ. ἐβδ. ἐστ. ἢ e Syr I / ἐν: om i /
 κολ.: + ἐρρέθη ἐν τῷ ἐκτῷ κεφαλαίῳ τοῦ λόγου τούτου(τούτου τοῦ
 λ. e) m, + 'It is this' Syr II /

1 - 9 Τὸν ... fin: om m, cum n consentiunt Syr (vide infra) /

n P L V (= y) F G (= x)

47 Tit: ἢ ... κολ.: ἢ ἐν Μίθρῳ κολ. P, κατὰ τὴν ... κόλασιν F /
 κολ.: + ἔστι δὲ αὕτη V x /

1 - 2 καὶ ... θυσ.: om Syr I / 3 εἰ μὴ: 'until' Syr I / 3 - 4
 κολ.: 'his torments' Syr II / 4 δείξ.: δείξη F / ἑαυτ. ἀπ. τινα:
 ἑαυτῶν τινα ἀπ. V x / 6 πρῶτ.: om Syr I / διανῆξ.: 'be tired out'
 Syr I / 7 πῦρ: τὸ π. V / ἐμβ.: ἐμβάλειν G / καὶ: om Syr I /

ἀσιτῆσαι, καὶ ἄλλα τινὰ ἄχρις οὗ, ὡς εἴπαμεν, τὰς ὀγδοήκοντα
κολάσεις παρέλθοι. καὶ ἐὰν ζῆση † ἐπὶ τὰ σφάκελα τῷ τάφῳ αὐτοῦ.†

48 (P.G. 36 1012 A - B)

Τὰ μὲν δὴ τῶν Ἀρεθουσίων τοιαῦτα καὶ οὕτως ἔχοντα, ὡς μικρὰν
εἶναι τὴν Ἐχέτου καὶ Φαλάριδος ἀπανθρωπίαν πρὸς τὴν ἐκείνων
ὠμότητα, ...
Or. IV 91 (P.G. 35 624 A)

μη* Τεσσαρακοστὴ ὀγδοὴ ἐστὶν ἱστορία ἢ Ἐχέτου καὶ Φαλάριδος
ἀπανθρωπία.

Ἐχετος τῆς Ἠπείρου ὑπῆρχε τύραννος. οὗτος ὠμότατος ὧν ἐπε-
νδει παντοίας τιμωρίας καὶ κολαστήρια. πρὸς τοῦτον οἱ θέλοντες
ἀφειδῶς κολάσαι διέπεμπον, ὡς καὶ ὁ ποιητὴς περὶ αὐτόν·

Syr I Syr II Arm (om 47)

m i e A

48 Tit: Τεσ. ...ἢ: Ἡ δὲ i A, Τεσ. ὀγδ. ἢ e Syr I, 'Concerning the'
Arm / ἀπανθ.: + αὕτη i A, ἔστι δὲ αὕτη e Syr II /

1 τύρ.: 'king' Syr I / 2 παντ.: 'all' Syr I / 3 διέπ.: + 'those
to be punished' Arm / ὡς: 'sm that' Syr / ποιητῆς: + 'says' Syr / αὐτ.:
+ φησὶν m Arm /

π P L V (= γ) F G (= χ)

47 8 ἀσιτ.: 'without food' Syr I / τινὰ: om Syr I / εἴπ.: εἴπομεν
χ, 'they say' Syr II / 9 καὶ ἐὰν ζῆση: καὶ ἐὰν ζητήση P, om Syr /
ἐπὶ τὰ σφάκελα τῷ τ. αὐτοῦ: ἐπὶ τὰ σφάκελα τῷ τ. αὐτοῦ L, ἐπειτα
σφάκελα τῷ τ. αὐτοῦ η χ, om Syr /

48 Tit: ἢ ... ἀπανθρ.: κατὰ τῆς ... ἀπανθρωπίας F, + ἔστι δὲ αὕτη V χ /

Εἰς Ἐχέτον βασιλῆα βροτῶν δηλήμονα πάντων.

- 5 ὁ δὲ Φάλαρις τοιοῦτος τις ἦν, καὶ οὗτος καινοτέρων κολαστηρίων
 γέγονεν εὐρετής. ἦν δὲ τὸ γένος Σικελιώτης. οὗτος Διονυσίῳ τῷ
 τυράννῳ χαριζόμενος, ὄντι ὠμοτάτῳ καὶ τιμωρητικῷ, ἐπενόησε βοῦν
 χαλκοῦν ἐν ᾧ ἔδει βάλλεσθαι τοὺς κολαζομένους, καὶ πῦρ ἀνακαίεσ-
 10 θαι, ἵνα ἔνδον ὄντες καὶ καιόμενοι καὶ βοῶντες, διατρεχούσης
 τῆς φωνῆς διὰ τοῦ στόματος τοῦ ταύρου, δόξῃ ὁ ταῦρος καιόμενος
 μυκηθμὸν ἀποτελεῖν. τούτου δὲ τοῦ Φαλαρίδος τὸ ἀπάνθρωπον θεα-
 σάμενος ὁ Διονύσιος αὐτὸν τοῦτον ἐνέβαλεν εἰς τὸν βοῦν, καὶ
 καύσας ἀπεκτείνεν ἐν τοῖς ἑαυτοῦ μηχανήμασιν.

4: Hom Od. xviii. 85, xxi. 308.

Syr I (expl 48, 10 καιόμενος) Syr II Arm

m i e A

- 48 4 Εἰς: 'In' Syr II / ^{Tis} 5 Τίς ἦν: ἔστι m Syr Arm / καιν.: 'novel' Syr I /
 7 ὠμ. i + καὶ τυραννικῷ i / ἐπεν.: 'made' Syr II Arm / βοῦν: 'cow'
Syr Arm / 8 χαλκ.: χαλκὴν e / ᾧ ἔδει: ἰδία i, ἦ δεῖ e, ἦ
ἔδει A / βάλλεσθ.: βάλλειν m Syr I Arm / 8 - 9 πῦρ ἀν.: πυρὰν
 καίεσθαι e, πῦρ ἀνακαίειν A¹ (ἀνακαίεσθαι in gas A) / 9 ὄντες.
 .. καιόμενοι ... βοῶντες: ὄντων ... καιομένων ... βοῶντων A /
 10 τῆς φ.: 'their cry' Syr Arm / τοῦ τ.: 'the cow's' Syr Arm / 11
 τοῦ Φ.: om i Syr II Arm / 12 τοῦτ.: om m / τὸν β.: 'the cow' Syr
 Arm / 13 ἐν ... μηχαν.: om e A Syr Arm, ὡς δὲ αὐτὸς ὁ Φ. ἐν
 ἐπιστολῇ φησί, Περιλαδὸν τινα τὴν τέχνην βάνουσον, τοῦ τοιοῦτου
 χαλκοῦ ταύρου αὐτουργόν, οἶδμενον αὐτῷ χαρίζεσθαι τῇ καινότητι
 τῆς τιμωρίας, ἐμβαλὼν εἰς τὸ τοιοῦτο χαλκοῦν κολαστήριον καὶ ὑφ-
 άψας πυρὰν, ἀνεῖλε πρῶτον καὶ μόνον τῆς καινῆς τιμωρίας τὸν δημ-
 ιουργὸν τῇ τοιαύτῃ μηχανῇ διαφθείρας· τὸν δὲ βοῦν ἐν Δελφοῖς
 ἀποπέμφας ἀνάθημα τῷ Πυθίῳ i /

n p l v (= y) f g (= x)

- 48 8 χαλκοῦν: χαλκὴν x / ᾧ: ἦ x / 9 καὶ καιόμε.: ἀνακαιόμε. x /
 12 Διονύσιος: Διδνυσος v /

Τὴν ὕδραν δὲ οὐδεὶς πώποτε εἶπεν ἡμερον, ὅτι ἑννέα κεφαλὰς
ἀντὶ μιᾶς προβάλλετο, ...
Or. IV 94 (P.G. 35 625 D - 628 A)

μθ' Τεσσαρακοστὴ ἑνάτη ἐστὶν ἱστορία ἡ κατὰ τὴν ὕδραν.

Θηρίον μυθεύεται περὶ τὴν Λέρνην πεντηκοντακέφαλον, < οἱ δὲ
ἑννεακέφαλον > τὰς δὲ κεφαλὰς εἶναι ὀφείων. ὅπερ θηρίον ἔλθων
ὁ Ἡρακλῆς μετὰ Ἰολάου, τοῦ θεράποντος αὐτοῦ, ἀπέκτεινε. μυθε-
εύεται δὲ καὶ τοῦτο, ὅτι, τεμνομένης μιᾶς κεφαλῆς αὐτοῦ, δύο
5 ἀντ' αὐτῆς παρεφύοντο, ὥστε γινέσθαι ἐπὶ τὸ διπλάσιον ἑκατὸν κε-
φαλάς. ὁ δὲ Ἰδλαος, γνοῦς τοῦτο, ἐμηχανεύσατο, καὶ πῦρ ἔφερε, καὶ
τὴν τεμνομένην κεφαλὴν ἐνεπίμπρα. καὶ οὕτως ἴσχυσαν πάσας ἀποκτεῖναι.

3 Ἰολάου: Hes. Theog. 317.

Syr II Arm

m i e A

49 Tit: Τεσ. ... ἡ: Ἡ δὲ i A, Τεσ. ἑν. ἡ e, om Arm / ὕδρ.: + αὐτὴ
i A, + ἔστι δὲ αὐτὴ e Syr /

1 θηρ.: + εἶναι ἡ ὕδρα e, + *γενέσθαι Arm / 2 ὅπερ: ὀ m / 3 Ἰο-
λάου: "Υλα i e, 'Hyllus' Syr Arm / αὐτ.: om e A / 4 αὐτοῦ: om m
Syr Arm / 5 ἀντ' αὐτῆς: om m Syr / 6 γιν.: γεν. i A / ἐπὶ τὸ διπλ.: om
m Syr Arm / 7 Ἰόλ.: vide 3 supra / γνοῦς: μαθὼν m Syr Arm / ἐμηχ.
καὶ: om m Syr Arm / 7 πάσας: τὰς πάσας m, 'all the heads' Syr Arm /

π ρ λ ν (= γ) F G (= χ)

49 Tit: ὕδραν: + ἔστι δὲ αὐτὴ ν χ /

1 - 2 <οἱ δὲ ἑν.>: om ρ / 2 ὅπερ: ὀ χ / 3 Ἰολ.: "Υλλου ρλ, "Υ-
λα ν χ / αὐτ.: om ν / 4 αὐτοῦ: αὐτῆς χ, om ν / 5 γιν.: γεν. F /
6 Ἰόλ.: vide 3 supra / γνοῦς: μαθὼν ν /

... οὐδὲ τὴν Παταρικὴν Χίμαιραν, ὅτι τρεῖς καὶ ἀνομοίους, ...
Or. IV 94 (P.G. 35 628 A)

ν' Πεντηκοστὴ ἐστὶν ἱστορία ἢ κατὰ τὴν Παταρικὴν Χίμαιραν.

Πάταρα πόλις ἐστὶ τῆς Ἀσικίας. λέγεται δέ, ὅτι ἐν ταύτῃ ἐσ-
 τὶν ὄρος, ἐν ᾧ ὄρει ἦν θηρίον, ἔμπροσθεν μὲν ἦν λέων, ὄπισθεν
 δὲ δράκων, μέση δὲ χίμαιρα· ἐξ ἧς χιμαίρας πῦρ ἐκ τοῦ στόματος
 ἀνεδίδοτο, καὶ ἐλυμαίνετο τὴν χώραν καὶ πάντας τοὺς περιδόντας.
 5 ὕστερον δὲ ἐλθὼν ὁ Βελλεροφόντης, ἔχων τὸν Πήγασον ἵππον, ἐτεχ-
 νάσατο καὶ, τῷ ὄρατι αὐτοῦ περιθεὶς σφαῖραν μολίβδου, ἐνέβαλεν
 ἐν τῷ στόματι τῆς χιμαίρας. ἐλύθη δὲ ἀπὸ τοῦ πυρός ὁ μολίβδος
 καὶ ἐχώνευσε τὰ σπλάγχνα αὐτῆς· καὶ οὕτως ἀπέκτεινε τὴν χίμαιραν.

2 - 3 ἔμπρ. ... χίμ.: cf Hom. Il. vi. 181.

Syr II Arm

m i e A

50 Tit: Πεντ. ἐστ. ἰστ. ἢ: 'H δε i A, Π. ἰστ. ἐστ. ἢ e, om Arm /
 Χίμ.: + ἐρρέθη περὶ ταύτης (περὶ τ. in ras A) ἐν τῷ εἰς Βασίλει-
 ον ἐπιταφίῳ, ὀγδόῳ κεφαλαίῳ m, + 'It is this' Syr /

1 - 8 Πάτ. ... fin: om m, cum n consentiunt Syr Arm (vide infra) /

n P L V (= y) F G (= x)
 Tit: Χίμ.: + ἐστὶ δὲ αὕτη V x /

50 1 Πάτ. π. ἐστὶ τῆς ... ταύτη: Πάτ. π. τῆς ... ταύτη V Syr, om Arm /
 2 ἦν¹: 'is' Syr Arm / ἔμπρ.: πρόσθεν LV / ἦν²: 'is' Syr Arm / 3 δὲ²+ ἦν Vx
 Syr Arm/ἐκ τ. στ.: om ^{Syr Arm} 4 τὴν χ. καὶ πάντ.: τὴν χ. καὶ V, om Syr
 Arm / παρι.: παρόντας Arm / 5 Βελ.: Βελλεροφάντης y / 5 -
 8 ἐτεχν. ... ἐν τῷ στ. ... οὕτως: ἐτεχν. ... εἰς τὸ στόμα ...
 οὕτως x, om Syr Arm /

... ἢ τὸν ἐν Ἄιδου Κέρβερον, ὅτι τοσαύτας (sc. κεφαλᾶς) τε καὶ ὁμοίας, ...
Or. IV 94 (P.G. 35 628 A)

να' Πεντηκοστὴ πρώτη ἐστὶν ἱστορία ἢ κατὰ τὸν Κέρβερον.

Μυθεύεται ὅτι ἐστὶ τις κίων ἔχων τρεῖς κεφαλᾶς, ὃς καλεῖται Τρίκρανος. καὶ οὗτος, φησὶ, φυλάττει τὰς πύλας τοῦ Αἴδου. καὶ τοὺς μὲν καταβαλνοντας εἰς τὸν Ἄϊδην σάλνει καὶ κολακεύει, τοὺς δὲ ἀνιόντας δάκνει καὶ οὐκ ἐξ ἀνελθεῖν. φησὶν οὖν <ὅτι> ὁ Ἡρακλῆς, ὅτε κατήλθε συναρπάσαι τῷ Πειρίθῳ τὴν Περσεφῶνην, ἀνιῶν ἀπέκτεινε τὸν Τρικέρβερον.

Syr II Arm

51 Tit: Πεντ. ... ἢ: 'H δε i A, Πεντ. πρ. ἢ e, om Arm / Κέρβ.: + αὕτη i A, + ἔστι δὲ αὕτη e Syr /

2 Τρί.: Κέρβερος i A, Τρικέρβερος e / καὶ ... φησί: om m, 'And this, they say,' Syr Arm (vide Brock ad loc) / φυλ.: ἐφύλαττε δὲ m / πύλ.: post Ἄιδου m, 'gate' Syr / 3 τοὺς μὲν κ.: τοῖς μὲν κατιούσιν m / εἰς τὸν Ἄϊδ.: om m / καὶ κολ.: om m Arm / 4 δάκνει: ἐλυμάλινετο m / φησὶν οὖν ὅτι : τοῦτον ἀπέκτεινεν m / 5 συν. τῷ Π.: 'with Περσέφωνη to seize' Syr, 'to seize Perint'os and Persephone' Arm / 5 - 6 ἀνιῶν ... Τρί.: om m, ἀνιῶν ... Κέρβερον Syr Arm /

Π Ρ Λ V (= γ) F G (= χ)

51 Tit: πρ.: δευτέρα Ρ / τὸν Κ.: τὴν Σκύλλην Ρ, + ἔστι δὲ αὕτη V χ /

1 ὃς καλ.: om V / 2 Τρί.: Τρίκρανος ΡF, Τρισκράνης L, om V / καὶ οὗτ.: ὃς V / φησὶ: om VF / 4 <ὅτι>: om ΡL / 5 Π.: Πειρίνθῳ F / 6 Τρί.: Κέρβερον F /

... ἢ τὸ θαλάττιον κακὸν τὴν Σκύλλαν, ὅτι ἐν κύκλῳ καὶ
 φευκτοτάτας (sc. κεφαλᾶς), καίτοι τὰ ἄνω, φασίν, αὐτῆς χρηστὰ
 καὶ φιλόανθρωπα, καὶ εἰς ὄφιν οὐκ ἀηδῆ· κόρη γὰρ ἦν, ... αἱ δὲ
 ἀπὸ τούτου κυνώδεις κεφαλαὶ καὶ θηριώδεις οὐδενὸς ἦσαν ἀγαθοῦ,
 στόλους ὅλους ἀρπάζουσαι, ...
 Or. IV 94 (P.G. 35 628 A)

νβ° Πεντηκοστὴ δευτέρα ἐστὶν ἱστορία ἢ κατὰ τὴν Σκύλλην.

Μυθεύεται ὅτι ἐν τῷ Τυρρηνικῷ πελάγει θηρίον ἦν, ὃ ἦν γυνὴ
 μὲν περικαλλῆς μέχρι τοῦ ὀμφαλοῦ, ἔνθεν δὲ καὶ ἔνθεν κυνῶν κε-
 φαλαὶ προσπεφύκασιν αὐτῇ ἕξ· τὸ δὲ ἄλλο αὐτῆς σῶμα ὀφιῶδες.
 δ, φησί, θηρίον τοὺς παραπλέοντας τὰ πελάγη ταῦτα κατήσθιεν
 5 ἀφειδῶς καὶ θηριωδῶς.

καὶ μηδὲν εἰς κίνδυνον διαφέρουσαι (sc. αἱ τῆς Σκυλλῆς κεφα-

Syr II Arm

m i e A

52 Tit: Πεντ. ... Σκ.: Ἡ δὲ κατὰ τὴν Σκ. i A, Πεντ. δ. ἢ κατὰ τὴν
 Σκύλλαν e, + ἔστι δὲ αὕτη e Syr, + αὕτη i A, om Arm /

1 ὅτι: om m / ἦν¹: εἶναι m, om Syr Arm / ἦν²: ἐστὶ m Syr Arm: /

2 μέχρι τοῦ: μέχρις m / ἔνθεν ... κυνῶν: ἐκατέρωθεν δε ἐκ τοῦ
 λοιποῦ σώματος κυνώδεις m / 3 προσπεφ.: 'there grow' Syr Arm /
 ἕξ: om i / τὸ ... αὐτῆς: ἔστι δὲ (ἔστι δὲ om A) τὸ μετὰ τὸν
 ὀμφαλὸν m / 4 φησί: φασί m / 5 καὶ θηρ.: om m /

η P L V (= γ) F G (= χ)

52 Tit: Σκύλλην: Σκύλλαν γ, + ἔστι δὲ αὕτη η χ /

1 Τυρρην.: Τυρρανικῷ γ / 4 ταῦτα: αὕτη (sic) χ /

λαβ) τῆς ἀντιθέτου Χαρυβδεως.

Or. IV 94 (P.G. 35 628 A)

νγ' Πεντηκοστή τρίτη ἐστὶν ἱστορία ἢ κατὰ τὴν Χάρυβδιν.

Περὶ τὸ Σικελικὸν καὶ Τυρρηρικὸν πέλαγος ἔστι τις τόπος, ἐν
 ᾧ ἡ θάλασσα γίνεται ἄμπωτις καὶ ῥαχία. καὶ διίσταται τὸ ὕδωρ
 ὥστε τὸν πυθμένα τῆς θαλάσσης κατὰ τοῦτο τὸ μέρος, εἶγε δυνατὸν,
 ὁρᾶσθαι. ἄμπωτις δὲ ἐστὶν οἰονεὶ ἀνάποσις τις καὶ ἀναρρόφησις.
 5 τὸ δὲ ὕδωρ ὑπονοστεῖ ἐν τισὶ κοιλάμασι τῶν πετρῶν, καὶ πάλιν
 ἐκρήγνυται. ὃ καὶ καλεῖται ῥαχία. ἦν δὲ οὗτος ὁ τόπος τοῖς
 πλέουσιν ἐπικίνδυνος καὶ θανάτου μεστός. ὀλοβρύχιον γὰρ τὸ πλοῖ-
 ον ἐγένετο ἐν τούτῳ τῷ τόπῳ εἰ συνέβη, πλέοντος τοῦ πλοίου, γενέσ-
 θαι ἀμπώτιδα καὶ ῥαχίαν. περὶ τούτων Ὅμηρος.

Syr II Arm

m i e A

53 Tit: Πεντ. ... ἦ: 'Ἡ δὲ i A, Πεντ. τρ. ἦ e, om Arm / Χάρ.: + αὕτη
 i A, + ἔστι δὲ αὕτη e Syr /

1 Σικ.: + τοῦτο i e Syr Arm / τις: om m Syr Arm / 2 ῥαχία: βραχία
 e / 4 οἰονεὶ: οἶον e / ἀνάπ.: ἀνάπαυσις i, 'absorption' Syr Arm /
 5 κοιλ.: 'depths' Syr Arm / 6 ἐκρήγν.: 'is separated' Syr / καὶ:
 om A Syr Arm / 8 πλ. τοῦ πλ.: om m / 9 ἀμπ.: ἄμπωτιν m / Ὅμ.:
 + φησὶν m, 'said' Arm /

η P L V (= χ) F G (= ξ)

53 Tit: Χάρ.: + ἔστι δὲ αὕτη V ξ /

Περὶ: κατὰ F /
 1 Σικ.: + τοῦτο G / καὶ Τυρ.: καὶ Τυρρανικὸν χ, om F / 4 ἀνάπ.:
 ἀνάποσις PL / 5 ὑπονοστ.: παλιν. F / 6 ἐκρήγν.: ἐρρήγν. χ /
 9 ἀμπωτ.: ἄμπωτιν ξ /

- 10 "Ενθεν γὰρ Σκύλλη, ἑτέρωθεν δὲ δεῖα Χάρυβδις.
ἀντίθετον δὲ ἐκάλεσε τὴν Χάρυβδιν πρὸς τὴν Σκύλλην παραβαλῶν.

54 (P.G. 36 1013 C)

'Ἄλλ' οὐκ ἔστιν ὅπως ἑαυτὸν ἀποκρύψει (sc. ὁ 'Ιουλιανὸς) ...
οὐδ' εἰ τὴν 'Αἴδος κυνέην, ὃ δὴ λέγεται, περιθέμενος...
Or. IV 94 (P.G. 35 628 B)

νδ' Πεντηκοστὴ τετάρτη ἐστὶν ἱστορία ἢ περὶ τῆς 'Αἴδος κυνέης.

"Ὀμηρος ὁ ποιητὴς εἰσφέρει τὸν Δία <ἀ>ορασίαν τινὰ καὶ ἀφανίαν
ἐμποιήσαντα περὶ τοὺς "Ἕλληνας, καὶ μαγείαν, ὥστε μὴ ὄρασθαι.

53, 10 : Hom. Or. xii. 235 (Westermann ΜΥΘΟΓΡΑΦΟΙ p. 388).

54, 1 - 2 : Idem, Il. xvii. 268.

Syr II Arm

m i e A

53 10 ἑτερ. δε: 'in another place opposite it' Syr / δεῖα: om i Syr /
11 ἐκάλ.: ἔφη m / πρὸς τὴν Σκ.: τῆ Σκύλλη m / παραβ.: περιβ. i /

54 Tit : Πεντ. ... ἢ: 'Ἡ δὲ i A, Πεντ. τ. ἢ e, om Arm / κυν.: +
αὕτη i A, +ἔστι δὲ αὕτη e Syr /

1 ὁ π.: om m / 2 περὶ: 'for' Syr Arm / καὶ μαγ.: om m Syr Arm /

η P L V (= υ) F G (= χ)

53 10 δεῖα: θεῖα F / 11 παραβ.: παραβάλλων F /

54 Tit: κυνέης: + ἔστι δὲ αὕτη V χ /

1<ἀ>ορ.: ὄρασίαν P / 2 καὶ: om V χ / μαγ.: μαγεία χ /

Addenda m 1 ἀφαν.: ἀφανείαν A / η 1 ἀφαν.: ἀφανείαν χ /

λέγει οὖν μυθικώτερον, ὅτι την κυνέαν τοῦ "Αἰδου περιέβαλεν αὐ-
τοῖς ὥστε μη ὀραῖσθαι. ἡ δὲ κυνέα περικεφαλαία ἐστὶ τοῦ "Αἰδου
5 ἦτοι τοῦ Πλούτωνος.

55 (P.G. 36 1013 C - D)

... ἡ τῷ δακτυλίῳ Γύγου, καὶ τῇ στροφῇ τῆς σφενδόνης χρησά-
μενος, ...
Or. IV 94 (P.G. 35 628 B)

νε' Πεντηκοστὴ πέμπτη ἐστὶν ἱστορία ἡ κατὰ τὸν Γύγου δακτύλιον.

Πλάτων ὁ φιλόσοφος ἐν Πολιτείαις (ἔστι δὲ οὕτως αὐτοῦ λεγο-
μένη πραγματεία) εἰσφέρει <τινὰ> μῦθον ἐν ταύτῃ οὕτω λέγων, ὅτι

54, 3 τὴν κυνέαν τοῦ "Αἰδου: Hom. Il. v. 845.

55, 1 Πολιτείαις: Resp. II 359d.

Syr II Arm (om 55)

m i e A

54 3 - 4 αὐτ.: αὐτοῦς A / 5 ἦτοι: 'that is' Syr Arm / Πλ.: + ἦν
φορῶν ἐλέγετο ἀφανῆς γίνεσθαι m /

55 Tit: Πεντ. ... ἡ: 'H δὲ i A, Πεντ. π. ἡ e / δακτ.: +
ἔρρέθη ἐν τῷ πέμπτῳ κεφαλαίῳ τοῦ εἰς Βασιλείον m,+' It is this' Syr/

(vide infra)

1 - fin: om m, cum π consentit Syr II /

π P L V (= γ) F G (= χ)

54 3 - 4 λέγει ... αὐτοῖς ... ὀραῖσθαι: λέγ. ... αὐτοὺς ... ὀρ. F,
om G /

55 Tit: δακτ.: + ἔστι δὲ αὕτη V χ /

2 ἐν ... λέγων: 'this says' Syr /

Γύγης ἦν τις ποιμὴν περὶ τὴν Λυδίαν. οὗτος ποιμαίνων ἔν τινι
 ὄρει τὰ πρόβατα, περιέτυχε σπηλαίῳ τινι, καὶ εἰσελθὼν ἐν αὐτῷ
 5 εὔρεν ἵππον χαλκοῦν, καὶ ἔνδον τοῦ χαλκοῦ ἵππου νεκρὸν ἄνθρωπον
 καὶ δακτύλιον. οὗ δακτυλίου ἡ κεφαλὴ στρεπτὴ ἦν καὶ ἐστρέφετο,
 ἦντινα κεφαλὴν καλεῖ σφενδόνην σοφῶς ὁ θεὸς Γρηγόριος. ἔλαβεν
 οὖν ὁ Γύγης, φησί, τὸν δακτύλιον, καὶ ἐξῆλθεν. καὶ ἦνίκα μὲν
 ἦν ἐν τῇ τάξει ὁ δακτύλιος ἐωρᾶτο ὑπὸ πάντων, ἦνίκα δὲ τὴν σφεν-
 10 δόνην τοῦ δακτυλίου ἔστρεφεν, ἀφανὴς ἐγένετο πᾶσιν. ὁ οὖν Πλά-
 των εἰσφέρει τοῦτον τὸν μῦθον ὅτι, φησὶν, ὁ δίκαιος ἀνὴρ, κὰν
 τοῦ Γύγου λάβῃ δακτύλιον ἵνα μὴ ὀρᾶται ὑπὸ τινος, οὐδ' οὕτως
 ᾤφειλεν ἀδικεῖν. δεῖ γὰρ τὸ καλὸν δι' αὐτὸ τὸ ἀγαθὸν ἐπιτηδεύ-
 εσθαι, καὶ μὴ δι' ἄλλους τινάς.

56 (P.G. 36 1013 D - 1016 A)

Ποῦ δέ, ὥσπερ Λινδίοις, εὐσεβὲς τὸ καταρᾶσθαι τῷ Βουθοίνα,
 καὶ τοῦτο εἶναι θεοῦ τιμὴν, τὰς εἰς αὐτὸν λοιδορίας;
 Or. IV 103 (P.G. 35 640 A)

Syr II

Π Ρ Λ V (= χ) F G (= x)

55 ζέν τινι: ἐν V / 4 αὐτῷ: αὐτῇ F / 5 ἔνδον ... ἵπ.: εὔρεν ἐν τῷ
 χαλκῷ ἵππῳ V / 7 ἦντινα: ἦν V x / σοφ.: om V Syr / 9 - 10
 τὴν ... δακτ.: 'its top' Syr / 10 ἐγέν.: ἐγίν. L x / πᾶσιν: + 'And
 when again he turned it back once more, he was visible to those who
 were with him' Syr / 11 τοῦτον: post μῦθον V x / 12 δακτ.: τὸν
 δ. G / 13 - 14 ἐπιτηδ.: ἐπιτηδεύειν V Syr / 14 δι' ἄλλους τινάς: 'for
 any other reason' Syr /

νζ' Πεντηκοστή ἕκτη ἐστὶν ἱστορία ἢ κατὰ τοὺς Λινδίους καταρᾶσθαι τῷ Βουθόνα.

Λινδος πῶλις παλαῖα τῆς Ῥόδου. ἐν ταύτῃ τῷ ἱερεῖ τῷ θύοντι καὶ θοινωμένῳ τὸν βοῦν οἱ θύοντες κατηρῶντο καὶ διελοιδороῦντο καὶ ὕβριζον ὕβρεις οὐχ ὄσλας.

57

... ἢ Ταύρους τὸ ξενοκτονεῖν, ...

νζ' Πεντηκοστή ἑβδόμη ἐστὶν ἱστορία ἢ περὶ τοῦ ἐν τοῖς Ταύροις ξενοκτονεῖν.

Syr II Arm

m i e A

56 Tit: Πεντ. ... ἢ: 'H δὲ i A, Πεντ. ἕκτ. ἢ e, om Arm / Βουθ.: Βουθ-
ύνα e, + αὕτη i A, + ἔστι δὲ αὕτη e Syr /

3 οὐχ ὄσλας: vide Syr ad loc /

57 Tit: Πεντ. ... ἢ: 'H δὲ i A, Πεντ. ἑβδ. ἢ e, om Arm / τοῖς: om m / ξενοκτ.: + ἐρρέθη καὶ αὕτη ἐν τῷ ἑβδόμῳ κεφαλαίῳ τούτου τοῦ λόγου m, + 'It is this' Syr /

n P L V (= y) F G (= x)

56 Tit: Βουθ.: Βουθύνα y, + ἔστι δὲ αὕτη v x /

1 τῷ: om x / 3 ὕβρ.: ὕβριζεν PL / ὕβρεις: om L /

57 Tit: τοῖς: om x / ξενοκτ.: τὸ ξενοκτ. PL, + ἔστι δὲ αὕτη v x /

ἤδη εἶπαμεν ὅτι ἔθνος ἐστὶν ἡ Σκυθία καὶ τὰ ὄρη αὐτῆς καλοῦν-
 ται Ταῦροι, ἧτοι πόλις λεγομένη Ταῦροι. ἐν ταύτῃ τιμᾶται ἡ Ἄρ-
 τεμις. τῆς οὖν Ἰφιγενείας θυγατρὸς τοῦ Ἀγαμέμνονος ἐνταῦθα
 ὑπὸ τῆς Ἀρτέμιδος ἐνεχθείσης, τοὺς ἀφικομένους ξένους ἔθουον,
 5 πρὸς τὸ μὴ κατάδηλον γινέσθαι τὴν Ἰφιγενείαν μετὰ τὴν ἐπάνοδοον
 τῶν ξένων.

58 (P.G. 36 1016 B)

... ἡ Λάκωσι τὸ ἐπιβώμια ζαίνεσθαι, ...
 Or. IV 103 (P.G. 35 640 A)

νη' Πεντηκοστὴ ὀγδόη ἐστὶν ἱστορία τὸ τοὺς Λάκωνας ζαίνεσθαι παρὰ
 τοὺς βωμούς. ἔστι δὲ αὕτη ῥηθείσα μὲν καὶ ἤδη πρότερον, καὶ νῦν
 δὲ λέγεται.

57, 1 ἤδη εἶπ.: vide hist. 7 supra.

58, Tit ἔστι ... προτ.: vide hist. 11 supra.

Syr II Arm (om 58)

m i e A

57 1 - fin: om m, cum n consentiunt Syr Arm /

58 Tit: Πεντ. ... τὸ: Ἡ δὲ i A, Πεντ. ὀγδ. ἡ e / τοὺς Λ. ζαίν.: περὶ
 τοῦ ζαίν. τοὺς Λ. m / ἔστι ... λέγ.: ἐρρέθη καὶ αὕτη ἐν τούτῳ τῷ
 λόγῳ, ἐν κεφαλαίῳ iα' m /

n P L V (= y) F G (= x)

57 1 εἶπ.: εἶπομεν x / ἔθνος ... Σκ.: ἔθνος ἐστὶ Σκυθικὸν F, 'in Scy-
 thia there is a people' Syr Arm / 1 - 2 καὶ ... Ταῦροι¹: om Syr Arm /
 2 λεγ.: om Arm / ἐν ταύτῃ: ἐνταῦθα V Syr Arm / 3 θυγ.: post Ἄγ.
 V / τοῦ: τῆς V / 4 ἀφικ.: εἰσαφικ. x /

58 Tit: ζαίν.: γενέσθαι G / δὲ²: om F /

Οἱ Λακεδαιμόνιοι καρτερικοὺς τοὺς ἑαυτῶν παῖδας εἶναι ἐκδιδάσκοντες μαστιγώσεσιν ἐχρῶντο, ἐκδιδάσκοντες αὐτοὺς ὑπομονητικῶς ἔχειν ταῖς μάστιξι. καὶ τούτους ἔξαινον παρὰ τοῖς βωμοῖς, καὶ τῷ μὴ ὀλιγορήσαντι ἀλλὰ γενναίως ἐνεγκόντι ἄθλον ἐδίδοσαν.

59 (P.G. 36 1016 B)

... ἢ Φρυζὶ τὸ κατατέμνεσθαι ὑπ' αὐλῶν κηλουμένους, ...
Or. IV 103 (P.G. 35 640 A)

νθ' Πεντηκοστὴ ἐνάτη ἐστὶν ἱστορία ἢ τοῦ κατατέμνεσθαι τοὺς Φρυγας. καὶ αὕτη μὲν εἴρηται ἡμῖν, ὁμῶς δὲ καὶ νῦν εἴπωμεν.

Παρὰ τοῖς Φρυζὶν ἐτιμάτο ἢ 'Ρέα ἢ μητῆρ τῶν θεῶν. ταύτη

59 Tit: καὶ ... ἡμῖν: vide supra, hist. 5.

Syr II Arm (om 58, 59)

m i e A

58 1 - fin: om m, cum n consentit Syr II /

59 Tit: Πεντ. ... ἢ: 'H δὲ i A, Πεντ. ἐν. ἢ e / τοῦ ... Φρ.: περὶ τοῦ ... Φρ. m, 'the Phr. were cutting themselves' Syr / καὶ ... εἴπ.: ἐρρέθη καὶ αὕτη ἐν τῷ λόγῳ τούτῳ, ἐν κεφαλαίῳ ε' m,* καὶ ... λέγομεν Syr /

1 - fin: om m, cum n consentire videtur Syr II (vide Brock ad hist.)

n P L V (= y) F G (= x)

58 1 - 2 ἐκδιδάσκ.: βουλομένοι F, ἤθελον G / 2 μαστ. ἐχρ.: μαστιγώσιν ἐχρ. P, ταῖς διαμαστιγώσεσιν ἐχρ. V, om x / 3 ταῖς μαστ.: om V Syr / παρὰ τοῖς β.: παρὰ τοὺς βωμούς G /

59 Tit: εἴπωμεν: εἴπομεν PLF /

πανηγυρίζοντες, καθότι ἀπειρηθή αὐτὴ παρὰ τῶν Κορυβάντων τὴν κύσ-
 τιν διὰ τὰς πολλὰς αὐτῆς πορνείας, θεραπεύοντες δὴθεν τὴν ἑαυτῶν
 θεόν, κατέτεμνον ἑαυτῶν τοὺς μηροὺς καὶ τοὺς ὠμούς. ἄλλοι δὲ
 5 ἠΰλου, τὸν ἔραστήν ταύτης τιμῶντες τὸν Ἄττιν, ἅμα δὲ ἵνα ὑπο-
 κλέπτηται διὰ τῆς τῶν αὐλῶν ἡδονῆς ἢ τῆς κατατομῆς δόδυνη.

60 (P.G. 36 1016 C)

τάλλα δὲ ἀπερρίφθαι εἰς Κυνόσαργες, ὥσπερ τὸ πάλαι τοὺς νόθους.
 Or. IV 105 (P.G. 35 641 A)

ξ' Ἐξηκοστή ἐστὶν ἱστορία ἢ τὸ ἀπερρίφθαι τοὺς νόθους εἰς Κυνόσαργες.

Κυνόσαργες τόπος ἦν ἐν Ἀθήναις ἐν ᾧ οἱ νόθοι ἐκρίνοντο, εἰ
 τοῦδε ὄντως γέγονεν υἷδος. ἐκαλοῦν δὲ παρ' Ἀθηναίους καὶ τοὺς
 ἀπελευθέρους νόθους. νόθοι γὰρ καὶ οὗτοι ὡς πρὸς τοὺς ἐκ γεννητῆς

Syr II Arm (om 59)

m i e A

60 Tit: Ἐξ. ... τὸ: Tò i A, Ἐξ. τὸ e, 'Concerning the' Arm / Κυν.: +
 αὐτὴ i A, + ἔστι δὲ αὐτὴ e Syr /

1 ἐκρίν.: plura de hoc addit Syr in marg / 2 ἐκαλ.: ἐκαλοῦντο e /
 παρ' Ἀθην.: 'the Aths. (used to)'Arm/2 - 3 τοὺς ἀπ. νόθους: οἱ ἀπελ-
 εύθεροι νόθοι e / 3 γὰρ: δὲ m / ὡς: om i /

η P L V (= υ) F G (= χ)

59 2-3 καθ. ... πορν.: om Syr / 3-4 θερ. δὴθεν τὴν ... θεόν: θερ. δὴ τὴν ... θεόν: χ, om Syr / 5 - 6
 τὸν¹ ... τὸν Ἄτ. ... δὲ: τὸν ... Ἄτ. ... δὲ L, om Syr / 6 τῶν: om
 V / δόδυνη: δόδυνης ἀνία V, αἰκία χ /

60 Tit: τὸ: τοῦ L / Κυν.: + ἔστι δὲ αὐτὴ V χ /

1 Κυν.: Tò Κυν. χ / 3 γὰρ: δὲ V χ /

ἐλευθέρους. καὶ οὗτοι δὲ ἐκρίνοντο καὶ ἐδοκιμάζοντο, εἰ ὅλως
 5 ἠλευθερώσαν^{θη}. Κυνόσαργες δὲ ἤκουσεν ὁ τόπος ἀπὸ τούτου· θυσίας
 πλησίον ἐν ἱερῷ γινομένης, εἰσελθὼν κύνων ἤρπασε κρέα τοῦ θύματος,
 καὶ ἤγαγεν ἐν τούτῳ τῷ τόπῳ. καὶ ἐκεῖ ἐκτίσθη τις νεὼς καὶ ἐκλή-
 θη Κυνόσαργες, οἶον κυνόσαρκες, ἀπὸ τῶν σαρκῶν καὶ τοῦ κυνός. ὕσ-
 10 τερον δέ, τοῦ Κ ἐξελεθόντος, εἰσήλθε τὸ Γ, διὸ καὶ <Κυνόσαρ>γες
 καλεῖται.

61 (P.G. 36 1016 D)

... (γελῶ γὰρ ὑμῶν τὸ Μῶλυ, καὶ τὸν Ξάνθον καὶ τὴν Χαλκίδα),
Or. IV 106 (P.G. 35 641 B)

ζα' Ἐξηκοστὴ πρώτη ἐστὶν ἱστορία ἡ κατὰ τὸν Ξάνθον καὶ τὴν Χαλκίδα.

Syr II Arm (om 61)

60 4 καὶ ἐδοκ.: om m / 6 πλησίον: Syr emendanda, vide Brock ad loc /
 γιν.: γεν. i A, + 'once' Arm / 8 οἶον: οἶονεὶ m / ἀπὸ ... κυνός:
 'that is, meat carried by a dog' Arm / 9 - 10 διὸ ... καλ.: om m Syr Arm /

61 Tit: Ἐξ. ... ἡ: Ἡ δὲ i A, Ἐξ. πρ. ἡ e /

π P L V (= γ) F G (= χ)

60 5 τούτου: τοῦ PV / 6 γιν.: γεν. V χ / 7 τόπῳ: νεφ F / καὶ²...
 νεὼς: om F / 8 οἶον: οἶονεὶ V / 9 Κ: κάππα VG / Γ: γάμμα VG /
 9 - 10 διὸ καὶ <Κυνόσαργες καλ.: διὸ καὶ γες καλ. PV, καὶ ἐκλήθη
 Κυνόσαργες F /

61 Tit: Ξάνθον: Λαξάνθον P / Χαλκίδα: Χαλίδα L, + ἔστι δὲ αὕτη V χ /

Ὅμηρος·

Ὄν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον,
καὶ πάλιν·

Χαλκίδα κικλησκουσι θεοί, ἄνδρες δὲ Κύμινδιν.

5 διαπαίζει οὖν αὐτοὺς ὁ θεῖος διδάσκαλος.

62 (P.G. 36 1017 A - B)

Ἐὸ πεττεῦειν δὲ καὶ ἀριθμεῖν καὶ λογίζεσθαι δακτύλοις, ... τι-
νός; οὐκ Εὐβοέων; εἴπερ Εὐβοεύς ὁ Παλαμῆθης, ὁ πολλῶν εὐρετής
καὶ διὰ τοῦτο ἐπιφθονός, καὶ μεντοὶ καὶ δίκας τῆς σοφίας ἀπαιτηθεὶς,

61, 2: Hom. Il. xx. 74

61, 4: Ibidem xiv. 291 (Brock, p. 24).

Syr II Arm (om 61)

m i e A

61 1 Ὅμ: 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 Ὄν ... Σκ.: 'Now Xanthus was the horse of
Achilles, he says (*φησί); and when Ach. was about to die it spoke,
forsooth (= δη), like men, measured words, and it gave him an oracle
about his death.' Syr / 3 Ὄν ... 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 διαπ....διδ.: om Syr /

n P L V (= y) F G (= x)

61 1 Ὅμ om G / 5 οἶν: δε P / διδ.: Γρηγόριος F /

καὶ κατακριθεὶς τοῖς ἐπὶ Ἴλιου στρατεύμασι;
Or. IV 107 (P.G. 35 644 A)

ξβ' Ἐξηκοστὴ δευτέρα ἐστὶν ἱστορία <ή> περὶ τοῦ Παλαμήδους.

Λέγεται ὅτι ὁ Παλαμήδης, Εὐβοεὺς ὢν τὸ γένος (Εὐβοία δὲ νῆσος ἀπαντικρὺ τῆς Ἀττικῆς), οὗτος εὗρε τὸ ἀριθμεῖν καὶ αὐτὸ τὸ ταβλίζειν καὶ χρῆσθαι ἄλλαις πολλαῖς μεθόδοις. οὗτος δὲ ὁ Παλαμήδης εἷς ἐστὶ τῶν συστρατευσαμένων περὶ τὸ Ἴλιον. ἀπέθανε ^{δὲ} ἐν Τροίᾳ
 5 κατὰ ἐπιβουλήν τοῦ Ὀδυσσεύως. Ὀδυσσεῖα γὰρ εἶχεν ἐχθρὸν διὰ τοιαύτην αἰτίαν· τοῦ Ἀγαμέμνονος προτρεπομένου τὸν Ὀδυσσεῖα ἐπὶ τὴν περὶ Τροίαν ἔξοδον, καὶ μὴ θέλων ἀπελθεῖν ὁ Ὀδυσσεύς καὶ μανίαν προσποιησάμενος, καὶ λαβῶν ὄνον καὶ βοῦν, καὶ δῆθεν ἀροτριῶν ἐν μανίας προσποιήσει, ὁ Παλαμήδης ἤλεγξεν ὅτι δὴ οὐ μαίνεται.

Syr II Arm

62 ῖ ι ε Α
 Tit: Ἐξ. ... ή: Ἡ δὲ ι Α, Ἐξ. δ. ή ε, om Arm / Παλ.: + αὕτη ι Α, + ἔστι δὲ αὕτη ε Syr /

2 οὗτ.: om ῖ Syr Arm / εὔρε: ηὔρε ῖ / αὐτὸ: om ῖ Syr Arm /
 3 χρῆσθ.: κεχρησθ. ι Α, + καὶ ι ε, 'that he made use of' Syr Arm /
 οὗτ. ... Παλ.: om Arm / 4 περὶ: ἐπὶ ῖ Syr Arm / Τρ.: τῆ Τρ. ῖ /
 5 τοῦ: om ῖ / Ὀδ. ... ἐχθρ.: 'for O. was his enemy' Syr / 7 περὶ:
 'against' Syr Arm / καὶ ... Ὀδ.: μὴ θέλων ὁ Ὀδ. ἐξελθεῖν ῖ / καὶ²:
 om ῖ Syr Arm / 8 προσπ.: προσεποιήσατο ῖ Syr Arm / λαβῶν: 'yoked' Syr
 Arm / 9 ἐν ... προσπ.: om ῖ / ὁ Π. ἦλ.: ἤλεγχθη δὲ ὑπὸ τοῦ Παλαμήδους ῖ /

Π Ρ Λ Υ (= Υ) Γ Σ (= Χ)

62 Tit: <ή>: om Ρ / Παλ.: + ἔστι δὲ αὕτη Υ Χ /

2 ἀπ.: + διὰ Γ / αὐτὸ τὸ: αὐτῷ τῷ Γ / 3 καὶ χρῆσθ.: κεχρησθ. Ρ,
 κεχρησθ. καὶ Χ / 4 συστρ.: συστρατευομένων Χ / 7 καὶ¹: om Γ /
 8 λαβῶν: βαλῶν ΡΛ / καὶ βοῦν: om Χ /

- 10 ἤλεγξε δὲ αὐτόν, Τηλέμαχον τὸν υἱὸν αὐτοῦ προθεὶς πρὸ τοῦ ἄροτρο-
ου. εἶτα φθάσας ὁ Ὀδυσσεὺς περὶ τὸ παιδίον < ἐπῆρε τὸ ἄροτρον
ἵνα μὴ πλήξῃ τὸ παιδίον > καὶ ἐγνώσθη ὅτι νηφάλιδος ἐστίν. ταύ-
την οὖν τὴν μῆνιν μηνιδῶν ὁ Ὀδυσσεὺς ἐν τῇ Τροίᾳ, ποιεῖ πλαστῆν
ἐπιστολὴν < ὡς > ἀπὸ Πριάμου πρὸς τὸν Παλαμῆδην περὶ προδοσίας τῶν
15 Ἑλλήνων, καὶ ὑποτίθησιν ἐν τῇ τοῦ Παλαμῆδους σκηνῇ. ὕστερον δέ,
κατηγορίας ὑπ' αὐτοῦ γενομένης κατὰ Παλαμῆδους ὡς προδότου, εὐρέ-
θη ἡ ἐπιστολὴ κατακρίνουσα αὐτόν· καὶ τέθνηκεν ὑπὸ Ἀγαμέμνονος
καὶ πάντων < τῶν > Ἑλλήνων.

63 (P.G. 36 1017 C)

... καὶ τὸ τοῦ κολιοῦ πᾶσχειν, γυμνοὺς εἶναι τῶν ἀλλοτρίων
περιαιρεθέντας πτερῶν καὶ ἀσχήμονας;
Or. IV. 107 (P.G. 35 644 A)

Syr II. Arm

m i e A

- 62 10 ἦλ. δὲ αὐτόν: om m, + 'thus' Arm/Τηλ. ... προθ.: λαβὼν γὰρ αὐτοῦ
τὸν υἱὸν τὸν Τηλέμαχον ἐνέβαλε m / 11 εἶτα ... παιδ.: ἐλθὼν δὲ
ἔως τοῦ παιδίου (παιδὸς e) ὁ Ὀδ. m / 12 τὸ π.: τὸν παῖδα A /
νηφ. ἐστίν: προσεποιεῖτο τὴν μανίαν i / 12 - 13 ταύτην ... μηνιδῶν:
τούτου οὖν χάριν μηνιδῶν αὐτῷ m / 13 ὁ: om e / τῆ: om e / 14 ὡς :
post Πριάμου Syr / 14 - 15 περὶ ... Ἑλλ.: om m, + 'at his hands'
Arm / 15 ὑποτιθ.: τίθησιν αὐτὴν m / τοῦ Π.: αὐτοῦ m / 15 - 16
ὑστ. ... γεν.: διαβολῆς δὲ γενομένης τοῦ Ὀδυσσεύως m, 'Later, when
an accusation was made' Syr Arm / 16 Παλ.: 'him' Arm / 17 κατ. αὐτόν:
ἐν τῇ κλινῇ αὐτοῦ m, om Syr Arm / 18 καὶ ... Ἑλλ.: om m /

n P L V (= y) F G (= x)

- 62 11 - 12 < ἐπῆρε ... παιδ. >: om P / 13 Τρ.: Τρωάδι x / ποιεῖ: ποιεῖ-
ται x / 14 < ὡς >: post Πριάμου n / 16 γεν.: γιν. x / 17 ἡ: om V /
18 < τῶν >: om P /

ξγ' Ἐξηκοστὴ τρίτη ἐστὶν ἱστορία ἢ κατὰ τὸν κολοῖον καὶ τὰ πτερὰ αὐτοῦ.

Μῦθος τις ἐστὶ τοιοῦδος. Κρίσις ἦν, φησί, περὶ κάλλους ὀρνέων, καὶ ὁ Ζεὺς διαιτητὴς ὑπῆρχε τῆς κρίσεως. ἦν δὲ ὀρισθεῖσα ἡ ἡμέρα ἐν ἧ ἔδει συναλισθῆναι τὰ ὄρνεα παρὰ τὸν Δία. τῇ προτεραίᾳ δὲ τῆς ὀρισθείσης ἡμέρας, παρὰ τοὺς ποταμοὺς φοιτήσαντα τὰ ὄρνεα τοῖς
 5 νάμασιν ἀπενίπτοντο τὰ πτερὰ, ἵνα τὸ φυσικὸν ἐκάστῳ διαλάβῃ κάλλος. ὁ δὲ κολοῖός (ἔστι δὲ τοῦτο τὸ ὄρνεον εὖ μάλα μικρὸν μὲν τὸ σῶμα, ἀκαλλές δὲ τὸ εἶδος), ὅς παρὰ τῶν ἐκπεσόντων παρὰ τοῖς ὕδασι πτερῶν περιθεὶς ἑαυτῷ, ἦκε καὶ αὐτὸς παρὰ τὸν Δία, ὡς ληφ-
 10 ἀποσκεδάσαντος τὰ ἀλλοφυλα τῶν πτερῶν, γυμνὸς εὐρέθη τοῦ ἀλλογενοῦς κάλλους ἔχων (δὲ) τὴν ἐκ φύσεως αὐτῷ περικειμένην ἀμορφίαν, οὕτω τῆς αἰσχύνης ἀπήλαυσεν.

Syr II Arm

m i e A

63 Tit: Ἐξ. ... ἢ: Ἡ δὲ i A, Ἐξ. τρ. ἢ e, 'Sixty-third is that which' Syr, om Arm / τὰ πτ. αὐτοῦ: τὰ αὐτ. πτ. i A, 'concerning his f.' Syr, 'the collection of f.' Arm, + 'It is this' Syr /

1 Μῦθ. ... τοιοῦδος: Ἔστι δὲ οὗτος ὁ μ. i, in gas A, Ἔστι δὲ μ. τοιοῦδος e, om Arm / 2 καὶ ὁ: ὁ δὲ m / 3 συν.: συναθροισθῆναι m / τῇ προτ.: πρὸ m / 5 ἀπενίπτ.: ἀπενίζ. m, 'to wash' Arm / τὰ πτ.: om Arm / 7 ὅς: om m Syr Arm / 7 - 8 παρὰ τ. ὕδ.: om m / 9 ὥδε: in gas A / 10 - 11 ἀλλογ.: om m Syr Arm / 11 <δὲ>: + μόνην m / 12 οὕτω: + καὶ A, 'and thus' Syr Arm /

n P L V (= γ) F G (= χ)

63 Tit: αὐτοῦ: + ἔστι δὲ αὕτη V, + ἔστι δὲ μῦθος τοιοῦτος x /

1 Μῦθ. ... τοι.: Μῦθ. τις τοι. V, om x / 3 τῇ πρ.: τῇ προτέρᾳ V / 7 ὅς: om x / παρὰ¹: om V x / τῶν πτ.: πτερὰ F / 11 κάλλ.: om x / <δὲ>: om P /

64 (P.G. 36 1017 D)

... οὐ τῆς γραφῆς μᾶλλον ἐκείνης ἢ τὸν ὥμον σεισθεῖσα παρά τι-
 νος συντόνως ἀντιπαριδόντος, ὡς λόγος, εἶτ' ἐνουβρίζουσα τῷ σφοδρῷ
 τῆς ὀρμῆς, ἔπος ἐφθέγγετο· καὶ τοῦτ' ἀρέσαν τῷ νεανίᾳ λίαν, καὶ
 φιλοπονώτερον, μετρηθὲν τὴν θαυμασίαν σου ταύτην ἐδημιούργησε ποι-
 ησιν;

Or. IV 108 (P.G. 35 644 B)

ξδ' Ἐξηκοστὴ τετάρτη ἐστὶν ἱστορία ἢ περὶ τῆς γραφῆς τῆς διασειθείσης
 τὸν ὥμον.

Γυνὴ τις καλουμένη ὡς τινες λέγουσι Σίβυλλα, ὡς δὲ ἄλλοι Φιμό-
 νη, ὡς δὲ ἕτεροι Φίλυρα, ἐσείσθη παρά τινος νεανίσκου. ἢ δὲ γυνὴ
 ὕβριστικώτερον ἠνέχθη πρὸς τὸν νεανίσκον καὶ ὕβρισεν αὐτόν. ἦν
 δὲ ἢ ὕβρις ἢ λεχθεῖσα ἔμμετρος στίχος· καὶ τῆς ἀρμονίας τοῦ λόγου
 5 τῆς γραφῆς ἀρεσάσας τοῖς παρισταμένοις, τὸ μέτρον τοῦ στίχου ἔλα-
 βον. καὶ οὕτως ἐτεχνώθη τὰ περὶ τοῦ στίχου.

Syr II Arm

m i e A

64 Tit: Ἐξ. ... ἢ: Ἡ δὲ i A, Ἐξ. τ. ἢ e, 'Sixty-fourth is'

Syr, om Arm / ὥμον: + αὕτη i A, + ἔστι δὲ αὕτη e Syr /

1 ὡς: + μὲν m/ λέγ.: om m / ἄλ.: ἕτεροι m / 2 ἐσείσθη: + τὸν
 ὥμον m, 'this woman being pushed' Syr Arm / παρὰ ... νεαν.: ὑπὸ νεα-
 νίου παριδόντος m / ἢ δὲ γ.: καὶ m, om Syr Arm / 3 καὶ ... αὐτ.: om
m / 4 ἢ ὕβρ. ἢ λεχ.: ἢ λεχ. ὕβρ. m / καὶ τῆς: τῆς οὖν m / 6 ἔλ.:
 ἐλήφθη A / τοῦ στίχου: τοὺς στίχους m Syr Arm /

n P L V (= γ) F G (= χ)

64 Tit: διασεισθ.: διανωθείσης G / ὥμον: + ἔστι δὲ αὕτη V χ /

1 - 2 Φιμόνη: Φιμιόνη V, Φιμονόη χ / 2 ἐσείσθ.: + οὖν F / δὲ:
 post ὕβριστ. (3) V, om χ / 3 ὕβριστ.: καὶ ὕβριστ. F /

65 (P.G. 36 1017 D - 1020 A)

... οὐ τῶν Κυκλώπων, ἐξ ὧν τὸ χαλκεύειν;
 Gr. IV 108 (P.G. 35 644 B)

ξε' Ἐξηκοστὴ πέμπτη ἐστὶν ἱστορία ἡ κατὰ τοὺς Κύκλωπας.

Ἐν Σικελίᾳ τῇ νήσῳ περὶ τὰ ὄρεινά αὐτῆς λέγονται γενέσθαι οἱ
 Κύκλωπες, ποιμενικὸν μὲν βίον ἐπιτηδεύοντες, ζῶντες δὲ βιαιότερον.
 λέγονται <δὲ> οὗτοι ἀνθρωποφάγοι εἶναι, καὶ κατεδηδοκέναι τοὺς
 τοῦ Ὀδυσσεῦς ἑταίρους. τρεῖς δὲ αὐτῶν λέγονται οἱ ἐξοχώτατοι,
 5 Βρόντης, Στερόπης καὶ Ἄργης. λέγονται δὲ οὗτοι αὐτοὶ καὶ ἐξοχώ-
 τατοὶ χαλκεῖς τὴν τέχνην, οἵτινες διὰ τῆς οἰκείας τέχνης τὴν
 βροντὴν καὶ τὴν ἀστραπὴν, φησί, τῷ Διὶ κατεσκευάζον. Κύκλωπες

Syr II Arm

m i e A

65 Tit: Ἐξ. ... ἡ: Ἡ δὲ i A, Ἐξ. π. ἡ e, om Arm / Κύκλ.: + ἐστὶν
 αὕτη i A, + ἔστι δὲ αὕτη e Syr /

1 Σικ.: τῇ Σικ. m / ὄρεινά: ὄρια m / 2 ἐπιτηδ.: 'they lived'
 Syr Arm / ζῶντες: 'they lived' Syr Arm / 4 τοῦ: om m / λέγ.: +
 εἶναι m / ἐξοχώτ.: 'exceptionally strong' Syr (et 5 -6 infra) /
 5 - 6 Βρόντης ... οὗτοι αὐτοὶ κ. ἐξοχωτ.: Βρ. ... οὗτοι κ. ἐξοχωτ. e
 Syr, post Διὶ Arm (vide Brock ad loc) / 7 φησί: om m Syr Arm /
 κατεσεύαζ.: κατεσκευάσαν ^{Syr Arm} m /

π P L V (= γ) F G (= χ)

65 Tit: Κύκλ.: + ἔστι δὲ αὕτη V χ /

1 Σικ.: τῇ Σικ. χ / γενέσθ.: post Κυκλ. (2) χ / 3 <δὲ>: om P /
 4 τοῦ: om V / 6 οἵτιν. ... τέχνης: om F / 7 φησί: om V χ /
 κατεσκευάζον: κατεσκευάσαν χ /

δὲ ἐλέγοντο ὡς μὲν Ἡσίοδος ὅτι ἕνα εἶχον κυκλοτερῆ ὀφθαλμὸν
ἐν τῇ ὄψει, ὡς δὲ Παλαίφατος ὅτι κυκλοτερῆ τινα νῆσον ᾤκουν.

66 (P.G. 36 1020 B)

... ἡ ἀλουργίς ...; ... οὐκ ἀποθήσῃ ταύτην Τυρλοῖς, παρ' ὧν
ἡ ποιμενικὴ κύων ἡ τῷ κόχλῳ βρωθεῖσα καὶ τὰ χεῖλη καθαιμάξασα,
τῷ ποιμένι τὸ ἄνθος γνωρῖσασα.

Or. IV 108 (P.G. 35 644 B - C)

ζσ' Ἐξηκοστὴ ἕκτη ἐστὶν ἱστορία ἡ περὶ τῆς ἀλουργίδος.

Ἐν Τύρῳ παρὰ τὸν αἰγιαλὸν κύων ποιμενικὴ πορευομένη εὐροῦσα
κογχύλιον ἔφαγε. εἶτα τὸ αἷμα τοῦ κογχυλίου ἔβαφε τῆς κυνὸς

65, 8 - 9 Ἡσίοδος ... ὄψει: Theog. 144 (Westermann, op. cit., p. 376).
66: Palaephatus, De incred. LII.

Syr I (inc 66, 1) Syr II Arm
m i e A

65 9 ἐν τῇ ὄψει: om Arm / Παλ.: Τηλέφατος (Τηλέ in ras A) i e Syr,
'others' Arm /

66 Tit: Ἐξ. ... ἡ: Ἡ δὲ i A, Ἐξ. ἕκτ. ἡ e, om Arm / ἄλ.: + ἐστὶν
αὕτη i A, + ἔστι δὲ αὕτη e Syr /

1 εὐρ.: 'found' Syr Arm / 2 κογχύλιον: + 'with wh. now purple is
dyed' Arm / ἔφ.: 'and ate' Syr Arm / εἶτα ... κογχ.: 'and it' Syr I /

η P L V (= γ) F G (= χ)

65 9 Παλ.: Τηλέφατος PL, Τηλέφαντος V /

66 Tit: ἄλ.: + ἔστι δὲ αὕτη V χ /

2 τῆς κυνὸς: post στόμα (3) χ /

τὸ στόμα. εἶτα ὁ ποιμὴν, νομίζων πεπληχθαι τὴν κύνα, λαβὼν ἔριον,
 ἀπέμαξε τὸ αἷμα τοῦ στόματος τῆς κυνός. καὶ εὔρηται ἡ κύων ἔχουσα
 5 μὲν οὐδεν, τὸ δὲ ἔριον τὴν τῆς πορφύρας ἀναδεδεγμένον βαφήν. εἶτα
 ἐγνωνκῶς ὁ ποιμὴν ὅτι τὸ κογχύλιον τοιαύτην ἔχει φύσιν βαπτικὴν, ἐ-
 δημοσίευσεν αὐτὸ τοῦτο. καὶ οὕτω συνέλεγον ἐν τῇ θαλάσῃ τὰ κογ-
 χύλια, καὶ κατεσκευάσαν τὴν πορφύραν. ἐκ δὲ ταύτης τὰς ἀλουργίδας.

67 (P.G. 36 1020 B - D)

Γεωργίας δὲ καὶ ναυπηγίας, τί φήσομεν, ἂν ἀπελαύνωσιν ἡμᾶς
 Ἰῶνται, τὰς Δήμητρας καὶ τοὺς Τριπτολέμους διηγοῦμενοι, καὶ
 τοὺς δράκοντας ...

Or. IV 108 (P.G. 35 644 C)

ζζ' Ἐξηκοστὴ ἐβδόμη ἐστὶν ἱστορία ἡ 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 / πεπληχθ.: + 'in the mouth' Arm / 4 ἀπέμαξε: ἀπέμασσε i /
 το αἷμα: om Arm / τῆς κ.: om m, 'its' Syr Arm / εὔρ.: ἠύρεθη i,
 εὔρέθη e A / ἡ: + μὲν m Syr II / ἔχ.: post οὐδ.(μηδ.) m / 5 μὲν:
 om m Syr Arm / οὐδέν: μηδέν ἔχουσα φαῦλον m / τὴν: om e / εἶτα:
 'and' Syr I Arm / 6 ὁ π.: om m Syr Arm / 7 αὐτὸ: in ras A / ἐν
 τῇ θαλ.: ἐκ τῆς θαλάσσης m / 8 τὴν πορφ.: τὰς πορφύρας Syr II / ἐκ ...
 ἄλ.: om m Syr II Arm, 'And from him derived this discovery' Syr I /
- 67 Tit: Ἐξ. ... τὴν²: Ἡ δὲ κατὰ τὴν γ. καὶ τὴν i A, Ἐξ. ἐβδ. ἡ κατὰ
 τὴν γ. κ. τὴν e, 'Concerning husbandry and' Arm, < * * * * > Syr I /

η P L V (= γ) F G (= χ)

- 66 3 εἶτα ὁ: ὁ δὲ χ / 4 τὸ αἷμα: post κυνός χ / 7 θαλάσση: θαλ-
 ἄττη V χ / 8 τὴν πορφ.: τὰς πορφύρας V χ / ἐκ ... ἄλ.: om V χ /

ναυπηγλαν. ἔστι δὲ αὕτη καθὼς μυθεύεται.

Ἡ Δημήτρα εἶχε θυγατέρα τὴν Περσεφόνην. ταύτην ἤρπασεν ὁ
 Πλούτων. περιουσα δὲ ἡ Δημήτρα καὶ ζητοῦσα τὴν θυγατέρα ἦλθεν
 εἰς τὴν Ἀττικὴν, καὶ καταλύει παρὰ Τριπτολέμῳ τινὶ ἐν κώμῃ Ἐλ-
 ευσίνι οὕτω καλουμένη. μανθάνει οὖν αὕτη παρὰ τοῦ Τριπτολέμου
 5 ὅτι ὁ Πλούτων ἤρπασε τὴν Περσεφόνην. καὶ ὑπὲρ ταύτης τῆς εὐεργε-
 ρίας δίδωσι τῷ Τριπτολέμῳ τὰ σπέρματα, λέγω δὴ σῖτον καὶ κριθήν,
 ἐντειλαμένη μὴ φθονῆσαι, ἀλλὰ περιελθεῖν καὶ σκορπίσαι τὰ σπέρματα
 πᾶσιν ἀνθρώποις, ἵνα μάθωσι τὸ σπείρειν καὶ γεωργεῖν καὶ ἐσθίειν
 τοὺς ἡμέρους καρπούς. πάλαι γὰρ οἱ ἄγροικοὶ ἥσθιον τοὺς βαλάνους
 10 ἐκ τῶν φηγῶν· ἔνθεν δὲ ἀπὸ τῆς φηγοῦ τὸ φαγεῖν εἴρηται. λέγεται
 δὲ ὅτι ὁ Τριπτολέμος λαβὼν ἄρμα δρακόντων πτερωτῶν, συμπαραλαβὼν
 καὶ τὸν Κελεδῶν, οὕτως ἐπλανᾶτο φιλοτιμούμενος τὰ σπέρματα.

Syr I (om 67, 1 - fin) Syr II Arm

m i e A

67 Tit: ἔστι ... μυθ.: om m 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 A) καὶ
 τῆς Κόρης καὶ τοῦ Κελεοῦ καὶ Τριπτολέμου εἴρηται ἐν τῷ εἰς τα Φῶτα,
 τρίτῳ κεφαλαίῳ m, cum n (vide infra) consentiunt Syr II Arm /

n P L V (= y) F G (= x)

67 Tit: καθ. μυθ.: om G /

1 Δημ.: Δημήτηρ V / θυγ.: om F / ταύτ.: + ἦν F / 2 Δημ.: Δημήτρα
 V x / 4 τοῦ: om x / 6 λέγω ... κρ.: 'of wheat and barley' Arm /
 7 καὶ σκορπ.: 'scattering' Syr Arm / 9 οἱ ἄγροικοὶ: om Syr Arm /
 10 ἐκ τῶν φηγ.: om Syr, 'from phaeas' Arm (vide Brock ad loc) / ἔνθεν
 ... εἴρ.: om Syr / 11 ὅτι: om V / πτερ.: πτερωτῶν VF / συμπ.:
 καὶ συμπ. V /

λέγει δὲ ὁ θεὸς Γρηγόριος ὅτι καὶ ναυπηγία παρὰ Ἀθηναίους εὐρή-
 ται. οἶμαι δὲ αὐτὸν λέγειν περὶ τῆς ναυμαχικῆς τέχνης. ναυμάχοι
 15 γὰρ <κατ' ἄκρον Ἀθηναῖοι. ναῦς γὰρ> λέγονται οἱ πρῶτοι Φοίνικες
 ναυπηγησάσθαι, τριήρεις τῆ Σεμιράμει.

68 (P.G. 36 1021 B)

... ἔτι δὲ Κελεοῦς τε καὶ Ἰκαρίους, καὶ πᾶσαν τὴν περὶ ταῦτα
 μυθολογίαν, ἢ καὶ μυστήριον ὑμῖν αἰσχρον ταῦτα ἐποίησε, καὶ νυκτὸς
 ὄντως ἄξιον;
 Or. IV 108 (P.G. 35 644 C)

Ἐξηκοστὴ ὀγδόη ἐστὶν ἱστορία ἢ κατὰ τὸν Κελεὸν καὶ τὸν Ἰκάριον.

Syr I (om 67, 1 - fin) Syr II Arm

m i e A

67 13 λέγει ... Γρ.: περὶ δὲ τῆς ναυπηγίας, ὁ μὲν μακάριος Γρ. λέγει
m / ναυπ. ... Ἀθ.: παρὰ Ἀθηναίους ἢ ναυπηγία m / εὐρ-: ἠϋρ-
m / 14 τέχνης: om m / 15 ναῦς: ναῦν m / οἱ: om m / 16 ναυπ.:
 ναυπηγήσαι m Syr Arm / τρι.: τριήρη m / τῆ Σ.: δὲ Σεμίραμεις m
 Syr Arm /

68 Tit : Ἐξ. ... ἦ: Ἡ δὲ i A, Ἐξ. ὀγδ. ἦ e, om Syr I Arm / τὸν¹...
 Ἰκ.: τὸν Κ. καὶ τὸν Ἰκάρου (et semper) m, 'Ikarios' Syr I, 'Keleos'
 Syr II /

π ρ λ ν (= γ) φ γ (= χ)

67 14 λέγειν: εἰρηκέναι χ / 15 <κατ'... γὰρ>: om PL χ / ναυπ.: + δὲ
 F / τῆ: om F, δὲ G / Σεμ.: Σεμίραμιν V χ /

Καὶ περὶ μὲν τοῦ Κελεοῦ εἶπομεν ἐν τῇ πρὸ ταύτης ἱστορίᾳ, ὅτι
 μετὰ τοῦ Τριποτολέμου ἐπλανᾶτο διδοὺς τὰ σπέρματα. περὶ δὲ τοῦ
 Ἰκαρίου ἐστὶν αὕτη. λέγεται ὅτι ὁ οἶνος παρὰ τοῦ Διονύσου εὔρ-
 ηται, διὸ καὶ ἔφορον τῆς ἀμπέλου λέγουσι τὸν Διδόνυσον. οὗτος οὖν
 5 ὁ Διδόνυσος, ἐλθὼν ἐν Ἀθηναίῃς, Ἰκαρίῳ τινὶ περιτυχῶν, δέδω-
 κεν αὐτῷ κλημα ἀμπέλου φυτεῦσαι. καὶ ἐφύτευσε, καὶ ἐγεώργησεν
 οἶνον, καὶ ἔπιε καὶ αὐτός, καὶ δέδωκε καὶ ποιμέσι πιεῖν. οἱ δὲ
 ποιμένες μεθυσθέντες, διὰ τὸ ἐκ παραδόξου πρῶτον πιεῖν, νομίσ-
 αντες φαρμαχθῆναι παρὰ τοῦ Ἰκαρίου ἀποκτείνουσιν αὐτόν. ἡ δὲ
 10 Ἥριγδὼν ἡ τούτου θυγάτηρ, διὰ τῆς κυνὸς τοῦ Ἰκαρίου γνοῦσα ὅτι
 ἀπέθανεν, ἐποτνιάτο καὶ ἥσχαλλε, καί, καθὼς μυθεύουσιν οἱ πλανώ-
 μενοι Ἕλληνες, ταύτην, φησὶν, ἐλεήσαντες οἱ θεοὶ διὰ τὸ πάθος,
 μετέθηκαν αὐτὴν εἰς τὸν οὐρανόν. καὶ νῦν ἐστὶν ἐν τοῖς ἄστροις

Syr I (om 68, 1 - 3, Καὶ ... αὕτη, 10 - 21, ἡ ... fin) Syr II Arm
 m i e A

68 1 Κελ.: + 'and Ikaros' Syr II (vide Brock ad loc) / ἐν ... ἱστ.:
 om m / 1 - 2 ὅτι ... σπ.: ὅτι περιῆει διδ. τὰ σπ. m, 'that he went
 around with Tr. giving out seeds' Syr II, om Arm / 2 - 3 περὶ ...
 ἐστὶν αὕτη: περὶ ... λείπεται εἰπεῖν m, 'and then concerning Ik.'
 Arm / 3 λέγ.: φασὶν m / εὔρ-: ἡῦρ- m / 4 τῆς ἀμπ.: τοῦ οἴνου m /
 λέγ.: + εἶναι i A Syr I Arm / οὔν: om e / 5 - 6 δέδωκ.: δίδωσιν
 m / 6 καὶ¹: ὁ δε m / 7 καὶ αὐτ.: om m / καὶ⁴: om Syr I Arm /
 9 ἀποκτ.: ἀπέκτειναν i A Syr Arm, ἀπέκτεινεν e / αὐτόν: hic histori-
 am terminat Syr I / 11 ἀπεθ.: τέθνηκεν m / καὶ²: om m / 11 - 12 κα-
 θὼς ... Ἕλ.: om m Syr II Arm / 12 ταύτ.: 'her' Syr II Arm / φησὶν:
 οὔν m, om Syr II Arm / 13 νῦν: + φησὶν m Syr II Arm /

η P L V (= γ) F G (= χ)

68 1 εἶπ.: εἶπαμεν V / 11 ἀπεθ.: τέθνηκεν V / 13 αὐτὴν: om V / νῦν:
 + φησὶν V /

ἡ Ἑριγόνη. τὸ <δὲ> λέγειν· μυστήριον ὑμῶν ἐποίησεν αἰσχρὸν·
 15 ταῦτα, οὐ περὶ τοῦ Ἰκαρίου λέγει, ἀλλὰ περὶ τῆς κατὰ τὴν Δημή-
 τραν μυθολογίας. λέγεται αὕτη οὐ μόνον δεδωκέναι αὐτοῖς τὰ
 σπέρματα ἀλλὰ καὶ θεσμόν τινα μυστηρίων ἐδίδαξεν, ἅτινα τελούν-
 ται οἱ Ἕλληνες. ὡς γὰρ παρὰ τοῖς θεοδιδάκτοις Χριστιανοῖς ἐστὶ
 τὸ ἅγιον φῶτισμα, οὕτω καὶ παρ' ἐκείνοις ἡ τοιαῦδε. ἡ δὲ τοιαύτη
 20 τῶν Ἑλλήνων ἑορτὴ λέγεται καὶ Μυστήρια καὶ Ἐλευσίνια καὶ
 Δημήτρια.

69 (P.G. 36 1021 B)

... αὐτὸ δὲ πῶθεν σοι τὸ μνεῖσθαι, καὶ τὸ μνεῖν, καὶ τὸ θρησ-
 κεύειν; οὐ παρα θρησκῶν, καὶ ἡ κλησις πείθετω σε;
 Gr. IV 109 (P.G. 35 645 A)

ξθ° Ἐξηκοστὴ ἑνάτη ἐστὶν ἱστορία ἡ κατὰ τὸ θρησκεύειν καὶ τὸ

Syr I (om 68, 10 - fin) Syr II Arm

m i e A

68 14 - 15 Μυστ. ... ταῦτα: Μυστ. ἡμῶν αἰσχρὸν ταῦτα ἐποίησεν i A, Μυστ. ἡμῶν αἰσχρ. τοῦ λέγειν ἃ ἐποίησεν e, 'She made for you these shameful mysteries (this sh. mystery' Arm)' Syr II Arm / 16 λέγ.: + δὲ m Syr II, +* γὰρ Arm / 18 οἱ Ἕλλ.: ἐν τοῖς Ἕλλησιν e / 19 ἅγιον: om m Syr II Arm / τοι.: + ἑορτὴ A / τοιαύτη: αὕτη A / 20 τῶν... Ἐλ. om A / Μ.: 'mysterion' Arm / Ἐλ.: Ἐλευσίνα m / 21 Δημ.: Syr emendanda (vide Brock, n. ad hist. 68, p. 253)

69 Tit: Ἐξ. ... ἡ: Ἡ δὲ i A, Ἐξ. ἐν. ἡ e, 'Sixty-seventh is that' Syr I om Arm /

n P L V (= γ) F G (= χ)

68 14 - 15 Μυστ. ... ταῦτα,: Μυστ. ὑμῶν αἰσχρ. ταῦτα ἐποίησεν V, Μυστ. ὑμῶν ἐπ. αἰσχρ., ταῦτα cett / 15 περὶ: post τῆς P / ^{16 λέγεται: + δὲ V x /} 19 τοιαῦδε: + ἑορτὴ x / 20 καὶ Ἐλ.: καὶ Λουσίλια P, καλοῦσι δὲ x, κ. Ἐλευσίνα L / 21 Δημ.: Δημήτρια P /

μυεῖσθαι.

Λέγεται ὅτι Ὀρφεὺς θραξ ὦν τὸ γένος, καὶ θεολογήσας τὰ Ἑλλ-
 ἠνων μυστήρια, ἐδίδαξε πῶς δεῖ τιμᾶν θεοὺς. τοῦτο οὖν τὸ τιμᾶν
 θεοὺς ἐκάλεσαν θρησκεύειν, ὡς θρακίας οὔσης τῆς εὐρέσεως. ἄλλοι
 δὲ ἐτυμολόγησαν ὅτι τὸ θρησκεύειν παρῆκται ἀπὸ τοῦ οἴονεῖ θεο-
 5 δερκεύειν, τουτέστι θεὸν ὁρᾶν. τὸ δὲ μυεῖσθαι εἴρηται ἢ παρὰ τὸ
 μυστηριάζειν καὶ ἀπόρρητα τελεῖν, ἢ διὰ τὸ μύοντας τὰς αἰθήσεις,
 καὶ ἐπέκεινα γενομένου πάσης σωματικῆς φαντασίας, καὶ οὕτως εἰσ-
 δεχομένους τὰς θείας ἐλλάμψεις.

70 (P.G. 36 1021 C - D)

... τὸ δὲ θύειν οὐ παρὰ Χαλδαίων, εἴτ' οὖν Κυπρίων; τὸ ἀστρο-

Syr I (om 69, 1 - fin) Syr II (om 69, 5 - 8 τὸ ... fin) Arm

m i e A

69 Tit: μυ.: + αὕτη i A, + ἔστι δὲ αὕτη e Syr II, + 'It is written above'
 (XXXIX, hist. 17) Syr I /

2 πῶς: + τε καὶ i, in ras A, 'in what way and how' Syr II /

3 ἐκάλ.: ἐκάλεσεν m Syr II Arm / 4 ἐτυμ.: ἠτυμ. m / 4 - 5 ὅτι

... θεοδ.: 'it from' Syr II/5 ὁρᾶν: + δέρκειν γὰρ ἔστι τὸ ὁρᾶν A

Arm (vide Brock ad loc), hic historiam terminat Syr II / 6 μυστ.:

μυστήρια m / τελ.: τελεῖσθαι m / 7 γεν.:. γιν. m / πάσης: om i /

καὶ²: om i A / 7 - 8 εἰσδεχ.:. εἰσδεχέσθαι i A /

Π P L V (= γ) F G (= χ)

69 Tit: μυεῖσθ.: + ἔστι δὲ αὕτη V χ /

2 πῶς: + τε καὶ χ / 3 ἐκάλ.: ἐκάλεσεν χ / θρακίας: θρησκείας Π /

τῆς: om F / 5 ὁρᾶν: ὁρᾶν P, + δέρκειν γὰρ ἔστι το ὁρᾶν V /

6 μυστ.:. μυστήρια V χ / τελ.: τελεῖσθαι V χ / 7 γεν.:. γιν. VG /

νομεῖν δὲ οὐ Βαβυλώνιον; τὸ δὲ γεωμετρεῖν οὐκ Αἰγύπτιον; τὸ δὲ
μαγεύειν οὐ Περσικόν;
Or. IV 109 (P.G. 35 645 A)

- ο' Ἑβδομηκοστὴ ἐστὶν ἱστορία ἢ περὶ τοῦ θύειν καὶ ἀστρονομεῖν καὶ
γεωμετρεῖν. ἔστι δὲ οὐκ ἀσαφής.

Λέγεται δὲ ὅτι τὸ θύειν θεοῖς Χαλδαῖοι ἐξηῦρον, ἦτοι Κύπριοι,
διφορεῖται οὖν ἡ ἱστορία. Χαλδαῖοι δὲ ἔθνος Περσικόν. τὴν δὲ
ἀστρονομίαν λέγονται αὐτοὶ πρῶτοι εὐρηκέναι Βαβυλώνιοι διὰ Ζορο-
ἀστρου, δεῦτεροι διεδέξαντο Αἰγύπτιοι. < τὴν δὲ γεωμετρίαν εὐρον
5 Αἰγύπτιοι > ἐκ τοῦ ἀπλέτου τῆς γῆς καὶ τῆς διαιρέσεως τῶν χωρῶν
προδιδαχθέντες, καὶ εἴθ' οὕτως συγγράφαντες καὶ χρώμενοι. τὴν

Syr I Syr II Arm

m i e A

- 70 Tit: Ἑβδ. ... ἢ: Ἡ δὲ i A, om Syr I Arm / καὶ γεωμ.: om Syr I /
ἔστι ... ἀσαφ.: ἐστὶν αὕτη i A, om Syr I, 'It is not certain whether'
Arm /

1 Λέγ. δὲ ὅτι: Λέγει δὲ ὅτι i A Syr I, om Arm / ἦτοι: εἴτ' οὖν i e /
2 διφ.: 'is varied' Syr I / οὖν: γὰρ i A Syr II Arm / Χαλδ. ...
Περ.: om Syr I / 3 λέγ.: λέγουσι τινες e 'It is said' Syr / αὐτ.: om
m Syr Arm / εὐρ.: post Βαβ. e / 4 δεύτ. διεδ.: διεδ. δὲ i, δεύτ.
δὲ ἐδέξαντο e A / εὐρ-: ἦρ- A / 5 - 6 ἐκ ... προδ.: διὰ τὸν Νεῦ-
λον τὴν αὐτῶν κατάρδοντα χώραν, συγχέειν τὰ τῆς δεσποτείας ἐκάστου
γνωρίσματα · διαιτοῦντες οὖν πολλάκις τὴν γῆν i / 6 καὶ¹ ... χρώμ.:
καὶ ποικίλοις σχηματισμοῖς χρώμενοι, ἀρχηγοὶ τῆς ἐπιστήμης γεγόνασι
i, post Πέρσαι(?) Syr I /

n P L V (= y) F G (= x)

- 70 Tit: ἀσαφής: ἀσφαλής V /

1 Λέγ.: Λέγει LV x / 2 διφ.: διαφ. P (vide hist 29, 1) / 3 αὐτ.:
om V / 4 διεδ.: δὲ ἐδέξαντο x / 4 - 5 <τὴν ... Αἰγ.>: om n /

δὲ μαγεῖαν, φησὶν, εὖρον Μῆδοι, εἶτα Πέρσαι, πρῶτοι δὲ Μῆδοι.
 διαφέρει δὲ μαγεῖα γοητείας καὶ γοητεία φαρμακείας τούτοις, ὅτι
 ἡ μὲν μαγεῖα ἐπίκλησις ἐστὶ δαιμόνων ἀγαθοποιῶν πρὸς ἀγαθοῦ τι-
 10 νος σύστασιν, ὥσπερ τὰ τοῦ Ἀπολλωνίου τοῦ Τυανέως θεσπίσματα
 δι' ἀγαθὸν γέγονασι. γοητεία δὲ ἐστὶν ἐπίκλησις δαιμόνων κακο-
 ποιῶν, περὶ τοὺς τάφους εἰλουμένων, ἐπὶ κακοῦ τινος σύστασιν.
 γοητεία δὲ ἤκουσεν ἀπὸ τῶν γδων καὶ τῶν θρήνων τῶν περὶ τοὺς τάφ-
 οὺς γινομένων. φαρμακεία δὲ ὅταν διὰ τινος σκευασίας θανατηφόρου
 15 ἢ πρὸς φίλτρον δοῖη ἢ καὶ ἄλλως πῶς δοθῆ τι νι διὰ στόματος.

71 (P.G. 36 1021 D)

... τὴν δὲ δι' ὄνειρων μαντικὴν τίνων ἢ Τελεμησέων ἀκούεις;
 Or. IV 109 (P.G. 35 645 A)

Syr I Syr II Arm

m i e A

70 7 μαγ.: μαγικὴν e / φησὶν: om Syr II, *φασί Arm^A / πρ. δὲ M.:
 om i, καὶ ... χρώμ. (vide 6 supra) Syr I / 8 τούτ.: οὕτως e / 10 -
 11 ὥσπερ ... Ἀπ. τοῦ T. ... γεγ.: ὥσπερ ... Ἀπόλλωνος ... γεγ.
m, 'just as the τελέσματα (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 γοη.
 ... γιν.: om Syr II / 15 ἢ¹... πῶς: om i A, 'by ('or by' Arm) means
 of a love (philtre)' Syr Arm / δοθῆ τι νι: post στόμ. e, προσαχθῆ τι νι
 i, τι νι (in marg δοθῆ A²) A /

Π P L V (= γ) F G (= χ)

70 7 εἶτα ... Μῆδοι²: om χ / 8 τούτ.: ἐν τούτ. F / 15 ἢ¹: om V /
 δοθῆ: δοῖη χ /

οα' Ἑβδομηκοστὴ πρώτη ἐστὶν ἱστορία ἢ περὶ τῆς ὄνειρομαντείας.

Τελμισσὸς πόλις ἐστὶ Παμφυλίας. αὕτη δὲ παλαιοτάτη πόλις. ἦν δὲ καὶ ἐπὶ τῶν χρόνων Κροίσου. οὗτοι λέγονται πρῶτοι τοὺς ὄνειρους εὐρεῖν καὶ διακρίνειν τὰ τέρατα. ἔλεγον γάρ, εἰ γέγονέ τι παράδοξον, ὅτι τόδε σημαίνει, καὶ πάντως ὡς ἂν εἶπον συνέβαινε ἐξέρχεται.

72 (P.G. 36 1024 A - B)

Τὴν οἰωνιστικὴν δὲ τίνων; οὐκ ἄλλων ἢ Φρυγῶν, τῶν πρώτων περιεργασαμένων ὄρνιθων πτήσιν τε καὶ κινήματα;
Or. IV 109 (P.G. 35 645 A)

οβ' Ἑβδομηκοστὴ δευτέρα ἐστὶν ἱστορία ἢ περὶ τῆς οἰωνιστικῆς.

Syr I Syr II Arm

m i e A

71 Tit: Ἑβδ. ... ἦ: Ἡ δὲ i A, Ἑβδ. πρ. ἦ e, 'Sixty-eighth is' Syr I, om Arm / περὶ τῆς ὄν.: 'the divination by dreams' Syr II, + ἐστὶν αὕτη i A, + ἔστι δὲ αὕτη e Syr II /

1 Παμφ.: Λυκίας m Syr Arm / αὕτη ... πόλ.: om Syr I / 2 ἦν ... Κρ.: ἦν ... τοῦ Κρ. m, om Syr I / 2 - 3 τοὺς ... τέρ.: τοὺς ὄν. εὐρεῖν διακρίνειν καὶ τα τέρ. i A, 'discover and interpret dreams and signs' Syr II / 3 ἔλεγ.: τέρας m / 4 παρ.: + ἔλεγον e A² (in marg) / σημ.: 'would happen' Syr I (vide Brock ad loc) / 4 - 5 ἐξέρχ.: γενέσθαι i, γινέσθαι e A /

72 Tit: Ἑβδ. ... ἦ: Ἡ δὲ i A, Ἑβδ. δ. ἦ e, 'Sixty-ninth' Syr I, om Arm / οἰων.: + αὕτη i A /

n P L V (= y) F G (= x)

71 Tit: ὄνειρ.: + ἔστι δὲ αὕτη V x /

<Λέγονται τοίνυν Φρύγες εὔρειν πάσαν την οἰωνιστικὴν.> τῆς
 δὲ οἰωνιστικῆς, τὸ μὲν ἐστὶν ὀρνεοσκοπητικόν, δὲ ἔξευρον Φρύγες,
 τὸ δὲ οἰκοσκοπικόν, τὸ δὲ ἐνδόδιον, τὸ δὲ χειροσκοπικόν, τὸ δὲ
 παλμικόν. ὀρνεοσκοπικόν δὲ ἐστὶν ὅταν πετομένου τοῦδε ἢ τοῦδε
 5 ὄρνιθος ἢ ἔμπροσ, ἢ ὀπίσω, ἢ δεξιὰ ἢ ἀριστερά, εἴπωμεν ὅτι τὸδε
 σημαίνει. λέγεται δὲ ἐξευρηκέναι πρῶτος Τηλέγονος. οἰκοσκοπικόν
 δὲ ἐστὶν ὅταν τὰ ἐν τῷ οἴκῳ συμβαινόντα ἐξηγησεται, καὶ εἴπη
 ὅτι τὸδε σημαίνει. ἐπειδὴ ἐν τῇ στέγῃ ἐφάνη γαλῆ, ἢ ὄφις, ἢ μύς,
 ἢ ἐκενώθη ἔλαιον, ἢ μέλι, ἢ οἶνος, ἢ ὕδωρ, ἢ τέφρα, ἢ ἄλλο τι,
 10 ὅτι τὸδε σημαίνει. ταῦτα δὲ συνεγράφατο Ξενοκράτης. ἐνδόδιον δὲ
 ἐστὶν ὅταν ἐξηγησεται τὰ ἐν τῇ ὁδῷ ὑπαντῶντα, ὅτι Ἐάν σοι
 ὑπαντήσῃ τις τὸδε βαστάζων, τὸδε σοι συμβήσεται, ἔάν ὁ δεῖνα

Syr I Syr II Arm

m i e A

72 1 Λέγ.: Λέγεται Syr I Arm / 2 ὁ ... Φρ.: om m Syr I Arm / 3 τὸ δὲ
 οἴκ.: om i / 4 ὀρν. δὲ ἐστ.: καὶ ὀρν. μὲν m / ἢ τοῦδε: τοῦ m /
 5 ἢ¹: om Syr I Arm / ἔμπρ.: ἔμπροσθεν i A / ὀπ.: ὀπίσθεν m /
 6 ἐξευρ.: ἐξηυρ. i A, + αὐτὴν m, 'it' Syr Arm / 8 τὸδε σημ.: in
 ras A / 9 ἔλ. ἢ μ.: 'honey or oil' Syr II / ἢ ὕδ.: om m Syr Arm / τι: +
 'and we say' Arm / 12 τὸδε ... δεῖνα: 'such and such will happen to
 you, and if such and such' Syr II Arm, om Syr I /

π P L V (= γ) F G (= χ)

72 1 <Λέγ. ... οἰων.>: om PL χ / ὀρν.: ὀρνεοσκοπητικόν V / 3 χειρ.:
 χειροσκοπιον F / 4 παλμ.: παλματικόν π / ὀρν.: ὀρνεοσκοπητικ-
 ὸν G / δὲ: om L, οὖν V / 5 ἔμπρ.: ἔμπροσθεν F / ὀπ.: ὀπίσθεν F /
 6 ἐξευρ.: εὔρηκέναι F / 6 λέγ. ... Τηλ.: om G / 6 - 7 οἴκ....
 ὅταν <τα> ἐν ... ἐξηγ.: οἴκ. ... ὅταν ἐν ... ἐξηγ. PL, om G / 7
 - 8 καὶ ... σημ.: καὶ εἴπη τὸδε σημ. LF, om G / 9 ἐκεν.: ἐκενώσθη
 P /

τῶδε. ὅπερ συνεγράφατο Πόλλις. χειροσκοπικὸν δὲ ἐστὶν ὅταν
 διὰ τῆς ἐκτάσεως τῶν χειρῶν καὶ διὰ τῶν ῥυτίδων εἴπωμεν ὅτι
 15 τῶδε αὐτὸν μένει, ἢ ὅτι γαμεῖ, ἢ παιδοποιεῖ, ἢ τι τοιοῦτον· ὅ-
 περ συνεγράφατο Ἔλενος. παλμικὸν δὲ ἐστὶ τὸ διὰ τῆς πάλσεως
 τοῦ σώματος γνωριζόμενον, οἶον, ἐπάλθη ὁ δέξιος ὀφθαλμὸς, τῶδε
 σημαίνει, ἢ ὁ ὤμος, ἢ ὁ μηρὸς, τῶδε καὶ τῶδε σημαίνει· δ' συνέ-
 γράφατο Ποσειδώνιος καὶ ἄλλοι πολλοί.

73 (P.G. 36 1024 C - D)

Πρῶτος γὰρ Χριστιανῶν ἐπανάστασιν τῷ Δεσπότη, καθάπερ οἱ
 δοῦλοι ποτὲ τοῖς Σκύθαις, ὡς φασιν, ἐπενόησας.
 Or. IV 109 (P.G. 35 645 B)

ογ' Ἑβδομηκοστὴ τρίτη ἐστὶν ἱστορία ἢ περὶ τῆς ἐπαναστάσεως τῶν

Syr I Syr II Arm

m i e A

72 13 τῶδε: + σοι συμβήσεται · ἐὰν ὁ δεῖνα τῶδε A, om Syr I / ὅπερ
 ... Πόλ.: om Syr I, 'This Pawlakatos wrote about' Arm / 14 τῆς: om
e / τῶν χ.: τῆς παλάμης m / καὶ διὰ: ἀπὸ m / 15 - 16 ἢ ὅτι
 ... Ἔλ.: om Syr I / 18 ἢ¹ ... μηρ.: om e / τῶδε¹: om m Syr Arm/
 καὶ: i n ras A, om e Syr Arm / τῶδε² σημ.: om e Syr Arm / 18 -
 19 δ' ... Ποσ.: om Syr I, +'and Melampous' Arm / 20 καὶ ... ἄλ.:
 om Syr I /

73 Tit: Ἑβδ. ... ἢ: Ἑβδ. τρ. ἢ e, om i A Arm, 'Seventieth' Syr I /
 τῶν: om Arm /

n P L V (= y) F G (= x)

72 13 χειρ.: χειροσκοπικὸν G / 14 τῆς: om VG / εἴπ.: εἴπομεν P /
 16 παλμ.: παλματικὸν n / 17 ἐπάλθη: ἐὰν πάλλη G / 18 ἢ¹ ...
 μηρ.: om F / τῶδε καὶ: om x / τῶδε² σημ.: om F /

Σκυθῶν τοῖς δεσπόταις.

Τῶν νομάδων Σκυθῶν μέρος τι ἐξῆλθον ἐκ τῆς Σκυθίας πλανώμενον
ἐπὶ ληστείᾳ. εἶασαν δὲ τοὺς οἰκέτας οὗτοι μετὰ τῶν γυναϊκῶν τυρ-
εύειν τὸ γάλα. τοὺς δὲ οἰκέτας αὐτῶν ἐξετύφλουν οἱ Σκύθαι, καὶ
οὕτω παρεῖχον αὐτοῖς τυρεύειν τὸ γάλα. χρόνου δὲ ἐγγενομένου,
5 καὶ τῶν Σκυθῶν τῶν ἐξεληθόντων μὴ ὑποστρεφόντων, αἱ γυναῖκες φοι-
τῶσι παρὰ τοῖς δούλοις τοῖς ἐκτυφλωθεῖσι καὶ συγγίνονται αὐτοῖς,
καὶ συλλαμβάνουσι, καὶ γεννῶσι. καὶ γίνονται παῖδες ἄντι τῶν
ἐξεληθόντων Σκυθῶν. ἦσαν δὲ δούλοι οἱ τεχθέντες κατὰ τὸ σπέρμα.
οἱ οὖν πάλαι ἐξεληθόντες Σκύθαι ὑποστρεφάντες, εὔρον τοῦτους τοὺς
10 γεννηθέντας ἐκ τῶν δούλων ἠβήσαντες, καὶ ἐναντιουμένους αὐτοῖς
αὐτοῖς. καὶ γενομένου πολέμου μεταξὺ τῶν δουλοσπόρων καὶ τῶν ἐπ-
ανεληθόντων Σκυθῶν, ἠττῶνται πάνυ οἱ ἐπανεληθόντες. τοῦτοις οὖν
ἠττηθεῖσιν εἷς τις συνεβούλευσε μὴ ὄπλοις αὐτοῖς πολεμῆσαι,

73 1 - fin: Hdt: Hist. IV, 1 - 4.

Syr I Syr II Arm

m i e A

73 Tit: Σκυθ.: om Arm / δεσπ.: + αὕτη i A, + ἔστι δὲ αὕτη e Syr II /

1 ἐκ τῆς Σκ.: ἀπὸ Σκ. e, om Arm / 2 τοὺς οἰκ.: post οὔτ. m /

3 Σκ.: + ζηλοτυποῦντες i / 3 - 4 καὶ ... γάλα: om i Arm / 4 δὲ:

οὖν m Syr Arm / ἐγγεν.: γεν. i / 6 παρὰ τοῖς δ.: πρὸς τοὺς δού-

λους i / 6 - 7 συγγ.... καὶ¹: om Arm / 7 συλλ. καὶ: συλλαβοῦσαι

m Syr, om Arm / 8 οἱ τεχθ.: om m Syr Arm / 9 οὖν: *δὲ Syr I / εὔρ.:

ἠύρ. A / 10 αὐτ.: om m Syr Arm / 11 πάνυ: om i / 13 εἷς: om m /

n P L V (= y) F G (= x)

73 Tit: δεσπ.: + ἔστι δὲ αὕτη V x /

2 εἴ. δε: ἐάσαντες x / οὔτ.: + ὥστε G / γυν.: + αὐτῶν F / 2 -

3 τυρ. τὸ: ἐτύρευον^{τδ} G, ἐτυρεῦοντο F / 7 παῖδ.: παιδία G / 8 οἱ τ.:

om V /

ἀλλὰ διὰ μαστίγων. Τὸ γὰρ δι' ὄπλων, ψησί, πολεμῆσαι τινάς, ὡς
 15 ἀπὸ ἵσων εἰς ἵσους ἐστὶν ὁ πόλεμος· τὸ δὲ ἀπὸ μαστίγων αὐτοῖς ἐπ-
 ελθεῖν, ὡς ἀπὸ δεσποτῶν εἰς δοῦλους. οἱ οὖν δουλοδσποροὶ θεασά-
 μενοι τοὺς Σκύθας μετὰ τῶν μαστίγων, ὑπέκυψαν ὡς οἰκεῖοις δεσ-
 πόταις. καὶ οὕτω κατελύθη ὁ πόλεμος.

74 (P.G. 36 1024 D - 1025 A)

οὐ γὰρ μᾶλλον ἵππος Θεσσαλικὴ καὶ γυνὴ Λακεδαιμονία, καὶ ἄνδ-
 ρες οἱ τῆς Ἀρεθούσης πίνοντες, οἷον δὴ λέγω Σικελιώτας, ...
 Or. IV 112 (P.G. 35 649 A)

οδ' Ἑβδομηκοστὴ τετάρτη ἐστὶν ἱστορία ἢ κατὰ τὴν Θετταλικὴν ἵππον,
 καὶ τὴν γυναῖκα τὴν Λακεδαιμονίαν.

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 / ἀπὸ²: διὰ m / 15 - 16 ἐπελθ.: ἐλθεῖν m /
 18 κατελ.: ἐλύθη m /

74 Tit: Ἑβδ. ... ἢ: Ἡ i A, Ἑβδ. τετ. ἢ e, 'Seventy-first' Syr I,
 om Arm / τὴν θετ. ἵπ.: 'Thessalian (*θεσσ.) horses' Syr II / Λακ.:
 + αὕτη i A, + ἔστι δὲ αὕτη e Syr II /

π P L V (= γ) F G (= χ)

73 14 μαστ.: μάστιγος χ / 15 ἀπὸ²: διὰ v / 15 - 16 ἐπελθ.: ἐλθεῖν
χ / 17 τῶν: om χ / ὑπέκυψ.: ἐπέκυψ. P /

74 Tit: Λακ.: + ἔστι δὲ αὕτη v χ /

Πᾶσα πόλις κατ' ἐξαίρετόν τι εἶχεν ἰδίωμα, οἶδόν τι ἢ θετταλῶν
 χώρα ἔσχε τοὺς ἵππους, ἢ Ἀθηναίων τὰ μέταλλα τοῦ ἀργύρου, ἢ Ἰν-
 δία τὴν χρυσίτιδα φάμμον, ὁμοίως καὶ ἢ Λακεδαιμῶν κύνιας θηρευτι-
 κὰς (ἔνθεν καὶ Λακωνικοὶ κύνες), καὶ γυναίκας ἀνδρείας καὶ ἀπτο-
 5 ἡτους. <ἔσχε> δὲ καὶ ἢ Σικελία <πηγὴν ὕδατος> Ἀρεθούσαν οὕτω
 καλουμένην, ἧς ἔρασθῆναι τὸν Ἀλφειὸν <ποταμὸν> μυθεύουσιν. τὸ
 δὲ ὕδωρ <τῆς Ἀρεθούσης> ἀκραιφνές τε <καὶ καθαρὸν καὶ γλυκύ.>
 λέγει οὖν ὁ θεὸς Γρηγόριος ὅτι ὡσπερ ἔνιαι χῶραι καὶ πόλεις καὶ
 10 πολῖται ἔσχον τι κατ' ἐξαίρετον ἰδίωμα, οὕτω τὸ δόγμα <τὸ> Χρισ-
 τιανῶν πάντα ταῦτα, ὀρφανοτροφεία, ξενῶνες, νοσοκομεῖα, πτωχοτρο-
 φεῖα καὶ πάντα τὰ τοιαῦτα ἀγαθά.

75 (P.G. 36 1025 A - B)

Οὐδεν δὲ οἶον καὶ τὴν θαυμασίαν αὐτῶν ταύτην ἀγάπασιν ... ὡς
 ἐπὶ σκηπτικῆς θεωρησάμενοι καὶ καταμαθεῖν, τίς μὲν ἂν ἦν ὁ τῆς διδασκαλί-
 ας τρόπος αὐτοῦς· ἔν' ὃ φησι Πλάτων περὶ τῆς ἐν λόγῳ πόλεως, ἴδ-
 ωμεν κινουμένην αὐτῶν τὴν ἐπίνοιαν.
 Or. IV 113 (P.G. 35 649 B)

Syr I (om 743 - 7 ὁμοίως ... γλυκύ) Syr II Arm

m i e A

74 1 πόλ.: + ἢ χώρα m / κατ'... εἶχ.: ἔχει τι ἐξαίρετον m / τι²: om
m Syr Arm / 3 Λακ.: Λακεδαιμόνων i Arm, 'Lacedaimonia' Syr II /
 4 καὶ¹: + οἱ i e, + αἱ A / 6 καλ.: λεγομένην m / μυθ.: μυθεύοντα
αι i / 7 ἀκρ.: 'abundant' Syr Arm / τε: om e / 8 χώρ.: om Syr I /
 8 - 9 καὶ πολ.: om m / 10 νοσ.: om Syr I / 10 - 11 πτ.: om i Syr I,
 πτωχεῖα e A /

π P L V (= γ) F G (= x)

74 1 εἶχεν: ἔσχεν V x / 3 ἢ Λακ.: ἢ Λακεδαιμόνων PL, οἱ Λακεδαιμόνιοι
x / 4 καὶ¹: + οἱ V x / 6 ποτ.: τὸν ποτ. x / μυθ.: μυθεύονται
F / 9 <τὸ>: om P /

οε* Ἐβδομηκοστὴ πέμπτη ἐστὶν ἱστορία ἡ περὶ τῆς Πλάτωνος ἐν λόγοις
πόλεως.

Πλάτων ὁ φιλόσοφος συνέγραφε σύνταγμα ὃ Πολιτείαν ἐπέγρα-
φεν. ἐν τούτῳ τῷ συγγράμματι λέγει ὁποῖαν δεῖ γενέσθαι πόλιν,
καὶ ἐκ πόσων ἀνδρῶν συγκειμένην, καὶ ποίοις ἔθεσι καὶ νόμοις
πολιτευομένην. αὕτη δὲ αὐτῷ ἡ πόλις λόγῳ μόνῳ συνέστη, ἔργῳ δὲ
5 οὔτε συνέστη, οὔτε ἐπολιτεύσατο. ἐν ἐκείνῳ οὖν τῷ συντάγματι
λέγει τοῦτο τὸ ῥησίδιον, ὅτι ἵποκεισθῶσαν ἡμῖν οἱ πολῖται
τάδε φθεγγόμενοι, ἴν' εἴδωμεν αὐτῶν κινουμένην τὴν ἐπίνοιαν.

76 (P.G. 36 1025 B - D)

Καλὸν προσάδεσθαι τὴν Ἡσιόδου θεογονίαν αὐτοῖς καὶ τοὺς ἐκεῖ
πολέμους καὶ κλόδους, τοὺς Τιτᾶνας, τοὺς Γίγαντας, μετὰ τῶν ὄνο-

Syr I Syr II Arm

m i e A

75 Tit: Ἐβδ. ... ἡ: Ἡ δὲ i A, Ἐβδ. π. ἡ e, 'Seventy-second' Syr I,
om Arm / ἐν λογ.: 'in word' Arm / πόλ.: + ἔστι δὲ αὕτη e /

1 ὁ φιλ.: om Syr I / 2 συγγρ.: συντάγματι m / 3 πόσ.: ποίων m /
ἔθ.: ἡθεσι m / 4 αὐτῷ: om Syr Arm / συν.: 'he established' Syr I /
μόνῳ: μόνον e A / 5 οὔτε¹: οὔπω m / 6 τοῦτο: τουτί e, om i / ὅτι:
om m / ἵποκ.: 'Let ... be subjected' Syr I / 7 τάδε φ.: om Arm /
7 εἴδ.: εἴδωμεν i A Syr II / ἐπίν.: 'discovery' Syr /

η P L V (= γ) F G (= χ)

75 1 ἐπεγρ.: ὑπεγρ. PL / 2 λέγ.: λέγεται V / 3 καὶ¹: om L / ποί.:
ὁποίοις χ / ἔθ.: ἡθεσι V χ / 6 τοῦτο: τουτί χ / 7 εἴδ.: εἴδωμεν
γ /

Addendum η 75 Tit ἐν λόγοις: ἐν λόγῳ L² /

μάτων τε καὶ πραγμάτων; Κότος, Βριάρεως, Γύγης, Ἐγκέλαδος, οἱ
 δρακοντόποδες ὑμῶν, οἱ κεραυνοφόροι θεοί, αἱ τοῦτοις ἐπαφιέμενοι
 νῆσοι, βέλη τε ὄμοῦ καὶ τάφοι τοῖς ἀπαντήσασι· τὰ πικρα τούτων
 γεννήματα καὶ προβλήματα, Ὑδραὶ, Χίμαιραι, Κέρβεροι, Γοργόνες,
 φιλοτιμία πάντος κακοῦ.

Or. IV 115 (P.G. 35 653 A)

ος' Ἑβδομηκοστὴ ἕκτη ἐστὶν ἱστορία ἢ περὶ <τῆς> Ἡσιόδου θεογονίας.
 ἔστι δὲ αὕτη.

Ἡσιόδου εἷς ἐστὶ τῶν πραττομένων ποιητῶν, οὗ πράττονται τρία
 ποιήματα, ἢ καλουμένη θεογονία, καὶ τὰ καλούμενα Ἔργα καὶ Ἡμέραι,
 καὶ ἢ καλουμένη Ἀσπίς. ἐν τῇ οὖν καλουμένη θεογονίᾳ ὁ Ἡσιόδου
 ἄρχεται καταριθμεῖσθαι τὰς γενέσεις τῶν θεῶν, ὅτι ἐκ τοῦ χάους
 5 καὶ ἐκ τοῦ αἰθέρος ἐγγενήθη ὁ δεῖνα, ἐκ τοῦ οὐρανοῦ καὶ τῆς γῆς ὁ
 Κρόνος, ἐκ τοῦ Κρόνου, ὁ Ζεὺς, ὁ Ποσειδῶν, ὁ Πλούτων. εἶτα κατα-
 φέρει σειρὰς <γένων καὶ θεῶν καινοτέρων ὀνόματα, καὶ ὅτι οἶδε> οἱ

Syr I (om 76, 1 - / O, Ἡσιόδου ... Διδύσσον)

m i e A

76 Tit: Ἑβδ. ... ἢ: Ἡ δε i A, Ἑβδ. ἕκ. ἢ e, 'Seventy-third' Syr I,
 om Arm / ἔστι δὲ αὕτη: αὕτη i A, om e Syr Arm /

1 πραττομ.: om i / 2 - 3 ἢ ... θεογονίᾳ: θεογονία, Ἔργα καὶ Ἡμέρ-
 αι, Ἀσπίς. ἐν τῇ οὖν θ. m / 3 ὁ Ἡσ.: πολλὰ τερατώδη καὶ μάχας
 τῶν θεῶν διηγείται m / 4 ἄρχ.: + τε m / 7 ὀνόμ.: 'of the names' Syr
 II / οἶδε: + ἐνίκησαν καὶ οἶδε m, 'such' Syr II Arm / οἶ: 'a'
 Syr II Arm /

n P L V (= y) F G (= x)

76 Tit: τῆς : om P / ἔστι δε αὕτη: om x /

1 εἷς: om x / 3 οὖν: om F / καλουμένη: om V x / 5 ἐκ²: + δε G/
 τῆς: om G / 6 ἐκ: + δε F /

θεοὶ μετὰ <τῶνδε ἐπολέμησαν> καὶ οἷδε ἠττήθησαν, καὶ οἷδε <δι>εσ-
 πάραξαν τούσδε ἢ τοῦσδε. οἷ γὰρ Τιτᾶνες λέγονται διασπαράξαι τὸν
 10 Διδνυσον. ταῦτα δὲ τὰ ὀνόματα ἅτινα λέγει ὧδε οἷον Κόττον καὶ Βρι-
 ἄρων, ὁ Ἡσίοδος λέγει γεννᾶσθαι τινὰς ἀνθρώπους ἀπὸ ἑκατὸν χει-
 ρῶν ἔχοντας, οἷτινες μετὰ τῶν θεῶν ἐπολέμησαν τοὺς Γίγαντας. οἷ
 γὰρ Γίγαντες μυθεύονται κατὰ θεῶν ἐπαναστῆναι, ἔως οὔ ἐκεραυνῶσεν
 αὐτοὺς ὁ Ζεὺς. ὁμοίως δὲ καὶ περὶ τῶν δρακοντόποδων Ἡσίοδος λέγει
 15 ὅτι ἐγεννήθησαν ἄνθρωποι δρακοντόποδες. κεραυνοφόρους δὲ λέγει
 νῦν θεοὺς, ἢ αὐτὸν τὸν Δία, ὡς κεραῦνὸν ἐπαφέντα τοὺς Γίγασιν,
 ἢ Στερόπην ἢ Βρόντην, τοὺς χαλκεύσαντας τῷ Διὶ τῆν βρόντην καὶ
 τὴν ἀστραπὴν καὶ τοὺς κεραυνοὺς. νήσους δὲ καὶ βέλη λέγει καὶ

10 Κόττον: Hes. Theog. 149. 10 - 11 Βριάρων: Ibidem, Hom. II. i.403.

17 Στερόπην: Hes., op. cit. 140.

Syr I (om 76, 1 - 10, 'Hσ. - Δ.) Syr II Arm

m i e A

76 8 θεοὶ ... ἠττ.: 'god fought such and such, and such and such was defeated'

Syr II / 8 - 9 καὶ²... τοῦσδε: om m, 'and that such and such tore such

and such or such and such' Syr II / 9 - 10 οἷ ... Διον.: om m / e A

10 ταῦτα δὲ τὰ ὀν.: τὰ δὲ ὀν. ταῦτα m / ατ. λέγει: ὁ Γρηγόριος λέγ. m /

Κόττ.: Κόττον i / καὶ: om m Syr Arm / 10 - 11 Βρ.: Βριαρέω m /

11 γεν. γενέσθαι m / 12 τοὺς Γίγ.: τοὺς Τιτᾶνας m, om Syr I /

13 Γίγ.: Τιτᾶνες m / θεῶν: τῶν θ. m / 14 δὲ: om m / 'Hσ.: ὁ 'Hσ.

m / 16 ἐπαφ.: ἐπαφιέντα e Syr / 17 Στ. ἢ Βρ.: 'Ἀστερόπην καὶ Βρ.

m Arm, 'thunders and lightnings' Syr I, 'Steropes and Brontes' Syr II /

16 - 17 τὴν ... ἀστρ.: τὴν τε ἀστραπὴν καὶ τὴν βρόντην m / 18 καὶ²:

om m / λέγ.: post τάφ.(19) m Syr Arm /

n P L V (= y) F G (= x)

76 8 <δι>εσπ.: ἐσπ. P / 10 Κόττ.: Κότ. V x / 10 - 11 Βρ.: Βριαρέα PL,

Βριαρέως V / 12 τῶν θ.: αὐτῶν F / 12 - 13 οἷ ... μυθ.: μυθ. δὲ x /

14 καὶ: om F / 17 Στ.: 'Ἀστραπὴν y, 'Ἀστερόπην x / ἠ²: καὶ x / 18 λέγ.:

post τάφ.(19) V x /

τάφους ἐπαφείσθαι τοῖς Γίγασι παρὰ τῶν θεῶν. ταῦτα οὖν μυθολόγει.
 20 τὰ δὲ πικρὰ τούτων γεννήματα ἃ λέγει, ἐκ τοῦ αἵματος τῶν Γιγάντων
 ταῦτα τὰ θανατήφορα ζῆα γεγόνασιν, οἷον ἃ αὐτὸς καταριθμεῖται,
 τὴν Ὑδραν, αὕτη δὲ ἐστὶν ὁ ἔννεακέφαλος ὄφις, ὁ ἀνεῖλεν ὁ Ἡρα-
 κλῆς, τὴν Χίμαιραν, περὶ ἧς προφθάσαντες εἰρήκαμεν ὅτι ἔμπροσ-
 θεν μὲν ἦν λέων, ὀπίσθε δὲ δρακῶν, μέση δὲ χίμαιρα πῦρ φέρον, καὶ
 25 ὅτι τοῦτο τὸ θηρίον ἀνεῖλεν ὁ Βελλεροφόντης, ὁμοίως τε καὶ περὶ
 τοῦ Κερβέρου ἥδη προειρήκαμεν ὅτι κύων ἦν περὶ τὴν πύλην τοῦ Ἄι-
 δου τρεῖς κεφάλας ἔχων, καὶ τοὺς μὲν κατιδόντας περὶ τὸν Ἄιδην
 ἔσαινε, τοὺς δὲ ἀνιέναι μέλλοντας κατήσθιεν, ὃν ἐφόνευσεν ὁ Ἡρ-
 ακλῆς. τὰ δὲ περὶ τὰς Γοργόνας τοιοῦτόν τι ἦν, ὅτι τρεῖς ἦσαν

23 περὶ ... εἶρ.: vide supra hist. 50.

25 - 26 περὶ ... προειρ. vide supra hist. 51.

Syr I (om 76, 19 - 29, ταῦτα ... Ἡρακλῆς) Syr II Arm

m i e A

76 19 ἐπαφ.: ἐπαφιεμένας m / παρα τῶν θ.: τουτέστι τὰς ἐπαφιεμένας
 αὐτοῖς νήσους ἀντὶ βελῶν, τάφους αὐτοῖς γινομένας m / 20 ἃ: om m
 Syr II Arm / λέγ.: + ὅτι m \ 21 ταῦτα: om m / ζῆα: 'serpents' Syr II
 Arm / οἷον ... κατ.: ἃ αὐτὸς κατ. οἷον m, 'such as those which he
 enumerates' (vide Brock ad loc) Syr II / 22 - 29 τὴν ... Ἡρ.: τὴν
 Ὑδραν, τὴν Χίμαιραν, τὸν Κέρβερον, περὶ ὧν φθάσαντες εἵπομεν
 (vide hist. 49 - 51 supra) m, cum n consentiunt (vide infra) Syr II Arm /
 29 τὰ: τὸ m Syr II Arm /

n p l v (= y) f g (= x)

76 20 ἃ: om v x / 21 ἃ: om f / 23 - 24 ἔμπρ.: πρόσθε LVG / 24 πῦρ φ.:
 πυρφόρος v x / 25 Βελ.: Βελλεροφάντης y / 28 ἀν. μέλλ.: ἀνιδόντας
v Syr II Arm, ἀνιέναι θέλοντας x / 28 - 29 ὃν ... Ἡρ.: om Arm /

30 γυναίκας φοβερὰ τοσοῦτον ἔχουσαι τὰ πρόσωπα ὥστε τοὺς θεωμένους αὐτὰς ἀποθνήσκειν· λέγεται δὲ ὅτι ὁ Περσεὺς τὴν μίαν τούτων ἀνεῖλε τῷ λογχοδρεπάνῳ.

77 (P.G. 36 1028 A - B)

Ὅρφεὺς παρίτω μετὰ τῆς κιθάρας καὶ τῆς πάντα ἐλκοῦσης ψόφης, ἐπιβρεμέτω Διὶ τὰ μεγάλα καὶ ὑπερφυῆ τῆς θεολογίας ῥήματα καὶ νοήματα·

Ζεῦ κῦδιστε, μέγιστε θεῶν, εἰλυμένε κόπρῳ, ὄση τε μηλείη, ὄση τε ἵππων, ὄση τε ἡμιδων, ἵν' ἐντεθθεν, οἶμαι δειχθῆ τὸ ζωογόνον τοῦ θεοῦ καὶ φερέσβιον· οὐ γὰρ ἄλλως οἶδόν τε ἦν· καὶ μηδὲ τῆς ἄλλης φεῖδεσθαι (alii φείδεσθε) μεγαληγορίας·

Ὡς εἶποῦσα θεὰ δοίους ἀνεσύρατο μηρούς, ἵνα τελέσῃ τοὺς ἐραστάς, ἃ καὶ νῦν ἔτι τελεῖ τοῖς σχήμασιν.

Gr. IV 115 (P.G. 35 653 A - B)

οζ· Ἑβδομηκοστὴ ἐβδόμη ἐστὶν ἱστορία ἢ λέγουσα· Ὅρφεὺς παρίτω μετὰ τῆς κιθάρας.

Syr I (om 77) Syr II Arm

m i e A

76 30 φοβ.: post ἔχουσαι m / θεωμ.: ὀρῶντας m / 31 αὐτ.: + πάραυτα m / δὲ: 'for' Syr I / ὅτι: om m / τὴν: om m / 31 - 32 ἀνεῖλε: ἀνελεῖν e A /

77 Tit: Ἑβδ. ... ἢ: Ἡ δὲ i A, Ἑβδ. ἐβδ. ἢ e, om Arm / λέγ.: 'Concerning' Arm / παρ.: om Arm / κιθ.: + αὕτη ἐστὶν i A, + ἔστι δὲ αὕτη e Syr II /

n p l v (= y) f g (= x)

76 30 φοβ.: φοβεραὶ v x / τοσοῦτον: τοιαῦτα f / τὰ: om f / 31 αὐτὰς: ταῦτα f, ταβτας g / 32 λογχ.: λογγχ δρεπάνῳ p /

77 Tit κιθ.: + ἔστι δὲ αὕτη v x /

Ὀρφεὺς γέγονε μουσικός, θρᾶξ τὸ γένος, δὲ λέγεται ὅτι οὕτω
 προσηνῶς ἦδεν ὥστε ἐπακολουθεῖν τῇ ψῆθι αὐτοῦ, μᾶλλον δὲ τῇ μαγ-
 εία, τὰς ὀρθῆς καὶ τῶν ζῴων τὰ ἄλογα, καὶ τοὺς λίθους, καὶ τοὺς
 ποταμούς. τούτου δὲ φέρονται ποιήματα ἅτινα ὡς θεολογίας ἔχου-
 5 σιν Ἕλληνες. ἐν δὲ τούτοις ^{τοῖς} ποιήμασι διὰ μυθικῶν συμβόλων λέγει
 τὰς τῶν θεῶν τάξεις τε καὶ σειράς, καὶ τίνων τίνα ἔργα καὶ ποῖα
 τίνων τελέσματα, καὶ τίνες τίνων δημιουργοί. τούτου τοίνυν τοῦ
 Ὀρφέως ἔνια ἔπη παρατίθησιν ὁ θεῖος Γρηγόριος, ἃ εἶσι περὶ τοῦ
 Διὸς εἰρημένα καὶ τῆς Δημήτρας. τὰ μὲν γὰρ πρῶτα περὶ τοῦ Διὸς
 10 λέγει, τὰ δὲ ὕστερα περὶ τῆς Δημήτρας. καὶ ὁ νοῦς μὲν τῶν περὶ
 τοῦ Διὸς ἐπῶν οὗτός ἐστιν, ὅτι, ὦ Ζεῦ ἔνδοξε καὶ μέγιστε τῶν
 πάντων θεῶν, περιεχόμενε τῇ κόπρῳ πάσῃ, ὅση τε προβάτων, ὅση τε
 ἵππων καὶ ἡμιόνων. μηλείη δὲ κόπρος ἐστὶν ἢ τῶν προβάτων· μη-
 15 λα γὰρ τὰ πρόβατα. διὰ δὲ τοῦδε τοῦ ἔπους, ὁρῶμεν, ὁ Ὀρφεὺς ἐσ-
 ἠμανεν ὅτι ὁ Ζεὺς ἄχρι καὶ τῆς κτηνώδους ὕλης ἐκπέμπει τὰς ἑαυτοῦ
 ζωογόνους δυνάμεις. τοῦ δὲ περὶ τῆς Δημήτρας ἔπους ὁ νοῦς ἐστὶν

Syr II Arῆ

m i e A

- 77 1 δὲ: om m / λέγ.: + δὲ m / ὅτι: om m / 2 προσηνῶς: * πρῶτων
 Arῆ, + καὶ ἐμμελῶς i, τε καὶ ἐμμελῶς e A / ἦδ.: ἄσαι m / 2 -
 3 μᾶλ. ... μαγ.: om m Syr Arῆ / 3 - 4 καὶ ... ποτ.: om m / 5 τοῦ-
 τοις: τούτου e / 9 Δημ.: Δημήτρος e i / 9 - 10 τὰ ... Δημ.: om
 Arῆ / 11 ὅτι: om m / 13 μελ. ... προβ.: + τὸ ἔριον e (?), om Syr
 Arῆ / 13 - 14 μήλα ... πρόβ.: om Syr Arῆ / 14 τοῦδε: τούτου m /
 ὁρῶμεν: om m / 16 ζωογ.: om e / ἐστὶν: post οὗτ.(17) A /

n P L V (expl 77, 2 προσηνῶς) (= y) F G (= x)

- 77 2 - 3 μαγ.: + αὐτοῦ x / ^{om} 5 συμβ.: συλλαβῶν x / 7 τίνων¹: om F /
 9 Δημ.: Δημήτρος G / 14 δὲ: ^{om} 15 ἐκπεμπ.: ἐκπέμπεται F / 16 Δημ.: Δημήτ-
 ρος G /

οὕτως, ὅτι Ἐπαιρομένη ἡ θεὰ τοὺς ἑαυτοὺς μηροὺς ἀνεσύρατο (λέγει
 δὲ περὶ τῶν ἱματίων), ἵνα, φησί, τοὺς ἐπιθυμοῦσιν αὐτῆς ἀξιῶση τῆς
 συνουσίας. διὰ δὲ τούτων ὁ Ὀρφεὺς αἰνίττεται ὅτι ἡ θεία δύναμις
 αὐτῶν τοῖς ἐπιθυμοῦσιν αὐτῆς ἔτοιμος γίνεται τοῦ ἐπιδοῦναι ἑαυτὴν
 20 καὶ μυεῖσθαι αὐτούς. ὁ θεὸς Γρηγόριος, ὡς καὶ τούτου ὄντος αἰσχ-
 ρου καὶ τοῦ περὶ τὸν Δία ἀκαθάρτου, διασύρει καὶ γελαῖ αὐτοὺς ἀξίως.

78 (P.G. 36 1028 C)

Ἐπὶ πᾶσιν ὁ Φάνης τε καὶ ὁ Ἡρικαπαῖος, καὶ ὁ πάντα καταπίνων
 τοὺς ἄλλους, εἶτ' ἀναδιδούς, θεοὺς ἵνα γένηται πατὴρ ἀνδρῶν τε
 θεῶν τε.

Or. IV 115 (P.G. 35 653 B - C)

ση' Ἐβδομηκοστὴ ὀγδόη ἐστὶν ἱστορία ἢ λέγουσα, Ἐπὶ πᾶσιν ὁ Φάνης
 καὶ Ἡρικαπαῖος.

Syr I (om 77) Syr II Arm

m i e A

77 17 οὗτος: οὗτος e A / Ἐπ.: Ἐπερχομένη m Syr / 19 αὐτῶν: om m /
 ἑαυτ.: + 'to those who love it' Syr / 20 μυεῖσθ.: μυῆσαι m / ὁ: 'the-
 fore' Syr Arm / 21 καὶ¹: 'like' Syr Arm / περὶ τοῦ Δ.: om Arm /
 γελαῖ: διαγελαῖ m / ἀξίως: om m Syr Arm /

78 Tit: Ἐβδ. ... ἡ: Ἡ δὲ i A, Ἐδβ. ὀγδ. ἡ e, 'Seventy-fourth' Syr I,
 om Arm / λέγ. ... πᾶσ.: 'concerning' Syr I Arm / Ἡρ.: + αὕτη i A,
 + ἔστι δὲ αὕτη e Syr II /

n P L (= y) F G (= x)

77 20 μυεῖσθαι: μυῆσαι x /

78 Tit: Ἡρ.: + ἔστι δε αὕτη x /

Ἐν τοῖς Ὀρφικοῖς ποιήμασιν εἰσηνέχθη τὰ δύο ταῦτα ὀνόματα μετὰ καὶ ἄλλων πολλῶν, ὧν τὸν Φανήτα εἰσφέρει αἰδοῖον ἔχοντα ὀψω περὶ τὴν πυγὴν. λέγουσι δὲ αὐτὸν ἔφορον εἶναι τῆς ζωογονοῦ δυνάμεως, < ὁμοίως δὲ καὶ τὸν Ἑρικαπαῖον λέγουσιν ἑτέρας ἔφορον
 5 εἶναι δυνάμεως. > περὶ δὲ τοῦ, Ὁ πάντας καταπίνων θεοῦς, οὐ λέγει περὶ τοῦ Ἑρικαπαίου ἀλλὰ περὶ τοῦ Κρόνου. λέγεται γὰρ οὗτος οὐς ἔτεκεν υἱοῦς πάλιν καταπιεῖν, καὶ ἔμεσεν οὐς ἤδη κατέπιε, λέγεται γὰρ λίθον καταπιεῖν ἀντὶ τοῦ Διός, καὶ τοῦ λίθου κατελθόντος ἐμέσαι πάντας.

79. (P.G. 36 1028 C)

Ὁμηρον δὲ ποῦ θῆσεις, τὸν μέγαν τῶν θεῶν σου κωμφοδιογράφου, εἶτ' οὖν τραγωδοποιόν; ἀμφότερα γὰρ εὐρήσεις ἐν τοῖς θαυμαστοῖς αὐτοῦ ποιήμασι, τὰ μὲν συμφορᾶς, τὰ δὲ γέλωτος ἄξια.
 Or. IV 116 (P.G. 35 653 C - D)

Syr I Syr II Arm

m i e A

- 78 1 εἰσηνέχ.: 'there entered in' Syr / 2 εἰσφ.: 'they introduce' Syr II / 4 - 5 < ὁμοίως ... δυν. >: om m / 5 περὶ δὲ τοῦ: om Syr II / 5 - 6 οὐ ... ἀλλὰ: 'he speaks' Syr I / 7 ἔμεσεν: ἐμέσαι m, 'he vomits' Syr II / 8 - 9 λέγει ... πάντας: εἴρηται δὲ ἤδη περὶ τῆς καταπόσεως ἱστορία (XXXIX, 1) m, cum n consentiunt (vide infra) Syr I, II, Arm /

n P L (= y) F G (= x)

- 78 4 - 5 < ὁμοίως ... δυν. >: om P / 4 δὲ: om x / 7 υἱοῦς: + δυοῖν x / πάλιν: om x / ἔμεσεν: ἐμέσαι x / 8 καταπιεῖν: 'taken' Syr Arm /

78, 2 τὸν Φανήτα: Orph. A. 15 .

78, 4 τὸν Ἑρικαπαῖον: Orph. Fr. 167 a. 1.

οθ' Ἑβδομηκοστὴ ἐνάτη ἐστὶν ἱστορία ἢ λέγουσα περὶ Ὀμήρου. καὶ ἢ
περὶ τούτου πολυθρύλητός ἐστὶν ἱστορία.

Ἐν γὰρ τοῖς ποιήμασι αὐτοῦ ἄνω καὶ κάτω Κρόνον τε καὶ Δία
μυθολογεῖ, Ἥραν τε καὶ Ἀφροδίτην, Ἀθηνᾶν δὲ ἐπι πᾶσι τούτοις,
καὶ ἅπλως οὐδ' ἐκ τῆς ποιήσεως ἴσμεν. κωμφοποιὸν δὲ τὸν Ὀμηρον
ἐκάλεσεν, ὡς ἔνια ἀποσκώματα εἰς θεοὺς εἰρημένα παρ' αὐτοῦ, ὅτι
5 ἢ Ἥρα, φορέσασα λαμπρῶς καὶ κεκαλλωπισμένη, ἀπῆλθε παρὰ τῷ Διί,
καὶ ὡς ἠπάτησεν αὐτὸν ὡς ἠδύβιον, καὶ συγκαθεύδησεν αὐτῷ, καὶ εἰ
τί τούτου γελοιοδέστερον· τραγφοποιὸς δέ, ὅτι ἔνια πένθιμα
περὶ τῶν θεῶν μυθολογήσας, οἶον ὅτι τὸν Ἥφαιστον κατεκρήμνισεν
ἐν Δήμῳ, καὶ ὅτι ἐτρώθη ἢ Ἀφροδίτῃ ὑπὸ τοῦ Διομήδους. ταῦτα
10 δὲ δῆθεν δακρύων ἄζια. τῇ μὲν γὰρ τραγφῶδι ἔπεται τὰ δάκρυα, τῇ
δὲ κωμφῶδι, ὁ γέλως.

Syr I Syr II Arm

m i e A

79 Tit: Ἑβδ. ... ἢ: Ἡ δὲ i A, Ἑβδ. ἐν. ἢ e, 'Seventy-fifth' Syr I, om
Arm / λέγ.: om Syr I Arm / καὶ ... ἱστ.: καὶ ἢ περὶ τούτου πολυ-
θρ. ἱστ. m, om Syr I, 'and his much famed story' Arm /

1 - 2 Ἐν ... Ἀφρ.: om e A / 2 Ἀθην. ... τούτ.: om e A, 'and
along with all these(fem.) Athena' Syr II / 3 καὶ ... ἴσμεν: καὶ
ἅπλως ἐκ τῆς ποιήσεως ἴσμεν ὅτι i, 'whom (fem.) we know from his
writings' Syr, om e A / δὲ: om m / 4 εἰρ. ... αὐτ.: εἰρηκότα
m / 4 - 7 ὅτι ... γελ.: om m, cum n consentiunt (vide infra) Syr
Arm / 7 τραγ.: τραγφοποιὸν m Syr Arm / 8 μυθ.: μυθολογεῖ m
Syr Arm / οἶον: om m / κατεκρ.: ἐκρήμνισεν m / 9 ἐν Δ.: + ὁ
Ζεὺς m, om Syr I / καὶ ... Διομ.: καὶ ὅτι τινες αὐτῶν τιτρώσ-
κονται, ἄλλοι δὲ δεσμοῦνται m / 9 - 11 ταῦτα ... γέλ.: om m Syr I /

79 n P L (= y) F G (= x)
Tit: Ὀμ.: τοῦ Ὀμ. G / τούτ.: τούτον x /

5 Ἥρα: + 'he says' vide Brock ad loc / 6 ὡς¹: om x Syr Arm / ὡς ἠδ.:
om Syr Arm /

... εἶτ' οὖν τὴν ξηρὰν φύσιν καὶ τὴν ὑγρὰν καταλλάττεσθαι δεοί,
Or. IV 116 (P.G. 35 653 C - D)

π' Ὀγδοηκοστὴ ἱστορία ἢ περὶ τοῦ Ὀκεανοῦ καὶ τῆς Τηθύος.

Καὶ τοῦτον δὲ τὸν μῦθον εἰσφέρουσιν οἱ ποιηταί, ὅτι ὁ Ὀκεανὸς
πατὴρ ἐστὶ πάντων τῶν θεῶν, ἡ δὲ Τηθύς μήτηρ (ἀνδρογυνὸν δὲ ὁ Ὀκ-
εανὸς καὶ ἡ Τηθύς), καὶ ὅτι πάλαι διεστήσαν ἀπ' ἀλλήλων, διὰ δὲ
δυσωπῆσεως τῆς Ἥρας γίνεται πάλιν συνάφεια αὐτῶν καὶ φιλία. ὁ
5 δὲ μῦθος, φησὶν, αἰνίττεται ὅτι ὁ Ὀκεανὸς μὲν ἐστὶν ἡ ὑγρὰ φύσις,
ἡ δὲ Τηθύς ἡ ξηρὰ, τουτέστιν ἡ γῆ· καὶ ὅτι πάλαι τῆς ὑγρᾶς φύσεως
μὴ συγγινομένης τῇ γῆ, οὐδὲν ἐζωογονεῖτο, καὶ ἀπόλλυτο πάντα. εἶτα
ἡ Ἥρα, ὡς ἔφορος οὔσα τῆς συζεύξεως, καταλλάττει τὰ δύο στοι<χεῖα
εἰς συνάφειαν, > καὶ γίνεται λοιπὸν ζωογονία.

Syr I · Syr II · Arm

m i e A

80 Tit: Ὀγδ. ... ἡ: Ἡ δὲ i A, Ὀγδ. ἡ e, 'Seventy-sixth' Syr I, om Arm /
Τηθ.: + αὕτη i A, + ἔστι δὲ αὕτη e /

1 Καὶ ... μῦθ.: Καὶ τοῦτον τὸν μῦθ. m, om Syr I / εἰσφ. ... ὅτι: om
Syr I / 2 - 3 Ὀκ. ... Τηθ.: 'Tethys ... Okeanos' Arm / 4 πάλιν:
* παλαι Arm / 5 φησὶν: om Arm / δ: om e / 6 καὶ ὅτι: 'and' Syr I,
'that' Syr II, om Arm / 6 - 7 πάλ. ... γῆ: om Arm / 7 ἀπ.: ἀπόλλυ-
λυντο m / 8 συζ.: + 'Hera ('for H.' Arm) is, as they say, air' Syr I
Arm / καταλ.: 'reconciled' Syr II / δύο: om Syr I / 9 εἰς σ.: om
m Syr Arm / γίν.: post λοιπὸν e / ζωογονία: ζωογόνος m Syr I /

π P L (= γ) F G (= χ)

80 6 πάλαι: πάλιν P /

Τίς δὲ ἡ θαυμασία μίξις τοῦ Νεφεληγερέτου καὶ τῆς σεμνῆς Ἑρας
ἥνικα ἀσχημονεῖν αὐτὸν ἀναπέθει μεσοῦσης ἡμέρας · κὰν οἱ ποιηταὶ
μετὰ τῶν μέτρων αὐτὸν κολακεύωσι, λωτὸν ὑποστρωννύντες ἐρσηεντα
καὶ κρόκον ἀναφύοντες ἐκ τῆς γῆς καὶ ὑάκινθον;

Or. IV 116 (P.G. 35 656 A)

πα' Ὀγδοηκοστὴ πρώτη ἐστὶν ἱστορία τοῦ Νεφεληγερέτου Διδὸς πρὸς τὴν
Ἑραν. ἔστι μῦθος διαπλασθεὶς διὰ τοιαύτην αἰτίαν.

Ὁ Ζεὺς μάλλον ἐχαρίζετο τοῖς Τρῶσι, καὶ ἐπολεῖ ἠττᾶσθαι τοὺς
Ἕλληνας διὰ τὴν ἰκεσίαν τῆς θετιδος ἔνεκεν τοῦ Ἀχιλλέως, ἵνα ζη-
τήσωσιν τὸν Ἀχιλλεῖα Ἕλληνες ἠττώμενοι. ἡ Ἑρα δὲ ἐφρόντιζε τῶν
Ἑλλήνων · φροντίζουσα δέ, βουλεύεται ἀπατήσαι τὸν Δία πρὸς μίξιν
5 αὐτῆς, καὶ μετὰ τοῦτο ὕπνον αὐτῷ προσποιεῖ, ἐκβακχεύουσα αὐτόν,
ἵνα, καθεύδοντος τοῦ Διδὸς, ἀβοήθητοι οἱ Τρῶες γενόμενοι, ἠττηθῶσι

Syr I Syr II Arm

m i e A

81 Tit. Ὀγδ. ... ἡ: Ἑ δὲ i A, Ὀγδ. πρ. ἡ e, 'Seventy-seventh' Syr I,
om Arm / ἔστι ... αἰτ.: μίξις αὐτῆ i, μίξις ἐστὶν αὐτῆ A, μίξις·
ἔστι δὲ αὐτῆ e, om Syr I /

1 μάλ.: post ἐχαρ. m / τοὺς: om i / 2 ἰκ.: ἰκεσίαν m / 2 - 3
ἵνα ... ἠττ.: ἵνα ἠττώμενοι οἱ Ἕλληνες αὐτὸν ζητήσωσιν m, 'so
that the Greeks should seek for Zeus when they were defeated' ^{Arm} / 4 βούλ.:
* βούλεται Syr I / Δία: + ἐκβακχεύουσα αὐτόν(5) Syr Arm / 4 - 5
πρὸς ... προσπ.: πρὸς μίξιν αὐτῆς m, 'while in intercourse and bed
(bed and intercourse' Arm) with him' Syr I Arm, Syr II incerta, vide
Brock ad loc / 6 ἀβοήθ.: + ὄντες e / οἱ Τρ.: om Syr I / γεν.:
ὄντες i, om e A / ἠττ.: ἀναιρῶνται m, post Ἑλλήνων (7) m /

π ρ λ ν (inc 81, 6 ἀβοήθητοι) (= γ) φ γ (= χ)

81 3 Ἑλλ.: οἱ Ἑλλ. χ /

ἀπὸ τῶν Ἑλλήνων. ταῦτα βουλευσαμένη λαμβάνει τὰ πορνικὰ καλλω-
πίσματα πάντα ἐκ τοῦ κεστοῦ τῆς Ἀφροδίτης. ὁ δὲ κεστός μυθεύ-
εται καμφλόν τι εἶναι, ἐν ᾧ πάντα τὰ πρὸς κάλλος καὶ εὐμορφίαν
10 καὶ χάριτας καὶ λαμπρότητα προσώπου ἐναπόκεινται εἴδη ἀπατηλά.
εἶτα κοσμησαμένη ἄνεισι παρὰ τὸν Δία, καὶ κινεῖ αὐτὸν ἐκ τοῦ πλάσ-
ματος τούτου πρὸς ἡδονὴν καὶ λαγνεῖαν, ἐξ ἧς περιέβαλλεν ἑαυτῇ
καὶ τῆς τῶν μύρων εὐωδίας. καὶ γὰρ ἡ γῆ, φησί, ἐβλάστησε βοτ-
ἄνας, οἶον κρόκον, ῥόδα, <λωτόν, > ὑάκινθον, ἴα, κρένα, κασσίαν,
15 κύνάμωμον, <στακτῆν, > καὶ τὰ λοιπὰ ἀρώματα ἔργα <μυρεφῶν, καὶ
μδσχον >

82 (P.G. 35 656 A)

Πῶς δὲ ἡ αὐτὴ καθ' ὑμᾶς Ἦρα, ἡ τοῦ μεγάλου Διὸς ἀδελφὴ καὶ ὁμ-

81, 13 - 14 καὶ²... ὑάκινθον: Il. xiv. 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
mazg / 8 ἐκ: 'in' Syr II / 9 κ. τι εἶν.: εἶν. κ. τι m / 10 καὶ²
... προσ.: om m Syr Arm / ἐναπόκ.: ἀπόκειται m / εἶδ. ἀπ.: om m
Syr Arm / 11 εἶτα: 'And' Syr I / ἄνεισι: 'went up' Syr II / κιν.:
'moved' Syr II / 11 - 12 ἐκ ... τοῦ.: om m Syr Arm / 12 - 13 ἐξ
... εὐωδ.: om m Syr Arm / 13 γὰρ: om m, * μὲν Syr I, * δὲ Syr II /
φησί: δὲ m, om Syr I / 13 - 14 βοτ.: βοτάνην A, 'flowers' Syr I,
'grass and flowers' Arm / 14 - 16 κρόκον ... μδσχ.: λωτόν, κρόκον
καὶ ὑάκινθον m, 'saffron, lotus and hyacinth' Syr Arm /

n P L V (= y) F G (= x)

81 7 ἀπὸ: ὑπὸ x / 8 πάν.: om x / 9 καμφ.: κάμφιν x / 10 λαμπρ.: λα-
μπρότητας x / 13 ἐξ ἧς: ἐκ γῆς δὲ x / περιέβ.: περιέβαλεν V x /
ἑαυτ.: αὐτ. x / 14 ὑάκ: om LV x / ἴα: + καὶ ὑάκινθον V /

δζυγος, νῦν μὲν ἐν αἰθέρι καὶ νεφέλαις κρεμαμένη, καὶ σιδήροις ἄκμοσι καθελομένη, καὶ χρυσαῖς τιμωμένη χειροπέδαις, ...
Or. IV 116 (P.G. 35 656 A)

πβ* 'Ογδοηκοστή δευτέρα ἐστὶν ἱστορία, πῶς ἡ Ἥρα < τῷ αἰθέρι καὶ νεφέλαις κρεμαμένη καὶ σιδήροις ἄκμοσι καὶ χρυσαῖς δεδεσμένη > πέδαις.

Ἡ Ἥρα, ὡς < πολλά > κίς ἔφημεν, ἐζηλοτύπει τὸν Ἡρακλέα. τοῦτον < οὖν αὐτὸν μετὰ τὸ > ὑποστρέφειν ἐκ τῆς Τροίας, ὅτε μετὰ Τελαμῶνος ἐπόρθησεν αὐτήν, διὰ γοιητείων διετάραξεν ἡ Ἥρα τὴν θάλασσαν, καὶ τοὺς ἀνέμους διήγειρε, καὶ ἐχειμαζον τὸ σκάφος τῆ βίβλ. καὶ τῷ κλύδωνι

82, Tit: πῶς ... πέδαις: II. xv. 18.

Syr I Syr II Arm

m i e A

82 Tit: 'Ογδ. ... πέδ.: om i A, 'Ογδ. δ. 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.: om m, 'as we have (come to) know on many occasions' Syr Arm / 2 αὐτ.: om m Syr Arm / μετὰ τὸ: ἐν τῷ m / ἐκ: ἀπὸ m / 2 - 3 ὅτε μ. Τ. ἐπόρθ. αὐτ.: ἠνίκα μ. τοῦ Τ. αὐτ. ἐπόρθ. m, om Syr I / 3 διὰ γ.: om m Syr Arm / Ἥρα: + καὶ ἐχειμασεν m Syr Arm / τὴν θ.: ἐν τῇ θαλάσῃ m / 4 τοὺς ... σκ.: τοῖς μὲν ἀνέμοις προστάξασα τὸ σκάφος τοῦ Ἡρακλέως χειμαῖσαι m, 'having commanded the winds to toss the boat of Herakles' Syr Arm / τῇ ... κλ. om m Syr Arm /

π ρ λ ν (= γ) φ γ (= χ)

82 Tit: πέδ.: + ἔστι δὲ αὕτη ἡ ἱστορία ν χ /

1 ἔφ.: ἴσμεν χ / 2 οὖν: om χ / ὅτε: ὅταν ν χ / 3 θάλ.: + καὶ ἐχειμασεν αὐτήν ν χ / 4 τοὺς ... σκ.: τοῖς μὲν ἀνέμοις προστάξασα ταράξαι τὸ σκ. τοῦ Ἡρ. ν, τοὺς ... καὶ ἐχειμαζε τὸ σκ. χ / τῇ ... κλ.: om ν /

- 5 τοῦ Ἡρακλέως. τῷ δὲ ὕπνῳ μαγγανείῃ τινὶ χρησαμένη προσελθεῖν
 ἐποίησε τῷ Διὶ, καὶ ἐφύπνωσεν αὐτόν, ἵνα μὴ ἐγρηγορῶς βοηθήσῃ τῷ
 Ἡρακλεῖ χειμαζομένῳ. μαθὼν δὲ μετὰ τὸν ὕπνον ὁ Ζεὺς τὸ <κατα>
 σκεῦασμα τῆς Ἥρας, τιμωρεῖται αὐτὴν οὕτω· δύο ἄκμονας δῆσας αὐ-
 τῇ περὶ τοὺς πόδας, περὶ δὲ τὰς χεῖρας πέδας ἀλύτους, ἐκρέμασεν
 10 αὐτὴν ἀπὸ τοῦ οὐρανοῦ, τιμωρῶν αὐτήν.

83 (P.G. 36 1029 D - 1032 A)

Τίς δ' ὁ φόβος, μὴ τῶν θεῶν κινουμένων ὑπὲρ τῆς Λακαίνης μοιχ-
 αδος, καὶ οὐρανοῦ σαλπίζοντος, ἀναρῶν μὲν γῆς ἔδρα, μεθαρμοσθῆ
 δὲ θάλασσα, δημοσιευθῆ δὲ Ἄιδου βασιλεία, καὶ εἰς τοῦμφανες ἔλθῃ
 τὰ μακροῦ χρόνου κεκαλυμμένα;
 Or. IV 116 (P.G. 35 656 B)

- πγ' Ὀγδοηκοστὴ τρίτη ἐστὶν ἱστορία, πῶς ἦν φόβος τοῖς θεοῖς μήπως,
 σαλπίζοντος οὐρανοῦ, ἢ τῆς γῆς ἔδρα ἀναρραγεῖη καὶ δημοσιευθῆ

Syr I (expl post βοηθήσῃ, 82, 6) Syr II Arm
 m i e A

- 82 5 τοῦ Ἡρ.: 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 τῷ Ἡρ. χεῖμ: χεῖμ τῷ Ἡρ. m, om Arm / 8 - 9 αὐ:
 om m / ἄλ.: ἀδιαλύτους m / 10 ἀπὸ τοῦ: 'in' Syr II Arm / τιμ. αὐτ.: om
 m /
- 83 Tit: Ὀγδ. ... ἱστ.: om i A, Ὀγδ. τρ. ἐστ. αὕτη e / τοῖς θ.: om
 m / καὶ δημ.: om m /

Π P L V (= γ) F G (= χ)

- 82 5 τοῦ Ἡρ.: om V / τῷ δὲ ὕπ.: τὸν δὲ ὕπνον x / χρησ.: παρακελ-
 ευσαμένη V / 6 ἐφύπν.: ἀφύπν. x / 6 - 7 τῷ Ἡρ.: post χεῖμ. V /
 8 κατασκ.: σκεῦασμα P / 8 - 9 αὐτῇ: αὐτῆς x / 9 ἐκρ.: καὶ ἐκρ.
 F / 10 τιμ.: τιμωρούμενος V /

ὁ "Αἰδης.

Παρ' Ὀμήρῳ εἰς τὴν υ' ῥαψῳδίαν, τοῦ Ἀχιλλέως κατὰ κράτος ἀρ-
 ιστεύοντος, φόβος ἔλαβε τὸν Δία μήπως παρὰ τὸ εἰμαρμένον ὁ Ἀχ-
 ιλλεὺς πορθῆσῃ τὸ Ἴλιον. τοῦτο δὲ φοβούμενος ἐπιτρέπει τοῖς θε-
 οῖς τὸν βούλομενον ψ βούλεται ἀπελθεῖν < καὶ βοηθῆσαι, > ἵνα οἱ μὲν
 5 < τοῖς Τρῶσιν, οἱ δὲ τοῖς > Ἕλλησι βοηθῆσωσι. τούτων οὖν ἐπιτραπ-
 ἐντων, ὁ μὲν < Ζεὺς κατὰ τὸν μῦθον ἐβρόντησεν ἐκ τοῦ οὐρανοῦ, ὁ δὲ
 Ποσειδῶν σείει τὴν θάλασσαν, ὁ δὲ "Αἰδης, σεισθέντων τῆς τε θαλάσ-
 σης καὶ τοῦ οὐρανοῦ, > ἐφοβήθη μήπως σεισθείσης τῆς γῆς ἀνάρρηξις

Syr II Arm

m i e A

83 Tit: ὁ "Αἰδ.: om m, + 'This too is in Homer, in the twentieth (om Arm)
Rhapsody. It is this (It is.this' om Arm)'Syr Arm /

¶ Παρ. ... ῥαφ.: om m, in tit (vide supra) Syr Arm/1-3 τοῦ ... φοβ.:
 om m, cum n consentiunt Syr Arm / 3-6 ἐπιτρ. ... ἐπιτραπ.: τῶν
 θεῶν ἀπολυθέντων ὥστε βοηθεῖν τοῖς Τρῶσι καὶ τοῖς Ἕλλησι ὡς ἂν
 ἕκαστος βουλοῖτο m, cum n consentiunt Syr Arm / 6 μὲν: om m /
 κατὰ τὸν μῦθ.: om m Syr Arm / ἐβρ.: βροντᾶ m / 7 θαλ.: γῆν, +
 ἐφ' οἷς γενομένοις m / δε: om m / 7-8 σεισθ. ... οὐρ.: om m /
 8 σεισθ.: ῥαγείσης m / ἀναρ.: om m /

n P L V (= y) F G (= x)

83 Tit: "Αἰδ.: + ἔστι δὲ καὶ αὕτη παρ' Ὀμήρῳ, εἰς τὴν υ' ῥαψῳδίαν. ἔσ-
τι δὲ αὕτη V, + ἔστι δὲ αὕτη x /

1 Παρ'... ῥαφ.: om x, in tit V / 4 ψ βούλ.: post βοηθῆσαι L /
 5 οὖν: om V x^{Syr} / 6 κατὰ τὸν μῦθ.: om V / ἐβρ.: βροντᾶ V / 7 τε: om x /
 7-8 θαλ.: θαλάττης V /

<γένηται> τῶν καταχθονίων, καὶ <δημοσιευθῆ> τὰ κατ' αὐτόν. ἔστι
10 δὲ τὰ <ἔπη ταῦτα>

Δείσας δ' ἐκ θρόνου ἄλτο καὶ ἴαχε, μὴ οἱ ὕπερθεν
γαῖαν ἀναρρήξειε Ποσιδάων ἐνοσίχθων.

84 (P.G. 36 1032 A - B)

Τίς δὲ ἡ τῶν κυανέων ὀφρύων ἐπίνευσις, καὶ ἡ τῶν ἀμβροσίων τρι-
χῶν συγκίνησις, ὅλον Ὀλυμπον κατασεύουσα;

Or. IV 116 (P.G. 35 656 B)

πδ' Ὀγδοηκοστὴ τετάρτη ἐστὶν ἱστορία ἡ σύννευσις τῶν ὀφρύων καὶ ἡ συγ-
κίνησις τῶν τριχῶν.

Ὅμηρος εἰσφέρει τὸν Δία μετὰ τῆς θετιδος ἰκετεῖαν τὴν περὶ τοῦ

83, 11 - 12 : Il. xx. 63.
84, 1 - 5: Ibisem i. 528.

Syr II Arm

m i e A

83 9 - 12 γέν. ... fin: φανῆ τὰ καταχθόνια m, cum n consentiunt Syr
Arm /

84 Tit : Ὀγδ. ... ἡ: 'H i A, Ὀγδ. τετ. ἡ e, 'Concerning' Arm / καὶ ..
. tr.: καὶ ἡ κίνησις τῶν tr. m, om Arm, + 'It is this' Syr /

1 μετὰ: + τὴν m / ἰκ.: ἰκετεῖαν m /

n P L V (= y) F G (= x)

83 10 δὲ: om F / 11 - 12: Haec, post ἐν ἀλλῷ, iterum in marg hab P /

84 Tit : tr.: + ἔστι δὲ αὕτη V x /

1 μετὰ: + τὴν VG / τὴν ... τοῦ: om F /

- 'Αχιλλέως ὑποσχόμενον, κεινηκόμενα αὐτὸν τὰς ὀφρῦς ἐπὶ τῆ ὑπο-
σχέσει, σείσαντα δὲ τὰς τρίχας ἐπὶ κατανεύσει τῆς κεφαλῆς, καὶ
συγκινήσαντα, φησί, τὸν ὅλον οὐρανὸν τῶν τριχῶν αὐτοῦ κινήθεισῶν.
5 ἄμβροστας δὲ τὰς τρίχας εἶπεν, οἷον ἄς οὐδεὶς βροτὸς δύναται ἔχειν.

85 (P.G. 36 1032 B - C)

Τίς δὲ ὁ τιτρωσκόμενος Ἄρης, ἡ χαλκῆ κεράμφ κατακλειόμενος;
Or. IV 116 (P.G. 35 656 B)

- πε' Ὀγδοηκοστὴ πέμπτη ἐστὶν ἱστορία, πῶς τιτρώσκεται ὁ Ἄρης, καὶ πῶς
χαλκῆ κεράμφ κατακλείεται.

Τὸ μὲν οὖν τετρώσθαι αὐτὸν λέγει ὁ ποιητής, ὅτι ἐτρώθη παρὰ

Syr II Arm

m i e A

- 84 2 - 3 κεκ. ... ὑποσχ.: καὶ κεκ. ... ὑποσχ. e, om Arm / 3 σείσαντα δὲ: σείσαντά τε
e A / καταν.: τῆ καταν. m / 4 φησί: om m Syr Arm / ὅλον: post
οὐρ. m / τῶν ... κινήθ.: ἐπὶ τῆ τῶν τριχῶν κινήσει m / 5 οἷον:
οἷονεὶ e / βροτὸς: 'of mankind' Syr Arm /

- 85 Tit: Ὀγδ. ... ἱστ.: om i A, Ὀγδ. π. e / καὶ: 'or' Arm /
1 οὖν: om m / παρὰ: ὑπὸ m /

n P L V (= y) F G (= x)

- 84 2 Ἄχ.: om F / 3 καταν.: τῆ καταν. G / 4 φησί: om V x / κινήθ.:
κινήθεισῶν y / 5 οἷον: οἷονεὶ V / βροτὸς: βροτῶν F /

τοῦ Διομήδους· ταῦτα λέγει ἐν τῇ πέμπτῃ ῥαφιδῶν. ἔδεθη δὲ παρὰ
 τοῦ ᾠτου καὶ τοῦ Ἐφιάλτου. οὗτοι δὲ ἦσαν υἱοὶ μὲν Ἀλφῆος,
 τύραννοι δὲ τὴν φύσιν. ἐγένοντο δὲ περὶ τὴν θετταλίαν. οὗτοι
 5 ἀνταρσίαν ἐμελέτησαν κατὰ τῶν θεῶν. ὁ οὖν ᾠρης πρῶτος ἐπῆλθε
 κατ' αὐτῶν, εἶτα ἠττηθεὶς ἀπ' αὐτῶν, ἔδησαν αὐτὸν ἐν χαλκῷ κερ-
 ᾶμφ. χαλκοῦς δὲ κέραμος ἢ πῶλις ἐστὶν οὕτω καλουμένη, ἢ εἰδὸς
 ἐστὶ δεσμοῦ δυσχεροῦς ἀλύτου ἢ καὶ δυσλύτου. λέγονται δὲ οἱ
 (περὶ ᾠτον καὶ Ἐφιάλτην) ἐνναέτιες ὄντες εἶναι ἐννεοργυιοί
 10 κατὰ τὸ μῆκος, κατὰ δὲ τὸ πλάτος ἐννεαπήχεις.

86 (P.G. 36 1032 C - D)

... ὁ τῆς χρυσοῦς Ἀφροδίτης ἀφυῆς ἐραστῆς, καὶ μοιχὸς ἀπερί-
 σκεπτος καὶ τῷ Ἀμφιγυθῆντι κρατοῦμενος, καὶ θέατρον τῶν θεῶν ἐφ'

85, 2 ταῦτα ... ῥαφ.: Il. v. 858. 85, 3 Ἀλφῆος: Ibidem, 386.

85, 7 χαλκοῦς δὲ κ.: Ibid., 387.

Syr II Arm

m i e A

85 2 ταῦτα ... ῥαφ.: om m / 3 οὗτ.: οὔτινες m / Ἀλ.: Ἀλωέως ± Α,
 Ἀλωέως e / 4 τύρ. δὲ: καὶ τύρ. i, τύρ. e / τῆν²: om m / οὗτ.:
 οἱ m / 5 ἀντ.: post ἐμελ. m / 6 ἀπ': ὑπ' e / ἔδ. αὐτ.: ἔδεθη m
Syr Arm / 7 ἐστὶν: om m / 8 ἀλ. ἢ: om m Syr Arm / 8 - 9 οἱ ...
 Ἐφ.): 'O. and Eph.' Syr Arm / 9 ἐνν. ὄντες: om Arm / 10 ἐνν.:
 ἐνναπήχεις m /

Π P L V (= γ) F G (= χ)

85 3 Ἐφ.: Ἐφιάλτου x / μὲν Ἀλ.: μὲν Ἀλωέως PL, Μενέλαως V, τοῦ
 Ἀλωέως F, Ἀλωέως G / 4 δὲ¹: om x / τῆν²: om V x / οὗτ.: +
 γὰρ καὶ F / 6 ἠττ.: ἠττηθέντα x / ἀπ': ὑπ' V, παρ' x / ἔδ. αὐτ.:
 ἔδησεν αὐτ. P, ἔδεθη x / 7 χαλκ.: χαλκὸς γ F / 8 ἀλ. ἢ: om VF,
 ἀλ. G / 9 Ἐφ.: Ἐπ. x /
 Addendum Π 85, 2 πέμπτη: ε' LVQ, om F /

ἑαυτῷ συλλέγων ἀσχημονοῦντι, καὶ μικροῖς χρήμασιν ἀφιέμενος;

Or. IV 116 (P.G. 35 656 B)

πς' Ὀγδοηκοστὴ ἕκτη ἐστὶν ἱστορία ἢ περὶ τοῦ ἔραστοῦ τῆς Ἀφροδίτης.

Ἀφροδίτη γυνὴ ἦν τοῦ Ἡφαίστου τοῦ χαλκῆως. ταύτης <ἠράσθη>
ὁ Ἄρης, καὶ ἐμοίχευσεν <αὐτήν.> ὁ οὖν Ἡφαιστος μαθὼν τοῦτο, τῆ
τέχνη αὐτοῦ ἐτεχνάσατο, καὶ πάγας τίθησι τῷ Ἄρει ἐρχομένῳ ἐπὶ τῆ
μοιχείᾳ τῆς Ἀφροδίτης. καὶ ἐμπλῖπτει εἰς τὰς πάγας καὶ κατέχεται,
5 καὶ φρωᾶται μοιχεύων τὴν Ἀφροδίτην. καὶ οὐκ ἔλυσεν αὐτοῦς ὁ Ἡφ-
αιστος, ἀλλ' εἶδασεν αὐτοῦς εἰς παραδειγματισμὸν αὐτῶν, ἕως οὔ

86, 1 - 11 : Od. viii. 266 - 360.

Syr II Arm

m i e A

86 Tit: Ὀγδ. ... ἦ: om i A Arm, Ὀγδ. ἕκτ. ἦ e / τοῦ ἐρ. τῆς Ἀφρ.:
'Aphrodite and Hephaestus' Arm, + 'It is this' Syr /

Arm/

1 Ἀφρ.: Ἡ Ἀφρ. m / τοῦ χ.: om m Syr 2 ὁ ... τοῦτο: ταῦτα γνοῦς
ὁ Ἡφ. i A, γνοῦς δὲ ὁ Ἡφ. e, 'But H., on learning' Syr Arm / 2 -
3 τῆ... ἐτεχν.: om m, 'and he was a blacksmith by profession' Syr
Arm / 3 καὶ: om m Syr Arm / τίθ.: ἐν τῇ κλίνῃ m / 3 -11 τῷ
... fin : καὶ ὡς ἦλθεν πάλιν ὁ Ἄρης (καὶ ἐλθόντος τοῦ Ἄρεως
e) πρὸς τὴν Ἀφροδίτην, ἔμπεσαν ἐν τῇ κλίνῃ καὶ συνεσχέθησαν ὑπὸ
τῶν πάγων m, cum n (vide infra) consentiunt Syr Arm /

n P L V (= y) F G (= x)

86 Tit: Ἀφρ.: + ἔστι δὲ αὕτη V x /

2 τοῦτο: + καὶ χαλκεὺς ὢν τὴν τέχνην V/6 ἀλλ'... αὐτοῦς: om x Syr
Arm / εἰς ... αὐτῶν: om Syr Arm /

ἐκάλεσε τοὺς θεοὺς καὶ ἐδημοσέβυσεν αὐτούς. καὶ τότε οἱ θεοὶ εἶ-
 δότες τὸ πῶς θριαμβευόμενοι (ἐν ταῖς πάγαις κατεχόμενοι ἦσαν οἱ
 δύο, ὅτε μοιχὸς καὶ ἡ μοιχαλῖς), πολὺν ἐπ' αὐτοῖς κατέχεον γέλωτα.
 10 καὶ τότε λύεται ὁ Ἄρης, μικρὰ τινα λύτρα δοὺς τῷ Ἐφαιστῷ. Ἀμφι-
 γύην δὲ τὸν Ἐφαιστον ἐκάλεσεν ὡς χωλόν.

87 (P.G. 36 1032 D)

Ἄρα τοὺς πολέμους λέγοντες τῶν θεῶν ...
 Or. IV 120 (P.G. 35 660 B)

πζ Ὀγδοηκοστὴ ἐβδομῆ ἐστὶν ἱστορία ἡ περὶ τῶν πολέμων.

Ἀθηναῖ μὲν καὶ Ἥρα φροντίζουσαι τῶν Ἑλλήνων, ἐπολέμουν πρὸς
 Ἀφροδίτην καὶ Ἄρεα, φροντίζοντας τῶν Τρώων. εἴποις δὲ πολέμους

Syr II Arm

m i e A

87 Tit: Ὀγδ. ... ἡ: om i A Arm, Ὀγδ. ἐβδ. ἡ e / πολ.: + 'It is this' Syr /

2 - 4 εἴποις ... fin: δύναται δὲ καὶ πολέμους λέγειν τῶν Τιτάνων
 πρὸς τὸν Διόνυσον i A, δύναται δὲ ἡ ἱστορία καὶ τῶν Τιτάνων τοὺς
 πολέμους λέγειν πρὸς τὸν Διόνυσον e, cum n (vide infra) consentiunt
 Syr Arm /

n P L V (= y) F G (= x)

86 7 - 8 εἶδ.: ἐλθόντες καὶ εἶδ. V, ἰδόντες x, 'when (the gods) came and
 saw' Syr Arm / 8 τὸ πῶς θρ.: om Syr Arm / 8 - 9 (ἐν ταῖς π.
 κατ. ἦσαν οἱ δύο ὅτε ... μοιχαλῖς): (ἐν ταῖς π. κατ. ἦσαν ὅτε ...
 μοιχαλῖς) F, om Syr Arm / 9 κατ.: post γέλ. F / 10 μικρὰ τινα: μικρὰ x / τῷ
 Ἐφ.: om Syr Arm / 11 ἐκάλ.: καλεῖ x /

87 Tit: πολ.: + ἔστι δὲ αὕτη V x /

καὶ τοὺς ἀπὸ τῶν Γιγάντων πρὸς δῆθεν θεοὺς, καὶ τοὺς ἀπὸ τῶν
Τιτάνων πρὸς τὸν Διδνυσον.

88 (P.G. 36 1032 D - 1033 A)

Πῶς δὲ οὐ πείσει Κρόνος Οὐρανὸν ἐκτεμῶν ἴν' ἄγονος ἦ θεῶν, καὶ
δῶ κύμασιν ἀποτελέσαι θεόν, ἀφροῦ γέννημα·
Or. IV 121 (P.G. 35 660 C)

πη' Ὀγδοηκοστὴ ὀγδοὴ ἐστὶν ἱστορία ἡ περὶ τοῦ Κρόνου καὶ τῆς ἐκτομ-
ῆς τοῦ Οὐρανοῦ.

Κατὰ τὸν μῦθον ὁ Οὐρανὸς γίνεται τοῦ Κρόνου πατήρ. ὁ Κρόνος
οὖν, μὴ βουλόμενος γενέσθαι αὐτῷ ἕτερον παῖδα, λαβὼν δρέπανον,
ἐκτέμει τὰ αἰδοῦσα τοῦ πατρὸς, καὶ ῥίπτει τὰ αἰδοῦσα εἰς τὴν θάλα-
σσαν. καὶ ἀφροῦ γενομένου ἐγεννήθη ἡ Ἀφροδίτη ἐκ τοῦ ἀφροῦ·
5 ἔνθεν καὶ Ἀφροδίτη ὠνομάσθη ὡς ἐκ τοῦ ἀφροῦ.

Syr II Arm

m i e A

88 Tit: Ὀγδ. ... ἡ: om i A Arm, Ὀγδ. ὀγδ. e / Οὐρ.: + εἴρηται ἤδη
(XXXIX, 5) m, + 'It is this' Syr /

1 - 5: om m, cum n (vide infra) consentiunt Syr Arm /

n P L V (= y) F G (= x)

87 3 πρὸς: + τοὺς x / δῆθεν: om Syr Arm /

88 Tit: Οὐρ.: + ἔστι δὲ αὕτη κατὰ τὸν μῦθον VF, + ἔστι δὲ αὕτη G /

1 Κατὰ τὸν μ.: in tit VF, om Syr Arm / δ¹: om VG / Οὐρ.: + φασί
LVF, + φησί G / 3 τὰ αἰδ.²: αὐτὰ F / 5 ὡς: om F /

... καὶ Κρόνος Ζεὺς ἐπανιστάμενος κατὰ μίμησιν τοῦ πατρὸς, ὁ
 γλυκὺς λίθος καὶ πικρὸς τυραννοκτόνος
Or. IV 121 (P.G. 35 661 A)

πθ' 'Ογδοηκοστὴ ἐνάτη ἐστὶν ἱστορία ἢ τοῦ Διὸς πρὸς Κρόνον ἐπανάστασις.

5 'Ο Ζεὺς μαθὼν ὅτι οὕτως ἐστὶν ὁ Κρόνος τεκνοφάγος, ἐπανίσταται
 αὐτῷ, καὶ ἀποσπᾷ ἀπ' αὐτοῦ τὴν βασιλείαν, καὶ ποιεῖ ἐκπεσεῖν τῆς
 ἀρχῆς τὸν Κρόνον τὸν ἴδιον πατέρα. κατὰ μίμησιν δὲ εἶπε τοῦ πατ-
 ρος ὅτι καὶ ὁ Κρόνος ἐπανέστη τῷ Οὐρανῷ, καὶ ἐξέτεμεν αὐτοῦ τὰ αἰ-
 5 δοῦα, καὶ ἔλαβε τὴν βασιλείαν. γλυκὺν δὲ λίθον καλεῖ τὸν Δία καὶ

Syr II Arm

m i e A

89 Tit: 'Ογδ. ... ἢ: 'H i A, 'Ογδ. ἐν. ἢ e, 'Concerning' Arm / ἐπαν.:
 + ἔχει δε οὕτως e, + 'It is this' Syr /

1 'Ο Ζ. μαθὼν: Γνοῦς ὁ Ζ. m / οὕτ.: τεκνοφάγος m, *τοιούτος Syr
 Arm / ἐστὶν: ἦν m / ὁ Κρ. τεκν.: ὁ πατὴρ αὐτοῦ ὁ Κρ. m /

2 καὶ¹ ... βασ.: καὶ ἐκβάλλει αὐτὸν τῆς βασιλείας m / 2 - 3 καὶ²

... πατ.: καὶ καταταρταροῖ αὐτὸν μετὰ τῶν Τιτάνων m, 'and casts
 him from authority' Arm / 3 - 4 κατὰ ...^{εἶπε} τοῦ π. ὅτι ... Κρ.: κατὰ

...^{εἶπε} ὅτι ... Κρ. m, 'Like his father' he said, for Kronos too' Syr, '
 'just as he too' Arm / 4 Οὐρ.: + τῷ ἰδίῳ πατρί m Arm / 4 - 5 καὶ²

... αἰδ.: om Arm / 5 καὶ¹ ... βασ.: om m / καλεῖ τὸν Δ.: post τεκν.
 (6) m, 'the teacher calls Zeus' Arm /

Π P L V (= γ) F G (= χ)

89 Tit: ἐπαν.: + ἔστι δὲ αὕτη V χ /

1 οὕτως: τοιούτος V χ / 3 εἶπε: εἶπεῖν PL /

τὸν αὐτὸν πικρὸν τυραννοκτόνον. λίθον μὲν, ἐπειδὴ, ὡς εἶπον,
ἡ Ῥέα λίθον δέδωκε τῷ Κρόνῳ καταπιεῖν ἀντὶ τοῦ Διὸς τοῦ τυραννο-
κτόνου. τυραννοκτόνον δὲ καλεῖ ἡ ὄτι ἐπανεστή τῷ Κρόνῳ ὁ Ζεὺς,
ἡ ὄτι ὁ τούτου λίθος ἐποίησεν αὐτὸν ἐμέσαι καὶ οὐς πρότερον κατέ-
10 πιεν.

90 (P.G. 36 1033 B)

Πῶς οὖν ὁ Κερδῶνος αὐτοῖς σταθήσεται, ...
Or. IV 121 (P.G. 35 661 A)

Ϛ Ἐνενηκοστή ἐστὶν ἱστορία ἡ περὶ τοῦ Κερδῶνος θεοῦ.

Κερδῶνον θεὸν καλοῦσιν οἱ Ἕλληνες τὸν Ἑρμῆν, ὡς κέρδους ποιη-
τικόν. διὸ καὶ Ἀριστοφάνης ὁ κωμικὸς ἐν τῷ δράματι τῷ Πλουτῷ, ἀπ-
ορῶν τίνα δεῖ καλέσαι τὸν Ἑρμῆν φησὶν · Ἐμπολαζον αὐτὸν ἰδρυσώμε-
θα, τουτέστι, κέρδους ἔφορον.

89, 6 ὡς εἶπον: vide hist. 78, 5 supra (vel XXXIX hist. 1, Brock 55)
90, 2 Ἀριστ. ... Πλουτῷ: 1135 (P.G. 38 405, n. 1)

Syr II Arm

m i e A

89 6 - 10 λίθ. ... fin: ὄτι ἐπανεστή τῷ πατρὶ ὁ Ζεὺς, καὶ ὄτι ὁ (om e)
καταποθεῖς ἀντὶ τοῦ Διὸς λίθος ἐποίησεν αὐτὸν οὐς πρότερον κατέπιεν
ἐμέσαι m, cum n (vide infra) consentiunt Syr Arm /

90 Tit: Ἐν ... ἡ: om i A Arm, Ἐν. e / θεοῦ: + 'It is this' Syr /

1 οἱ Ἕλ.: post Ἑρμ. m / ποιητ.: περιποιητ. m / 2 - 4 διὸ ... fin:
om m, cum n consentiunt Syr Arm /

n P L V (= y) F G (= x)

89 6 εἶπ.: εἶπομεν x / 7 - 8 τοῦ τυρ.: om Syr Arm/8 ὁ Ζ.: 'he' Arm /

90 Tit: θεοῦ: + ἔστι δὲ αὕτη V x /
ἡ ποιητ.: περιποιητ. V x /

91 (P.G. 36 1033 B - C)

... πάντα γινόμενος διὰ τὰς γυναῖκας ὁ Ζεὺς, καὶ Φρυξὶ μαιρακίτικοις
 ἀετὸς ἔραστής, ὁ φίλτατος (ἴν' ὡς ἥδιστα συμποσιάζοιεν οἱ θεοί,
 τοῖς Διδὸς οἴνοχοοῦμενοι παιδικοῖς) ...

Or. IV 122 (P.G. 35 661 B)

91' Ἐνενηκοστὴ πρώτη ἐστὶν ἱστορία ἢ περὶ τοῦ πάντα γινομένου διὰ τὰς
 γυναῖκας. λέγεται δὲ περὶ τοῦ Διδός.

5 < Ὁ γὰρ Ζεὺς ἀετὸς ^{μὲν} γενόμενος διὰ μαγανείας τινὸς ἤρπαξε τὸν Γαν-
 νυμήδην, ἔρασθεις αὐτοῦ πρὸς παιδεραστίαν. Φρυξ δὲ ὁ Γαννυμήδης.
 ὁ δὲ μῦθος ἔχει ὅτι ἤρπαξεν ὁ Ζεὺς τὸν Γαννυμήδην < ἵνα ποιήσῃ οἴ-
 νοχδον ὅταν ἀριστοποιῇ > τοῖς θεοῖς. οὗτος δὲ ὁ Ζεὺς < γοητεία τι-
 νὶ > γέγονε χρυσοῦς καὶ < Δανάη > συνεγένετο, πάλιν ταῦρος καὶ τὴν

Syr II Arm

m i e A

91 Tit: Ἐν. ... ἦ: om i A, Ἐν. πρ. e / λέγ. ... Δ.: λέγει ... Δ.
m Syr, 'Concerning Zeus it is said that' Arm /

1 διὰ ... τινὸς: om m Syr Arm / ἤρπ.: ἤρπασε m / 2 - 3 ἐρ. ...
 fin: γενόμενος δὲ χρυσοῦς συνεγένετο Δανάη, ταῦρος τῇ Εὐρώπῃ, καὶ
 οὗτος (ἄλλος A) εἰς ἄλλας m, cum n (vide infra) consentiunt Syr Arm /

n P L V (= y) F G (= x)

91 Tit: λέγ.: λέγει V x /

1 μὲν: om F / γενόμε.: γενάμ. V / ἤρπ.: ἤρπασε x / 1 - 2
 Γαν.: Γαλ. L(et semper) / 2 ἐρ. αὐτ.: om Arm / Φρυξ ... Γαν.:
 om Arm / 3 ὁ ... ἔχει: 'In the same story' Syr / 4 - 5 γ. τινὶ: om
 Syr Arm / 5 γέγ.: γενόμενος V / Δαν.: Δαναΐδι V / πάλ. ... τὴν: om
 Arm /

Εὐρώπην ἤρπασε, κύνος δὲ γενόμενος Λήδαν ἐπόρνευσε, πάλιν ταῦρος γενόμενος τὴν Πασιφάην ἐπόρνευσε, < σάτυρος δὲ γενόμενος > καὶ τᾶλλα μυρία κακὰ πράξας διὰ φιληδονίαν καὶ λαγνεύαν.

92 (P.G. 36 1033 B - C)

... καὶ ταῖς πεντήκοντα θεστίου θυγατράσιν ἐναθλεύων Ἡρακλῆς ἐν μιᾷ νυκτὶ ὁ Τριέσπορος, ...

Or. IV 122 (P.G. 35 661 B)

9β' Ἐνενηκοστῇ δευτέρᾳ ἐστὶν ἱστορία περὶ τῶν πεντήκοντα θεστίου θυγατέρων.

Ἦδη δὲ εἰρήκαμεν ὅτι ὁ Ἡρακλῆς ἐν μιᾷ νυκτὶ συνεγένετο ταῖς πεντήκοντα θυγατράσιν θεστίου. ὁ αὐτὸς δὲ Ἡρακλῆς καλεῖται καὶ Τριέσπορος, ὡς ἤδη προειρήκαμεν, ὡς ἐν τρισὶν ἡμέραις γεννηθεὶς.

92, 1 Ἦδη δὲ εἶρ., 3 ὡς ἤδη προειρ.: vide supra hist. 42.

Syr II Arm

n P L V (= γ) F G (= χ)

91 6 Εὐρ. ἤρπ.: om Arm / ἐπόρν.: hic finem historiae de Iove ponunt Syr Arm /
? Πασιφ.: Φασιφ. γ / <σατ. δὲ γεν.>: om P /

92 Haec de Thestii filiabus quae in historia praecedenti includunt Syr Arm, omittit m /

1 Ἦδη δὲ εἶρ.: 'But about the fifty(om Arm) daughters of Thestios, we have already (it has already been'Arm) spoken' Syr Arm, Ἦδη εἶρ. χ / 1 - 2 ὅτι ... ἐν μιᾷ νυκτὶ ... θεστ.: ὅτι ... εἰς μίαν νύκτα ... θεστ. χ, 'how in the course of three days he slept with them' Arm / 2 - 3 ὁ ... καὶ Τρ.: ὁ ... Τρ. V om Arm/β ὡς ἤδη προειρ. ... γεν.: ὡς ἤδη εἶρ. ... γεν. V, om Arm /

93 (P.G. 36 1033 C)

Ἐπικοπτέτω τὸν θυμὸν Ἄρης, ...
 Or. IV 122 (P.G. 35 661 B)

9γ' Ἐνεγκμοστή τρίτη ἐστὶν ἱστορία ἢ περὶ τοῦ ἐπικοπτεῖν τοῦ θυμοῦ τὸν Ἄρεα. φανερά δὲ αὕτη ἐστίν.

Λέγεται γὰρ ὅτι ἔφορος τῶν πολέμων ὁ Ἄρης καὶ ὀργὴν πνέων, ἐπειδὴ δεόμεθα ἐν τοῖς πολέμοις ἵνα τὸ θυμικὸν κινή τὸ ἐν ἡμῖν.

94 (P.G. 36 1033 C)

... μέθην Διδόνυσος, ...
 Or. IV 122 (P.G. 35 661 B)

Syr II Arm

m i e A

93 (92 m) Tit: Ἐν. ... Ἄρεα: om i A, Ἐν. δευτ. περὶ ... Ἄρεα e, 'Ninety-second is concerning Ares's breaking off (his) wrath' Syr Arm / φαν. ... ἐστ.: om m, in hist (vide infra) ponunt Syr Arm /

1 Λέγ. γὰρ ὅτι: Λέγ. δὲ i A, Λέγ. e, 'This one is manifest, for (A.)..' Syr Arm / πολ.: + εἶναι m / ὀργ.: θυμοῦ m / πνέων: '(it is said) that he he inspires' Syr Arm / 2 δεομ.: δέονται οἱ m / ἵνα ... ἡμῖν: τῆς τοῦ θυμοῦ (θυμικοῦ A) κινήσεως m, 'ferocity stirred up in us' Syr Arm /

η P L V (= υ) F G (= χ)

93 2 θυμικόν: μυθικόν P / κινή τὸ: κινούτο χ /

96' Ἐνενηκοστὴ τετάρτη ἐστὶν ἱστορία ἢ περὶ τῆς μέθης τοῦ Διονύσου.

Λέγεται ὅτι τῆς ἀμπέλου ἔφορος ἐστὶν ὁ Διδνυσος, καὶ τοῦ οἴνου καὶ αὐτῆς τῆς μέθης · καὶ ὅτι καὶ αὐτὸν ποιοῦσι μεθυσκόμενον, τῆς Ἑρας αὐτῆ τὸ μεθύσκεσθαι εἰσηγησαμένης ἵνα γένηται παράφρων. ὀργίζετο γὰρ αὐτῆ ἢ Ἑρα ὡς υἱῆ τοῦ Διδος · ἐζηλοτύπει γὰρ τοὺς ἐκ τοῦ Διδος γεννωμένους.

95 (P.G. 36 1033 C)

... μισοξενίαν Ἄρτεμις, ...

Or. IV 122 (P.G. 35 661 B)

96' Ἐνενηκοστὴ πέμπτη ἐστὶν ἱστορία ἢ περὶ τῆς μισοξένου Ἀρτέμιδος.

Syr II Arm

m i e A

94(93m) Tit: Ἐν. ... ἦ: om i A, Ἐν. τρίτη e, 'Ninety- third is that which is' Syr Arm/ Διον.: + 'It is this' Syr Arm /

1 - 5 λέγ. ... fin: Ἐφορος γὰρ (om e A) τῆς ἀμπέλου καὶ τοῦ οἴνου ὁ Διδνυσος m, cum n consentiunt Syr Arm /

95(94m) Tit: Ἐν. ... ἦ: om i A, Ἐν. τετάρτη e, 'Ninety- fourth is that which which' Syr Arm/ τῆς: + ἐν Ταύροις τῆς Σκυθίας m /

n P L V (= y) F G (= x)

94 Tit: Διον.: + ἔστι δὲ αὕτη V x /

4 τοῦ: om VF /

αὕτη δὲ φανερά.

Εἴπομεν γὰρ περὶ τῆς Ἰφιγενείας καὶ τῶν Ταύρων ἀνθρώπων. ἡ γὰρ Ἄρτεμις < ἐτίματο παρὰ > τοῖς Ταύροις ἐν Σκυθίᾳ, καὶ ἔχουσα τὴν < Ἰφιγεν > εἶσαν τὴν Ἀγαμέμνονος θυγατέρα ἱερεῖαν, τοὺς ξένους ἐν αὐτῇ καταθούσαν, ἔχαιρεν ἡ Ἄρτεμις τῇ ξενοκτονίᾳ.

96 (P.G. 36 1033 D - 1036 A)

... ἀπάτην ὁ Δοξίας αὐτῶν χρησμολόγος, ...
Or. IV 122 (P.G. 35 661 B)

95' Ἐνενηκοστὴ ἕκτη ἐστὶν ἱστορία ἡ κατὰ τὸν Δοξίαν χρησμολόγον.

95, 1 Εἴπομεν ... ἀνθρ.: vide hist. 7 et 57 supra.

Syr II Arm

m i e A

95(94 m) Tit: αὕτη δὲ φαν.: εἴπομεν δὲ περὶ αὐτῆς πρότερον i, εἴπομεν δὲ περὶ αὐτῆς καὶ ἀνωτέρω (καὶ ἀν., ἄνω A) e A, in hist (vide infra) Syr, om Arm /

1 - 4: om m, cum n (vide infra) consentiunt Syr Arm /

96(95m) Tit: Ἐν. ... ἡ: om i A, Ἐν. πέμπτη e, 'Ninety-fifth is that which' Syr, om Arm / κατὰ: περὶ m / τὸν Δ.: τοῦ Δοξίου i A / χρησμ.: χρησμολόγου i A, om Arm, + 'It is this' Syr /

n P L V (= y) F G (= x)

95 Tit: αὕτη: ἔστι LV x /

1 Εἴπ. γὰρ: 'It is manifest for we have spoken' Syr, 'We have sp.' Arm /

1 - 2 ἡ γὰρ Ἄρτ.: 'that she' Arm / 4 ἐν: om x Syr Arm / ἡ Ἄρτ.: om Syr Arm /

96(97 L x) Tit: ἕκ.: ἑβδόμη L x qui hanc hist post 97 ponunt / χρησμ.: τὸν χρ. x / + ἔστι δὲ αὕτη V x /

5 Ὁ Ἀπόλλων μαντεύμενος, οὐ σαφῶς οὐδὲ διαρρηθῆναι τοὺς χρησ-
μοὺς τοῖς χρησμοφδομένοις ἔλεγεν, ἀλλ' ἀσαφῶς καὶ λοξῶς· διὸ
ἤκουσε Λοξίας, ὡς τάναντία τῶν ἐκβησομένων χρησμοφδῶν. καὶ ἐκ τοῦ-
του ἠπατῶντο πολλοί, ὧν μετὰ πάντων καὶ ὁ Κροῖσος ὁ Λυδός. ἦν γὰρ
αὐτῷ ὁ δοθεὶς χρησμός οὗτος·

Κροῖσος "Ἄλυν διαβάς, μεγάλην ἀρχὴν καταλύσει.
οὐκ ἦν δὲ σαφὲς ποίαν ἀρχὴν καταλύσει. νομίσας οὖν ὁ Κροῖσος ὅτι
τὴν τῶν ἐναντίων λέγει ἀρχὴν, ἐπέρασε τὸν "Ἄλυν ποταμόν, καὶ τὴν
οἰκείαν ἀρχὴν κατέλυσεν.

97 (P.G. 36 1036 A - B)

... γέλωτος ἀμετρίαν ὁ καταχωλεύων θεός, ... καὶ ἀραιαῖς ταῖς
κνήμαις ἐπιρρωνύμενος.

Or. IV 122 (P.G. 35 661 B)

Syr II Arm

m i e A

96(95 m)1 - 2 οὐ ... ἔλεγ.: λοξοὺς καὶ ἀσαφεῖς τοὺς χρ. παρεῖχε m, 'did not
utter the oracle openly or clearly to those to whom an or. was given(to
... given'om Arm)' Syr Arm / 2 ἀλλ'... λοξ.: om m / 3 χρησμ.: χρησ-
μοφδεῖν m / 4 ὧν: ὡς m / ὁ Λ.: om Arm / 4 - 5 ἦν ... ὁ δοθ. χρ. /
οὗτ.: ἦν ... δοθ. χρ. οὗτ. e, om Arm / 6: om Arm / 7 οὐκ ... κατ.:
om e Arm / νομ. ... Κρ.: 'having thought' Arm / 8 λέγ.: post ἀρχὴν
i /

n P L V (= y) F G (= x)

96(97L x)1 'O: om x / 4 ὧν: ψ y / 5 αὐτῷ: post δοθ. F / ὁ: om V / οὗτ.:
οὕτως F / 7 οὐκ ... ἀρχὴν κατ.: om L, οὐκ ... κατ. ἀρχὴν x /

7 ζ'

'Ενενηκοστῆ ἑβδόμη ἐστὶν ἱστορία ἢ περὶ τῆς τοῦ γέλωτος ἀμετρίας.

5

Ἡ περὶ τοῦ Ἐφαιστου τέχνη · ὅτι ταῖς πάγαις διὰ τὴν γινομένην εἰς αὐτὸν μοιχείαν τὸν Ἄρεα σὺν τῇ Ἀφροδίτῃ συνέδησεν ἐν ταῖς πάγαις. καὶ ἐκάλεσεν ὁ Ἐφαιστος τοὺς θεοὺς θριαμβεύων αὐτούς, πολὺν κατ' αὐτῶν κατέχεον γέλωτα. χωλεύοντα δὲ λέγει θεὸν αὐτὸν τὸν Ἐφαιστον · χωλὸς γὰρ ὁ θεὸς οὗτος παρ' αὐτοῖς. ταῖς δὲ Ἄρεως κνήμαις ἐπ(ετέρπε)το ὁ Ἐφαιστος ὅτι κατὰ τὰς κνήμας ἐμπεσόντος αὐτοῦ εἰς τὰς πάγας, ἀχρήσιμοι γεγένησιν.

Syr II Arm

m i e A

97(96 m) Tit: 'Εν. ... ἢ: om i A, 'Εν. ἕκτη e, 'The ninety-sixth historia is that which is' Syr, om Arm / περὶ ... ἀμ.: 'Concerning Hephaistos, but it is written earlier(vide hist. 86) of the immeasurable laughter' Arm, quae historiam hic terminat./

1 - 7 Ἡ ... fin: χωλεύοντα θεὸν λέγει τον Ἐφαιστον. χωλὸς γὰρ ὁ θεὸς οὗτος παρ' αὐτοῖς, ὃν ὀρῶντες ὑπηρετοῦντα καὶ χωλεύοντα ἐγέλων οἱ θεοί m, cum n (vide infra) consentit Syr /

n P (expl 97, 7 post πάγας) L V (= y) F G (= x)

97(96 L x) Tit: ἑβδ.: ἕκτη L x, qui hanc hist. prae 96 ponunt / ἀμετρ.: + ἔστι δὲ αὕτη V x /

1 Ἡ ... τέχνη: 'It is this one which is about Hephaistos' Syr. / ὅτι: ὅτε V x Syr / 1 - 3 ταῖς ... πάγαις: ταῖς πάγαις τὸν Ἄρεα διὰ τὴν μοιχείαν τῆς Ἀφροδίτης συνέδησε V Syr, ταῖς πάγαις διὰ τὴν γενομένην εἰς αὐτὸν μοιχείαν τὸν Ἄρεα σὺν τῇ Ἀφρ. συνέδησε x / 3 ὁ Ἐφ.: om Syr / θρ. αὐτ.: + καὶ ἰδόντες αὐτὸν (αὐτοῦς x) V x, om Syr / 4 κατ' αὐτ.: κατὰ τοῦ δεθέντος V / λέγ.: λέγεις V / 5 οὗτ.: + ἦν V x / 6 Ἄρ.: ἀραιαῖς x / ὅτι: ὡς V x Syr / 6 - 7 ἐμπ. αὐτ.: ἐμπεσὼν ὁ Ἄρης V x Syr / ἀχρ. γεγ.: 'of H.' Syr /

... γαστριμαργίαν ὁ Ζεὺς ἐπὶ δαίτα λιπαρὰν τρέχων μετ' ἀμύμονας Αἰθιοπῆας σὺν τοῖς λοιποῖς δαίμοσιν.

Op. IV 122 (P.G. 35 661 B)

9 η' Ἐνενηκοστὴ ὁγδοῆ ἐστὶν ἱστορία ἡ περὶ τοῦ ἐπὶ δαίτα λιπαρὰν τρέχειν τὸν Δία.

Ἔστι δὲ καὶ αὕτη παρ' Ὀμήρῳ, ὅτι ὁ Ζεὺς ἀπῆλθεν ἐν τῇ Αἰθιοπία ἐπὶ ἄριστον. οἱ οὖν Αἰθίοπες ἄριστον ποιήσαντες, ἐκάλεσαν καὶ αὐτὸν καὶ τοὺς ἄλλους θεοὺς σὺν αὐτῷ. τὸ δὲ ἄριστον τὸ Αἰθιοπῶν καὶ ἡ δαΐς αὕτη θυσία ἦν γινομένη τῷ Δίῳ. τὰ δὲ ἔπη εἰσὶ ταῦτα.

Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
χθιζὸς ἔβη κατὰ δαίτα, θεοὶ δ' ἅμα πάντες ἔποντο.

98, 1 παρ' Ὀμήρῳ: Il. i. 423.

Syr II Arm
m i e A

98(97m) Tit: Ἐν. ... ἡ: om i A, Ἐν. ἐβδόμη ἐ, 'The ninety-seventh historia is that which is' Syr Arm / δαίτα: δαίαιταν e, δαίταν A /

1 Ἔστι ... ὅτι: 'Homer relates that' Arm, om m / 1 - 2 ἐν τῇ Αἰθιοπία: εἰς τὴν Αἰθιοπίαν m, 'after the Ethiopians' Syr / 2 οἱ οὖν Αἰθιοπῶν ἄριστον ποιήσ.: οἱ Αἰθιοπῶν ποιήσ. πανδαισίαν i, ὃν οἱ Αἰθιοπῶν ποιήσ. e A, 'and when they had made(it)' Syr / 3 αὐτῷ: αὐτὸν τε m / σὺν αὐτῷ: om m Arm / 4 καὶ ἡ δαΐς αὕτη: καὶ ἡ δαΐς αὕτη m, om Arm, vide Syr ad loc / 7 ἔπη: + Τοῦ πρώτου Στηλιτευτικοῦ αἰ ἱστορίαι e, + 'The scholia which (belong) in the First Invective against Julian are ended' Syr Arm /

n L V (= y) F G (= x)

98

Tit: δαίτα: δαίαιταν n /

2 οἱ οὖν: ὁ οἱ x / ἄριστον: om x / αὐτῷ: αὐτὸν τε x / τὸ²: τῶν VG, om F / 4 δαΐς: δαίαιτα y, αἰτρία x / αὕτη: + ἐστὶν v x / 6 μετ': κατ' L /

‘ΟΜΟΙΩΣ ΣΥΝΑΓΩΓΗ ΚΑΙ ‘ΕΞΗΓΗΣΙΣ ὄν ἘΜΝΗΣΘΗ ἹΣΤΟΡΙΩΝ

‘Ο ἘΝ ἈΓΙΟΙΣ ΓΡΗΓΟΡΙΟΣ

ἘΝ ΤΩΙ ΔΕΥΤΕΡΩΙ ΚΑΤΑ ἹΟΥΛΙΑΝΟΥ ΣΤΗΛΙΤΕΥΤΙΚΩΙ ΛΟΓΩΙ.

1 (P.G. 36 1036 C - 1037 D)

Λέγε μοι καὶ σὺ τοὺς σοὺς ἀστέρας, τὸν Ἀριάδνης στέφανον, καὶ τὸν Βερενίκης πλόκαμον, καὶ τὸν ἀσελγῆ Κύννον, καὶ τὸν ὑβριστὴν Ταύρον εἰ δὲ βούλει, Ὀφιοῦχδον σου, ... καὶ τὸν Λέοντα, ... ἄλλους τε ὅσους ἐπὶ τῷ κακῷ γυνώρισας, ἢ θεοὺς ἢ ἀστέρας ἐπόησας.
Or. V 5 (P.G. 35 669 B - C)

α' Πρώτη ἐστὶν ἱστορία ἡ περὶ τοῦ Ἀριάδνης στεφάνου, καὶ τοῦ

Syr II Arm

m i e A

Tit: Ἱστορίαι τοῦ δευτέρου Στηλιτευτικοῦ i A, Ὡσαύτως καὶ τῶν τοῦ δευτέρου Στηλιτευτικοῦ ἱστορίαι 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 / καὶ¹ ... αὗται: αὕτη i A, ἔστι δὲ αὕτη e /

n L V (= γ) F G (= χ)

Tit: Ὡσαύτως καὶ ἐν τῷ δευτέρῳ λόγῳ ἱστοριῶν ἐξηγήσεις V, Ὡσαύτως καὶ ἐν τῷ β' λόγῳ συναγωγὴ ὧν ἐμνήσθη ἱστοριῶν χ /

Βερονίκης πλοκάμου, καὶ περὶ τοῦ Κύκνου, καὶ τοῦ Ταύρου, καὶ τοῦ
Λέοντος, καὶ τοῦ Ὀφιοῦχου. εἰσὶ δὲ αὗται.

Ἀριάδνη θυγάτηρ ὑπῆρχε Μίνως τοῦ Κρητῶν βασιλέως. αὕτη ἦρ-
άσθη θησέως τοῦ Ἀθηνῶν βασιλέως, ἐλθόντος ἐπ' ἀναιρέσει τοῦ Μινω-
ταύρου. ἐκ τοῦ οὖν θησέως ἔλαβεν αὐτὴν ὁ Διδυσοῦς, καὶ ἀνήγαγεν
αὐτὴν ἐν τῷ Νάξῳ, καὶ συνεμίγη αὐτῇ · καὶ πρὸς τιμὴν αὐτῆς στέφ-
5 ανον ἐν τῷ οὐρανῷ δι' ἀστέρων ὑπεζωγράφησεν.

Ἡ δὲ τοῦ πλοκάμου τῆς Βερονίκης ἐστὶν αὕτη. Βερονίκη γυνὴ τις
ἦν τοῦ ἐν Ἀλεξανδρείᾳ Πτολεμαίου, τοῦ Εὐεργέτου καλουμένου. τοῦ
οὖν ἀνδρὸς Πτολεμαίου ὄντος ἐν πολέμοις, ηὔξατο ὅτι εἰ ὑποστρέψει
ἄτρωτος, τῶν πλοκάμων τῶν ἑαυτῆς ἀποκαρμα ἀναθήσει ἀνάθημα ἐν τῷ
10 ἱερῷ · καὶ ἀνέθηκεν ἡ Βερονίκη. Κόνων οὖν τις ἦν ἀστρονόμος

1,10 Κόνων ... ἀστρ.: Catullus LXVI, 7 - 8.

Syr II Arm

m i e A

1 2 - 3 Μίν.: + 'and she went with him' Arm / 3 οὖν: om e / 5 δι'
ἀστ.: om Arm / 6 Βερονίκης: Βερνίκης. e / ἐστ.: om i / 7 ἐν Ἀλ.: 'of
the Alexandrians' Arm / 8 οὖν: + τοῦ Πτολεμαίου e / ἀνδρ.: + αὐ-
τῆς m Syr Arm / τοῦ Πτ.: om e A / 9 τῶν¹... ἀπδκ.: τὸν πλοκάμον
ἀποκαρεῖσα τὸν ἑαυτῆς i A², τῶν πλοκάμων ἀποκειράσα τῶν ἑαυτῆς e
A, 'she would cut off her locks' Syr Arm / ἐν: om i / 10 καὶ: + τοῦτου
ὑποστρέφαντος ἀτρώτου e / Βερ.: Βερνίκη ἐν τῷ ἱερῷ τὴν ὑπόσχεσιν
e, + ὑποστρέφαντος A / Κόν.: Κόνων m Syr, 'Κουμνον' Arm, + δέ m /

n L V (= γ) F G (= χ)

1 Tit: Βερ.: Βερονίκης (et passim) χ / περὶ¹: om V / περὶ²: om V χ /
3 οὖν: post θησ. F / 4 Νάξῳ: Ἀξῳ V / 6 γυνή: om χ / 7 - 8 τοῦ
οὖν ἀνδρὸς Πτολεμαίου: τοῦ οὖν ἀνδρὸς αὐτῆς Πτολεμαίου V, om χ /
9 τῶν²... ἀπδκ.: ἀποκαρεῖσα τῶν ἑαυτ. V, ἀπδκ. τῶν ἑαυτ. χ /
10 Κόν.: Κόνων γ, Κομώνων χ / οὖν: om χ /

ἐπὶ τῶν αὐτῆς χρόνων, καὶ πρὸς κολακείαν αὐτῆς φησὶν ὅτι οἱ θεοὶ
τὸν πλόκαμον τοῦτον ἐν ἄστροις ἀνέθηκαν. καὶ νῦν μὲν ἔστι βοτρυ-
οειδῆς θέσις ἀστέρων ἐν τῷ οὐρανῷ, ὃ καλοῦσι πλόκαμον Βερονίκης.

Ἡ δὲ περὶ τοῦ Κύκνου ἐστὶν αὕτη. ὁ Ζεὺς ἐρασθεὶς ὡς οἱ μὲν
15 λέγουσι τῆς Νεμέσεως, οἱ δὲ τῆς Λήδας, βουλόμενος οὖν συγγενέσθαι
αὐτῇ καὶ μὴ ὀραθῆναι ὑπὸ τῆς Ἥρας, ἐξωμοιώθη κύκνῳ, καὶ συνεγένε-
το τῇ ἐρωμένῃ. νῦν οὖν οὗτος ὁ κύκνος κατεστηρίχθη ἐν τῷ οὐρανῷ.
καὶ ἔστι, φησὶν, ὑποζωγραφηθεὶς καὶ ἄστρον ὁ κύκνος.

Ἡ δὲ περὶ τοῦ Ταύρου ἐστὶν αὕτη. ταυρὸς τις ὑπὸ τοῦ Ποσει-
20 δῶνος ἀνεδόθη περὶ τὴν Ἑλλάδα. οὗτος ἐλυμαίνετο τὴν χώραν καὶ
ἐσίκετο πολλά. ἐπὶ τοῦτον ἐλθὼν ὁ θησεὺς ἀνεῖλεν αὐτόν. καὶ
βουλόμενοι οἱ θεοὶ μέγα τὸ ἔργον δεῖξαι τοῦ θησεύς, καὶ θεραπεῦ-
σαι τὸν Ποσειδῶνα, κατεστήριζαν τὸν ταῦρον ἐν τῷ οὐρανῷ· καὶ νῦν
ἐστὶν ὁ ταῦρος διὰ ἀστέρων ὑπεζωγραφηθεὶς ἐν τῷ οὐρανῷ.

Syr II Arm

m i e A

- 1 11 ἐπὶ ... χρ.: om m / καὶ: δὲ m / φησ.: + 'deceivingsher' Arm /
12 τοῦτ.: * τοιοῦτον Arm / ἄστρ.: 'heaven' Syr / ^{μὲν: om m / ἔστι: + τις m /} 14 ὁ: om e / οἱ μὲν:
μὲν τινες m Syr / 15 λέγ.: om m / ^{of: ὡς m /} 16 δὲ: + ἕτεροι m / βουλ.: βουληθεὶς
e / οὖν: om m / 16 ἐξ. κύκ.: μεταβλήθη εἰς κύκνον m / 17 τῇ ἐρ.:
αὐτῇ i / κατεστηρ.: 'was depicted' Arm / 18 καὶ¹ ... κύκ.: καὶ ἔστι
φησὶν, ὑποζωγράφησις καὶ ἄ. (καὶ ἄ.: δι' ἄστρον e, 'in the stars' Syr)
ὁ κύκ. m, om Arm / 20 - 21 οὗτ. ... πολ.: 'and was harming the region
much' Arm / 23 Ποσ.: + 'too' Syr Arm / 24 ὁ τ.: om e 'it' Arm,
post υποζωγρ. i A /

n L V (= γ) F G (= χ)

- 1 11 ἐπὶ ... χρ.: ἐπὶ ... ἡμέρων F, om G / 12 ἔστι: + τις V χ /
15 δὲ: + ἕτεροι χ / 16 αὐτῇ: ^{στ' ἄρος: post / υποζωγρ. χ /} om V χ / 21 ἐλθ. ... αὐτ.: om F /
22 δεῖξ.: post θησ. F / 24 ~~ὑποζωγρ.~~ ὑποζωγρ.: ὑπογραφηθεὶς L₁ /

25 Ἡ δὲ περὶ τοῦ Λέοντος ἱστορία ἐστὶν αὕτη. λέων ζῷον ἄγριον
 ἦν ἐν τῇ Νεμέῳ (χώρα δὲ αὕτη τῆς Πελοποννήσου). οὗτος οὖν ὁ λέ-
 ων ἐλυμαίνετο τοὺς ἐν τῇ χώρῃ. Εὐρυσθεὺς οὖν βασιλεύων τῶν Μυ-
 κηνῶν, καὶ μηνιδῶν τῷ Ἡρακλεῖ, πέμπει ἐπὶ τὸ ἀνελεῖν τὸν λέοντα.
 καὶ ἐλθὼν ὁ Ἡρακλῆς ἀνεῖλεν αὐτόν. καὶ οἱ θεοὶ βουλομένοι ἐπί-
 30 δοξον ποιῆσαι τὸν ἀγῶνα τοῦ Ἡρακλέους, δι' ἄστρον ἐζωγράφησαν
 ἐν τῷ οὐρανῷ τὸν λέοντα. καὶ νῦν ἐστὶν ὁ λέων ἐν ἄστροις.

Ἡ δὲ περὶ τοῦ Ὀφιοῦχου ἐστὶν αὕτη. λέγεται εἶναι οὗτος ὁ
 Ὀφιοῦχος ὁ Ἀσκληπιὸς, ἔφορος τῆς ἰατρικῆς. σύμβολον δὲ ὁ ὄφις
 τοῦ ἀγήρω. λέγεται γὰρ ἀποδύεσθαι τὸ γῆρας ὁ ὄφις καὶ ἀνανεοῦ-
 35 σθαι. ἐπεὶ οὖν ὁ Ἀσκληπιὸς διὰ τῆς ἰατρικῆς ἀνανεοῖ τὰ ἀνθρω-
 πινα σώματα, ποιοῦσιν αὐτὸν μετὰ τοῦ δράκοντος. θέλοντες οὖν οἱ
 θεοὶ ἀντὶ ἀγῶνα αὐτὸν ἀνιερῶσαι, δι' ἄστέρων αὐτὸν ἀνιέρωσαν
 ἐν τῷ οὐρανῷ.

1, 27 Εὐρυσθεὺς : Il. xv. 639.

Syr II Arm

m i e A

- 1 25 Ἡ ... αὕτη: Ἡ δὲ περὶ τοῦ Λ. αὕτη m, om Arm / ζῷον ἄγρ.: ἄγρ-
 ιος m / 27 Εὐρ.: Εὐρυσθένης e, 'Theseus' Syr Arm / βασ.: βασιλεὺς
 ὦν m / 28 πέμπει: + αὐτόν m, + 'Herakles' Syr Arm / ἐπὶ ... λέον-
 τα: ἐπ' ἀναιρέσει τοῦ λέοντος m, 'to kill the lion' Syr^{Arm} / 29 καὶ οἱ: οἱ
 οὖν e / 29 - 30 ἐπίδοξ.: περίδοξ. e / 32 Ἡ ... αὕτη: Ἡ δὲ τοῦ
 Ὀ. ἐστὶν αὕτη m, om Arm / οὗτ.: om m / 33 ἔφ.: ὁ ἔφορος m /
 34 ὁ ὄφ.: om Arm / 36 μετὰ: μεταξὺ (?) e /

η L V (= γ) F G (= χ)

- 1 27 Εὐρ.: Θησεὺς γ / 28 πέμπει: + τὸν Ἡρακλέα V χ / ἐπὶ ... λέο-
 ντα: ἐπ' ἀναρέσει τοῦ λέοντος V χ /

... καὶ Σαλμωνεὺς εἶναι τις ἐκ βύρσης βροντῶν, ...
Or. V 8 (P.G. 35 673 B - C)

β' Δευτέρᾳ ἐστὶν ἱστορία ἡ περὶ τοῦ, Τὸν Σαλμωνέα ἐκ βύρσης βροντῶν.

Σαλμωνεὺς Αἰδίου μὲν ἦν υἱὸς, βασιλεὺς δὲ Θετταλῶν. οὗτος
 ἀσεβῆς, φησὶν, εἰς θεοὺς γενόμενος, προσάπτων ἄρμασι βύρσας ξηράς
 τε καὶ σκληράς, καὶ λέβητάς τινας μετὰ τῶν βυρσῶν κτυπῶν, ἦχους
 ἀπετέλει· μετὰ χειρῶν τε βαστάζων καιομένας λαμπάδας ἐμεγαλαύχει
 5 καθάπερ Ζεὺς βροντῶν τε καὶ ἀστράπτειν, ἕως ὑπὸ Διὸς κεραυνωθεὶς
 ἀνῆρέθη. καὶ κατέλιπε θυγατέρα ἀφῆλικά θνόμενι Τυρώ. αὕτη τραφ-
 εῖσα ὑπὸ τοῦ Ἰδίου θεοῦ πρὸς πατρὸς Κρηθέως, ἠράσθη τοῦ ἐγγχωρί-
 ου Ἐνιπέως. τούτῳ δὲ τῷ ποταμῷ ὁμοιωθεὶς ὁ Ποσειδῶν, 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. ἰστ. ἐστ. ἡ e / βροντῶν: + ἔστι
δὲ αὕτη e Syr /

2 φησὶν: om m Syr Arm / προσ. ἄρμ.: προσ. ἄρματι i, om Arm / 2 -
 3 βύρσας ... βύρσ.: '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 Ζ. m / 7 Κρηθ.: Κηφέως m Syr Arm /

n L V (= y) F G (= x)

2 Tit: βροντῶν: + ἔστι δὲ αὕτη V x /

2 φησὶν: om x / ἄρμ.: ἤρμωσε x / 6 κατ.: κατέλειπε LG / 7 Κρ.:
Κηφέως n / 8 ὁ: om x /

ἀντὶ Ἐνιπέως τῆς Τυροῦ. καὶ συνέλαβε τὸν Πελῖαν καὶ τὸν Νηλέα,
 10 καὶ εἶχε τούτους ἐγκύους. ἐγαμήθη δὲ αὕτη ὑπὸ Κρηθέως, καὶ ὕστερον ἔτεκεν ἠὲ Τυρώ, τῇ μὲν δοκεῖν ἐκ Κρηθέως, τῇ δὲ ἀληθεῖα ἐκ Ποσειδῶνος. ὕστερον δὲ καὶ ἐξ αὐτοῦ Κρηθέως ἔσχε παῖδας ἠὲ Τυρώ.

3 (P.G. 36 1040 B - C)

Ἄνῆρ γάρ τις τῶν οὐκ ἀδοκίμων ἐν Πέρσαις, τὸν ἐπὶ Βαβυλῶνι, πρὸς Κῦρον(sic) Ζώπυρον μιμησάμενος,...

Or. V 11 (P.G. 35 677 B)

γ' Τρίτη ἐστὶν ἱστορία ἡ κατὰ τὸν Ζώπυρον τὸν ἐν Βαβυλῶνι.

Δαρεῖος ὁ Περσῶν βασιλεὺς, πολιορκῶν τὴν Βαβυλῶνα ἐπὶ χρόνον πολὺν, καὶ δυσπορθήτου οὔσης αὐτῆς, καὶ ἀσχάλλοντος ἐπὶ πολὺν καιρὸν,

3, 1 - fin: Herodotus, Hist. III 154.

Syr II Arm

$\frac{m}{\text{ἀντὶ}} \frac{i}{\text{Ἐνιπέως}} \frac{e}{\text{om}} \frac{A}{m}$ /

2 9 Π. ... Ν.: Νηλέα ... Πελῖαν $\frac{m}{/}$ 10 - 12 καὶ¹ ... Τ.: om $\frac{m}{/}$, cum $\frac{n}{/}$
 (vide infra) consentiunt Syr Arm /

3 Tit: Τρ. ... ἠ: Ἡ δὲ i A, Τρίτη ἠ e, om Arm / ἐν Βαβ.: 'of the Babylonians' Arm, + αὕτη i A, + ἔστι δὲ αὕτη e Syr /

1 Δαρ.: 'Kyros' Syr Arm / ὁ ... βασ.: om Arm / 2 καὶ² ... καιρ.: 'he became sad, then, ' Arm /

$\frac{n}{/}$ L V (= $\frac{y}{/}$) F G (= $\frac{x}{/}$)

2 10 δὲ αὕτη: om VF, δὲ G / 11 τῇ: τὸ $\frac{y}{/}$ G / 12 ὕστ. δὲ: om Arm /
 ἠ Τ.: om Arm /

3 Tit: τὸν²: om $\frac{x}{/}$ / Βαβ.: + ἔστι δὲ αὕτη V $\frac{x}{/}$ /

Ζώπυρος τις ἀνδρείος τὴν ψυχὴν, ὡς ἔδειξε τὸ πρᾶγμα, καὶ οὐκ ἄ-
 δοξος παρὰ τῷ Δαρείῳ, μηχανᾶται τι τοιονδε. κόψας ἑαυτοῦ τὴν ῥίνα
 5 καὶ τὰ ὦτα καὶ μᾶστιξιν ἑαυτὸν ξάνας, ὤθηεν, αὐτομολεῖ πρὸς τοὺς
 Βαβυλωνίους, ὡς δεινὰ πεπονθὸς παρὰ τοῦ Δαρείου. εἶτα ἀπελθὼν,
 προσποιεῖται εὐνοεῖν τοῖς Βαβυλωνίοις, καὶ ὑποτίθεσθαι αὐτοῖς τι-
 να κατὰ τοῦ Δαρείου. καὶ ἄπλως πλστὶν ἐγγενῶς τοῖς Βαβυλωνίοις,
 στρατηγήσας ὑπὲρ Βαβυλωνίων, καὶ ἀνελὼν πολλοὺς τοῦ Δαρείου. συν-
 10 θεῖς δὲ σύνθημα μετὰ Δαρείου ἡμέραν ὠρισμένην, ἐν ἧ δεῖ αὐτὸν
 προσβάλλειν τῇ Βαβυλῶνι, ἐν ταύτῃ πείθει τοὺς Βαβυλωνίους λαβεῖν
 τὰς κλεῖς τῶν πυλῶν. εἶτα λαβὼν, ἤνοιξε καὶ εἰσήγαγε τοὺς Πέρσας.
 καὶ οὕτως ἐχειρώθη ἡ Βαβυλῶν. ταῦτα Ἡρόδοτος ἐν τῇ τρίτῃ τῶν
 Ἱστοριῶν μέμνηται.

Syr II Arm

m i e A

3 3 πρ.: + 'which was performed by him' Arm / ^{τοῖόνδε: τοῖούτο m /} 4 Δαρ.: Κύρω m Syr Arm / λ
 5 ὤθηεν: post αὐτομολεῖ e / 6 δεινὰ: '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 / ἀνελ.: post πολ. e / τοῦ Δ.:
 τῶν Περσῶν e, 'on Cyrus's side' Syr / 9 - 10 συνθεῖς ... Δαρ.: om
m, 'He made a sign with Cyrus (him' Arm)' Syr Arm / 10 ἡμ.: ἡμέρα e A,
 + δὲ m / ὠρισμ.: ὠρισμένη e A / δεῖ: ἔδει m / αὐτὸν: Πέρσας e /
 11 προσβ.: προσβαλεῖν m / λαβεῖν: 'and he takes' Arm / 12 λαβ.:
 om Arm / 13 - 14 ταῦτα ... μέμνηται: ὡς Ἡρ. φησιν ἐν τῇ τρ. τῶν
 Ἱστ. i, Ἡρ. ταῦτα ἱστορεῖ (φησιν A) ἐν τῇ τρ. τῶν Ἱστ. αὐτοῦ
 (αὐτ. om Syr Arm) e A Syr Arm /

n L V (= γ) F G (= χ)

3 4 Δαρ.: Κύρω n / τι: om χ / 6 Δαρ.: Κύρου n / 7 - 8 καὶ ... Δαρ.:
 καὶ ... Κύρου γ, om χ / 8 καὶ ... Βαβ.: om χ / 10 Δαρ.: τοῦ Δαρ.
 V χ / 11 προσβ.: προσβαλεῖν χ / 14 μέμν.: om χ /

... καὶ ὁμοῖον τι περὶ αὐτὸν συμβῆναι τῷ Κύρῳ τῷ Παρυσάτιδος,
ὅς, τοῖς μυρίοις συνανελθὼν ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξου, καὶ νεα-
νικῶς μαχόμενος, θράσει τὴν νίκην διέφθειρεν ...
Or. V 13 (P.G. 35 680 A)

δ' Τετάρτη ἐστὶν ἱστορία ἡ περὶ τοῦ Κύρου τοῦ Παρυσάτιδος.

Δαρεῖος ὁ μικρὸς, ὁ υἱὸς Ξέρξου, γεννᾷ ἐκ τῆς Παρυσάτιδος δύο
υἱούς, Κύρον καὶ Ἀρταξέρξην. ἀποθανόντος δὲ τοῦ Δαρείου, ἡμφισ-
βήτουν οἱ δύο περὶ τῆς βασιλείας. καὶ τὸν μὲν Ἀρταξέρξην ὡς πρεσ-
βύτερον ἦγεν ὁ χρόνος ἐπὶ τὸ βασιλεῦσαι· τὸν δὲ Κύρον, ὡς νεώτερον
5 καὶ φιλούμενον, ἡ μητὴρ προεβάλλετο. ἐπικρατεῖ δὲ ὁ Ἀρταξέρξης
διὰ τὸν χρόνον, καὶ βασιλεύει αὐτός. ὁ οὖν Κύρος μὴ θέλων ὑπεί-
κειν (τῷ Ἀρταξέρξῃ) αἰτεῖ τὸν ἴδιον ἀδελφὸν δοῦναι αὐτῷ τὴν τῆς
'Ἀσίας σατραπείαν οἷον ἐπαρχότητα, καὶ λαβὼν κατήλθε περὶ τὴν

Syr II Arm

m i e A

4 Tit: Τετ. ... ἡ: om i A Arm, Τετάρτη e / τοῦ Παρ.: 'and Parysatis
his mother' Arm, + 'It is this' Syr /

1 ὁ²: om i / δύο: om Arm / 6 αὐτός: om i / 7 τῷ Ἀρτ.: αὐτῷ i, +
'his brother' Arm/αἰτεῖ: αἰτεῖται i / τὸν ... ἀδ.: om i, 'him' Arm /
δοῦναι αὐτῷ λαβεῖν i / 8 οἷον ἐπαρχ.: om i A Arm /

n L V (= y) F G (= x)

4 Tit: Παρ.: + ἔστι δὲ αὕτη V x /

7 τῷ Ἀρτ.: om L / δοῦναι αὐτῷ: om x /

Ἴωνίαν. κάκεϊσε καθεζόμενος, εἰς ἔννοιαν πάλιν ἐλθὼν περὶ τῆς
 10 βασιλείας, καὶ ὑποπέισας Λακεδαιμονίων ἀνδράς τινὰς καὶ ἄλλους
 Ἕλληνας ὡς μυρῖους, πείθων αὐτοὺς συνακολουθεῖν αὐτῷ. καὶ τού-
 των συνακολουθούντων, ἀπῆλθεν ἕως Περσίδος, καὶ συμβολῆς γενομέ-
 νης μεταξὺ τῶν Ἀρταξέρξου καὶ τῶν Κύρου, νικῶσιν οἱ τοῦ Κύρου,
 καὶ τοῦτο ὄντες πολὺ ἐλάχιστοι πρὸς τὴν Ἀρταξέρξου στρατείαν.
 15 οἱ γὰρ Ἕλληνες ἤδεισαν καλῶς παρατάττεσθαι, καὶ ὀλίγοι ὄντες
 τέχνη ἐνίκων τοὺς πολεμίους. ὁ οὖν Κύρος ἐπαρθεὶς τῇ προς ὀλ-
 γον νίκη, ἐφορμᾷ ἀπὸ τῆς αὐτοῦ φάλαγγος ἐπὶ τὴν φάλαγγα τοῦ
 Ἀρταξέρξου, ὡς δῆθεν αὐτὸν τὸν Ἀρταξέρξην κατασφάζων, καὶ
 διαφθείρεται μόνος ὢν· καὶ οὕτω τελευτᾷ μὴ βασιλεύσας. ταῦτα
 20 Ξενοφῶν ἐν τοῖς Ἑλληνικοῖς 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

- 4 9 κάκ.: κάκεϊ i / πάλ.: post ἐλθὼν m / περὶ: om i A / 11 πείθων:
 πείθει A, om i e, 'he persuaded' Syr Arm / αὐτοῦς: om m / συν. αὐ-
 τῷ: om i / 11 - 12 καὶ τούτ. συν.: μετ' αὐτῶνⁱ τούτ. συν. A, om e /
 12 ἀπῆλθ.: ἀνῆλθε i / ἕως:μέχρι i, ἄχρι e A / 13 νικ. οἱ τοῦ K.:
 νικ. οἱ K. i A, om Arm / 14 καὶ τοῦτο: καίπερ e / 15 - 16 καὶ ...
 πολ.: om m, 'and although they were few, by their skill they were
 victorious over those who were many' Syr^{Arm} / 17 τοῦ: om m / 18 - 19 καὶ
 διαφθ. μόνος: διαφθ. οὖν μάλλον αὐτὸς μόνος i / 19 - 21 ταῦτα ...
 μέμν.: ταῦτά φησι Ξενοφῶν m /

n L V (= y) F G (= x)

- 9 πάλ.: post ἐλθ. V x / περὶ: om V x / 11 πείθων: πείθει x / 11
 - 12 καὶ τούτ.: τούτ. V, τούτ. οὖν x / 12 ἀπῆλθ.: ἀνῆλθ. V x /
 ἕως; ἄχρι V x / 13 οἱ τοῦ: οἱ τῶν L, οἱ VG / 16 πολ.: πολλοὺς V /
 17 τοῦ: om VG / 20 τοῖς Ἑλληνικοῖς: τῶν Ἑλληνικαῖς Δ¹ 2 / τῇ Ἀναβάσει L / μέμν.: om x /

... καὶ τὸ Ἡροδότου περὶ τῆς Σαμίων τυραννίδος καιρὸς εἶπεν,
 ὅτι· Τοῦτο μὲν τὸ ὑπόδημα ἔρραψε μὲν Ἴστιαῖος, ὑπεδύσατο ὁ δὲ
 Ἄρισταγόρας, ...
 Or. V 15 (P.G. 35 684 A - B)

ε' Πέμπτη ἐστὶν ἱστορία ἡ περὶ τῆς τοῦ Σαμίων τυραννίδος.

Ἴστιαῖος Σάμιος μὲν ἦν τὸ γένος· φίλος δὲ γενόμενος Δαρείου
 τοῦ Περσῶν βασιλέως, ἐλήφθη ὑπ' αὐτοῦ ἐν Περσίδι. ἐκεῖ δὲ δια-
 τώμενος, ἐπεθύμει ἰδεῖν τὴν ἰδίαν πατρίδα. μὴ ἀπολυόμενος δέ,
 γράφει τῷ ἰδίῳ ἀνεφιῷ, τῷ Ἄρισταγόρῳ μελετῆσαι ἀποστάσιν· καὶ
 5 πείθει καὶ τινὰς τῶν Ἰώνων ἀποστῆναι. γράφει δὲ οὕτως· λαβὼν
 πιστὸν οἰκέτην, καὶ τοῦτου τὴν κεφαλὴν ζυρήσας, ἐγχαράττει τῇ
 κεφαλῇ ὃ ἠβούλετο δηλῶσαι. εἶτα μέλανι ἐγκαύστω τὴν χάραξιν με-
 αίνει, καὶ ἀφήκεν ἀνενεγκεῖν τὰς τρίχας. καὶ μετὰ τὸ κομάσαι

Syr II Arm

m i e A

5 Tit: Π. ... ἡ: om m Arm / Σαμ.: 'of Samos' Syr / τυρ.: + ἔστι
δὲ αὕτη e Syr /

3 ἰδίαν: οἰκείαν i A / μὴ ... δέ: καὶ μὴ ἀπ. i / 4 τῷ ... ἀν.:
 'of his own family' Syr / ἀπόστ.: ἀποστασίαν i A / 4 - 5 καὶ
 πείθει: πείθει δὲ i e, 'and to persuade' Arm / 5 ἀποστ.: συναπο-
 στῆναι i A / οὕτ.: ὡς μὴ φωραθῆναι τὸν τρόπον τοῦτον i / 7 ἠβ.:
ἔβούλετο i A / μέλ. ἐγκ.: om m Syr Arm / 8 καὶ: om i / ἀφήκεν:
ἀφίει m Syr Arm, + οὖν i / μετὰ τὸ κομ.: 'after that' Arm /

n L V (= γ) F G (= χ)

5 Tit: τυρ.: + ἔστι δὲ αὕτη V χ /

3 ἴδ.: οἰκείαν V χ / 4 ἀπόστ.: ἀποστασίαν G / 5 πείθ.: + δὲ G /
 7 ἠβούλ.: ἔβούλ. χ / 7 - 8 μελ.: ἐγκαίει χ / 8 ἀφ.: ἀφίει V χ /

αὐτὸν ἀποπέμπει, λέγων τῷ οἰκέτῃ πάλιν ἐκεῖσε ἀποζυρηθῆναι,
 10 ἵνα ἀνάγῃ Ἀρισταγόρας τὰ γράμματα. ἀναγνοὺς τοίνυν ὁ Ἀριστ-
 αγόρας καὶ μαθὼν, ἐποίησε τὴν ἀπόστασιν σχεδὸν πάντων <τῶν> Ἰ-
 ὠνων. εἶτα μανθάνει ἐν Περσίδι ὁ βασιλεύς, καὶ σύμβουλος γίν-
 εται τῷ Ἰστιαίῳ, <ὡς> Ἕλληγι, τί δεῖ ποιῆσαι. καὶ συμβουλεύεται
 παρὰ τοῦ Ἰστιαίου αὐτὸν πέμψαι εἰς τὴν Ἀσίαν, ὡς ἱκανὸν ὄντα
 15 διαλυθῆναι τὰ περὶ τῆς ἀποστάσεως. ἐλθὼν οὖν ὁ Ἰστιαῖος ἐν τῇ
 Ἀσίᾳ, καὶ ὡς ὑποπτος γενόμενος ὄλου τοῦ πράγματος, παρὰ τοῦ Ἀρ-
 ταφέρνηου τοῦ ὑπάρχου Σαρδέων ἤκουσε ταῦτα. Τοῦτο τὸ ὑπόδημα ἔρ-
 ραφε μὲν Ἰστιαῖος, ὑπεδήσατο δὲ Ἀρισταγόρας. ὑπόδημα γὰρ τὴν
 ὄλην κατασκεύην ἔλεγε. ταῦτα Ἡρόδοτος λέγει ἐν τῇ ἕκτῃ τῶν
 20 Ἱστοριῶν.

5, 19 - 20 ταῦτα ... Ἱστ.: Hdt. Hist. vi, 1 .

Syr II Arm

m i e A

5 9 αὐτ.: 'the young man' Syr Arm / τῷ οἰκ.: '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 / ἀποστ.: ἀποστασίαν m /
 12 ἐν Π.: ἐν Πέρσαι i, ὁ Περσῶν, ἐν Πέρσαις A / ὁ: om e / 13 - 14 καὶ
 ... Ἱστ.: λαμβάνει βουλήν παρ' αὐτοῦ e, 'H. counselled him' Syr /
 14 αὐτ. πέμψαι: ἀποστείλαι αὐτ. e / 16 ὄλου: om e / 16 - 17 παρὰ
 τοῦ Ἀ. τοῦ ὑπ.: τῷ Ἀρταφέρνη τῷ ὑπάρχῳ m / ^{γὰρ: δε m /} 19 - 20 λέγ. ...
 Ἱστ.: om i, λέγ. ἐν τῇ ἕκτῃ e A Syr, 'says' Arm /

n P (inc 5, 9 πάλιν) L V (= γ) F G (= χ)

5 10 - 11 Ἀριστ.: + τὰ γράμματα (in ras) P / 11 <τῶν>: om P /
 12 ἐν Π.: ἐν Πέρσαις χ / 13 <ὡς>: om P / 16 γενόμε.: γενάμ. L /
 18 γὰρ: λέγων χ / 19 ἔλεγε: om χ / 19 - 20 τῶν Ἱστ.: om χ /

6 (P.G. 36 1041 C)

... τοσοῦτον ὑπερέβαλλον ληστεία καὶ ἀπληστία τοὺς πρὶν ἑκατον-
τάχειρας
Or. V 19 (P.G. 35 688 B)

ζ' Ἐκτὴ ἐστὶν ἱστορία ἢ περὶ τῶν ἑκατονταχειρῶν.

Αὕτη δὲ ἡμῖν εἴρηται ἐν ταῖς ἱστορίαις τοῦ πρώτου λόγου, ὅτι
 γεγόνασι δύο τινές, ὁ Κόττος καὶ ὁ Βριάρεως ἔχοντες ἑκατὸν χεῖρας,
 καὶ οὗτοι μετὰ τῶν θεῶν ἐπολέμησαν πρὸς τοὺς Γίγαντας.

7 (P.G. 36 1041 C - D)

διὰ μέσης νυκτὸς πολλάκις μεταβαλλομένων καὶ περιτρεπομένων
 ὥσπερ ἀμπώτιδας ...

Or. V 20 (P.G. 35 688 C)

ζ' Ἐβδόμη ἐστὶν ἱστορία ἢ κατὰ τὰς ἀμπώτιδας.

6. 1 Αὕτη ... λόγ.: vide supra IV, hist. 76.

Syr II Arm

m i e. A

6 Tit: Ἐκ. ... ἦ: Ἡ δὲ i A, Ἐκ. ἦ e, om Arm / περὶ τῶν ἐκ.: κατὰ
 τοὺς τρεῖς ἑκατοντάχειρας εἴρηται (+ δὲ e) ἤδη m, 'it has been
 told in the First Discourse' Arm /

1 - fin: om m Arm, cum n consentit Syr /

7 Tit : Ἐβδ. ... ἦ: Ἡ δὲ i A, Ἐβδ. ἦ e, om Arm / ἀμπ.: + αὕτη i, +
 'It is this' Syr /

n P L V (= y) F G (= x)

7 Tit: ἐστ.: om G / ἀμπ.: + ἔστι δὲ τὸδε V, ἔ. δὲ αὕτη F, ἔ. ἥδε G /

ἄμπωτις, ὡς ἤδη ἡμῖν εἴρηται, ἐναντία ἐστὶ τῆς ῥαχίς. ταῦτα
 δὲ πάθη ἐστὶ θαλάττης στενῆς περικλειομένης ὑπὸ νήσων, ἢ ὑπὸ γω-
 νιῶν. ἄμπωτις δὲ ἐστὶν οἴονει ἀνάποσις καὶ ἀναρρόφησις, ὑποστελ-
 λομένου τοῦ ὕδατος εἰς μυχοὺς τινας τῆς ὑποκειμένης γῆς, καὶ μετ'
 5 ὀλίγον πάλιν ἐκφοιτῶντος τοῦ ὕδατος. τὸ μὲν οὖν ὑποσταλῆναι τὸ
 ὕδωρ ἔσω εἰς τὰ κοίλα τῆς γῆς λέγεται ἄμπωτις. τὸ δὲ πάλιν ἐκ-
 ρεῦσαι τοῦτο καλεῖται ῥαχία. λέγεται δὲ τοῦτο <πολλάκις τῆς ἡμ-
 έρας γίν>εσθαι, μάλιστα ἐὰν πνῆ ἄνεμος, πάσχειν δὲ τὸ πάθος τοῦ-
 10 το τὸν Εὐριπον τὸν περὶ τὴν Ἑλλάδα, διὸ καὶ Εὐριπος ὠνόμασται,
 οἴονει ὁ εὐτρεπτος καὶ εὐχερῶς περι<πίπτων. εἰς τοῦτον λέγεται
 ὁ Ἀριστοτέλης> ἑαυτὸν ῥίψαι. εἴρηται δὲ ἡμῖν τοῦτο <καὶ ἐν τῇ
 πρώτῳ λόγῳ.>

8 (P.G. 36 1041 D - 1044 A)

... οὐκ Ἠλυσίων πεδίων ἄξια ταῦτα, οὐδὲ τῆς Ῥαδαμάνθυος
 ἐκεῖσε δόξης, ...

Or. V 20 (P.G. 35 688 C)

7, 1 ὡς ... εἴρ.: vide IV, hist. 53 supra.
 7, 11 - 12 εἴρηται ... λόγῳ: ibidem, hist. 34.

Syr II Arm

m i e A

7 1 ἡμῖν: om Arm / 2 θαλ.: θαλάσσης m / 2 - 3 γων.: γαιῶν A, 'lands'
 Syr, 'fountains' Arm / 3 ἐστ.: om m / ἀνάπ.: ἀνάπωτις m / 5 τοῦ
 ὕδ.: om m / 7 - 12 λέγ. ... fin: om m, cum n (vide infra) consentiunt
 Syr Arm /

n P L V (= y) F G (= x)

7 2 θαλ.: θαλάσσης F / 2 - 3 γων.: γαιῶν x / 3 ἀνάπ.: ἀνάπωτις n /
 7 δὲ: om F / 9 διὸ ... ὠνόμ.: διὸ καὶ Εὐριπος x, om Arm / 10
 - 11 εἰς ... ὁ Ἀρ. ... ῥίψαι: εἰς ... Ἀρ. ... ῥίψ. V x, om Arm /
 11 καὶ: om x /

η' Ὀγδοὴ ἐστὶν ἱστορία ἢ περὶ τοῦ Ἠλυσίου πεδίου καὶ τοῦ
Ῥαδαμάνθου.

Ὡσπερ ὁ Χριστιανικὸς λόγος ὑπογράφει τινὰ εἶναι παράδεισον,
οὕτω καὶ οἱ Ἕλληνες ὑπογράφουσιν τινὰ χώρον, ὃν καλοῦσι Μακάρων
νήσους. καλοῦσι δὲ αὐτὸν καὶ Ἠλυσιον πεδίων, παρὰ τὸ ἐλευσεσθαι
ἐκεῖσε τοὺς ἀγαθὸν τι βεβιωκότας. ὁ δὲ Ῥαδάμανθος λέγεται υἱὸς
5 εἶναι τοῦ Διὸς, ὃς ἔχει τὴν δικαστικὴν ἀξίαν. λέγεται οὖν ὅτι
οὗτος δικάζει τοῖς ἐν Ἄιδου, καὶ τοὺς μὲν ἀξίους κολάσεως πέμ-
πει παρὰ τὸν Κωκυτὸν καὶ τὸν Πυριφλεγέθοντα, τοὺς δὲ ἀγαθὰ ἔργασ-
μένους πέμπει παρὰ τοὺς Μακάρων νήσους.

9 (P.G. 36 1044 A - B)

ἔστι δὲ οὗς καὶ τραπέζῃ φιλοφρονούμενος, καὶ πολὺ τὸ Ἐταῖρε
προπίνων, καὶ λαρυγγίζων ἀντ' ἄλλου τινὸς δελεάσματος, ...
Or. V 20 (P.G. 35 689 A)

θ' Ἐνάτη ἐστὶν ἱστορία ἐν ᾗ λέγει πολὺ τὸ Ἐταῖρε προπίνων καὶ

Syr II Arm (om 8)

m i e A

8 Tit: Ὀγδ. ... ἢ: om i A, Ὀγδ. e /

2 τινὰ: + εἶναι i A / 3 Ἠλ. πεδ.: 'Plains of E.' Syr / 4 ἀγ. τι:
καλῶς m / λέγ.: post υἱὸς m / 5 εἶναι: om m / ὃς ἔχει: ἔχειν δὲ
m / 5 - 6 λέγ. ... δικ.: καὶ δικάζειν m / τοῖς ἐν Ἄιδ.: τοὺς
ἐν τῷ Ἄιδῳ m / 6 - 7 πέμπει: πέμπειν m / 7 - 8 ἀγ. ἔργ.: ἀγαθοῦς
m /

9 Tit: Ἐν. ... ἱστ.: Αὕτη ἐστὶν i, om A, Ἐν. ἱστ. e, 'Ninth is' Syr, om
Arm / ἐν ᾗ λέγ.: 'Concerning the saying' Arm /
η ρ λ υ (= γ) φ γ (= χ)

8 Tit: ἔστιν: om G / Ῥαδ.: + ἔστι δὲ αὕτη V /

9 Tit: ἱστ.: om G /

λαρυγγίζων.

Ὁ Πλάτων καὶ οἱ φιλόσοφοι τοὺς γνησίους ἐραστὰς τῶν λόγων
 ἑταίρους καλοῦσιν οἴονεϊ φίλους. ὁ οὖν Ἰουλιανός, ὡς φιλοσο-
 φήσας, οὐκ ἀπηυθαδίζετο τῇ βασιλείᾳ, ἀλλ' ἐμιμεῖτο δῆθεν Πλά-
 τωνα καὶ τοὺς ἄλλους, ἑταίρους πάντας καλῶν, καὶ πολὺ τοῦτο τὸ
 5 ὄνομα ἐν ταῖς συνουσίαις αὐτοῦ ἦν. τὸ δὲ προκίνων τοῦτό ἐστι.
 πάντες οἱ ἀρχαῖοι βασιλεῖς ἐπιτελοῦντες πάνδημον ἑορτήν, ἓν
 φιάλαις ἢ χρυσαῖς ἢ ἀργύραις κερνωμέναις[†] ἐδέχοντο μὲν παρὰ τοῦ
 οἴνοχδου αὐτοῦ, ἀπέπινον δὲ μικρὸν ἐκ τῆς κύλικος, ὡς συμβόλου
 ὄντος τούτου φιλίας πολλῆς, καὶ τότε παρεῖχον ᾧ ἂν ἐβούλετο,
 10 χαριζόμενος καὶ τὴν κύλικα. καὶ ἐκαλεῖτο μὲν αὐτὸ τοῦτο προκί-
 νειν, ἢ δὲ ἡμέρα, φιλοτησία. τὸ δὲ λαρυγγίζειν, μίμησίς ἐστι

9, 11 ἢ δὲ ἡμέρα φιλοτησία: sed calix donata hoc nomine plerumque
 dicitur - cf Ar. Ach. 985.

Syr II Arm

m i e A

9 Tit: λαρ.: + ἔστι δὲ αὕτη e Syr /

1 καλ.: + πάντες m Syr Arm / 2 καλ.: ἐκάλουν m / 3 δῆθεν: om
m / 4 ἐτ.: post καλῶν e / 6 πανδ.: post ἑορτ. m / 6 - 7 ἓν
 ... κερν.[†] ἐδέχ.: ἐν ... κερνώντες ἐδέχ. 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 /
 8 συμβ.: * σὺμβουλον Arm / 9 παρεῖχ.: παρεῖχε i A / 10 προκ.:
προυκίνειν m /

π P L V (= γ) F G (= χ)

Tit λαρ.: + ἔστι δὲ αὕτη V χ /

6 πανδ.: post ἑορτ. V χ / 6 - 7 ἓν φ. ἢ χρ. ... κερν.[†] (portasse
 excidit οἶνον) γ, ἐν φ. χρ. ... κερνώντες χ / 8 - 9 συμβ. ὄντ.: συμ-
 βουλεύοντος P / 9 παρεῖχ.: παρεῖχε V / 10 - 11 προκ.: προυκ. V /

φωνῆς, ὅταν τις ἐπιτερπόμενος οἷς λέγει ἐπιβήσσει πῶς τῆ φωνῆ καὶ στενοὶ αὐτὴν, ὥστε δοκεῖν ἐν τῷ λάρυγγι αὐτὴν παρακατέχεσθαι.

10 (P.G. 36 1044 C)

... τὴν Ἀθηναῶν δὲ οὐκ ἤκουε, τὴν ἑαυτοῦ θεόν, ὅτι καὶ τοῖς αὐλοῖς κατηράσατο, οἷς ἐνασχημονοῦσαν ἑαυτὴν κατεμάνθανεν, ἀντ' ἐσόπτρου χρησαμένη τῷ ὕδατι.

Or. V 22 (P.G. 35 689 C)

ι' Δεκάτη ἐστὶν ἱστορία ἢ κατὰ τὴν Ἀθηναῶν καὶ τοὺς αὐλοῦς.

Ἀθηναῖα ποτε τοὺς αὐλοῦς λαβοῦσα καὶ αὐλοῦσα παρηλθε ποταμόν, θεασαμένη δὲ ἐν τῷ ὕδατι τὴν ἑαυτῆς σκιὰν πεφουσημένης ἔχουσαν τὰς γνάθους, καὶ ἀπρεπούς ἐκ τούτου φαινομένης αὐτῆς, ἔρριψε τοὺς

Syr II Arm (om 10)

m i e A

9 13 παρακατέχ.: 'that he speaks' Arm /

10 Tit: Δεκ. ... ἡ: 'H δὲ i A, Δεκ. ἡ e, 'The tenth historia (is) that'
Syr / τοὺς: 'concerning the ' Syr / αὐλ.: + αὕτη i A, + ἔστι δὲ
αὕτη e Syr /

1 καὶ ... ποτ.: παρὰ πηγὴν ἱσταμένη ηὔλισε m / 3 ἀπρεπ. ... αὐτ.:
ἀπρεπεῖς e /

η P L V (= ψ) F G (= χ)

9 12 πῶς: om L /

10 Tit: ἐστ.: om G / αὐλ.: + ἔστι δὲ αὕτη V χ /

2 ἔχουσαν: ἔχουσας P, ἔχουσα L /

αύλους ὡς ἀμορφίας αἰτίους. ἐν γὰρ τῷ αὐλεῖν τὸ πνεῦμα ἐξογκοῖ
 5 τὰς γνάθους καὶ ἀμόρφους ποιεῖ τοὺς αὐλοῦντας. τοὺτους τοὺς ῥιφ-
 θέντας αὐλοὺς λέγεται Μαρσύας εὐρηκέναι καὶ ἐρίσαι τῷ Ἀπόλλωνι,
 καὶ ἠττηθῆναι καὶ ἐκδαρῆναι παρὰ τὸν ποταμόν, ἐξ οὗ Μαρσύας ὁ
 ποταμὸς λέγεται.

11 (P.G. 36 1044 C)

Οὐκ ἔτι μὲν λίχνοι καὶ ἀπατηλοὶ δαίμονες δυναστεύουσιν' ...
 Or. V 31 (P.G. 35 704 C)

αα' Ἐνδεκάτη ἐστὶν ἱστορία ἢ περὶ τῶν λίχνων δαιμόνων.

Ἔστι δὲ σαφὲς ὅτι πάντες οἱ δαίμονες, κνίσσαις χαίροντες, λίχ-
 νοὶ εἰσὶ. μάλιστα δὲ κωμωδεῖται ὁ Ἑρμῆς, διὸ καὶ λέγεται ὁ <Δει-
 λα>κρίων, ὡς κρεαδίων <ἐπιδεικ> νυμένων αὐτῷ καὶ κατερχομένῳ εἰς

11, 2 - 4 ὁ Δειλακρίων ... κρέα: Schol. in Ar. Pacem 193.

Syr II Arm (om 10)

m i e A

10 4 - 5 ἐν ... αὐλοῦντ.: om m / 5 - 6 τοὺς ... αὐλ.: om m / 6 ἐρίσ.:
 'he contended' Syr / 7 ἠττ. κ. ἐκδαρ.: 'he was defeated and flayed' Syr /

11 Tit : Ἐνδ. ... ἦ: om i Arm, Ἡ A, Ἐνδ. e, 'Eleventh is that which
is' Syr / λίχν. δαιμ.: 'the gluttonous demon' Syr /

1 χαιρ.: χαιρουσι i A / 1 - 2 λίχν.: καὶ διὰ τοῦτο λίχν. m /
 2 εἰσὶ: om i / δὲ ... Ἑρμ.: ὁ Ἑρμῆς ἐν τούτῳ κωμωδ. m /

n P L V (= y) F G (= x)

10 8 λέγεται: ἐκλήθη F /

11 Tit: ἰστ.: om G / Textus: 1 σαφὲς: ἀστὴ σαφὲς F /

- τὰ κρέα. ἀπατηλοὶ δὲ διὰ πάντα, ἐξαιρέτως δὲ διὰ τὸν Ἀπόλλωνα
5 ὅτι ἀπατηλοὺς ἔλεγε χρήσιμους.

12 (P.G. 36 1044 C)

Κατάβαλε τοὺς Τριπτολέμους σου, καὶ τοὺς Κελεούς, καὶ τοὺς μυσ-
τικoὺς δράκοντας,...

Or. V 31 (P.G. 35 704 C)

- ιβ' Δωδεκάτη ἐστὶν ἱστορία ἡ περὶ τῶν Τριπτολέμων καὶ τῶν Κελεῶν καὶ
τῶν δρακόντων.

Εἴρηται δὲ ἡμῖν ταῦτα καὶ ἐν τῇ πρώτῃ λόγῳ ὅτι Τριπτόλεμος καὶ

12, 1 Εἴρηται ... λόγῳ: vide IV, 67 supra.

Syr II Arm (om 12)

m i e A

- 11 4 ἀπατ. ... πάντα: ἀπατηλοὺς δὲ εἶπεν πάντας τοὺς δαίμονας(τοὺς δ.
om Arm) m Arm, ' "Deceivers" also' Syr / ἐξαιρ. δὲ: μάλιστα m, om
Syr / διὰ²: om m Arm / 5 ἔλεγε χρ.: τοὺς χρ. ἔλεγε m /
- 12 Tit: Δωδ. ... ἡ: om i A, Δωδέκατος (sic) e/ τῶν Τρ.: 'Triptolemos'
Syr / τῶν² Κελ.: Κελεῶν m, 'Keleos' Syr/ δρακ.: + εἴρηται m /
- 1 - fin: om m, cum n (vide infra) consentit Syr, /
- n P L V (= y) F G (= x)
- 11 4 κρέα: κρέατα n / πάντα: πάντας x /
- 12 Tit: ἱστ.: om G /

Κελεδὸς παρὰ τῆς Δημήτρος λαβόντες τὰ σπέρματα, οἶον σῖτον καὶ κριθήν, καὶ πτερωτὸν ἄρμα δρακόντων ἔχοντες, περιήεσαν ἀνὰ πᾶσαν γῆν παρέχοντες τὸν σῖτον ἐπὶ τὸ σπεύρειν καὶ γεωργεῖν αὐτοῖς.

13 (P.G. 36 1044 C)

... αἰσχύνθητί ποτε ταῖς τοῦ θεολόγου σου βίβλοις 'Ορφέως'...
Or. V 31 (P.G. 35 704 C)

ιγ' Τρισκαιδεκάτη ἐστὶν ἱστορία ἡ περὶ τοῦ θεολόγου 'Ορφέως. εἴρηται δὲ ἡμῖν καὶ αὕτη, ὅμως δὲ καὶ νῦν εἰρήσεται.

Ὁ 'Ορφέως θράξ ὢν τὸ γένος ἐκιθάριζε καταθέλων ὡς λέγεται καὶ τὰ ἄψυχα. τούτου φέρονται ποιήματα ἐν οἷς δῆθεν θεολόγετ

13, Tit : εἴρηται ... αὕτη: vide IV, 69, 77 supra.

Syr II Arm (om 12, 13)

m i e A

13 Tit:Tr. ... ἡ: om i A, Τρισκαιδεκάτη e / δὲ¹... εἰρήσεται: om m /

1 -fir: om m, cum n (vide infra) consentit Syr /

n P L V (= y) F G (= x)

12 2 Δημ.: Δημήτρας V x / 3 περιήεσαν: περιήγον x / ἀνὰ πᾶσαν: ἄπασαν F / 4 γῆν: τὴν γῆν F / τὸ: τῷ x / αὐτοῖς: om Syr /

13 Tit:ἴστ.: om G /

1 'Ο: om V x / 2 φέρονται: *εὐρίσκονται Syr /

5 διὰ μυθικῶν συμβόλων, σείρας τε θεῶν καὶ μέτρα οὐσιῶν καὶ πράξεις
θεῶν καὶ ἐνεργείας εἰσάγων. τοὺς δὲ μύθους τούτους πλάττει Ὀρφεύς
καὶ ἀσχημονέστερον καὶ ἀσελγέστερον καὶ βιαιότερον.

14 (P.G. 36 1044 D - 1045 A)

Οὐκέτι φθέγγεται δρῦς · οὐκέτι λέβης μαντεύεται ·
Or. V 32 (P.G. 35 704 C)

16 Τεσσαρεσκαιδεκάτη ἐστὶν ἱστορία ἢ περὶ τοῦ Μηκέτι φθέγγεσθαι
<δρῦν> μήτε μαντεύεσθαι τὸν λέβητα.

Δωδώνη πόλις ἐστὶν ἐν τῇ Ἠπειρῷ κειμένη. ἐν ταύτῃ ἴστατο δρῦς

Syr II Arm (om 13)

m i e A

14 Tit: Τεσ. ... ἢ: om i A Arm, Τεσ. e / μηκέτι: οὐκέτι i, μη e
A Arm / φθέγγεσθ. δρῦν: φθέγγεται δρῦς i / μήτε ... λέβ.: οὐκέτι
λέβης μαντεύεται αὕτη i, + αὕτη ἐστὶ A, + ἔστι δὲ αὕτη e Syr /

1 ἐστὶν: om m / ταύτη: ἦ m Syr Arm /

π P L V (= γ) F G (= χ)

13 3 οὐσιῶν: θυσιῶν V /

14 Tit: ἴστ.: om G / μηκέτι: μη F / <δρῦν>: om PL, τὴν δρῦν V χ /
λέβητα: + ἔστι δὲ αὕτη V χ /

1 ἐστὶ: om V χ / ταύτη: ἦ V χ /

ἰερά τοῦ Διός· καὶ ἐν ταύτῃ ἦν μαντεῖον, γυναικῶν οὔσων δῆθεν
 προφητίδων· καὶ εἰσήεσαν (οἱ μαντευόμενοι παρὰ τὴν ὄρυν καὶ
 ἐκινεῖτο ἡ ὄρυς δῆθεν, καὶ λοιπὸν ἐφθέγγοντο αἱ γυναῖκες λέγου-
 5 σαι, ὅτι, Τάδε προλέγει ὁ Ζεὺς.

Τὸ δὲ περὶ τοῦ λέβητος τοιοῦτόν ἐστιν· ἐν τῇ αὐτῇ Δωδώνῃ λέγ-
 εται ὅτι ἐν ὕψει τινὶ > ἴστατο ἀνδριάς βαστάζων ῥάβδον, καὶ παρ'
 αὐτὸν λέβης τις ἴστατο· οἱ οὖν μαντευόμενοι ἤρχοντο παρὰ τὸν
 τοπὸν τοῦτον καὶ ἠῦχοντο· ὅτε οὖν ἤθελε χρησμοφθεῖν αὐτοῖς ὁ
 10 θεός, ὁ ἀνδριάς ἐκεῖνος ἔπαιε τῇ ῥάβδῳ τὸν λέβητα· εἶτα ἤχει ὁ
 λέβης, καὶ ἐκ τοῦ λέβητος ἦχος τις ἀπετελεῖτο ἑναρμόνιος· καὶ
 ἐνεφοροῦντο αἱ προφήτιδες, καὶ ἔλεγον ἅ αὐταῖς ὁ δαίμων ἐνέβαλλεν.

15 (P.G. 36 1045 B)

... οὐκέτι Πυθία πληροῦται, οὐκ οἶδ' ὄντινων, πλὴν μύθων καὶ
 ληρημάτων

Or. V 32 (P.G. 35 704 C)

14, 6 - 10 Τὸ ... λέβητα: Callimachus, Hymn. in Delum 286.

Syr II Arm

14 $\frac{m}{2}$ καὶ ἐν ταύτῃ: 'in which' Syr Arm /
 2 δῆθεν: om $\frac{i}{1}$ ASyr Arm, τῶν e / 4 ἡ ὄρ.: post δῆθεν $\frac{m}{1}$ / λοιπὸν: om
 Arm / 5 προλέγ.: λέγει $\frac{m}{1}$ Syr Arm / 6 - 7 ἐν ... ὅτι: ἐν τῇ Δω-
 δώνῃ ἦν καὶ τὰ περὶ τοῦ λέβητος · λέγεται δὲ τοιοῦτόν τι εἶναι $\frac{m}{1}$
 Syr Arm / 10 ἔπαιε: Syr emendanda, vide Brock ad loc /

$\frac{n}{1}$ P L V (= γ) F G (= χ)

14 2 δῆθεν: om $\frac{x}{1}$ / 3 εἰσήεσαν: ἤεσαν $\frac{x}{1}$ / 5 προλέγ.: λέγει $\frac{x}{1}$ / 6 -
 7 ἐν ... ὅτι: ἐν τῇ (+ αὐτῇ V) Δωδώνῃ ἦν καὶ τὰ περὶ τοῦ λέβητος ·
 λέγεται δὲ τοιοῦτόν τι εἶναι V $\frac{x}{1}$ / 8 παρὰ: περὶ $\frac{x}{1}$ / 9 ἤθελε: ἤλ-
 θε L / 11 ἀπετελ.: ἐπετελ. L / 12 αἱ: οἱ G / ἐνέβαλλεν: ἐνέβαλεν PL /

Addenda: $\frac{m}{1}$ 14, 2 καὶ ἐν ταύτῃ: 'in which' Syr Arm /
 $\frac{n}{1}$ 14, 4 λοιπὸν: om L, addit L² intra lin /

1ε' Πεντεκαιδεκάτη ἐστὶν ἱστορία ἡ περὶ τῆς Πυθίας

Φωκίς χώρα ἐστὶν ἐν τῇ Ἑλλάδι. ἐν ταύτῃ πόλις ἐστὶ καλουμένη Δελφοί. ἐν ταύτῃ ἐστὶν ἱερὸν τοῦ Ἀπόλλωνος, ὃ καλεῖται Πυθώ. ἐν τούτῳ τῷ ἱερῷ ἦν ὁ τρίπους καὶ αἱ ψῆφοι αἱ μαντικάι. καὶ αἱ μὲν μαντικάι ψῆφοι ἦσαν ἐν τῇ φιάλῃ τοῦ τρίποδος. ἡνίκα οὖν ὁ
5 μαντευόμενος ἠρώτα περὶ τῆς μαντείας, αἱ ψῆφοι ἤλλοντο καὶ ἐκινουόντο ἐν τῇ φιάλῃ. τότε οὖν ἡ μάντις ἐνεφορεῖτο καὶ ἔλεγεν ἃ ἤθελεν ὁ Ἀπόλλων. ἐκαλεῖτο δὲ ἡ προφητις Πυθία. ταύτην πληροῦσθαι εἶπεν ἐνταῦθα καὶ ἐμφορεῖσθαι καὶ ἐνθουσιᾶσθαι αὐτήν.

Syr II Arm

m i e A

15 Tit: Πεντ. ... ἡ: om i A Arm, Πεντ. e / Πυθ.: + 'It is this' Syr /

1 ἐστὶν: om i / πόλις: post ἐστὶ m / 2 ταύτη: τῇ πόλει τ m Syr Arm /
3 τρίπους: historiam hoc verbo terminat Arm / 4 μαντ.: om m / 5 -
6 ἐκινουόντο: ἐπήδων m / 6 ἐν τῇ φ.: ἐπὶ τῆς φιάλης m, 'in it' Syr /
ἡ μ. ἐνεφορ.: ἐνεφορεῖτο ἡ προφητις ὑπὸ τοῦ ἀκαθάρτου πνεύματος m /
6 - 7 ἃ ἤθ. ὁ Ἀπ.: τοὺς χρησμοὺς ὡς ἀπὸ τοῦ Ἀπόλλωνος m / 7 -
8 ταύτην ... καὶ¹: πληροῦσθαι δὲ ἐνταῦθα εἶπεν αὐτήν τὸ m, 'He said here that she was "filled" and' Syr / 8 ἐμφορ.: + αὐτήν m / ἐνθουσ.: ἐνθουσιᾶζεσθαι i e, ἐνθουσιᾶν A / αὐτήν: om m Syr Arm /

n P L V (= γ) F G (= χ)

15 Tit: ἱστ.: om G / Πυθ.: Φωκίς P, + ἔστι δὲ αὕτη V x /

1 ἐστὶν: om V / πόλ.: post ἐστὶ V x / 2 ταύτη: τῇ πόλει ταύτη V x /
6 τῇ φ.: αὐταῖς V x / 7 - 8 ταύτην ... καὶ¹: πληροῦσθαι δὲ (δὲ om G) ἐνταῦθα εἶπεν αὐτήν τὸ V x / 8 ἐμφορ.: + αὐτήν V x / ἐνθουσ.: ἐνθουσιᾶζεσθαι V x / αὐτήν: om V x /

Πάλιν ἡ Κασταλία σεσίγηται, καὶ σιγῆ, καὶ ὕδωρ ἐστὶν οὐ μαντευ-
όμενον, ἀλλὰ γελώμενον ...
Or. V 32 (P.G. 35 704 C)

ις' Ἐξκαιδεκάτη ἐστὶν ἱστορία ἡ περὶ τῆς Κασταλίας.

Ἔστι δὲ αὕτη ἡ πηγὴ ἐν Δάφνῃ τῇ κατὰ Ἀντιόχειαν ἐν ᾗ λέγεται
τὸν Ἀπόλλωνα παρεδρεῦειν, καὶ μαντείας καὶ χρησμούς τοῖς ἐρχομέν-
οις περὶ τὸ ὕδωρ λέγεσθαι. λέγεται δὲ ὅτι, ἤνίκα ἐμαντεύετό τις,
αὔρας καὶ πνοᾶς τὸ ὕδωρ ἀνεδίδου, καὶ ἀναδιδομένων τῶν τοιοῦτων
5 πνευμάτων, οἱ ἱερεῖς οἱ περὶ τὴν πηγὴν ἔλεγον ἅ ἧθελεν ὁ δαίμων.

16, 1 - 3 Ἔστι ... λέγεσθαι: Libanius, Or. LX, 9 (Masson-Vincourt, op. cit., p. 40, n. 17)

Syr II Arm

m i e A

16 Tit: Ἐξ. ... ἡ: om i A Arm, Ἐξ. e / Καστ.: + 'It is this' Syr /

1 Ἔστι ... πηγῆ: Αὕτη πηγὴ m, 'There is a spring' Syr Arm / ἐν ...
'Αντ.: ἐν Δάφνῃ τῆς Ἀντιόχειας m, 'in Antioch' Syr Arm / 1 -
3 ἐν² ... λέγεσθαι: om m, 'concerning which' Arm, cum n consentit. Syr(infra)/
3 ὅτι: om m / ἐμαντ. τις : τις ἐμαντ. ἐν τῷ τόπῳ τούτῳ m, + 'there'
Arm / 4 αὔρας: + τινὰς m / πνοᾶς: πνοῆν e / 4 - 5 ἀναδιδ. ...
πνευμ.: ἐκ τούτων m, 'And when the winds went up' Syr Arm / 5 πη-
γὴν: + ἐνθουσιῶντες m / ἅ ... δαίμων: ἅπερ ὁ ἀκάθαρτος δαίμων
αὐτοῖς ἐνήργει m /

n P L V (= y) F G (= x)

16 Tit: ἱστ.: om G / Καστ.: + ἔστι δὲ αὕτη VG /

1 Ἔστι δὲ αὕτη: om VG / ἡ: om LV x / Ἀντ.: + ἐστι G / 2-παρεδρ., και μ.:
παρεδρεῦειν x, *παρεδρεῦειν, μαντείας Syr, vide Brock ad loc /

17 (P.G. 36 1045 B - C)

... πάλιν ἀνδριάς ἄφωνος ὁ Ἀπόλλων, ...
Or. V 32 (P.G. 35 704 C)

ιζ' Ἐπτακαιδεκάτη ἐστὶν ἱστορία ἢ περὶ τοῦ Πάλιν ἀνδριάς ἄφωνος.

Περὶ τούτου τοίνυν τοῦ ἀνδριάντος, ποῦ τε ἴσ<τατο καὶ πῶς
 ἐφθέγγετο, ἡμεῖς οὐχ ἱστορήσαμεν. δεῖ δὲ νομίζεῖν εἶναι τὸν
 <ἀνδριάντα τὸν ἐν Δελφοῖς, καὶ αὐτὸν τὸ τηνικάδε φωνὴν ἔναρθρον>
 ἀπολύοντα. <εἰδέναί γὰρ χρῆ> ὅτι αἱ τῶν δαιμόνων φωναὶ ἄναρθροί
 5 εἶσι διὰ τὸ μὴ ἔχειν ὄργανα φωνητικά, ὅπως διατυπώσωσι τὴν ἐξερ-
 χομένην φωνήν.

Syr II Arm

m i e A

17 Tit: Ἐπτ. ... ἦ: om i A Arm, Ἐπτ. e / περὶ ... ἄφωνος: + ὁ Ἀπ-
 ὄλλων m, 'Concerning the statue which is in the same place, and how
 they(sic) spoke' Arm /

1 - 2 Περὶ ... ἱστορήσαμεν: Περὶ τούτου τοῦ ἀνδριάντος, ποῦ(+ τε
 e) ἴστατο ἢ πῶς ἐφθέγγετο, μέχρι τοῦ νῦν οὐχ εὔρομεν ἐν ἱστο-
 ρίᾳ m, 'About this statue, therefore, where it stood and how it spoke
 we have not found (out)' Syr, om Arm / 2 εἶναι: om m / τὸν: om m /
 3 ἐνδρ.: post Δελφ., + δι' οὗ τὸ τηνικάδε φωνὴν ἠφίει ὁ δαίμων m /
 τὸν: om Syr / 3-4 καὶ...fin: om m, cum n (vide infra) consentiunt Syr
 Arm / Plura de statua in margine imo habet codex e, media parte
 scholii abscissa /

n P L V (expl 17, 4, post δαιμόνων) (= γ) F G (= χ)

17 1 ποῦ τε: ποτε χ / 4 γὰρ: 'But' Arm / 5 - 6 ὅπως ... φωνήν:
 πῶς ... φωνήν χ, om Arm /

Addendum n 17, 3 - 4 καὶ ... ἀπολ.: 'from which they say straightway
 an articulate voice was heard' Arm /

... πάλιν ἡ Δάφνη φυτὸν ἐστὶ μύθῳ θρηνούμενον ...
 Or. V 32 (P.G. 35 704 C - 705 A)

ιη' Ὀκτωκαιδεκάτη ἐστὶν ἱστορία ἡ περὶ τῆς Δάφνης. ἔστι δὲ μυθευόμενος λόγος οὕτως.

Δάφνη, φησὶν, κόρη ὑπῆρχεν ἐκ Λάδωνος τοῦ ποταμοῦ καὶ τῆς Γῆς τὴν γένεσιν εὐτυχήσασα. αὕτη, φησὶ, περικαλλῆς τε οὖσα τῷ εἶδει καὶ ὠραῖζομένη ταῖς ὄψεσιν, εἰς ἔρωτα ἐκίνησε τὸν Ἀπόλλωνα. ὁ δὲ Ἀπόλλων, φησὶ, κινούμενος ἐκ τοῦ ἔρωτος, ἐπέδωκε τὴν Δάφνην, 5 εἴ πως ἰσχύσει συγγενέσθαι τῇ κόρῃ. ἡ οὖν κόρη, τὴν παρθενίαν ἐθέλουσα φυλάξαι, τῇ οἰκείᾳ μητρὶ τῇ Γῇ προσηύξατο βοηθῆσαι αὐτήν. ἡ δὲ Γῆ διανοήσασα τοὺς ἑαυτῆς κόλπους ἐδέξατο τὴν παῖδα· καὶ φυχαγωγῆσαι θέλουσα τὸν θεόν, φυτὸν ἀνήκεν ὀμώνυμον τῇ κόρῃ, ὅπερ

Syr II Arῃ

m i e A

18 Tit: Ὀκτ. ... ἡ: om i A Arῃ, Ὀκτ. e / ἔστι ... οὕτως: om m /

1 τῆς: om m / 2 φησὶ: om m / τε: om m / τῷ εἶδ.: om m / 3 ὠραῖζ. ... ὄψεσιν: θηρολέτις m, om Arῃ / 3 - 4 ὁ ... ἔρωτος: καὶ m / 4 τὴν Δ.: αὐτήν m / 5 συγγενέσθ. τῇ κ.: τῇ κ. συγγενέσθ. i A, αὐτῇ συγγενέσθ. e / 5 - 6 ἐθέλ.: θέλουσα m / 6 τῇ Γῇ: om Arῃ / 7 τὴν παῖδα: αὐτήν m / 7 - 8 καὶ φυχ.: φυχ. δὲ e / τῇ κ.: τῆς κόρης e / ὅπερ: δ' m /

η P L (= γ) F G (= χ)

18 Tit: οὕτως: οὕτος G /

1 Δάφνη: Ἡ Δάφνη F / τῆς: om F / 5 - 6 ἐθέλ.: θέλ. F / 8 ὅπερ: ὁ x /

λαβὼν δ' Ἀπόλλων στέφεται παρὰ τὸν τρίποδα, φυχαγωγούμενος ὑπὸ
 10 τῆς ἐρωμένης αὐτῷ Δάφνης.

19 (P.G. 36 1045 D - 1048 B)

... πάλιν ἀνδρόγυνος ὁ Διόνυσος, καὶ χορὸν μεθύοντων ἐξηρτημέν-
 ος, καὶ τὸ μέγα σου μυστήριον ὁ φαλλός, καὶ Προσύμνη τῷ κακῷ παθαι-
 νόμενος ...

Or. V 32 (P. G. 35 705 A)

10' Ἐννεακαιδεκάτη ἐστὶν ἱστορία ἢ περὶ τοῦ Διόνυσου εἶναι ἀνδρόγυνον.

Τὸν Διόνυσον λέγουσι καὶ τὰ ἀνδρῶν ποιεῖν καὶ τὰ γυναικῶν πάσ-
 χειν, καὶ τὰς Βάκχας περὶ αὐτὸν μαινάδας γενομένης ἐκβακχεύειν,

Syr II Arm

m i e A

18 9 ὑπὸ: ὑπὲρ m, 'concerning' Syr Arm / 10 αὐτῷ Δάφ.: om m /

19 Tit: Ἐννεα. ... ἦ: om i A Arm, Ἐννεα. ἦ e / ἀνδρ.: + καὶ τὰ ἀν-
 δρὰ ποιεῖν καὶ τὰ γυναικῶν πάσχειν εἴρηται ἀνωτέρω (IV, 38) m /

1 - fin: om m, cum n (vide infra) consentiunt Syr Arm /

n p (expl 19, 1, post Διον., imo aἰγυλο paginae abscisso) L (= y) F G (= x)

18 10 αὐτῷ: αὐτοῦ x /

19 Tit ἀνδρ.: + ἔστι δὲ αὕτη F /

1 Τὸν Δ.: om Syr, 'Concerning Dionysos' Arm / 2 γενομ.: γεναμ. L /
 ἐκβακχεύειν: ἐκβακχεύει x, 'he made to dance' Arm /

καὶ τοὺς Σατύρους καὶ τοὺς Σειλήνους ἐξορχουμένους περὶ αὐτόν.
 εἶπομεν δὲ πολλάκις ὡς ὅτι αὐτὸν λέγουσιν εἶναι τοῦ οἴνου δημ-
 5 ιουργὸν καὶ ἔφορον, καὶ ὅτι δέδωκε καὶ ταῖς γυναῖξιν καὶ τοῖς
 ἀνδράσι, καὶ ἔπιον καὶ ἐμεθύσθησαν, καὶ μεθύσθεντες μετὰ τῶν γυ-
 ναικῶν χορεύουσι περὶ αὐτόν. τοὺς δὲ Σατύρους λέγουσιν εἶναι ποι-
 μένας, ἄλλοι δὲ θεῖους τινὰς δαίμονας περὶ τὸν Διόνυσον.

Περὶ δὲ τοῦ φαλλοῦ ἤδη εἰρήκαμεν ἐν τῇ πρώτῃ λόγῳ, ὅτι ἀκάθ-
 10 αρτόν τι ἦν, αἰδοῖον ἔχον αἰσχρόν, ᾧ ὁμοιοῦσι νῦν οἱ μῦθοι δερμά-
 τινον, ὃ καλοῦσι φαλητάριον. καὶ τοῦτο ἔχουσιν ἐν τοῖς Διονυσίοις,
 φοροῦντες ἐν παιγνίοις καὶ ἐορτάζουσιν, ἐν ᾧ τότε ἐτέλοῦντο ἐκεῖνοι.

20 (P.G. 36 1048 B)

... πάλιν Σεμέλη κεραυνῷ βάλλεται ...

Or. V 32 (P.G. 35 705 A)

19, 4 εἶπομεν δὲ πολλ.: vide supra, IV 68 et 92.

19, 9 ἤδη ... λόγῳ: IV 38.

Syr II Arm (om 20)

π L (= γ) F G (= χ)

19 3 καὶ: 'to' Arm / ἐξορχουμ.: *ἐξερχομένους Syr Arm / 4 - 5 αὐτόν
 ... ἔφ.: αὐτός ἐστιν ὁ τοῦ οἴνου, φησί, δημιουργὸς καὶ ἔφορος χ
 Syr Arm/7 λέγουσιν: 'It is said' Arm / 8 δὲ: + 'say' Arm / 9 πρώτῳ:
 δευτέρῳ F, historiam hoc verbo terminat Arm / 9 - 11 ἀκάθαρτόν τι
 ἦν, αἰδοῖον ἔχον ... δερμ.: ἄστυρης ἦν τις, αἰδ. ἔχων ... δερμ. = χ,
 'it was the likeness of a man's phallus (made) of leather which now
 actors have' Syr / 11 - 12 καὶ ... ἐκεῖνοι: 'hanging this on them-
 selves at the festival of Dionysos they celebrate (it) and are initiated'
 Syr /

κ' Είκοστή ἐστὶν ἱστορία ἡ περὶ Σεμέλης καὶ τοῦ κεραυνοῦ.

Σεμέλη Κάδμου ἦν θυγάτηρ. ταύτης ἠράσθη ὁ Ζεὺς, καὶ συγγίνε-
ται αὐτῇ, καὶ συλλαβοῦσα εἶχεν ἐξ αὐτοῦ τὸν Διδνυσον ἔγκυον. ἡ
δὲ Ἥρα ζηλοτύπως φερομένη σχηματίζεται πρόσωπον τροφοῦ ἐγνωσμέν-
ης τῇ Σεμέλῃ, καὶ συμβουλεύει αὐτῇ τῇ Σεμέλῃ, ὅτι, Αἴτησαι τὸν
5 Δία συγγενέσθαι σοι ὥσπερ συγγίνεται τῇ Ἥρᾳ. συνεγένετο δὲ τῇ
Ἥρᾳ ὁ Ζεὺς μετὰ βροντῶν καὶ κεραυνῶν. ταῦτα δὲ συνεβούλευσεν
ἡ Ἥρα τῇ Σεμέλῃ ἵνα ἐρχομένου τοῦ Διὸς μετὰ κεραυνῶν πρὸς αὐτήν,
ὡς θνητὴ καταφλεχθήσεται, καὶ μηκέτι ἔχοι τὴν ἀντίζηλον· ὁ δὲ καὶ
γέγονε. τοῦ Διὸς γὰρ ἐλθόντος πάλιν πρὸς τὴν Σεμέλην, ἤτησεν ἡ
10 Σεμέλη οὕτως αὐτῇ συγγενέσθαι ὡς τῇ Ἥρᾳ. καὶ ὡς συνεγένετο αὐ-
τῇ κεραυνοῦται καὶ ἀπόλλυται ἡ Σεμέλη. καὶ τότε λαβὼν ὁ Ζεὺς
τὸν Διδνυσον, ἔμβρυον ὄντα, ἔραφεν ἐν τῷ ἑαυτοῦ μηρῷ. καὶ ὕ-
στερον ἐν τῷ ἐβδόμῳ μηνὶ ἐλθὼν ὁ Ἑρμῆς, ἀναπτύσσει τὸν μηρὸν

Syr II

m i e A

20 Tit: Εἶκ ... ἡ: om i A, Εἶκ. e / καὶ τοῦ κερ.: εἴρηται ἤδη (+
καὶ αὕτη e) (XXXIX, 4) m /

1 - fin: om m, cum n, (vide infra) consentit Syr /

n L (= y) F G (= x)

20 Tit: ἱστ.: om G /

2 καὶ ... ἔγκυον: om Syr / 4 Αἴτησαι: Δεῖ αἰτῆσαι x Syr / 5 συγγ.
σοι: συγγενέσθαι F, σοι συγγ. G / 5 - 6 συνεγένετο ... κερ.: συν-
εγέν. δὲ ὁ Ζεὺς τῇ Ἥρᾳ ... κερ. F, om G / 6 - 7 ταῦτα ... Δίος:
καὶ ταῦτα ... Δίος F, om G / 7 μετὰ: + βροντῶν καὶ G / 8 ἔχοι:
ἔχη x / 9 Δίος: post γὰρ x / 10 - 11 καὶ ... κεραυν.: καὶ συγ-
γίνεται καὶ κεραυνοῦται x /

Addendum n 20 συνεβούλευσεν: συνεβούλευεν F /

τοῦ Διὸς, καὶ γεννᾶται, ὡς φασί, Διδύσσος. καὶ λαμβάνει αὐτὸν
 15 εἰς Νύσσαν τῆς Θράκης, κάκει παρὰ τῶν Νυμφῶν γαλακτοτροφεῖται.

21 (P.G. 36 1048 C - 1049 A)

... πάλιν ἀμφιγυῖεις Ἥφαιστος, ἀλλὰ ταχὺς εἰς μοιχῶν εὗρεσιν,
 καὶ θεὸς κατηθαλωμένος, εἰ καὶ κλυτοτέχνης, καὶ θερσίτης Ὀλύμπιος·
 πάλιν δεσμώτης Ἄρης διὰ μοιχείαν μετὰ τοῦ δειμίου καὶ τοῦ φόβου
 καὶ τῶν κυδοιμῶν, καὶ τραυματίας διὰ θρασύτητα· πάλιν Ἀφροδίτη
 πόρνη γενομένη τε αἰσχρῶς, καὶ γάμων αἰσχρῶν ὑπηρετίς·
 Gr. V 32 (P.G. 35 705 A)

κα' Εἰκοστὴ πρώτη ἐστὶν ἱστορία ἢ περὶ τοῦ ἀμφιγύου Ἥφαιστου.

Χωλὸς ἦν ὁ Ἥφαιστος, διὸ καὶ ἀμφιγύης· γυῖα γὰρ τὰ μέλη. ἦν
 δὲ χαλκεὺς τὴν τέχνην. τοῦτου γυνὴ ἦν ἡ Ἀφροδίτη, καὶ ταύτην

Syr II Arm (om 20.)

m i e A

20 1 - fin: om m, cum n (vide infra) consentit Syr /

21 Tit: Εἰκ. ... ἦ: om i A Arm, Εἰκοστὴ πρώτη e / ἀμφιγύου: -γύει i,
 - γύεις e A / Ἥφ.: om m, + 'It is this' Syr /

1 Χωλὸς ... ἀμφι.: Χωλὸς ἦν ὁ Ἥφ., καὶ διὰ τοῦτο ἀμφιγύης i A, om e /
 γυῖα ... μέλη: om m Syr / 1 - 4 ἦν ... πάγας: om m, cum n (vide infra)
 consentiunt Syr Arm /

n L (= y) F G (= x)

20 14 τοῦ Δ.: !his' Syr / ὡς φ.: om Syr / λαμβ.: 'he took and brought' Syr /
 15 γαλακτοτροφ.: 'he was brought up' Syr /

21 Tit: ἐστ.: om G / περὶ τοῦ ἀμφιγ. Ἥφ.: κατὰ τὸν ἀμφιγύην Ἥφαισ-
 τον· ἔστι δὲ αὕτη x /

1 ἀμφιγύης: + ἦν F / 2 ἦ: om F / τοῦτου ... Ἀφρ.: 'who, finding out
 the adultery of his wife Aphrodite' Arm / 2- 4 καὶ ταύτην ... πάγας:

ἐμοιχεύετο ὁ Ἄρης. εὐρίσκεται οὖν ὁ Ἥφαιστος τὴν μοιχείαν γεν-
 ομένην, στήσας πάγας. θεὸν δὲ αὐτὸν λέγει κατηθαλωμένον καὶ κε-
 5 καπνισμένον· αἰθάλη γὰρ εἶδος καπνοῦ παχύτερου· ἐκεκάπνιστο δέ,
 ὡς χαλκεύς. κλυτοτέχνην δὲ αὐτὸν καλοῦσιν οἱ ποιηταί, ἐπειδὴ ἔν-
 δοξον εἶχε τέχνην ταύτην τὴν χαλκευτικὴν. θερσίτην δὲ αὐτὸν Ὀλ-
 ύμπιον καλεῖ διὰ τοιαύτην αἰτίαν· ὁ Ὅμηρος εἰσφέρει τινὰ ἄνθρω-
 πον θερσίτην ὄνοματι, χωλὸν καὶ στραβὸν καὶ κυρτὸν καὶ μαδαρὸν
 10 καὶ προπετή· καὶ φησιν ὅτι οὗτος ἠκολούθει τῷ στρατοπέδῳ, οὐ
 διὰ τὸ πολεμεῖν ἀλλὰ διὰ τὸ γελαῖσθαι. ἐπεὶ οὖν ὁ Ἥφαιστος χω-
 λὸς ἦν καὶ κεκαπνισμένος, λέγει αὐτὸν ὅτι ὡς θερσίτης ἦν ὁ
 Ἥφαιστος ὑμῶν. Ὀλύμπιον δὲ αὐτὸν εἶπεν, οἶονεὶ οὐρανόιο·

Syr II Arm

m i e A

21 4 θεὸν ... λέγει: λέγει δὲ αὐτὸν m / καὶ: ἀντὶ τοῦ m / 5 εἶδος
 ... παχ.: καπνὸς παχύτατος m / ἐκεκαπν.: κεκάπνιστο m, om Arm /
 5 - 6 δὲ ὡς χαλκ.: γὰρ (in ras A) ὡς χαλκ. m, om Arm / 6 κλυτο-: vide
 Syr ad loc / δὲ: τε e / καλ.: 'used to call' Syr Arm / οἱ π.:
 om m / 6 - 7 ἐπειδὴ ... χαλκ.: διὰ τὸ ἔνδοξον εἶναι (ἔνδοξον αὐτὸν
 εἶναι e) ἐκ τῆς χαλκευτικῆς τέχνης, ἣ καὶ διὰ τὸ εὐφυῶς αὐτὴν μετ-
 εἶναι m / 8 καλεῖ: 'he is called' Arm / τοιαύτην αἰτ.: αἰτ. τοιάν-
 δε m / εἰσφέρει: εἰσάγει m / 9 θερσ.: post ὄνομ. m / ὄνομ.: om
 Arm / κυρτὸν: 'boaster and impudent' Arm / 11 γελαῖσθαι: + τε καὶ
 γελοιάζειν m / 11 - 12 χωλ.: + τις m / 12 κεκαπν.: κατηθαλωμέ-
 νος i, + ἐποῖει δὲ καὶ τοὺς θεοὺς γελαῖν m / λέγ. αὐτὸν: ἐκλήθη
 παρὰ τοῦ ὄσιου (μεγάλου e) Γρηγορίου m / 12 - 13 ὅτι ... ὑμῶν:
 θερσίτης Ὀλύμπιος m, 'that "Your god was like Thersites"' Arm /

n L (= χ) F G (= χ)

21 (2) καὶ αὐτὴν ... πάγας (4) χ, 'set by artifice a snare for Ares' Arm /
 8 ὄ: om F / 9 χωλόν: καὶ χωλόν G /

15 Ὀλυμπὸς γὰρ ὁ οὐρανός. ἢ πάλιν Ὀλύμπιον αὐτὸν εἶπε, διότι ἐξ
 Ὀλύμπου ἦν, ἥτις ἔχει τὸ ἐργαστήριον αὐτοῦ · ὁ καὶ ἕως νῦν ἐν
 τῇ Λυκίᾳ λέγεται εἶναι ἐν τόπῳ τινὶ τῆς Ὀλύμπου, ἐν ᾧ αὐτό-
 ματον πῦρ ἀναδίδεται καὶ ἐπωνόμασται Ἐφαιστειον · ἐν ᾧ τόπῳ
 καὶ ναὸν αὐτῷ οἱ τότε Ἕλληνες ἀνήγειραν. ἀντικρυς οὖσα ἡ Ὀλ-
 20 υμπος τῆς Κύπρου, ἔνθα φυγοῦσα ἡ Ἀφροδίτη κατῴκησε, κάκειθεν ἠ-
 κολουήθησε τῷ Ἄρει καὶ ἔφυγον εἰς τὸν Δίβανον, κάκει τὸ πορνεῖον
 αὐτῆς συνεστήσατο, καὶ ἔλαβεν ἐκεῖ καὶ τὸν Ἄδωνιν. θερσίτης οὖν
 Ὀλύμπιος καὶ ὁ χωλὸς καὶ προπετὴς ἑμῶν θεὸς εἴρηται.

Τὸ δὲ Δεσμώτης Ἄρης διὰ μοιχείαν, τῆς αὐτῆς ἐξήρηται
 ἱστορίας. μοιχεύων γὰρ ὁ Ἄρης τὴν Ἀφροδίτην ἐδέθη ταῖς πάγαις
 25 ὑπο τοῦ Ἐφαιστου. τὸ δὲ Μετὰ τοῦ Δείμου καὶ τοῦ Φόβου καὶ
 τοῦ Κυδοιμοῦ λέγει, ὅτι οὗτοι θεράποντες λέγονται εἶναι τοῦ Ἄ-
 ρεως, υἱοὶ δὲ τοῦ Πολέμου. καὶ ὅτι οὗτοι συμπεπόνθασιν τῷ Ἄρει
 καὶ ὅτι ὁ Ἐφαιστος οὐκ ἐφοβήθη τὸν Φόβον καὶ τὸν Δεῖμον καὶ τὸν
 Κυδοιμόν. τραυματίαν δὲ καλεῖ τὸν Ἄρεα, ἐπειδὴ ἐτρώθη ὑπὸ τοῦ

21, 14 - 18 ἢ ... ἀνήγειραν: de cultu Vulcani apud Olympenos, vide n. 105
 ad Chap. IV.

Syr II Arm

m i e A

21 14 Ὀλ. ... οὐρ.: om Arm / 14 - 21 ἢ ... Ἄδωνιν: om m Syr Arm /
 21 - 22 θερσιτ. ... εἴρ.: om m, "A heavenly (Olympian) Thersites
 then, and lame, and insolent, is your god." Syr Arm / 23 Δεμ. Ἄρ.:
 Δεσμώτου Ἄρεως e / 25 ὑπὸ: om m / τοῦ Δείμου καὶ τοῦ Φόβου:
 τοῦ Φόβου καὶ τοῦ Δείμου m / 26 λέγ. εἶναι: εἶναι μυθεύονται m /
 27 Πολ.: Πολέμονος e / οὗτοι: καὶ αὐτοῖ m / 28 καὶ¹ ... ἐφοβ.:
 τοῦ Ἐφαιστου μὴ φοβηθέντος (πτοηθέντος e) m / 29 καλεῖ: λέγει m /
 ἐπειδὴ: ὅτι m /

n L V (inc 21, 18 καὶ ναὸν) (= y) F G (= x)

21 14 γὰρ: + ἦν F / 14 - 21 ἢ ... Ἄδωνιν: om x / 22 εἴρ.: om x /
 24 μοιχ.: μοιχεύσας L / 25 Δείμ.: Δειμαίου LV / 27 οὗτοι: καὶ
 οὗτοι V / 29 δέ: om x / καλεῖ: λέγει V x /

30 Διομήδους, προπετευσάμενος ἐν τῷ πολέμῳ.

Καὶ ἡ περὶ τῆς Ἀφροδίτης ἱστορία ἐντεῦθεν ἐξήρτηται, ὅτι πόρνη ἦν ἡ ἐμοιχεύθη γὰρ ὑπὸ τοῦ Ἄρεως, καὶ ὅτι καὶ τῆς μίξεως αὐτὴν λέγουσιν ἔφορον εἶναι οἱ Ἕλληνες, διὰ τοῦτο εἶπον αὐτὴν ὑπηρετίν.

22 (P.G. 36 1049 B - C)

... πάλιν Ἀθηναῖα παρθένος τὴ ἐστὶ καὶ τίκτει δράκοντα ...
 Or. V 32 (P.G. 35 705 A)

κβ' Εἰκοστὴ δευτέρα ἐστὶν ἱστορία πῶς ἡ Ἀθηναῖα, παρθένος οὔσα, τίκτει δράκοντα.

Syr II Arm

m i e A

21 31 Καὶ ... ἐξήρτ.: om m, 'The historia about Aphrodite also belongs' Syr, 'Alongside these it is said by the Greeks' Arm / ὅτι: + ἡ Ἀφροδίτη m Arm / 31 - 32 πόρνη ἦν: πόρνη τις ἦν ἀσελγεστάτη m, om Arm / 32 ἐμοιχ. ... ὑπηρετίν: ὅθεν ἔφορον αὐτὴν λέγουσι τῆς πορνείας, διὰ καὶ ὑπηρετίν αὐτὴν τῆς πορνείας ἐκάλεσε m, 'was overseer of intercourse and a minister' Arm /

22 Tit: Εἰκ. ... ἱστ.: om iA, Εἰκοστὴ δευτέρα e / ἡ: om m / δράκ.: + 'It is this' Syr Arm /

n L V (= γ) F G (= χ)

21 30 προπετευσάμ.: προπετευόμενος χ / 31 ἐντεῦθεν: om χ, post ἐξήρτηται V /

22 Tit: ἐστ.: om G / δράκ.: + ἔστι δὲ (+ ἡ ἱστορία χ) αὕτη V χ /

Addendum m 21, 30 προπετευσάμενος: προπετευόμενος m Syr Arm /

Ὁ Ζεὺς βουλόμενος ἀποκυῆσαι ἐκ τοῦ ἐγκεφάλου αὐτοῦ τὴν Ἀθην-
 ᾶν, ἔδεετο συνεργοῦ τοῦ λαβόντος καὶ πλήξοντος τὴν κεφαλὴν ἵνα
 κυηθείη. καὶ λόγους προσφέρει τῷ Ἐφαιστῷ περὶ τούτου. ὁ δὲ Ἐ-
 φαιστος οὐκ ἄλλως εἴλετο σχίσει τὴν κεφαλὴν τοῦ Διός, εἰ μὴ τὴν
 5 γεννωμένην ἀποπαρθενεύση· καὶ ἠνέσχετο ὁ Ζεὺς. καὶ λαβὼν ὁ Ἐφ-
 αιστος τὸν βουπλήγα, τέμνει τὴν κεφαλὴν τοῦ Διός. καὶ ἐξέρχεται
 ἡ Ἀθηνᾶ, καὶ ἐπεδίωκεν αὐτὴν ὁ Ἐφαιστος, ἵνα αὐτὴ συγγένηται.
 καὶ ἐπιδιώκων ἀπεσπέρμηεν εἰς τὸν μηρὸν τῆς Ἀθηνᾶς. ἡ δὲ Ἀθ-
 ηνᾶ λαβοῦσα ἔριον, ἐξέμαξε τὸ σπέρμα, καὶ ἔρριφεν ἐν τῇ γῆ. καὶ
 10 ἐγένετο ἐκ τῆς γῆς καὶ τοῦ ἐρίου ἄνθρωπος δρακοντόπους, ὃς ἐκαλε-
 εῖτο Ἐριχθόνιος, ἀπὸ τοῦ ἐρίου καὶ τῆς χθονὸς λαβὼν τὸ ὄνομα.

23 (P.G. 36 1049 B - C)

... πάλιν Ἡρακλῆς μαίνεται, μᾶλλον δὲ μαινόμενος πέπαυται...
 Or. V 32 (P.G. 35 705 A)

22, 7 - 10 καὶ ... ἄνθρ.: Apollodorus Bibl. III xiv 6.

Syr II Arm

m i e A

- 22 1 ἀποκυῆσαι: κυῆσαι m / 2 τοῦ λαβ. καὶ: om m, '(that) by cutting and'
 Arm / πληξ.: τοῦ πληξ. m / 3 κυηθ.: ἀποκυηθ. m Arm / καὶ: καὶ
 δῆ m Syr / τῷ Ἐφ.: post τούτου m / 3 - 4 Ἐφ.: om m / 4 εἴλ.:
 εἴρηκε e / τοῦ Δ.: αὐτοῦ m / 5 ἀποπαρθ.: διαπαρθ. m / ἠνέσχ.:
 ὑπέσχετο i, 'to this' Syr Arm / καὶ λαβ.: λαβ. οὖν m Syr / 6 τέμνει:
 'broke' Syr / ἐξέρχ.: 'came forth' Syr / 7 αὐτὴν: αὐτῆ e / 8 καὶ
 ἐπιδιώκ.: om Arm / τῆς Ἀθ.: αὐτῆς i / 9 ἐξέμαξε: ἀπεμάζετο m /
 ἐν τῇ γῆ: εἰς τὴν γῆν e /

π L V (= γ) F G (= χ)

- 22 2 λαβόντος: βαλόντος χ / 3 κυηθείη: ἀποκυηθείη V / καὶ: om χ /
 5 ἀποπαρθενεύση: ἀποπαρθενεύειν F, -νεύσειν G /

κγ' Είκοστη τρίτη ἐστὶν ἱστορία τὸ 'Ο Ἡρακλῆς μαίνεται.

Μεγάρη οὕτω καλουμένη, Κρέοντος τοῦ Θηβῶν βασιλέως θυγάτηρ, ἐγαμήθη τῷ Ἡρακλεῖ, καὶ ἐπαιδοποίησεν ἐξ αὐτῆς. ἡ δὲ Ἥρα ἀπεχθῶς ἔχουσα πρὸς τὸν Ἡρακλέα διὰ πολλὰ, ἐνέβαλεν αὐτῷ μανίαν, καὶ μανεῖς ἀπέκτεινε τὰ ἑαυτοῦ τέκνα, ἃ ἔσχεν ἐκ τῆς Μεγάρης.

24 (P.G. 36 1049 D)

... πάλιν τὰ πάντα γίνεται δι' ἀσέλγειαν καὶ ἀκαθαρσίαν ὁ Ζεὺς, ὁ τῶν θεῶν μνηστήρ καὶ ἕπατος, καὶ μόνος μὲν πάντας σὺν πᾶσι τοῖς οὕσιν ἀνέλκων θεοῦς, ...
Or. V 32 (P.G. 35 705 A)

κδ' Είκοστή τετάρτη ἐστὶν ἱστορία, πῶς ὁ Ζεὺς δι' 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 e, 'Concerning' Arm/ τὸ: ὅτι m / δ: om e A / 'Ἡρ. μαίνεται: 'the madness of Herakles' Arm, + 'It is this' Syr /

1 Θηβ.: 'Boiotians' Arm/ 2 αὐτῆς: αὐτοῦ m / δὲ: om i e / 2 - 3 ἀπεχθῶς: ἐπαχθῶς m / 3 ἔχ.: post Ἡρ. e A / Ἡρ.: 'Achilles' Arm / διὰ πολλὰ: om i / 4 ἑαυτοῦ: post τέκνα m / ἃ: τὰ m /

24 Tit: Εἰκ. ... ἱστ.: om i, Εἰκ. τετάρτη e / γιν.: + εἴρηται ἤδη (IV, 91) m, + 'It is this' Syr /

n L V (= γ) F G (= x)

23 Tit: τὸ: ὅτι V x / μαίνεται: + ἔστι δὲ αὕτη V x /

1 Μεγάρη: + τις x / 2 - 3 ἀπεχθῶς: ἐπαχθῶς V x /

24 Tit: ἐστὶν: om G / γίνεται: + ἔστι δὲ αὕτη γ x /

Λέγεται ὅτι ὁ Ζεὺς ἐρασθεὶς τῆς Δανάης γενέσθαι χρυσὸς καὶ ῥυθ-
 ναι καὶ οὕτως αὐτῇ συγγενέσθαι. ὁμοίως ἐρασθεὶς καὶ Γανυμήδους
 ἀετὸς ἐγένετο · ἐρασθεὶς δὲ Εὐρώπης βοῦς ἐγένετο, Λήδας δὲ καὶ Νε-
 μέσεως κύκνος ἐγένετο. καὶ οὕτως αἰεὶ μετεβάλλετο μαγγανείαις, πᾶ-
 5 ντα γινόμενος δι' ἀκαθαρσίαν, ὁ παρ' αὐτοῖς ἐξοχώτατος θεός, καὶ
 πάντας τοὺς ἄλλους θεοὺς ἀνέλκων εἰς οὐρανοῦς.

25 (P.G. 1049 D - 1052 A)

Πάλιν τοῦ Διὸς τάφος ἐν τῇ Κρήτῃ δεῖκνυται.
 Or. V 32 (P.G. 35 705 B)

κε' Εἰκοστή πέμπτη ἐστὶν ἱστορία ἡ περὶ τοῦ τάφου τοῦ Διὸς ἐν Κρήτῃ.

Λέγεται ὁ Ζεὺς ἐκεῖ τραφῆναι ἐν τῇ Κρήτῃ καὶ ἀποθανεῖν καὶ

Syr II Arm (om 24)

24 \underline{m} i e
 1 -fin: om \underline{m} , cum \underline{n} (vide infra) consentit Syr /

25 Tit: Εἰκ. ... ἡ: om i A Arm, Εἰκ. πέμπτη e / ἐν: τοῦ ἐν e / Κρήτη:
 + 'It is this' Syr /

1 ἐκεῖ: ἐν Κρήτῃ \underline{m} Arm / ἐν τῇ Κρ.: om \underline{m} , 'there' Arm /

24 \underline{n} L V (= \underline{y}) F G (= \underline{x})
 ὅτι: om V G /
 1 Δανάης: Δαναΐδος V / 4 μαγγ.: om Syr / 5 ὁ: om F /

25 Tit: ἐστ.: om G / Κρήτη: τῇ Κρ. \underline{x} , + ἔστι δὲ αὕτη V \underline{x} /

1 τραφῆναι: ἀνατραφῆναι F /

εἶναι αὐτοῦ τὸν τάφον, ἐν ᾧ ἐπεγέγραπτο κεῖσθαι ἐκεῖσε τὸν Δία,
καὶ εἶναι ἔλεγχον τοῦτο κατὰ τῶν λεγόντων τὸν Δία θεόν. ἐλέγχο-
νται γὰρ ὅτι καὶ ἄνθρωπος ἦν καὶ τέθνηκε καὶ κεῖται ἐν Κρήτῃ.

26 (P.G. 36 1051 - 1052)

Ἄν ἴδω σου τὸν Κερδῶνον, καὶ τὸν Δόγιον, ... συγκρῦπτω τοὺς
ὀφθαλμούς ... σὺ δέ μοι προσκύνει τὸ σύντονον τοῦ λόγου καὶ τὸ
σακέλλιον.

Or. V 32 (P.G. 35 705 B)

κς' Εἰκοστὴ ἕκτη ἐστὶν ἱστορία ἢ περὶ τοῦ Κερδῶνου θεοῦ.

Καὶ εἴρηται μὲν καὶ ἐν τῷ πρώτῳ λόγῳ, καὶ νῦν δὲ ῥηθήσεται,

26, 1 Καὶ ... λόγῳ: vide supra, IV 91.

Syr II Arm (om 26)

m i e

25 2 αὐτοῦ: om m Syr / τὸν¹: om m / ἐπεγέγ.: ἐπιγέγραπται m Syr Arm /
κεῖσθαι ... Δία: τοῦ Διδος τάφος m / 3 καὶ ... τοῦτο: ὥστε εἶναι
αὐτὸν ἔλεγχον m, om Arm / κατὰ ... θεόν: om Arm / 3 - 4 ἐλέγχ.:
* ἐλέγχεται Arm, om m / 4 γὰρ ... Κρήτῃ: om m /

26 Tit: Εἰκ. ... ἱστ.: om i, Εἰκ. ἕκτη e / ἢ: om e / θεοῦ: + ἔστι δὲ
ὁ Ἑρμῆς m /

1 Καὶ ... ῥηθ.: om m /

n L V (= y) F G (= x)

25 2 εἶναι: post τάφον F / ἐπεγέγρ.: αἰ πηγαὶ F / 4 Κρήτῃ: τῇ Κρ.
x /

26 Tit: ἐστὶν: om G /

1 καὶ²: om V x /

5 ὅτι τὸν Ἑρμῆν οἱ Ἕλληνες ἔφορον ἔλεγον εἶναι τοῦ κέρδους, διὸ καὶ μαρσίππιον ποιοῦσιν αὐτὸν βαστάζειν, καὶ ἔφορον τοῦ λόγου, καὶ ἔφορον τῆς κλοπῆς. καλοῦσιν οὖν αὐτὸν Κερδῶ, καὶ Δόγιον, καὶ Ἄγ-
 γελον, καὶ Κλῶπα, καὶ εἰ τί τοιοῦτο.

27 (P.G. 36 1052 B)

... Ἐν σου μόνον αἰδέσιμον, αἱ παρ' Αἰγυπτίοις δι' ἀνδρογόνων
 τιμαὶ τοῦ Νείλου, ...

Or. V 32 (P.G. 35 705 B)

κζ' Εἰκοστὴ ἐβδόμη ἐστὶν ἱστορία ἢ περὶ τῆς τιμῆς τῶν Αἰγυπτίων τῆς
 γινομένης τῷ Νείλῳ.

Περὶ δὲ ταύτης Ἡρόδοτος οὐδὲν λέγει· ἀνέγνω δὲ παρὰ

Syr II Arm (om 26)

m i e

26 2 ὅτι ... ἔλεγον: τοῦτον λέγουσι ἔφορον m / 3 ποιοῦσ.: post αὐτὸν
m / βαστ.: βαστάζοντα m / καὶ ἔφ.: λέγεται δὲ καὶ ἔφορος m / 4 ἔφ.:
 om m Syr / 4 - 5 καλοῦσιν ... τοῖς: om m, cum n (vide infra) consentit Syr /

27 Tit: Εἰκ. ... ἦ: om i Arm, Εἰκ. ἐβδόμη e /

1 δὲ¹: om i /

n L V (= y) F G (= x)

26 2 εἶναι: + καὶ V, om x / 3 ποιοῦσιν: post αὐτὸν V x / 4 Κερδῶ: 'of
 gain' Syr / Δόγ.: 'skillful' Syr / 5 τοιοῦτο: τούτοις ὅμοιον F /

27 Tit: τῷ: ἐν τῷ F / Νείλῳ: Νήλῳ V (et passim) /

27, Tit: τῆς ... Νείλῳ: Pausanias x 32.

'Αρισταινέτψ τῷ ῥητορικῷ, ὃς ἱστορεῖ ὅτι ἐορτάζουσιν Αἰγύπτιοι
 τῷ Νείλψ ἐορτὴν πανδημεῖ. πάντες καὶ πᾶσαι, ἐρχόμενοι περὶ τὰ
 θέατρα τῶν πόλεων, κάκεισε θοινῶνται ἕκαστος ὃ ἔχει, χορούς τε
 5 συστησάμεναι αἱ γυναῖκες ᾄδουσι τῷ Νείλψ ψδᾶς, ὡς τῷ Διὶ ᾄσοντες
 ὡς τοῦ Νείλου τὸ τοῦ Διὸς ἔργον ποιούντος, καὶ ἄρδοντος τὴν χῶρ-
 αν. ἀνδρογύνων δὲ δοκεῖ λέγειν τιμᾶς, τὸ πανδημεῖ τοὺς ἄρρενας
 μετὰ τῶν γυναικῶν ἐκβακχεύεσθαι καὶ πολλάκις ὡς ἐν μέθῃ καὶ
 ἀσελγαίνοντας.

28 (P.G. 36 1052 C -D)

Αἱ τε Ἰσιδες καὶ οἱ Μενόησιοι θεοί, καὶ οἱ Ἄπιδες, τᾶλλά

Syr II Arm

27 m i e
 2 ῥητ.: ἱστορικῷ m Syr Arm / ἐορταζ.: + *δὲ Syr / 3 πανδ.: παν-
 δημιον m / ἐρχομ.: ἐρχόμεναι i / περὶ: ἐπὶ m / 4 ἕκαστος: + 'and
 every woman' Syr Arm / 5 συστησάμ. αἱ γυν.: συστησάμενοι m Syr Arm /
 ᾄδουσι: 'they used to sing' Syr Arm / ὡς: ᾄς i Syr Arm, αἱ e /
 ᾄσοντες: ᾄδουσι i, ᾄδονται e, 'they used to sing' Syr Arm / 6 ἄρδ.:
 ἀρδεύοντος e / 7 δοκεῖ λέγειν: 'he calls' Arm / τὸ: τῷ i /
 πανδ.: πανδήμιον m, om Arm / 8 ὡς ἐν μ.: ἐν μ. i, 'because of
 drunkenness' Arm / 9 καὶ ἀσελγ.: ἀσελγαίνοντας e, καὶ ἀσελγαίνειν
i, 'they turned to lasciviousness' Arm /

n L V (= y) F G (= x)

27 2 Ἀρισταινέτψ: Ἀριστέτψ V / ῥητ.: ἱστορικῷ V / ὃς: ὃ F /
 ἐορταζ.: + δὲ G / 3 ἐρχομ.: ἐρχόμεναι VG / 4 ἕκαστος: + καὶ ἐ-
 κάστη V / 5 συστησάμεναι: συστησάμενοι F / αἱ γυν.: om V x /
 ὡς: ᾄς x / ᾄσοντες: ᾄδονται x / 7 τὸ: τῷ F / *Preces quae Theo-*
tokon invocant in imo margine addit manus recentior codicis V /

τε ὅσα πλάττεις ἢ γράφεις, θηρα σύνθετα καὶ ἀλλόκοτα.
 Or. V 32 (P.G. 35 705 B)

κη' Εἰκοστή ὀγδόη ἐστὶν ἱστορία ἢ κατὰ τὰς Ἴσις καὶ τοὺς Μένδητας.

Ἡ Ἴσις τιμᾶται παρὰ τοῖς Αἰγυπτίοις, καὶ μεγάλως τιμᾶται.
 λέγεται δὲ αὕτη εἶναι ἢ Ἴώ, ἢ ἀρπασθεῖσα παρὰ τοῦ Διὸς ἐκ τοῦ
 Ἄργου καὶ μεταβληθεῖσα εἰς βοῦν. κέρατα γὰρ περὶ τὴν κεφαλὴν
 τοῦ ἀγάλματος αὐτῆς ποιοῦσιν. ὡς εἶπον δέ, τῶν πάνυ τιμωμένων ἦν
 5 παρ' Αἰγυπτίοις.

Ἡ δὲ περὶ τοὺς Μενδησίους ἐστὶν αὕτη. τὸν Πᾶνα Μένδητα καλ-
 οῦσιν οἱ Αἰγύπτιοι διὰ ^{τὸ} καὶ τὸν τράγον τῆ ἰδίᾳ διαλέκτῳ Μένδητα
 καλεῖν. ὁ δὲ Πᾶν τραγοπρῶτος ἐστι. σεβοῦνται οὖν οὕτω τὸν

1: Hdt. Hist. II, 41. 8 - 10 ὁ δὲ Πᾶν ... θεὸν: sed vide
 quae de ἠὸς cultū dicit, ibidem 46.

Syr II Arm

m i e

28 Tit: Εἰκ. ... ἱστ.: om i Arm, Εἰκοστὴ ὀγδόη e / ἢ: om Arm / Ἰσ.:

'Isis' Syr Arm / Μένδ.: + εἴρηται ἤδη (XXXIX 20 - 22) m, + 'It is
 this' Syr /

1 - fin: om m, cum n, vide infra, consentiunt Syr Arm /

n L V (= y) F G (= x)

28 1 τιμᾶται¹: om F, 'was greatly honoured' Arm / καὶ: om F Arm /
 μεγ. τιμ.²: om Arm / 2 αὕτη: post εἶναι V x / 3 περὶ: παρὰ L /
 κεφ.: + ποιοῦσιν V / 4 τοῦ ἀγάλμ.: post ποιοῦσιν x / ποιοῦσ.:
 om V / ὡς: τοῦ ἀγάλματος ὡς x / πάνυ: + πάνυ F / 6 Μένδητα:
 Μένδητην F / 7 οἱ: om V / τῆ ... διαλ.: om Syr Arm / 8 ἐστι: om V /
 τὸν: *πρῶτον Arm /

Μένδητα τοῦτον, ἦτοι τὸν Πᾶνα, ὥστε μηδὲ γεβεσθαι αἰγῶν διὰ
 10 τὸ εἶδος ἔχειν τῶν αἰγῶν τὸν Πᾶνα τὸν αὐτῶν θεόν.

Οἱ δὲ Ἄπιδες, βοῦς εἶσι τιμῶμενοι παρ' Αἰγύπτιοις. ἐτίκτοντο
 δὲ οὔτοι καθαρὸς τινες ἐν τῷ πρὶν χρόνῳ, καὶ σημεῖον εἶχον τι, ὃ
 ἐδήλου αὐτοὺς εἶναι Ἄπιδας. ἔγεννῶντο δὲ διὰ χρόνου πολλοῦ. ἐπ-
 15 ἄν δὲ ἔγεννήθη, ἑορτὴν μεγάλην ἤγον οἱ Αἰγύπτιοι καὶ ἱερεῖς τινες
 περὶ τὸν γεννηθέντα βούν, οἵτινες ἱεροῦντο αὐτῷ τῷ βοί.

Τὸ δέ, γράφειν θηρία ἀλλόκοτα καὶ σύνθετα, τοῦτο λέγει ὃ καὶ
 εἶδον ἐγὼ κατὰ τὴν Ἀλεξανδρείαν, ἀγαλμάτια μικρά, ἔχοντα κεφαλὴν
 κυνός, καὶ παραφυομένην κεφαλὴν ἑτέραν αἰλοῦρου καὶ ἑτέραν ἰέρ-
 ακος, ὁμοίως δὲ καὶ ἐν εἴκοσιν ἐνέγραφον. οὐ μόνον δὲ τοιαύτην
 20 φύσιν ἐνέγραφον, ἀλλὰ καὶ ἄλλα θηριδμορφά τινα, ἃ ἐσέβοντο οἱ
 Αἰγύπτιοι, καὶ ὅσοι παρ' αὐτοῖς.

11 - 14 Οἱ... Αἰγύπτιοι: Hdt. Hist. III 27 - 28.

Syr II Arm
 ὑ L V (= γ) F G (= χ)

28 9 Μένδητα τοῦτον, ἦτοι τὸν Πᾶνα: Πᾶνα, ἦτοι τὸν Μένδητα F, 'Mendes,
 and then Pan' Arm / διὰ: + τὸ L, 'because of' ^{Syr Arm / γ} τὸ εἶδος ἔχειν τῶν αἰγ.
 τὸν Π. τὸν αὐτῶν θεόν: τὸ εἶδος τῶν αἰγῶν ἔχειν τὸν Π. τὸν αὐτῶν θ,
 V, 'their god having the form of goats' Syr Arm / 11 παρ' Αἰγ.: παρὰ τοῖς
 Αἰγ. V χ / ἐτίκτ.: ἐτίκτον χ / 12 καθ.: + δὲ χ, + *θη Syr / 14 ἤγον: ἐποι-
 ουν χ Syr Arm / 9 ὁμοίως δὲ: om 19 - 20 ἰερακος: + καὶ ἐσέβοντα
 ταῦτα οἱ Ἕλληνες V Syr Arm / 19 - 20 οὐ ... ἐνέγραφον: om G /
 20 θηριδμορφα: * θηρία ἄμορφα Syr Arm / τινα: + πολλὰ χ /
 ἐσέβοντο: ἔσεβον V χ / 21 καὶ ... αὐτοῖς: ἃ θεμῖς οὐκ ἐστὶ V χ,
 om Syr /

Γελῶ σου τὸν Πᾶνα καὶ τὸν Πρίαπον ...

Or. V 32 (P.G. 35 705 B)

κθ' Εἰκοστὴ ἐνάτη ἐστὶν ἱστορία ἢ περὶ τὸν Πᾶνα καὶ τὸν Πρίαπον. ἢ
περὶ τὸν Πᾶνα ἱστορία αὕτη ἐστὶν.

Δέγεται ὅτι ὅτε οἱ μνηστήρες τῆ Πηνελόπη τῆ τοῦ Ὀδυσσεύος γυ-
ναικὶ παρέμενον, συνεμίγησαν αὐτῇ πάντες, καὶ ἐγεννήθη ὁ Πάν, ὡς
καὶ ἐν τῷ πρώτῳ λόγῳ εἴρηται. Πάν δὲ ἐκλήθη ἐπειδὴ ἀπὸ πάντων
τῶν μνηστήρων συνελήφθη. λέγουσι δὲ Αἰγύπτιοι αὐτῆς τῆς μίξεως
5 εἶναι ἔφορον τὸν Πᾶνα, ἔνθεν καὶ τραγοσκελεῖ αὐτὸν ποιοῦσι,

Syr II Arm

m i e

29 Tit: Εἰκ. ... ἢ: Ἐ δὲ i, Εἰκοστὴ ἐνάτη ἢ e, om Arm / ἢ²... ἐστίν:
om Arm /

1 - 4 Δέγεται ... συνελήφθη: Ἐ περὶ τοῦ Πανὸς ἱστορία εἴρηται ἀν-
ωτέρω (I V, 40), πῶς γεγέννηται ἐκ τῆς Πηνελόπης καὶ τῶν πολλῶν
μνηστήρων m, cum n (vide infra) consentit Syr, 'Concerning Pan it has
(already) been told.' Arm / 4 - 5 λέγουσι ... ποιοῦσι: Αἰγύπτιοι δὲ
λέγουσι ἔφορον εἶναι τῆς μίξεως, ὅθεν καὶ τραγοσκελεῖ αὐτὸν ποιοῦσι
m, 'But the Egyptians say that for them Pan is the overseer of cohabi-
tation. Thence they make him goat-legged,' Syr, om Arm /

n P (inc 29, 4 αὐτῆς τῆς) L V (= γ) F G (= χ)

29 Tit: Εἰκ. ... ἢ: Εἰκοστὴ ἐνάτη ἢ G /

1 ὅτε: om G / 2 συνεμίγ.: καὶ συνεμίγ. F / 2 - 3 ὡς ... εἴρηται:
om χ Syr / 5 εἶναι: post ἔφορον F / ἔνθεν: + δὴ F /

29, 2 - 3 ὡς εἴρηται: IV, 40 /

διὰ τὸ κατωφερῆ εἶναι τὸν τράγον, ὃν καὶ καλοῦσι Αἰγύπτιοι Μέν-
δητα.

Ἡ δὲ περὶ τὸν Πριάπιδος ἐστὶν αὕτη. λέγεται μετὰ τὸ ἀν-
ελθεῖν τὴν Ἀφροδίτην ἐκ τῆς Αἰθιοπίας κάλλος ἀμέτρητον ἐπιφέρ-
10 εσθαι, ὥστε καὶ αὐτὸν τὸν Δία ἔρασθῆναι αὐτῆς, καὶ συγγενόμενος
αὐτῇ ζῆλον ἄπειρον τῇ Ἥρᾳ κατέλιπεν. εὐθὺς οὖν ἡ Ἥρα τὸ μέλ-
λόν προσκοπήσασα καὶ ὅτι ἤμελλε τὸ ἐκ ταύτης τικτόμενον βρέφος
κάλλει ὑπερφέρον κατακρατῆσαι πάντων τῶν ἐκ Διὸς τεχθέντων, προ-
λαβοῦσα ἡ Ἥρα μαγγανελᾶ τινὲ ἤφατο τῆς κοιλίας τῆς Ἀφροδίτης,
15 καὶ παρεσκεῖασε τὸ βρέφος κακόσεμνον τεχθῆναι. τεχθέντος οὖν
τοῦ βρέφους ἀμόρφου καὶ ἀσήμου πάνυ, αἰσχροῦ τε περισσοσάρκου,
καὶ ἔωρακυῖα αὐτὸ ἡ μητὴρ ὅτι μέλλει τὸ τεχθὲν πλεῖστον αὐτῇ

Syr II Arm

m i e

29 6 διὰ ... τράγον: + περὶ τὰς μίξεις m, om Arm / 6 - 7 ὃν ...
Μένδητα: + Μένδης γὰρ κατὰ τὴν Αἰγυπτίων γλῶτταν ὁ τράγος λέγ-
εται m, om Arm / 8 Ἡ δὲ: 'Now' Arm / τον Πρ.: τοῦ Πριάπου ἱστορία
m / ἐστὶν αὕτη: αὕτη ἐστὶ e / λέγεται ὅτι: λέγουσιν m / 9 ἐκ:
ἀπὸ m / ἀμέτρητον: ἀμετρον i / 9 - 10 ἐπιφερ.: ἐπιφερομένην m /
10 ὥστε ... αὐτῆς: ἰδὼν ὁ Ζεὺς ἠράσθη αὐτῆς m / 11 εὐθὺς ...
Ἥρα: ἡ δὲ Ἥρα m / 14 ἡ ... τινὲ: om m Syr Arm / 15 κακόσεμνον:
κακόμορφον m / 16 τοῦ βρ.: om m / ἀμόρφου ... περισ.: τοιούτου
m, om Syr Arm / 17 καὶ ... μητῆρ: ἡ μητὴρ ἔωρακυῖα τὸ δυσειδὲς τοῦ
βρέφους m, 'and his mother saw' Syr ^{Arm} / ὅτι... τεχθὲν: καὶ ὅτι m /

29 π P L V (= γ) F G (= x) / λέγ.: + ὅτι LV /
8 ἐστὶν αὕτη: αὕτη ἐστὶ γ / 10 αὐτὸν: om x / 11 κατελ.: ἐνέβαλλεν F /
εὐθὺς ... Ἥρα: ὥστε F / 12 προσκοπ.: προσκοπήσαι αὐτήν F / καὶ
ὅτι ἤμελλε: ἤμελλε γὰρ F / 13 κάλλει ὑπερφέρον: κάλλος ἔχον(ἔχ. om F)
ὑπερφερὲς x / 15 κακόσεμνον: κακόσωμον x / 16 ἀσήμου: ἀσυροῦς F, ἀ-
ρου G / 16 περισσ.: περισσῶς ἀσάρκου V / 17 αὐτῆ: post φδγον (18) F,
+ τὸν G /

Addendum m 29, 10 ὥστε ... αὐτῆς: 'so that even Zeus fell in love with
her' Syr Arm /

φθγον ἐπιφέρειν, κακόπλαστον ὄν, τοῦτο λαβοῦσα ἔρριψεν εἰς ὄρος.
 περιτυχῶν δὲ τούτῳ τις ποιμήν, ἔλαβεν αὐτὸ καὶ ἀνέθρεφεν. καὶ ὡς
 20 πρὸς εὐκαρπίαν τῆς γῆς καὶ τῶν κτηνῶν καὶ τετραπόδων νομίσας εἶναι
 τὸ ἐκεῖνυ ὑπαρχόν πάθος (λέγω δὴ τὸ τοῦ αἰδοίου) λαβὼν ἰδρύσατο,
 καὶ ἐτίμησε, καὶ ὠνόμασε Πρλαπον, δηλῶν κατὰ τὴν τῶν Ἰταλῶν γλῶ-
 σσαν, τὸν ἐκ πλάνης τοῦς ἐν πλάνη καὶ ἐρημίᾳ σώζοντα. καὶ ἐξ ἐκ-
 εῖνου λέγεται παρὰ τοῖς ποιμέσι τιμᾶσθαι.

30 (P.G. 36 1053 C - D)

... καὶ τοῦς ὑπὸ μανίας περικεκομμένους ἢ διεσπασμένους θεοῦς.

Or. V 32 (P.G. 35 705 B)

Syr II Arm

m i e

29 18 ἐπιφ.: ἐπιφέρει m / τοῦτο λαβ.: om m / 19 τούτῳ ^{ΤΙΣ: ΤΙΣ} τούτῳ ^{ἢ, ΤΙΣ ΤΟΥΤῳ eA/} /
 ἔλ. αὐτ. καὶ: λαβὼν m / 20 καὶ¹... τετρ.: om m Syr Arm / 21 αἰδ.:
 + εἶχε γὰρ τοῦτο ἐπάνω τῆς πυγῆς m / 24 σωζ.: Arm emendanda, vide
 Brock ad loc / τιμ.: + ὁ Πρλαπος. ἕτεροι δὲ φασιν ὡς οὐ Διὸς καὶ
 Ἀφροδίτης ἦν υἱὸς ὁ Πρλαπος, ἀλλ' Ἀφροδίτης καὶ Διονύσου (Paus-
 anias ix, 31). τὸ δὲ τούτου ἀφιδρυμᾶ ἐστὶ παιδίον. μῦθον δὲ
 ἔχει μέγα καὶ ἐντεταμένον. οἱ δὲ τῶν ἐναγῶν μυστηρίων ἱεροφάνται
 φασὶ τὴν μὲν Ἀφροδίτην εἶναι τὴν ἠδονῆν, τὴν δὲ Διδυsson τὴν μέ-
 θην. τὸ δὲ ἐξ ἀμφοτέρων ἀποτελούμενον ἐκάλεσαν Πρλαπον. ἠδονῆ
 γὰρ προσλαβοῦσα μέθην ἔγειρε τὸ σῶμα. (Theodoretus Cyrrhenius, Affec-
tionum Graecarum curatio, I, 112) m /

π P L V (= γ) F G (= χ)

29 19 τούτῳ: τούτῳ F / 22 Πρλαπον: Πρλαπον VC / 23 ἐν ... ἐρημίᾳ:
 ἐκ πλάνης καὶ ἐρημίας V, ἐν ... ἠρημίᾳ, χ / 23 - 24 ἐκεῖνου: ἐκεῖ-
 νοις F /

λ' Τριακοστή ἐστὶν ἱστορία ἢ περὶ τῶν περικεκομμένων καὶ διεσπασμένων θεῶν.

Ἐμοὶ δὲ δοκεῖ αὕτη περὶ τῶν Τιτάνων εἶναι καὶ τὸν Διόνυσον. ἔστι δὲ αὕτη. Περσεφόνη γεννᾷ τὸν Ζα~~α~~ραῖον Διόνυσον, ἐκ τοῦ Διὸς συλλαβοῦσα αὐτόν. τοῦτον γεννηθέντα οἱ Τιτᾶνες (δαιμονίων δὲ τάξεις αὐταί) φθονήσαντες τῷ Διονύσῳ ὡς ἐκ Διὸς ἔχοντι τὴν γέννησιν, διασπαράττουσιν αὐτόν. ἄλλοι δὲ λέγουσιν ὅτι καθ' ὑπόθεσιν τῆς Ἥρας διεσπάσθη ὑπὸ τῶν Τιτάνων ὁ Διόνυσος.

Καὶ περὶ μὲν τῶν διεσπασμένων θεῶν, ἔστιν αὕτη ἢ τοῦ Διονύσου· περὶ δὲ τῶν περικεκομμένων, οὐδεμίαν τις φαίνεται ἡμῖν ἱστορίαν, <ἢ>

Syr II Arm

m i e

30 Tit:Ἐίκ. ... ἢ: Ἡ δὲ i, om Arm / περικεκομ.: κεκομμένων m /

1 - fin : Ἐμοὶ ... αὐτοῦς: Δοκεῖ μοι αὕτη περὶ τῶν Τιτάνων (Τάνων e) καὶ τοῦ Διονύσου τοῦ ἀρχαίου τοῦ ἐκ Περσεφόνης καὶ τοῦ Διὸς, ὃν διεσπάραξαν οἱ Τιτᾶνες καθ' ὑπόθεσιν (ὑποθήκην i) τῆς Ἥρας. μήποτε περὶ τοῦ Κρόνου λέγει, ὡς ἀποκοπέντος τὰ αἰδοῦσα ὑπὸ τοῦ Διὸς, ἢ περὶ τῶν Γιγάντων ὅτι κατεκόπησαν ὑπὸ τῶν θεῶν m, cum n (vide infra) consentiunt Syr Arm, nisi quod haec per errorem 3 - 5 (τοῦτον ... αὐτόν) omisit /

n P L V (= y) F G (= x)

30 Tit:περικεκομ.: κεκομμένων G /

1 αὕτη:+ἢ V / 2 αὕτη: *τοιαύτη Arm / Ζα<γ>ρ.: Ζαραῖον P Syr/β δαιμ.: δαιμονία x / 4 - 5 γένν.: γένεσιν VF / 7 Καὶ ... Διονύσου: om L x, 'Be: about these gods who tore Dionysos, the historia is the above' Syr (sed vide Brock ad loc) / 8 περικεκομ.: κεκομμένων G / <ἢ>: om n (vide IV, 26, 6 supra) /

- 10 ἡ περὶ τῶν Γιγάντων. οὗτοι γὰρ πολεμεῖν ἐθέλοντες τοῖς θεοῖς, οἱ δὲ θεοὶ ἀντιστρατευσάμενοι ἐπολέμησαν καὶ κατέκοφον αὐτούς. ὕστερον δὲ τοῦ Διὸς καὶ τὸν κεραυνὸν ἐπιπέμφαντος αὐτοῖς καὶ καταφλέξαντος αὐτούς.

31 (P.G. 36 P.G. 1053 D - 1056 A)

... τοὺς Πυριφλεγέθοντάς σου, καὶ τοὺς Κωκυτοὺς, καὶ τοὺς Ἀχέροντας, οἷς ἀδικίαν κολάζουσι, ...
 Or. V 37 (P.G. 35 713 B)

- λα' Τριακοστὴ πρώτη ἐστὶν ἱστορία ἡ περὶ τοῦ Κωκυτοῦ καὶ τοῦ Πυριφλεγέθοντος.

Ὁ Πλάτων ἐν τῷ Φαίδωνι, λέγων περὶ τῶν λήξεων καὶ τῶν ἀποκληρώσεων τῶν ψυχῶν, (λέγει) ὅτι οἱ ἀδίκως βεβιωκότερος κολάζονται ἐν τῷ

1 ἐν τῷ Φαίδωνι: 112e - 113d.

Syr II Arm

m i e

- 30 12 δε: om m / καὶ¹ τὸν: om m Syr Arm / ἐπιπέμφ.: ἐπαφέντος m,
 'sent ... against' Syr Arm / 12 - 13 καταφλ.: 'burnt ... up' Syr Arm /

- 31 Tit: Τρ. ... ἡ: om i Arm, Τριακοστὴ πρώτη e / Πυρ.: + 'It is this' Syr/
 1 τῷ Φ.: 'the discourse wh. is named the Ph.' Arm / 1 - 2 λέγ. - ψυχ.: om m /

- n p l v (expl 31, Tit Πυριφλεγέ-) (= y) F G (= x)
 30 11 ἐπολ.: om Syr, 'vanquished' Arm /

- 31 Tit: Πυριφλεγ.: + ἔστι δὲ αὕτη L x /

2 <λέγει>: om P /

Κωκυτῷ καὶ ἐν τῷ Πυριφλεγέθοντι καὶ ἐν τῷ Ταρτάρῳ. ποταμοὶ δὲ
 οὗτοι εἰσιν, ὁ μὲν Κωκυτος φυχρότατος, ὁ δὲ Πυριθλεγέθων θερμό-
 5 ατος, ὁ δὲ Τάρταρος μέσος τις τόπος τοῦ παντός, ἐν ᾧ ἀνίμησις ἐσ-
 τιν ὑδάτων καὶ κατάποσις ἄχρι τοῦ τέλους τοῦ παντός, σκοτεινός
 τις καὶ ἀφεγγής. ^{καὶ} ὅτι καὶ ἐν τούτῳ τῷ τόπῳ κολάζονται οἱ ἄδικοι.
 ὁ δὲ Ἀχέρων καὶ αὐτὸς μέσος τις, ὃς καθαρσίῳ ἕοικε καὶ οὐχὶ κο-
 λαστηρίῳ, ῥύπτων καὶ σμήχων τὰ ἁμαρτήματα τῶν ἀνθρώπων.

32 (P.G. 36 1036 A - C)

... Τάνταλος, Τιτυός, Ἴξιων. ... οὗ
 δόψη κολαζόμενος ἐν λίμναις ἐπιγενελοῖς, ἢ κορυφῆς ὑπερέλλοντα
 δειμαίνων πέτρον, (ὡς τῇ τραγῳδίᾳ δοκεῖ, αἰεὶ μὲν ἀνωθούμενον, αἰεὶ
 δὲ κατασυρόμενον)· οὐδὲ ῥοιζουμένῳ τροχῷ συγκυκλούμενος ...
 Or. V 38 (P.G. 35 713 B - C)

λβ* Τριακοστὴ δευτέρα ἐστὶν ἱστορία ἢ περὶ τοῦ Ταντάλου καὶ τοῦ

Syr II Arm

m i e A (inc 31, 4 -μότατος)

31 4 οὗτοι εἰσιν: om m / 4 - 5 ὁ²... θερμ.: om Arm / 5 - 6 ἐν ...
 παντός: 'in which is a disposition of water and a swallowing up of water
 as far as all its mud' Syr, post ἀφεγγής (7), ('disposition' om Arm) /
 8 Ἀχέρων: Ἀχέρως e Syr / οὐχί: οὐ i /

32 Tit: Τρ. ... ἢ: om i A, Τριακοστὴ δευτέρα ἢ e /

n P L (= y) F G (= x)

31 6 κατάποσις: + ὑδάτων G / τέλμ.: τέρματος F / τοῦ παντός: om L /
 8 Ἀχέρων: Ἀχέρως L /

32 Tit: ἱστορία: om G /

Τιτυοῦ καὶ τοῦ Ἰξίονος.

Ὁ μὲν Τάνταλος υἱὸς ἦν τοῦ Διδος. οὗτος, ὡς φασιν, ἠξιώθη
 τῆς τραπέζης τῶν θεῶν, καὶ ἀξιωθείς, ἐδημοσλευσε τὰ μυστήρια αὐ-
 τῶν, καὶ κολάζεται κόλασιν διὰ τοῦτο τοιάνδε. ἔστιν ἐν τοῖς ὑπὸ
 γῆν δικαιοτηροῖς, ἔχων πέτραν ἐπάνω αὐτοῦ, καὶ κάτω ὕδωρ πολὺ
 5 καὶ βλαστῆματα καρποφόρα· καὶ ἤρτηται ὁ λίθος κατ' αὐτοῦ. ἐὰν
 οὖν, φησί, θέλη πιεῖν ἐκ τοῦ παρακειμένου ὕδατος, πίπτει ἡ πέτρα
 ἐπάνω αὐτοῦ καὶ τιμωρεῖται. ἐκ τούτου φησὶν ὅτι λιμῶ καὶ δίφει
 τήκεται, ὀρῶν μὲν ἀφ' ὧν δεῖ φαγεῖν καὶ πιεῖν, μὴ δυνάμενος δέ,
 διὰ τὴν ἐπηρτημένην πέτραν.

Syr II Arm

m i e A

32 Tit: Ἰξίονος: + 'It is this' Syr /

1 - 4 Ὁ ... δικαιοτ.: Ὁ μὲν Τάνταλος, ἀξιωθείς (θαρρηθείς e A)
 ἀκοῦσαι μυστήρια θεῶν καὶ ἐξειπών, κολάζεται ἐν τοῖς ὑπὸ γῆν δι-
 καιωτηροῖς 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 / θέλη: θελήση m / παρακειμ.: om m /
 7 τιμωρ.: + αὐτόν m Syr Arm, 'kills' Syr / 8 δέ: + μετασχεῖω m /
 9 ἐπηρτημ.: + κατ' αὐτοῦ m Syr Arm /

n P L (= γ) F G (= χ)

32 Tit: Ἰξίονος: + ἔστι δὲ αὕτη χ /

1 ὡς φασιν: om L χ Syr Arm / 3 διὰ τοῦτο: Syr Arm emendandae, vide
 Brock ad loc / τοιάνδε: om F / ἔστιν: + ἡ κόλασις τοιαύτη F /
 6 ἡ: om F /

- 10 Ἡ δὲ περὶ τοῦ Τιτυοῦ ἐστὶν αὕτη. Τιτυὸς ἠράσθη τῆς Λητοῦς καὶ ἔρασθεις ἐκράτησεν αὐτὴν ἀπὸ τοῦ κρηδέμνου. εἶτα Ἄρτεμις καὶ Ἀπόλλων, παῖδες ὄντες τῆς Λητοῦς, κατετόξευσαν αὐτὸν καὶ ἀνεῖλον. καὶ νῦν, φησὶν, ἐν τῷ Ἄιδῳ ἔχει τὰ βέλη ἐμπεπαρμένα καὶ κολάζεται ἐκ τοῦτου.
- 15 Ἡ δὲ περὶ τὸν Ἰζλιονά ἐστὶν αὕτη. Ἰζλιων ἠράσθη τῆς Ἥρας. ἡ δὲ Ἥρα προσαγγέλλει τῷ Διὶ. ὁ δὲ Ζεὺς βουληθεὶς γυνῶναι εἰ οὗτος ἐρᾷ αὐτῆς, ἐξομοιοῦ νεφέλην τῇ Ἥρᾳ, καὶ ἔστησεν. ὁ δὲ Ἰζλιων, νομίσας αὐτὴν εἶναι τὴν Ἥραν, συμμίγνυται τῇ νεφέλῃ. καὶ ὀργισθεὶς ὁ Ζεὺς κολάζει αὐτὸν οὕτω· τροχῷ διατείνας αὐτόν,
- 20 ἐποίησεν αἰεὶ φέρεσθαι τὸν τροχόν· καὶ ἔστιν αἰεὶ οὕτως ἀνακυκλομενος καὶ καταφερδόμενος ταύτην τιννύων τιμωρίαν.

Syr II Arm

m i e A

- 32 10 Ἡ ... αὕτη: Ἡ δὲ τοῦ Τιτυοῦ ἐστὶν αὕτη m, 'and these things concerning Tantalos' Arm / 11 κρηδ.: + θέλων αὐτῇ συγγενέσθαι m / εἶτα: ἡ δὲ m / 12 Ἀπ.: ὁ Ἀπ. m / παῖδες: τέκνα m / κατετοξ.: κατατοξεύσαντες m / αὐτὸν καὶ: om m / 13 φησὶν: om Arm / 13 - 14 ἐν ... τοῦτου: κολάζεται ἐν τῷ Ἄιδῳ, ἔχων τὰ βέλη ἐμπεπαρμένα ἐν τῷ ἥπατι m / 15 Ἡ ... αὕτη: om m Arm / Ἰζλιων: ὁ δὲ Ἰζ. m / 16 Ζεὺς: om Arm / 17 οὗτος: ὄντως m, Arm; οὕτως Syr / ἐξομοιοῦ: ὁμοιοῦ m / ἔστησεν: πέμπει πρὸς αὐτόν m / 17 - 18 ὁ δὲ Ἰζ.: ἐκεῖνος m / 18 αὐτὴν: om m / συμμίγν.: συγγίνεται αὐτῇ m / 19 οὕτω: τρόπῳ τοιοῦτῳ m / 20 ἐποίησεν: 'and he made' Syr Arm / τὸν τρ.: 'it' Syr Arm 20 - 21 καὶ ... τιμωρίαν: 'And this(man) is continually turning round (up) and down with the wheel and bearing this punishment' Syr Arm, om m /

n P L (= y) F G (= x)

- 32 13 ἐμπεπαρμένα: διαπεπαρμένα x / 15 ἔστιν αὕτη: om G / Ἰζλιων: om x / 17 οὗτος: ὄντως x / 21 τιννύων: τίνων x /

Δίφει δὲ κολάζεσθαι λέγεται τὸν Τάνταλον, ὡς εἴπομεν, Ἐπὶ
γενελοῖς, ὅτι εἰ ἤφατο τὸ γένειον αὐτοῦ τοῦ ὕδατος, ἐξηραίνετο.
οὐ μόνον δὲ τὸ ξηραίνεσθαι ἤρκει αὐτῷ πρὸς κόλασιν, ἀλλ' ὅτι τὴν
25 πέτραν ὑπερκεῖσθαι αὐτοῦ καὶ καταπίπτειν ἐπάνω αὐτοῦ. τὸ δὲ
ῥοιζοῦσθαι τῷ τροχῷ, περὶ τοῦ Ἰξίονος λέγει. οὗτος γὰρ ἐστὶν
ὁ διαταθεὶς τῷ τροχῷ καὶ κυλινδούμενος. ῥοιζοῦσθαι γὰρ ἐστὶ τὸ
τῇ βιαίᾳ φορᾷ φέρεσθαι.

33 (P.G. 36 1056 C)

... οὐδὲ ὄρνισι τὸ ἦπαρ κειρόμενος, οὔποτε λείπον, ἀεὶ δὲ πλη-
ρούμενον, ...

Or. V 38 (P.G. 35 713 C)

λγ' Τριακοστὴ τρίτη ἐστὶν ἱστορία ἢ περὶ τοῦ κείρεσθαι τὸ ἦπαρ ὑπὸ
τῶν ὀρνίθων. ἔστι δὲ ἢ περὶ τοῦ Προμηθέως αὕτη.

Syr II Arm

m i e A

32 22 - 28 Δίφει ... fin: τὸ δὲ ῥοιζοῦσθαι ἐν τῷ τροχῷ, ἀντὶ τοῦ
βίᾳ φέρεσθαι τοῦ τροχοῦ. τὸ δὲ Λίμναις ἐπὶ γενελοῖς, περὶ τοῦ
Ταντάλου λέγει, ὅτι δίφῃ φλεγόμενος ἦνικα ἤπτετο τὸ γένειον αὐ-
τοῦ τῆς λίμνης ἐξηραίνετο. m, cum n (vide infra) consentit Syr, om
Arm /

33 Tit: Τρ. ... ἦ: om i A Arm, Τριακοστὴ τρίτη e / ὑπὸ τῶν ὀρν.: 'and'
Arm, 'by a bird' Syr / ἔστι δὲ ἦ: om m Arm / περὶ ... αὕτη: om m /

n P L (= y) F G (= x)

32 22 κολ. λέγεται: λέγει κολ. x, + ὡς εἴπομεν G / ὡς εἴπ.: ὡς εἴ-
παμεν L, om G / 23 τοῦ ὕδ.: τῆς λίμνης F / οὐ μόν.: Syr emendanda
vide Brock ad loc / 24 ὅτι: + καὶ F / 26 τρ.: + λέγει x / λέγ.: om x /

33 Tit: ἱστορία: om G /

Ὁ Προμηθεὺς οὗτος λέγεται κλέψαι τὸ πῦρ παρὰ τῶν θεῶν, καὶ ἐνεγκεῖν εἰς ἀνθρώπους, καὶ ὅτι περὶ τα κρέα τῆς θυσίας ἀπατήσας τὸν Δία, εἰς ὄργας ἐκίνησεν αὐτὸν διττάς. τοῦτον θέλων τιμωρησασθαι, ἐποίησεν ἀετὸν κατεσθλεῖν αὐτοῦ τὸ ἦπαρ, < καὶ τὴν μὲν
5 ἡμέραν κατησθλετο τὸ ἦπαρ, > τὴν δὲ νύκτα πάλιν ἀνεπληροῦτο. καὶ πάλιν ἦρχετο ὁ ἀετὸς καὶ ἥσθιεν αὐτό, ἕως οὔ ὁ Ἑρακλῆς ἐλθὼν ἐτόξευσε τὸ ὄρνεον τοῦτο.

34 (P.G. 36 1055 - 1056)

... οὗς^(sc. Γρηγόριον καὶ Βασίλειον) ... τὴν Κυκλώπειον ἐτίμας τιμῆν, καὶ τελευταίους ἐταμιεύου τῆ διωγμῶ, ...
Or. V 39 (P.G. 35 716 B)

Syr II Arm

m i e A

33 1 οὗτος: om m / τῶν θεῶν: τοῦ Διδος m / 2 τῆς θυσ.: τῶν θυσιῶν m / 3 ὄργας: ὄργην m, + αὐτὸν e / αὐτὸν: om e / διττάς: om m Syr Arm / τοῦτον: + οὗν m Syr Arm / 3 - 4 θέλων τιμ.: ἐτιμωρήσατο ὁ Ζεὺς m, + 'doubly' Syr Arm / 4 ἐποίησεν: ποιήσας m / κατεσθλεῖν: ἐσθλεῖν m / 4 - 5 καὶ ... ἦπαρ: καὶ ὅσον(ὅσον om e A) ἐν(+ μὲν A) ἡμέρα (+ μὲν e) κατησθλετο (+ τὸ ἦπαρ e A) m, om Arm / 5 τὴν δὲ νύκτα: ἐν(+ δὲ e A) τῆ νυκτὶ m / 6 πάλιν: + τὴν ἡμέραν e / ἦρχ.: + ἡμέρας γινομένης m / οὗ: om m / ὁ Ἑρ.: post ἐλθὼν m / 7 τὸ ὄρνεον τοῦτο: τὸν ἀετὸν i, τοῦτο τὸ ὄρνεον A, τὸ ὄρνεον e + καὶ τὸν Προμηθεῖα τῆς τοιαύτης ἐλυτρώσατο κολάσεως m /

π P L (= γ) F (expl 33, 6 ἀετὸς) G (= χ)

33 2 εἰς ἀνθρ.: τοῖς ἀνθρώποις χ / 3 αὐτὸν: om χ / 4 - 5 καὶ ... ἦπαρ: om P / 5 κατησθλετο: + αὐτοῦ F /

λδ' <Τριακοστή τετάρτη ἐστὶν ἱστορία ἡ περὶ τοῦ Κυκλωπέου τιμῆς.

Ὁ Κύκλωφ οὗτος λέγεται εἶναι ἦρως > τις ληστρικός καὶ ποιμῆν,
ὃς ᾤκει τὴν Σικελίαν, εἶχε δὲ ἓνα ὀφθαλμόν. τοῦ οὖν Ὀδυσσεῶς
ἀποπλανηθέντος μετὰ τὸν Τρωϊκὸν πολέμῳ μετὰ τῶν ἑταίρων αὐτοῦ,
καὶ ἐλθόντος περὶ τὴν Σικελίαν, ὁ Κύκλωφ συνέλαβε καὶ αὐτὸν καὶ
5 τοὺς ἑταίρους αὐτοῦ· καὶ τοὺς μὲν ἑταίρους αὐτοῦ πρῶτους κατέ-
φαγε, τὸν δὲ Ὀδυσσεῦα τηρήσας εἰς ὕστερον καταφαγεῖν οὐκ ἴσχυσε
διαδράντος αὐτοῦ. διέδρασε δὲ μεθύσας τὸν Κύκλωπα καὶ τυφλώσας
αὐτόν, καὶ ὑπὸ τὸ ἔριον ἑνος κριοῦ κατακρεμάσας ἑαυτόν, καὶ
ἐξελθὼν σὺν τῷ κριῷ, οὕτως ἀπέδρα.

Syr II Arm

m i e A

34 Tit: Τρ. ... ἦ: om i A Arm, Τριακοστη τετάρτη e /

1 - 9 : 'Ο παρ' Ὀμήρῳ Σικελικός Κύκλωφ, φαγὼν τοὺς Ὀδυσσεῶς
ἑταίρους, μετὰ ταῦτα τοῦ Ὀδυσσεῶς οἶνον προσαγαγόντος αὐτῷ θαυ-
μάσιον εἰς τὸ πιεῖν (εἰς τὸ π. om e), πιὼν (+ τε e) καὶ ἠδυθείς,
ὑπέσχετο τῷ Ὀδυσσεὶ ξένειον καὶ τιμὴν δοῦναι ἀνθ' οὗ ἔπιεν οἶνον.
τὸ δὲ ἦν, ἔσχατον πάντων τῶν ἑταίρων (πάντων τῶν ἐτ. om e) κατα-
φαγεῖν m, cum n (vide infra) consentiunt Syr Arm /

n P L (= y) F (= x)

Tit: ἐστίν: om G /

34 1 ἦρως: post τις G / 4 συνέλαβε: 'hunted' Syr Arm / 4 - 5 καὶ²
... αὐτοῦ¹: καὶ αὐτόν τὸν Ὀδυσσεῦα καὶ τοὺς ἑταίρους αὐτοῦ m: Syr,
'them' Arm / 5 αὐτοῦ²: 'Odysseus's' Arm / 6 τηρήσας: post ὕστερον G /
7 διαδρ. ... δὲ: 'for he escaped' Arm / 8 καὶ¹: om Syr Arm / 8 -
9 καὶ²... 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 σοι παρ' ἡμῶν στήλη, τῶν Ἑρακλείων στηλῶν ὑψηλοτέρα τε
καὶ περιφανεστέρα.

Or. V 42 (P.G. 35 720 A)

λε' Τριακοστὴ πέμπτη ἐστὶν ἱστορία ἢ περὶ τῶν τοῦ Ἑρακλέους στηλῶν.

Τοῦ Ἑρακλέους περὶ τὰ Γάδαιρα ἐλθόντος, καὶ μηκέτι ἰσχύσαντος
περαιτέρω ἀπελθεῖν, οὔτε γὰρ περάσαι ἴσχυσε τὸν Ὠκεανόν· τὰ γὰρ
Γάδαιρα ὡςπερ εἴσοδος ἀπὸ τοῦ Ὠκεανοῦ ἐπὶ τὴν δυτικὴν θάλασσαν·
ὅστις ἄχρι τῶν Γαδείρων γενόμενος, στήλας ἔλαβε παρὰ τῶν οἰκούντων
5 τὸν τόπον, ὡς μέχρι τῶν ἐκεῖσε βατῆς οὔσης τῆς θαλάσσης καὶ τῆς
γῆς, καὶ τὸ ἐπέκεινα οὐκέτι. καὶ ἀκούει ὁ τόπος Ἑρακλέους στήλαι.

Syr II Arm

m i e A

35 Tit: Τρ. ... ἦ: 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 ὡςπερ εἴσ.: εἴσ-
οδός ἐστι m, + 'is' Syr, Arm emendanda, vide Brock ad loc / ἐπὶ: εἰς
m / 4 ὅστις... γεν.: ἄχρι (+ οὖν i) τῶν Γαδείρων γεν. m Syr, 'Her-
akles arriving there' Arm / ἔλαβε ... τόπον: ἔστησεν ἐκεῖ m Arm /
5 - 6 θαλ. ... γῆς: γῆς ... θαλ. Arm / 6 καὶ²: 'whence' Arm /

n P L (= γ) G (= χ)

35 Tit: τοῦ: om G / στηλῶν: + ἔστι δὲ αὕτη LG /

3 Γάδαιρα: + ἐστι G / 4 ὅστις: om G / οἰκούντων: ἐνοικούντων G /
5 τόπον: + καὶ στήσας ἐπέγραψεν· ἄχρι τῶν ὧδε Ἑρακλῆς καὶ Διόνυ-
σος ἀφίκονται L² / θαλάσσης: θαλάττης 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.
IV 89, 6 - 8
Rhea gives stone to Cronus to swallow.

16 - 19
Zeus tyrant of Crete and mortal

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
καταθέλω, παρεγύρω

IV 5, 1 in Phrygia
3 with knives
3 only to draw blood
4 - 5 soothed (κηλουμένοι) 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

IV 67, 1
Demeter and Persephone

Account/

Account is similar in both passages, but the details occur in differing orders and different phraseology is used throughout.

XXXIX 4	V 20 (omitted in <u>m</u>)
3 - 9 Hera visits Semele as herself.	2 - 4 Hera visits Semele disguised as her nurse.
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 (ἀξίονη).	Hephaestus split Zeus's head with a cleaver (βουπλήξ L.S.J. 2)
XXXIX 5	IV 88
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 φαλητάρια
	V 19, 9 - 12 (omitted in <u>m</u>)
	related to above
	10 Mention of comic actors (μῦμοι)
	11 φαλητάριον

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/

XXXIX 12, 4 - 5
Mention of priestesses
omitted by Syr. II and
part of Greek tradition.

V 14, 2 - 3
Priestesses mentioned.

XXXIX 13, 2
Phocis

V 15, 1
Phocis

Similar detail on pebbles in bowl of tripod.

Pebbles 'leap'.
πηδάω

Pebbles 'are moved' in Syr. II
and earlier recension, 'leap'
in later.
κινουμαι/πηδάω

XXXIX 14, 2 - 4
Oracle in flow of water
interpreted by bystanders.

V 16
No mention of flow.
Priests interpret. (4-5)

XXXIX 16
Chaldaeans discovered astronomy,
then astrology (Syr. II and
earlier recension).

IV 70, 2 - 4
Babylonians discovered astronomy.
Chaldaeans sacrifice.

XXXIX 17
Thracian origin of religion.

IV 69, 1 - 3

Order of details differs.

Orpheus and lyre (see app. crit.)
(omitted in later recension)

IV 77, 1 - 4 Orpheus and song.

XXXIX/

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.

V 28, 6 - 10 (omitted in m)

XXXIX 22

Born at intervals, links
with moon.

3 Marks described.

V 28, 11 - 15 (omitted in m)

13 Born at great
intervals.

11 - 12 One mark.

XXXIX 23

Nile 'honoured'.

V 27

1 - 2 References to Herodotus
and Aristaenetns.

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
Dios the Commentator (?)	IV 39
Herodotus	XLIII 5
<u>Histories</u> , IV	XLIII 7
	XLIII 18
<u>Histories</u> III	V 3
<u>Histories</u> VI	V 5
	V 27 (as having no information)
Helenus	IV 72
Hesiod	IV 65
<u>Works and Days, Aspis, Theogony</u>	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 <u>Phaedo</u>	IV 16, 31
<u>Politeia</u>	IV 55, 75
	XLIII 5
<u>Theaetetus</u>	IV 22
	XLIII 14
Poets	IV 80, XLIII 14
Pollis	IV 72
Poseidonius	IV 72
Telegonus	IV 72
Xenocrates	IV 72
Xenophon (<u>Letter to Aeschines</u>)	IV 23
<u>Hellenica</u>	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. Abrahams 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 (Meletemata 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 expositione' 126.
 Atheniensis 1077 A.D. 1465 XXXIX.
 Athous Batopediou 105 A.D. 1326 ff.458 - 459v XLIII Chap. II, 2.
 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 B 99 xi c. ff.214 - 218v XXXIX Chap. II, 2.
 Athous Laurae A 78 A.D. 1578 all four Comms. Declerck, S.E.
 179 - 180.
 Athous Laurae A 80 A.D. 1406 ff.103 - 115 XXXIX (not V as
 Declerck), XLIII, IV Declerck, S.E. 179.
 Athous 789 (97 Xenophontos) xv c. num. 4 IV.
 Athous 1019 (154 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 (249 Dionysiou) xvii c. num. 6, 7 XXXIX, IV.
- Athous 4147 (27 Iberon) xi c. ff.414 - 438v XXXIX, IV, V 1 - 23,
31 - 37.
- Athous 4215 (95 Iberon) xviii c. ff.197 - 221v XXXIX.
- Berolinensis gr. phil. 1611 (350 Meerm. 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 (496) xviii c. pp.205 - 264 IV, V, XLIII, XXXIX.
- Bucarest. gr. 1022 xviii - xix c. pp.149 - 170 Chap. II, 2.
- Caesenatensis gr. 28 5 xii c. ff.256 - 280 XXXIX, XLIII, IV, V.
- Caesen. gr. 29 1 xii c. ff.436 - 448 XLIII, IV, V, XXXIX.
- Caesen. gr. 29 4 xi c. ff.265 - 269v selections from IV, V, XLIII.
- Cantabrigensis Coll. S. Trin. 209 xi c. ff.327v - 358 XXXIX, IV, V.
- Cant. Univ. Libr. Dd XI 54 xv 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/

Escorialensis ϕ III 18 (237) xvi c. num. 8 XXXIX, XLIII, IV, V
(part).

Escorial. Ψ III 3 (458) xiii c. ff.123 - 158 XLIII mg, XXXIX
Declerck, S.E. 179.

Escorial. Ψ IV 27 (501) xiii c. XXXIX 5 hist.

Escorial. Ω III 23 (546) xvi c. ff.75 - 151 IV, V, XLIII, XXXIX.

Florentinus Riccardianus 71 (K II 16) xv c. ff.37 - 42 (37v - 42
are blank) beginning of XLIII.

Hierosolymitanus 14 (Patr. Bibl.) xi c. ff.307 - 313 XLIII.

Hieros. 405 (Patr. Bibl.) xiv c. ff.65 - 93 XXXIX, XLIII, IV, V.

Hieros. 457 (Patr. Bibl.) xviii c. ff.103 - 150 IV.

Hieros. 458 (Patr. Bibl.) xviii c. f.268 sqq. IV.

Hieros. 478 (Patr. Bibl.) ? c. IV.

Hieros. 691 (Patr. Bibl.) xvii c. f.102 sqq. XXXIX.

Hieros. 64 (Sanctae Crucis) A.D. 1862 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. 4 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. - 81.

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. 10016 ? c. ff.4 - 11 V 20 - 37 Chap. II 2.

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. 22732 xi c. ff.372 - fin. XXXIX Chap. II 2.

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,

17 - 27, 33 - 39.

Codex gr. 10 in bibliotheca Abrahami de Norov ? c. XXXIX, XLIII.

Oxon./

Oxon. Aed. Christi 10 xii c. f.296r,v XLIII 1 - 6 Chap. II 2.
 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. 190 xii c. f.302 - fin. XXXIX Chap. II 2.
 Oxon. B. Barocc. gr. 194 xv c. ff.10 - 15r XXXIX, IV, V 1 - 12
 XLIII.

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 43), 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 43 and XLIII
 Sinko, Charisteria ... 129.

Par. gr. 514 ix c. ff.114 - 158 43 with XLIII Sinko, Char. 127.

Par. gr. 522 A.D. 1443 ff.409 - 431 XLIII, XXXIX, IV, V. ↙

Par. gr. 517 xi c. ff.426 - 460 XXXIX, IV, V Chap. II 2. ↘

Par. gr. 523 xii c. (and copied in A.D. 1489) ff.42 - 79
 43, XLIII mg Sinko, Char. 127.

Par. gr. 525 xi c. ff.274 - 279v selections from XLIII, IV, V.

Par. gr. 539 xii c. ff.207 - 212 XXXIX, ff.212 - 214 XLIII 1 - 9.

Par. gr. 545 xi c. ff.55 - 100 Sermon 43, XLIII mg, 39, XXXIX mg
 Sinko, Char. 126.

Par./

- Par. gr. 552 xiii c. ff.461 - 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. Coislin. 51 x c. ff.474 - 496 XXXIX, XLIII, IV Introd. - 60, 67 - fin., V 1 - 27.
- Par. suppl. gr. 83 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.
- Patniacus 33 A.D. 941 ff.175v - 191 XXXIX, XLIII, IV Introd. - 97, V 5 - 19, 29 - 37.
- 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 - 154v XLIII.
- Rom. Vall. gr. 47 (C 97²) A.D. 1425 ff.1 - 8 XXXIX, XLIII, IV, V.
- Rom./

- Rom. Vall. gr. 99 (F 58) xv - xvi c. ff.243v - 255 IV Introd.
- 32.
- Rom. 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. 8 (B I 4) xi c. ff.1 - 12v XXXIX, XLIII 1, 19,
IV Introd. - 82, V 1 - 10. The folios are in some disorder.
- Tübingensis gr. Mb 4 (K 13) xi c. ff.231v - 254 xii - 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. 437 ix - x c. ff.177 - 212v XLIII, XXXIX, IV, V.
- Vat. gr. 458 x c. ff.292v - 299 XXXIX.
- Vat. gr. 461 xi c. ff.161 - 164v XXXIX.
- Vat. gr. 463 xi c. ff.463 - 469v XXXIX, XLIII Chap. II 2.
- Vat. gr. 464 xiv c. (A.D. 1359) ff.160 - 166v XXXIX, XLIII.
- Vat. gr. 473 ix - x c. ff.283 - 298v IV 1 - 75.
- Vat. gr. 475 x c. ff.241 - 264v IV, V 1 - 31.
- Vat. gr. 504 A.D. 1105 ff.111 - 114 IV, ff.111 - 112v
XXXIX mg, ff.114 - 115v V, ff.112v - 114v XLIII mg.
- Vat. gr. 892 xv c. ff.88 - 102 XLIII, XXXIX.
- Vat. gr. 942 xv c. ff.33 - 47 IV, V 1 - 10.
- Vat. gr. 1118 A.D. 1347 ff.1 - 4v XXXIX.
- Vat. gr. 1120 xiv - xv c. ff.234 - 240v XXXIX.
- Vat. gr. 1257 xi c. ff.58 - 62v XXXIX, XLIII 1.
- Vat./

- Vat. gr. 1446 xiv - xv c. ff.399 - 434 IV, V, XXXIX.
- Vat. gr. 1663 (second part) xvi c. ff.1 - 72v IV, V, XLIII,
XXXIX.
- 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.
- Vat. gr. 1947 xi - xii c. ff.142 - 150 XLIII, XXXIX.
- Vat. gr. 2061 B x c. ff.77 - 81v XXXIX mg on Sermon 39, ff.296 -
316 XLIII, IV, V 1 - 19.
- Vat. Barberinianus gr. 290 ? c. ff.32 sqq. XXXIX.
- Vat. Ottobonianus gr. 3 xi - xii c. ff.242 - 248 XXXIX.
- Vat. Palatinus gr. 217 xii c. ff.186 - 197 IV, V.
- Vat. Pal. gr. 360 xv c. ff.179 - 199 XLIII, XXXIX.
- Vat. Pii II gr. 21 x - xiii c. ff.71 - 76 (xi c.) XXXIX.
- Vat. Reginae gr. 19 xi c. ff.230 - 239 XXXIX, XLIII.
- Vat. Reg. gr. 46 xv - xvi c. ff.462 - 477 XLIII, XXXIX,
IV Introd. - 13.
- Vat. Reg. gr. 94 xvi c. ff.20 - 48 XLIII, XXXIX, IV, V 1 - 33.
- Vat. Reg. gr. 143 A xiv c. ff.1 - 34 XXXIX, XLIII, IV, V. The
second part of the codex is written in a xv c. hand.
ff.35 - 58 IV, V.
- Vat. Reg. gr. 177 xvi c. XLIII, XXXIX, IV, V.
- Venetus Marcianus gr. 70 x c. ff.455 - 459r XXXIX, ff.462v - 467
XLIII, IV, V.
- Ven. Marc. gr. 75 xiii c. num. 1 IV after Sermons 4 and 5.
- Ven. Nanianus gr. 64 (Cl. II 43) xiii c. ff.233v - 238v XLIII.
- Vindobonensis th. gr. 120 N xi c. ff.96 - 119v IV, V, XLIII,
XXXIX.
- Vind./

- Vind. th. gr. 126 N x c. ff.337 - 359 XLIII, XXXIX, IV, V.
- Vind. th. gr. 130 N xi c. ff.144 - 158 IV, V.
- Vind. th. gr. 247 N xv c. ff.107v - 110v XXXIX 13 hist.
- Vind. th. gr. 326 N xvi c. ff.60v - 72 Abbreviated form of Comms.
- Vind. phil. gr. 190 N xv c. ff.60v - 61r IV 33, 34.
- Vind. phil. gr. 322 xiv c. ff.280 - 288v XXXIX, IV (selections),
 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).

Contents/

Contents of Commentary IV

<u>Subject</u>	<u>n</u>	<u>m</u>	<u>Cosmas</u>
Introduction - Explanation of			
'Ο λόγος ὁ σπηλιτευτικός		A	545
Empedocles, Aristaeus, Trophonius	1	1	511 - 512
Proteus	2	2	450 - 451
Death of Heracles	3	3	431 - 432, 512
Butchery of Pelops	4	4	476
Cult of Rhea in Phrygia	5	5	502
Mithraic initiation	6	6	506
Slaying of foreigners by the Tauri	7	7	510
Sacrifice of Polyxena	8	8	430
Self-sacrifice of Menoiceus	9	9	577 - 578
Daughters of Scedasus	10	10	621 ζ'
Laconian discipline	11	11	508 - 509
Artemis (Orthia)	12	12	508 - 509
Death of Socrates	13	13	561
Leg of Epictetus	14	14	532
Anaxarchus in the mortar	15	15	532
Leap of Cleombrotus	16	16	578
Pythagoreans and beans	17	17	622 η'
Death of Theano	18	18	577
Epaminondas and Scipio	19	19	622 θ'
Selli	20	20	500
Solon (insatiability)	21	21	432
Socrates (love of beauty)	22	22	561
Plato/			

<u>Subject</u>	<u>n</u>	<u>m</u>	<u>Cosmas</u>
Plato (greed)	23	23	563 + add.
Xenocrates (dainty living)	24	24	564
Diogenes (mockery)	25	25	
The dweller in the tub	26	26	557, 559 - 560
Philosophy of Epictetus	27	27	579
Renunciation of Crates	28	28	558 + add.
The philosopher and his cloak	29	29	558
The label of Antisthenes	30	30	623 ϵ'
The day long prayer	31	31	623 $\epsilon\alpha'$
The night long meditation	32	32	623 $\epsilon\beta'$
The Arcadian riddle	33	33	525 - 526
Aristotle and the Euripus	34	34	526
The well of Cleanthes	35	35	560
The strap of Anaxagoras	36R	36	623 T $\epsilon\delta'$
The dejection of Heraclitus	37	37	428
Phalli	38	38	581 - 582
Apygi and Melampygi	39	39	550 - 551
Pan	40	40	
Heracles Bouthoenas	41	41	400
Heracles Triesperus	42	42	623 $\epsilon\gamma'$
Julian the Idolator	43	43	515
The fox and Minos	44	44A	511A (Fox)
Proteus and Melampus	45	45	451
Mount Aetna	46	46	479
Mithraic initiation	47	47R	see IV 6
Echetus and Phalaris	48	48	624 $\epsilon\epsilon'$
Hydra/			

<u>Subject</u>	<u>n</u>	<u>m</u>	<u>Cosmas</u>
Hydra	49	49	
Chimaera	50	50R	
Cerberus	51	51R	550
Scylla	52	52	489
Charybdis	53	53	490
Helmet of Hades	54	54	624 u.s.
Ring of Gyges	55	55R	617
Lindians cursing the Bull-Eater	56	56	511
Slaying of foreigners by the Tauri	57(R)	57R	see IV 7
Artemis (Orthia)	58(R)	58R	see IV 11
Cult of Rhea in Phrygia	59(R)	59R	see IV 5
Cynosarges	60	60	477
Xanthus and Chalcis	61	61	624 u.s. T
Palamedes, discoverer of numbers	62	62	625 u.n.
Jackdaw in borrowed plumes	63	63	515
Discovery of (iambic) verse	64	64	614
Cyclopes, the first smiths	65	65	535
Discovery of purple dye	66	66	611
Discovery of agriculture and shipbuilding	67	67R	488 (Agriculture)
Discovery of agriculture and viticulture	68(R)	68(R)	460 - 461
Origins of divine worship	69	69	625 u.s.
Origins/			

<u>Subject</u>	<u>n</u>	<u>m</u>	<u>Cosmas</u>
Origins of sacrifice, astronomy, geometry and magic	70	70	491
First oneiromancers	71	71	626 κ'
Discoverers of augury, other omens and palmistry	72	72	626 κα'
Revolt of Scythian slaves	73	73	627 κβ'
Regional specialities - Thessalian horses, Spartan women, Arethusa	74	74	627 - 628 κγ'
Plato's Republic	75	75	628 κδ'
Hesiod's Theogony	76(R)	76R	491 - 493
Orphic mysteries	77	77	
Phanes and Ericapaeus	78	78R	628 κε'
Homer's works	79	79	493 - 495
Oceanus and Tethys	80	80	628 - 629 κς'
Zeus and Hera	81	81	520
Punishment of Hera	82	82	494
The gods in fear	83	83A	495 - 496
Zeus's nod	84	84	
Wounding of Ares	85	85	494
Aphrodite and Ares	86	86	402
The gods at war	87	87	629 κζ'
Revolt of Cronus; birth of Aphrodite	88	88R	511
Revolt of Zeus	89(R)	89	485
God of gain	90	90A	402
Metamorphoses/			

<u>Subject</u>	<u>n</u>	<u>m</u>	<u>Cosmas</u>
Metamorphoses of Zeus	91	91A	404
Daughters of Thestius	92(R)	0	405
Ares, god of war	93	92	608
Dionysus, god of wine and Hera	94	93A (Wine)	402 (Wine), 505 (Hera)
Slaying of foreigners by the Tauri	95(R)	94R	see IV 12, 57
Apollo Loxias	96	95	433
Laughter of the gods	97	96	402
Zeus feasted by the Ethiopians	98	97	629 κη'

Commentary V

<u>Subject</u>	<u>n</u>	<u>m</u>	<u>Cosmas</u>
Catasterisms	1	1	459 - 460
Salmoneus	2	2	599
Zopyrus	3	3	629 - 630 κθ'
Revolt of Cyrus	4	4	433 - 434
Histiaeus	5	5	468
Cottus/			

<u>Subject</u>	<u>n</u>	<u>m</u>	<u>Cosmas</u>
Cottus and Briareus	6(R)	6R	492
Sea currents	7(R)	7	see IV 34
Elysian fields	8	8	539 - 540
Phrases from Plato	9	9	630 λ'
Athena and the flute;			
Marsyas	10	10	676D
Gluttonous demons	11	11	402
Triptolemus, Celeus	12(R)	12R	see IV 67
Orphic writings	13(R)	13R	
Oracles at Dodona	14	14	500
Pythia	15	15	498 - 499, 610
Castalian spring at			
Antioch	16	16	499
Oracular statue	17	17	499 - 500
Daphne and Apollo	18	18	500
Cult of Dionysus; phalli	19(R)	19R	see XXXIX 4, 6
Semele and Dionysus	20	20R	see XXXIX 4
Hephaestus, Aphrodite			
and Ares	21	21A	402 - 403
Birth of Athena;			
Erichthonius	22	22	487 - 488
Madness of Heracles	23	23	631 λα'
Zeus's metamorphoses	24	24R	see IV 91
Zeus's tomb	25	25	504
God of gain	26(R)	26A	402
Nile-worship	27	27	507
Isis/			

<u>Subject</u>	<u>n</u>	<u>m</u>	<u>Cosmas</u>
Isis, Mendesian cult of			
Pan			see <u>XXXIX</u> 20, 21
Apis, zoomorphic gods	28	28R	488 (zoomorphic gods)
Priapus and Pan	29	29R	
Gods who were torn or cut apart	30	30	631 - 632 λβ'
Cocytus, Pyriphlegethon and Acheron	31	31	427 - 428
Tantalus, Tityus and Ixion	32	32	465 (Ixion), 537 - 538
Punishment of Prometheus	33	33	538
The Cyclops's boon	34	34	
Pillars of Heracles	35	35	549
Actaeon	36		676D
Orion	37	36 ^R	460
Phallus of Osiris	0	37	

Commentary XXXIX

<u>Subject</u>	<u>n</u>	<u>m</u>	<u>Cosmas</u>
Birth of Zeus	1	1	502 - 503
Cult of Rhea in Phrygia	2(R)	2(R)	502
Demeter, Persephone and Eleusis	3(R)	3(R)	501
Birth/			

<u>Subject</u>	<u>n</u>	<u>m</u>	<u>Cosmas</u>
Birth and cult of			
Dionysus; birth of			
Athena	4	5(R)	504 - 505
Birth of Aphrodite	5	6	511
Phalli	6	7	487
Slaying of foreigners			
by the Tauri	7(R)	8	see IV 7, 57
Artemis (Orthia)	8	9	508 - 509
Butchery of Pelops	9	10	see IV 4
Hecate	10	11	487
Trophonius	11(R)	12(R)	see IV 1
Oak at Dodone	12	13	500
Tripod at Delphi	13	14	see V 14
Castalian spring at			
Antioch	14	15	see V 16
Magi as haruspices	15	16	619 α'
Astronomy and			
astrology among			
the Chaldaeans	16	Astrology alone	619 β'
Origins of divine			
worship	17	18	619 γ'
Mithraic initiation	18	19	506
Fate of Osiris	19	20	508
Isis/Io	20	21	507/- 508
Mendesian goat cult	21	22	582
Cult of Apis	22	23	508
Nile/			

<u>Subject</u>	<u>n</u>	<u>m</u>	<u>Cosmas</u>
Nile-worship	23	24	507
Animal deities	24	25	506

Commentary XLIII

<u>Subject</u>	<u>n</u>	<u>m</u>	<u>Cosmas</u>
Pelops, Cecrops, Alcmaeon, Aeacus, Heracles	1	1	Pelops 435, Cecrops 477, Alcmaeon 561, Aeacus 430
Elaphebolus, Actaeon, Orion	2	2	E. 429, O. see XLIII 36, A.D.
Iphigeneia in Aulis	3(R)	3(R)	609
Achilles in Thessaly	4	4	524, 676D
Ring of Gyges	5(R)	5(R)	617
Midas	6	6	568 = 615 - 616
Abaris	7	7	509
Pegasus	8(R)	8(R)	
Alpheus	9	9	525
Salamander	10		
Lydian chariots	11	10	620 - 621 δ'
Orestes/			

<u>Subject</u>	<u>n</u>	<u>m</u>	<u>Cosmas</u>
Orestes and Pylades	12	11	621 ε'
Molionidae	13	12	494 - 495 = 549
Labyrinth	14	13	621 σ'
Minos and Rhadamanthus	15	14	539 - 540
Gadeira	16	15	676D
Horse that broke its tether	17	16	614
The sowing of the dragon's teeth	18	17	488
Thebes and Babylon	19	18	533 - 534
Tomb of Mausolus, Pyramids and the Colossus	20		547 (Mausolus), 533 - 534

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 4 is divided into two by some manuscripts; in these it will be numbered 4 i and 4 ii.)

Pat. 33 and Taur. gr. 8

- 1 - 3 the lemma stands alone,
 4 'Fourth is the historia' folld. by $\pi\epsilon\rho\grave{\iota}$ with
 the gen. of the lemma as a phrase ($\tau\omicron\upsilon$ + lemma),
 5, 7, 9 - 23 'Nth is the historia' folld. by $\pi\epsilon\rho\grave{\iota}$ +
 gen. of the subject of the lemma,
 6, 8, 24 'N is the historia' folld. by the lemma,
 introduced by $\tau\grave{o}$ in 8 and by $\omicron\tau\upsilon$ 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 $\pi\epsilon\rho\grave{\iota}$ +
 gen. of the subject of the lemma,

Par. suppl. gr. 469A

All the titles are expressed by $\pi\epsilon\rho\tilde{\iota}$ + gen. of subj. of lemma.

In 10, 15, 20, 22 this is preceded by 'The (sc. historia)'.

Athous 4147

1 - 4 ii, 6, 24	lemma alone,
5, 7, 11 - 19, 22, 23	'The (sc. <u>historia</u>)' folld. by $\pi\epsilon\rho\tilde{\iota}$ + gen. of subj. of lemma,
8 - 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 <u>historia</u> ' folld. by $\pi\epsilon\rho\tilde{\iota}$ + 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 - 24 'Nth is the historia' folld. by κερ̄ + gen. of subj.
of lemma.

Vat. gr. 437, Vind. th. gr. 120N, Princeton Art Mus. 2 and

Vat. gr. 1675

- 1 'First is the historia' folld. by the gen. of
subj. of lemma,
- 2 - 24 as Ven.,
- 1 - 4 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 24, 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 Nazianzus (Paris 1569). Brock lists the exact contents of IV and V in 'The Armenian and Syriac Versions ... ', Le Muséon 79 (1966) 405 - 412. 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. 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 ^amanuscript 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 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).

3. The edition of XLIII by F. Creuzer in Meletemata e disciplina antiquitatis, I, (Leipzig 1817).

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 ΜΥΘΟΓΡΑΦΟΙ Scriptorum 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:

Commentary IV

<u>Historia</u> 2	LXVI, 1	<u>Historia</u> 51	XXXVIII
3	XXVIII, 8	52	LXXII
4	LVII, 1	53	LXXXI
5	LXXX	55	XVI
7	LXXV	59	LXXX (omitting the addition made by <u>n</u>)
8	LXII	62	LIII
9	XLVIII	67	XXI
34	XXVIII, 7	68	XXXI, 2
37	XXII, 1	80	LXXXIII
39	LVI; XXXIX	81	XXIX, 2
40	LIX	82	XXIX, 1
41	XXVIII, 6	83	X, 4
42	XXVIII, 4	86	XXX, 2
45	LXVI, 2	88	XIV
49	LXXIX	91	(Zeus) XXIII
50	LXXXII		

Commentary V

<u>Historia</u>	1	XII	<u>Historia</u>	21	III
	2	LXX		22	XXVIII, 5
	8	XXVII		28	LXIII
	10	XLVII, 2		29	XXII, 3
	12	XXIV		31	LXXIV
	15	LXVIII		32	LXXIII
	16	XXXVI		33	LXV
	18	XIX, 2		34	XLIII
	19	LXXI, 1		37	XXII, 2

Commentary XLIII

<u>Historia</u>	1	LVII, 3 (Pelops)
		XXXVII (Cecrops)
		IV (Aeacus)
		XXVIII, 1 (Heracles)
	2	VI (Actaeon)
		LXXXIV (Orion)
	4	XV, 1
	5	XVI
	6	XLIX
	8	LXXXII
	9	IX, 3 (Alpheus)
	13	X, 3

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 Lefherz (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 y), 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

- Historia 1 402, p. 298, 16 - 299, 5
- 2 677
- 5 597
- 7 913
- 8 767
- 9 644
- 10 844
- 11 595
- 12 4a
- 13 910, p. 656, 22 - 25
- 14 404
- 15 91, p. 92, 4 - 11
- 19 409
- 20 56, lines 19 - end
- 21 903, p. 651, 15 - 653, 2
- 22 903, lines 3 - 18
- 25/

<u>Historia</u>	25	332, p. 239, 9 - 240, 7
	26	(Diogenes and Alexander) 332, p. 240, 22 - 26 (Sotades and Ptolemy) 332, p. 241, 10 - 22
	27	406, p. 301, 10 - 21
	28	591
	33	743
	35	586
	38	943
	39	72 (Melampygos) 525, p. 417, 14 - 17 (Apygus)
	40	747 (+ add.)
	41	236
	45	640 (Melampus)
	47	649
	49	436, p. 331, 10 - 18
	50	217 and 999
	51	525, p. 417, 1 - 2
	52	865, p. 631, 17 - 632, 2
	53	997, p. 731, 1 - 9, 13 - 19
	55	247
	57	495, p. 391, 17 - 20
	58	595
	59	957
	60	548
	62	544
	63	530
	65	547
	66	548
	67	(Agriculture) 240
	68/	

<u>Historia</u>	68	491, p. 393, 1 - 13
	70	633, line 7 onwards
	71	57, p. 71, 10 - 16
		733
	72	57, p. 71, 16 - end
		734
	76	(Gorgons) 246, p. 169, 16 - 18
	77	738, lines 1 - 5
	78	944
	80	1018, p. 745, 13 - 746, 3
	81	414c
	82	435b
	83	414d
	84	414e
	85	56
	86	7b
		441, p. 356, 8 - 18
	88	7, lines 8 - 17
		532, p. 422, 9 - 15
		414, p. 306, 22 - 307, 1
	89	414, p. 306, 18 - 23
	90	527
	91	404b
	94	272
	98	414, p. 307, 10 - 16

Commentary V

<u>Historia</u>	1	195 (Ariadne)
		218 (Beronice)
		914 (Bull)
		602 (Lion)
		740 (Ophiouchus)
	2	854
	3	417
	4	551
	5	500
	8	438
	9	775
	10	1c, lines 6 - 15
	11	255
	14	277, p. 219, 2 - 6 (Oak)
		p. 220, 4 - 12 (Cauldron)
	18	259
	19	272
	20	271, p. 203, 14 - 17
		859
		777
	21	441
	22	1e
	25	414f, p. 311, 11 - 15
	27	154 (Aristaenetus)
		698
	29	771
	30/	

<u>Historia</u>	30	273
	31	529
	32	912 (Tantalus)
		922, p. 667, 12 - 19 (Tityus)

Commentary XXXIX

<u>Historia</u>	1	414, p. 305, 13 - 306, 18
		849, p. 617, 15 - 618, 11
	2	849, p. 618, 11 - 20
	3	760
	5	7, lines 14 - 17
		913
	6	944, p. 698, 2 - 11
	9	757
	10	336, p. 249, 5 - 11
	11	930
	13	265
	14	520
	15	633, lines 1 - 6
	16	993
	18	649
	19	739, lines 1 - 10
	20	493
	21	924
	22	8
	23/	

<u>Historia</u>	23	698
	24	59

Commentary XLIII

<u>Historia</u>	1	13 (Aeacus)
		17 (Alcmaeon)
		757 (Pelops)
		436 (Heracles)
		521 (Cecrops)
	2	4a and 18, lines 3 - 9 (Actaeon)
		1022 (Orion)
	4	998, p. 732, 7 - 13
	5	247
	6	648
	7	19, lines 1 - 12
	8	217, p. 152, 8 - 16
		761
	9	55
	12	653
	14	651, lines 1 - 2, 13 - 16
	17	245, p. 168, 16 - 19
	18	638 (Mausolus and pyramids)

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).
9. An edition of Commentary XXXIX was then published in 1971 by S.P. Brock, together with his edition and translation of the Syriac and Armenian Versions of the Commentaries in The Syriac Version of the Pseudo-Nonnos Mythological Scholia, Cambridge 1971, pp. 157 - 172. The manuscripts upon which this edition is based are discussed above, in Chap. III, 3.
10. Five historiae from the end of Commentary V (36 - 40) were edited by J.H. Declerck, and this edition appeared in L'Antiquité Classique, 45, 1, (1976) pp. 181 - 189. (See above, Chap. III, 4 iv a).
11. Declerck then printed an edition of Commentary XLIII in Byzantion 47 (1977), pp. 92 - 112. (See above, Chap. III, 4 iv b).

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).

Manuscripts	Sigla	Section
Ambr. 135		a)
Athous Bat. 109		b)
Athous Bat. 588	O (Declerck)	a)
Athous Laurae B 99		b)
Athous 4147	A	a)
Caesen. gr. 28 5		a)
Caesen. gr. 29 1	C (Declerck)	a)
Caesen. gr. 29 4		b)
Cant. Trin. 209	Gk ^c (Brock)	a)
Cant. (Univ. Libr.) Dd XI 54		b)
Cant. (Univ. Libr.) Gg 1 2		b)
Chicago (Univ. Libr.) 53		b)
Hieros. 405		b)
Laur. 4 13		b)
Laur. 7 8	L (Patzig)	a)
Lond. (B.M.) A. 10016		b)
Lond. (B.M.) A. 17473		b)
Lond. (B.M.) A. 18231	Br (Patzig)	
	Gk ^a (Brock)	
	B (Declerck)	
	L	a)
Lond./		

Manuscripts	Sigla	Section
Lond. (B.M.) A. 22732		b)
Lond. (B.M.) A. 36643		a)
Lond. (B.M.) A. 39606		b)
Lond. (B.M.) Harl. 5575		b)
Lond. (B.M.) Harl. 5629		b)
Monac. gr. 131	A (Creuzer)	
	Gk ^A (Brock)	b)
Monac. gr. 163	B (Creuzer)	
	Gk ^B (Brock)	b)
Mosq. syn. 54	M (Patzig)	a)
Mosq. syn. 63	m (Patzig)	a)
Oxon. B. Barocc. gr. 71		b)
Oxon. B. Barocc. gr. 190		b)
Oxon. B. Barocc. gr. 194		b)
Oxon. B. Barocc. gr. 236	Gk ^e (Brock)	b)
Oxon. Laud. gr. 37	Gk ^f (Brock)	b)
Oxon. Seld. gr. 45	Gk ^d (Brock)	b)
Par. gr. 517		a)
Par. gr. 522	P (Patzig)	b)
Par. gr. 525		
Par. gr. 539		
Par. gr. 552	O (Patzig)	b)
Par. gr. 989		b)
Par. gr. 1087		b)
Par. gr. 1277		b)
Par. Coislin. gr. 51		a)
Par./		

Manuscripts	Sigla	Section
Par. suppl. gr. 83	S (Patzig)	b)
Par. suppl. gr. 215		a)
Par. suppl. gr. 469A		a)
Par. suppl. gr. 516		b)
Par. suppl. gr. 519		b)
Par. suppl. gr. 690		b)
Par. suppl. gr. 1175		b)
Pat. 33	P (Declerck)	
	P	a)
Princeton Art Mus. 2	Gk ^b (Brock)	a)
Taur. gr. 8		a)
Tüb. gr. Mb 4	T (Patzig)	a)
Vat. gr. 97		b)
Vat. gr. 437	F (Declerck)	
	F	a)
Vat. gr. 458		b)
Vat. gr. 461		b)
Vat. gr. 463		b)
Vat. gr. 473		a)
Vat. gr. 475	V	a)
Vat. gr. 504		b)
Vat. gr. 1257		b)
Vat. gr. 1446		b)
Vat. gr. 1663		b)
Vat. gr. 1675	G	a)
Vat. gr. 1947		b)
Vat./		

Manuscripts	Sigla	Section
Vat. gr. 2061B		b)
Vat. Ottobon. gr. 3		b)
Vat. Pal. gr. 217		b)
Vat. Pii II gr. 21		b)
Vat. Reg. gr. 19		b)
Vat. Reg. gr. 94		b)
Vat. Reg. gr. 143A		b)
143B		b)
Ven. Marc. gr. 70	e (Patzig, Declerck)	
	e	a)
Vind. th. gr. 120N	B (Patzig)	a)
Vind. th. gr. 126N	i (Patzig, Declerck)	
	i	a)
(The edition made by Montagu of readings from Vind. th. gr. 120N and 126N, as noted in Appendix G, 2, is denoted Gk ^m by Brock.)		
Vind. th. gr. 130N		a)

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