PHD 18027

Studies in the Manuscript Tradition of Theocritus

Dissertation for the Examination of Ph.D.

by Peter Geoffrey Barry Hicks - St. John's College, Cambridge

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Studies in the Manuscript Tradition of Theocritus: by P. G. B. Hicks
Summary

The scope of this thesis is to consider several specific problems regarding the transmission of the poems by and attributed to Th. as a first step towards a reassessment of Carlo Gallavotti's (Gall.'s) edition of the bucolic poets in 1952.

Section 1 is an overview of the most important manuscripts and the main text families with a re-evalutaion of the mss. S and H. Gall. maintained that many of the excellent readings in S (Laur. xxxii. 16) were invented by Planudes and that H was a copy of S. Closer inspection of the mss. reveals that H is not a copy of S and therefore many of the extraordinary readings which it shares with S must be the product of their common exemplar. Therefore H and S (and V19) are, as Wilamowitz saw, a family and so valuable for the establishment of the text.

Section 2 deals with Gall.'s theory that the collection Th. i - viii was edited by Moschopulos (Mo.) the pupil and friend of Planudes; a theory which had important repercussions. Gow, following this, eliminated it from his apparatus criticus because it had been altered by Mo.. However, comparing readings which are typical of this collection (attributed to Mo. by Gall.) with the Mo. scholia (the only element without doubt Moscholpulean) there is a surprising incoherence. I contend that Mo. neither edited (meaning improved by emendation) his text nor consciously took readings from his teacher, but simply reproduced his exemplar. Recent papyrus discoveries appear to corroborate this.

Section 3 is a discussion of the sources of the texts of the two Aldine editions and reveals the previously un-noticed edition, published between the two. It shows how X, the ms. thought to have been the exemplar of the first edition, was not and how V10, the ms. according to Hiller the exemplar of the second edition, is unlikely to have been, and as a result how both editions are valuable: the first for reconstructing the passages in the missing parts of V, the second for the tradition of the poems xxii, Miv, xix, xxiii and Bi. I also show how Aldus put together his editions and how he printed what was in his exemplar without emending.

Section 4 is an exposition of the history of the text of Miii which corroborates the conclusions we saw for the relationship of S and H, reveals the new evidence of L4 and By and clarifies the origin of the Codex Patavinus readings in mss. like Non. and z.

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Preface

Carlo Gallavotti's (Gall.'s) edition of the bucolic poets in 1946 was a milestone in the study of Theocritus (Th.). Any further work in this area must start from him. However since 1955, the date of the second edition of this work, there have been interesting developments: many more papyrus fragments have been discovered (22 known now, 8 were cited by Andrew Gow (Gow)); much more is known about the Byzantine scholars Planudes, Moschopoulos (Mo.) and Triclinius, Gall. himself having written an article in this field; new work has been done on Moschus's Europa and the anonymous Megara. The history of the text of Th. clearly needs to be brought up to date.

The limited scope of this thesis is to consider several specific problems regarding the transmission of the text of the poems of Th. and the poem "Epitaphios Bionos", which was attributed to him, as a first step towards a reassessment of Gall.'s work.

Section 1 is an overview of the most important manuscripts and the main text families. The most important new conclusion there is the re-evaluation of the mss. S and H. Gall. maintained that many of the excellent readings in S (the famous Planudean ms. Laur. xxxii. 16) were invented by Planudes and that H was a copy of S. Closer inspection of the mss. reveals that H is not a copy of S and therefore many of the extraordinary readings which it shares with S must be the product of their common exemplar. Therefore H and S (and V19) are, as Wilamowitz saw, a family and so valuable for the establishment of the text.

Section 2 deals with Gall.'s theory that the collection Th. i - viii was edited by Mo., the pupil and friend of Planudes; a theory which had important repercussions. Gow, basing himself on this theory, eliminated this type of text from his apparatus criticus thinking that it had been altered by Mo. However, if we compare the readings which are typical of this collection (attributed to Mo. by Gall.) with the Mo. scholia (the only thing that we are absolutely certain was by Mo.) there is a surprising incoherence. It is my contention that Mo. neither edited (in the sense, improve by emendation) his text nor consciously took readings from his teacher, but simply reproduced his exemplar. Recent papyrus discoveries have provided striking ancient corroboration of that.

Section 3 is a discussion of the sources of the texts of the two Aldine editions. It shows how X, the ms. thought to have been the exemplar of the first edition, was not, and how V10, the ms. according to Hiller the exemplar of the second edition, is unlikely to have been so, and as a result how both editions are valuable: the first for reconstructing the passages in the missing parts of V, the second for the tradition of the poems xxii, Miv, xix, xxiii and Bi. In the course of the research for this section I discovered the previously unnoticed edition that was

published between the first and second editions. I also show how Aldus put together his editions and how, contrary to widespread opinion, he printed faithfully what was in his exemplar, not emending.

Section 4 is an exposition of the history of the text of Miii which corroborates the conclusions we saw for the relationship of S and H, reveals the new evidence of L4 and By, and clarifies the origin of the Codex Patavinus readings in mss. like Non. and z.

This dissertation is the result of my own work and includes nothing which is the outcome of work done in collaboration. There are, however, many people who have helped me on the long haul. I would particularly like to thank my supervisor Prof. M.D. Reeve, Pembroke College, for his great patience and important advice and also Dr. J. Diggle, Queens' College, my second supervisor. Thanks for their help and encouragement also to Prof. E. W. Handley, Trinity College, Cambridge, Prof. H. Maehler, University College London, and Prof. A. Petrucci and Prof. G. Cavallo, Directors of the "Istituto di Paleografia", Università "La Sapienza", Rome. I would especially like to thank Ingrid D. Rowland, University of Chicago, who gave important criticism at a critical moment. I am grateful to the following for financial assistance: The British Academy, L'Istituto di Cultura Italiana, the Cambridge University Classics Faculty, St. John's College, Cambridge, Collegio Ghislieri, Pavia. I received much help and guidance from many libraries and would especially like to thank the staff of the Vatican Library, the Biblioteca Ambrosiana, Milan, the Biblioteca Marciana, Venice, the Bibliothèque Nationale, Paris, the British Library, the Agytisches Museum, Berlin, the University Library and the library of St. John's College, Cambridge. In addition to the technical help above I received untiring support from Elisabetta Da Prati, without whose presence (not to mention computer and proof-reading skills) I do not know how I would have managed. Friends much needed and greatly appreciated: P. Tooth, R. Sharpe, Dr. V. Hart, Dr. R. Matthews, E. Loveridge, Dek Wolfson, and Vivienne Pagliai. Thankyou to Martine Frappa for photocopying assistance and John Evans for the loan of his printer.

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Section 1

Description of the Manuscript and Papyrus Witnesses to the text of Theocritus

Ambrosian Family

K - Milan, Biblioteca Ambrosiana, C222 Inf.(1).
13th century, paper ms.(2).
Owned by Giorgio Merula(3) and Bartolomeo Calco(4).
Contents of the Th. Section:
Idd. i, vii, iii - vi, viii - xiii, ii, xiv, xv, xvii, xvi, xxix (all the above have hypotheses to each id., marginal scholia and interlinear glosses)
Epigrams i - xxii.
πτέρυγες, πέλεκυς with scholia.

The ms. is an important witness for the traditions of Aeschylus, Pindar and Aristophanes as well as for Th.(5). In the opinion of Gall. and Gow the ms. dates from the end of the 13th century(6). When I showed some of the hands of the non-poetic material in the ms. to D. Harlfinger in March 1988(7) he said they could possibly have been connected with the scribe Ioannikios(8), an opinion in direct contrast with that of Irigoin, Tsavari and Turyn. In addition, Wilson in his book

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1) Martini-Bassi 886, Gall. "Theoc." pp. 243 - 5, Gow "Theoc." vol. 1 p. xxxix.
2) It was restored and bound in the 14th century as the watermark on one of the blank folios shows.
3) His possession note stands at the front of the ms.
4) See D.B.I. under Calco Bartolomeo; b. 1434. One of the most important officials in the duchy of Milan in 1489 and a great friend of Merula's - Merula dedicated his unpublished "Osservazioni" (Naples, Bibl. Naz. IV F 35 ff. 15 - 33) to Calco - and a great enthusiast of the new culture and learning.
5) The Th. (fol. 339v - 362v) and Aristophanes (43r - 91v) were copied by the same scribe. (p.126)
6) Tsavari "Denys" following Ir. "Pind.", considered this ms. (A for Pindar) a product of the Planudean circle, because the hand of the Pindar was very similar to a hand in S (Laur. XXXII.16. See below). The date 1280 is printed by Turyn in "Dated Greek Mss. in Italy" p. 35. Gall., too, in the addenda to his 1955 edition (p. lxxiii) agreed that the similarities between this ms. and H,M (mss. from the Planudean circle) fitted very well with that hypothesis.
7) Then Professor of Greek at the Free University in West Berlin, now Professor of Greek at the University of Hamburg, Germany.
8) Wilson "Script." p. 161.

(of the same year as the above article) "Scholars of Byzantium"(9) stated "I am inclined to date this ms. rather earlier than A. Turyn..". Gow noted that the Th. and the Aristophanes do not follow one after another in the ms., which would suggest (as the quiring is consecutive) that the whole ms. was copied by different scribes at the same time, while Gall. maintained that those parts were copied earlier than the rest of the ms. If the ms. was copied at Constantinople in Planudes's time, it is strange that the known Planudean mss. S and P2 and the mss. from the Planudean circle H, P(10) and M are not more similar(11). On the whole I think that the earlier date is to be preferred. Therefore, since all other mss. showing this order and recension (the familia Perusina and the Padua ms. Patavini Seminarii 305) were copied in the last quarter of the 15th century, possibly in Northern Italy, and since no copies emerge from the Planudean circle, it would appear that the ms. was probably copied in Constantinople before Planudes's time and brought to Italy (via the Ioannikios/Burgundio of Pisa connection) where it was to remain.

The ms. exists as the earliest (almost sole) representative of the Ambr. family and often transmits correct readings that agree with the 6th century pap. codex P. Antinoae (P3 Gow/Pa Gall.) where the rest of the tradition is corrupt. There exist also some errors arising from uncial confusion(12) suggesting that K's uncial ancestor was copied by someone used only to minuscule letters, i.e. there were few stages between K and its uncial ancestor.

Copies:

Padua, Biblioteca del Seminario Vescovile, Cod. 305.
Late 15th century.
Contents:
i, vii, iii - vi, viii - xiii, ii 1-27, xiv 13 - end, xv.

Mss. very similar but not necessarily copies:

The mss. of the "Familia Perusina"(13).

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9) Wilson "Byzantium" p. 225.
10) See Gall. in the Addenda to his 1955 edition p. lxxiii "nam inter K et P cum similitudinem quandam in Th. recensione notavi (p. 244) ... tum iterum libros inspiciens similiorem scripturae faciem deprehendi ...". For the similarity between M and P see below p. 27 under M.
11) Similarly "le copiste du ms. A(for Pindar) .. a .. utilisé un descendant du ms. G, mais non l'édition planudéenne." Ir. "Pind." p. 243 and Wilson "Byzantium" p. 238.
12) xv 68, Epigram xi 4.
13) See Gall. "Theoc." p. 283.

Perugia, Biblioteca Comunale, Cod. 249 (D67)
i - iii, viii - xiii, iv - vii, xiv, xvii (sic), xxix, Epigrr. i - xxii, Πτέρυγες.
Turin, Biblioteca Nazionale, Cod. Biii 11,
i - iii, viii - xiii, iv - vii, xiv, xvi (sic), xxix, Epigrr. i - xii, Πτέρυγες.
P3 - Paris, Bibliotheque Nationale, Gr. 2721,
ditto.
D - Paris, Bibliothèque Nationale, Gr. 2726(14), folios 135r - 173r,
ditto.

The last four were all written by the same copyist(15) and D was copied from Par. gr. 2721(16).

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14) See below p. 189.
15) Very similar to the hand of Johannes Rhosos according to Gall. "Theoc." p. 284 n.1. It was attributed to Giorgios Tribizias by D. Harlfinger and E. Gamillscheg: see Harlf. Gamill. under Tribizias. Similarly E. Mioni (Mioni "Mss."), said that Gall. was wrong to attribute Ve.3 Venice, Biblioteca Marciana, Z. N. 480 (=589) to Johannes Rhosos and in fact the hand was again that of Giorgios Tribizias.
16) See Gall. "Theoc." p. 284.

Vatican family

A - Milan, Biblioteca Ambrosiana, Cod. gr. G 32 sup.(17).
End of the 13th century.
Owned by Filippo Feruffino(18) and Johannes Crastonus(19).
Contents:
i - xviii, Συμιχίδα *θεόκριτε*, Syrinx.

E - Vatican City, Biblioteca Apostolica Vaticana, Vat. gr. 42(20).
Beginning of the 14th century.
Contents:
i - xviii, Συμιχίδα *θεόκριτε*, Syrinx.

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17) Martini-Bassi 390, Gall. "Theoc." p. 245 - 6, Gow "Theoc." vol. 1 p. xxxvii.
18) Filippo Feruffino (see Iter Italicum, P.O. Kristeller under Feruffini for all the Feruffini other than Filippo) appears to be known only from the letter to him, written on 1st December 1451, from Filelfo who was in Pavia - Milan, Biblioteca Trivulziana, ms. gr. 873 fol. 125r. He tells Filippo that the plague has gone and exhorts him to leave Genoa (where incidentally Enrico Carreto had been - see below p. 10 under the description of the ms. P) and come back to the "Accademia". Filelfo begins his letter "*σήμερον δεξάμενος ἐγὼ τὰ παρὰ τοῦ κοινοῦ ἡμῶν καὶ φιλτάτου πατρὸς ἰωάννου γράμματα* ..." and ends it "*ἄσπασαι τὸν κοινὸν πατέρα, ἐρώσο*". Does he mean that he was Filippo's half brother? Or had he received news of Filippo from Crastonus?
19) Fol. 107v *φίλιππος ὁ φερουφίνος* (sic) *φιλέλλην/ καὶ φιλόλογος ἰδίᾳ χειρί/ εἰςάψεν* (sic) (*ἔγραψεν*?) and fol. 123v *ἀδελφὸς ἰωάννης ὁ πλακέντινος καρμελιτὴς/ φίλτατος τοῦ κυρίου φιλίππου τοῦ φερουφινοῦ* (sic). Crastonus was the compiler of an exceedingly popular Greek/Latin lexicon and an edition of the Psalms with facing Latin translation, both published by Bonaccorsio of Pisa in the last half of the 1470's. He also copied Piacenza, Pass. - Land. cod. 6 in 1437 (fol. 129v his signature and the date written in arabic numerals) in conjunction with Iohannes Rhosos (who signed himself 13v as *χεὶρ τοῦ ἰωάννου πρεσβυτέρου*) - Crastonus copied Orpheus's Argonautica and Rhosos copied the Batrachomyomachia, Th. i - xviii (not copied from A but of the Vallian type - See Gall. "Theoc." p. 281) and Hesiod Works and Days. It was clearly a joint operation: one of the watermarks on the paper used by Rhosos (fol. 95) appears in the paper used by Crastonus (fol. 110).
20) Mercati/de' Cavalieri, Gall. "Theoc." p. 246, Gow "Theoc." vol. 1 p. xxxviii.

G Florence, Biblioteca Laurenziana, xxxii. 52(21).
1280 - 1320(22).
Paper.
Copyist: Theodoros Neokastrites(23).
Contents:
i, v, vi, ii - iv, vii 1-54, Va
vii 55 - xiii, La
xv, xiv, La,Va
Συμιχίδα *θεόκριτε*, *πτέρυγες*.

From the information in Theodore's prayer we can tell that the ms. was copied in Thessalonica(24). The date is contemporary with Triklinios and Thomas Magister. One of the most interesting features of this ms. is that, for the Va text type which it possesses at the beginning, it has a bizarre order, unique for the Va text which it contains. Gall. noted that the ms. was closely related to P, especially in xiv and xv: above the first lines of id. ii they also have the same exegetical diagrams, not seen in other mss. It was used by both Gow and Gall. as a primary witness for the Vatican strain up to the end of id. vi.

U - Vatican City, Biblioteca Apostolica Vaticana, Vat. gr. 1825(25).
Paper(26).
Beginning of the 14th century.
Contents:
ii 13 - 41, ii 74 - end, iii - v 1-14, v 80 - 105, v 136 - end, vi 1 - 38, vii 16 - end, viii - xviii, Συμιχίδα *θεόκριτε*, Syrinx.

This ms. and V(1824)(see below p. 11) were at one point bound together and then separated badly so that Th. i, v, vi, v, vii, iii 1-51 - the first idd. of the Th. in V - are to be found at the end of this ms. (ff. 218 - 32)(27). The first surviving page of O (see below p. 31) is also preserved at the end of this ms. at fol. 80.

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21) Gall. "Theoc." pp. 246, 254, Gow "Theoc." vol. 1 p. xxxviii.
22) Ir. "Pind." pp. 322 - 30.
23) His monochondylion at the end of the Lykophron that follows the Th. (419v) reads "*ὦ χριστέ, διὰ πρεσβείων τοῦ ἐν ἱεράρχοις κλήμεντος ἁγίου βοήθει τῷ σῷ δούλῳ θεοδώρῳ τῷ νεοκαστρίτῃ*".
24) St. Clement of Ochrida was in the region of Thessalonica.
25) Canart "Vat. Gr.", Gall. "Theoc." p. 247, Gow "Theoc." vol. 1 p. xlii.
26) Watermarks: Moš. Tral. 3502, Briquet 5396, 1316, Bologna.
27) See Gall. "Silloge" pp. 12 - 15, for his theory as to the original contents of V and U.

L - Paris, Bibliothèque Nationale, Par. Gr. 2831(28).
Paper.
13th/14th century.
Contents:
v 55 - xiii - Va
xiv, xv, xvii, Miii, xvi - La.

This mixed ms. has mainly a Va text for the poems up to xiii (not without some La contamination) and φ for all the poems after(29).

N - Athous Iberorum 161(30).
13th/14th century.
Owned by Maximos Margounios(31).
Contents:
i, v, vi, iv, vii - La (often contaminated with Va)
viii, ix, ii, x - xii 22, xiii 57 - xv, iii - Va

The lack of xii 23 - xiii 56 is not due to loss of pages but the copyist's error or a lacuna in his exemplar.

I - Vatican City, Biblioteca Apostolica Vaticana, Vat. gr. 44(32).
14th century.
Contents:
i - xviii 1 - 43(33).

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28) Gall. "Theoc." pp. 246, 255, Gow "Theoc." vol. 1 pp. xxxix - xl.
29) I have given the name "φ" to the La text, such as it appears in Q (p. 7), and both P (p. 9) and L in the later part of the mss. (i.e. mss. which have a) xiv, xv, xvii, Miii and xvi as additions to the basic La core present in Q (and T p. 7), b) fewer poems than Φ, c) the typical Φ order xvii, Miii and, d) for the most part, Φ readings), as it is a smaller version of the Laurenziana Ampliata (Gall.) of V and R/Tr, which was called Φ by Wil.
30) Lambros "Mss." No. 4281, Gall. R.F.I.C. 67 (1939) "Un Nuovo Codice Atonita di Teocrito" 43 - 55, Gall. "Theoc." p. 247, Gow "Theoc." vol. 1 p. xl.
31) Bishop of Cythera who in 1600, two years before his death, gave part of his library to the Iviron Monastery. His possession note reads "ἐκ τῶν Μαξίμου ἐπισκόπου κυθήρων".
32) Mercati/de' Cavalieri, Gall. "Theoc." p. 246, Gow "Theoc." vol. 1 p. xxxix.
33) The ms. cuts off at this point.

The Laurentian Family - φ and Φ

Q - Paris, Bibliothèque Nationale, Anc. Fonds gr. 2884(34).
28th February 1299(35).
Copyist: Ἀθανάσιος ὁ Σπονδίλης.
Owned by Michael Xanthopoulos(36).
Paper.
Contents:
i, v, vi, iv, vii. iii. viii - xiii.

Copies: P9

P9 - Paris, Bibliothèque Nationale, Par. gr. 2802.
14th century.
According to Gall.(37), P9 for idd. ix - xi was a copy of Q. Contrary to Ahr., Gall. clarified that for xii - Miii P9 was a copy of S. It need not however be a direct copy as there are several points of difference(38). Ahrens also stated that C (presumably C b) - see below), P5 and Bar α (Oxford, Bodleian Library, Barocci 109) were related, although the last two only contain idd. i - viii. They are, in addition, both Z mss.(39).

T - Vatican City, Biblioteca Apostolica Vaticana, Vat. gr. 38(40).
1322(41).
Paper.
Contents:
a) i, v, vi, iv, vii, iii, viii - xiii, Syrinx, Δωσ. Βωμ. - La, Va and Z.

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34) Gall. "Theoc." p. 252, Gow "Theoc." vol. 1 p. xli.
35) Fol. 247v "[Χ(ριστ)ὲ] βοήθ(ει) μοι τῷ σῷ δούλῳ ἀθανασίῳ τῷ σπονδ(ί)λη τῷ γράψαντι ταύτην [τὴν] βίβλον· ἐτελειώθ(η) (Turyn)/ ἐτελείωτο (Aubreton) γοῦν ἡ παροῦσα βίβλος κατὰ την εἰκοστὴν τετάρτην τοῦ φερου[α]ρίου μηνὸς ἔτους ς ͵ωθ ͵ (i.e.1301)"; see Aub. "Tricl." p. 97 - 8 and Turyn "Soph." p. 41 n. 31. Wrongly cited in both Ahrens "Phil." and Gall. "Theoc.".
36) Fol. A "αὕτη ἡ βίβλος ὑπάρχει Μιχαὴλ τοῦ Ξα(ν)θοπούλου".
37) Gall. "Theoc." p. 269, quoting Ahr. "Phil." p. 395 n. 17.
38) See the section entitled "The Textual Tradition of the Epitaphios Bionos", Table 1 (p. 206) at lines 38, 43, 56, 61, 95, 109, where at these points P9 disagrees with S but agrees with D, a ms. with which for this poem P9 has many similarities. In fact Ahr. ("Phil." p. 601) said that Miii in D was copied from P9.
39) See the section entitled "De Moschopuli Recensione" pp. 67 - 137.
40) Mercati/de' Cavalieri, Gall. "Theoc." pp. 247, 252, Gow "Theoc." vol. 1 p. xlii.
41) "ἐγράφη τὸ παρὸν βιβλίον κατ' ἔτος ϛωλα'". "μηνὶ νοεμβριῳ" added below in black ink.

b) ii, xiv - xvi - La, Va.

Part a) was copied in 1322; part b) was copied later by a different hand. The ms.'s main importance as a witness for the tradition is the scholia which it possesses - the same as those in P(42).

P2 - Paris, Bibliothèque Nationale, Par. gr. 2722(43).
First quarter of 14th century, paper(44).
Contents:
i, v, vi, iv, vii, iii, viii - xiii - La
xv, xiv, ii - Va/Ambr./La

This ms., as Gall. suggests in the "Silloge" article, originally possessed the "Laurenziana Ampliata" (= the family known as Φ) as present in R/Tr, and he identified the hand of Triclinius in a note in the margin at the head of id. v. He also claims, less convincingly, that since it possesses idd. i-xiii/xv,xiv,ii, with very similar text to P, it had, in addition, the usual poems of the φ collection - (Syrinx?), xvi, xvii, Miii, xxii. The recognition that P2 originally formed part of Florence, Biblioteca Laurenziana, cod. gr. xxxii. 2 (L for Aeschylus and Euripides) between folia numbered 67 and 68 as the ms. in the Laurenziana stands today, shows that the ms. is from the Triclinian scriptorium. Gall. claimed that P2 was the scriptorium's first version of the collection of these poems - in Turyn's expression a "working copy"(45).

Subsequent to Gall.'s article Wilson identified the hand of Plan. in the ms. and so posited that it was a commission which Plan. and Tr. worked on together(46) - that is that Plan. began preparing it in Constantinople but did not finish it (pehaps because he died) and that Tr. took the copyist back home with him to finish it in Thessalonica. It has also been recognised, since Ahr.(47), that P2 and P are closely

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42) There are La scholia only for idd. i, iii - x. See Wend. "Schol." pp. xiv - xv.
43) Not discussed by Gow or Gall. in their editions. See Gall. "Silloge" pp. 1 - 5.
44) Watermarks recorded by Gall. ("Silloge" p. 3) and independently checked by myself are Briquet 7478, Bologna 1300 and 16014 Bologna 1311.
45) Gall. "Silloge" p. 11.
46) Wilson "Byzantium" p. 236 and Gall. "Silloge" p. 12 "Ma già il testo di P2, che appartiene a lui (Tricl.), è chiaramente contaminato: e spesso diverge da P e dalla redazione Laurenziana, perché adotta lezioni e congetture di Planude, derivandole da S (o da qualche copia di S)".
47) "Phil." p. 295, "Reliq." vol. 1 p. xxxvii.

related; as Ahrens dated P2 wrongly to the 16th century, it was thought to be a copy of P. Although P and P2 are very similar, there are several reasons why either could not have been the other's exemplar: a) at xi 21-24 P2 omits verse 23 while P has the order 21, 23, 22; b) at ii 59 P has λαβ τα τύ τὰ θρόνα while P2 has λαβοῖσα τυ ταὐτα θρόνα; c) P2 omits xiv 60 while P has the half line τὰ δ' ἄλλ' ἀνὴρ τίς ποῖος - although written attached to the end of line 59 and not below it. We have here the sort of mistakes that suggest that P and P2 were copied from a common exemplar which was flawed at some points - at least for the first fifteen poems.

P - Florence, Biblioteca Laurenziana, xxxii. 37.
First half of the 14th century(48).
Paper(49).
Contents:
Syrinx, xxii 1-18(50), xvii
i, v, vi, iv, vii, iii, viii - xiii - La
xv, xiv, Σιμιχίδα θεόκριτε, ii, Miii, xvi. Vat., Ambr., La
La Scholia to i - xiii.

The ms. was owned by Evangelisto CapodiFerro(51) and may have come to him via his grandfather-in-law, the famous Greek scholar γεώργιος τριβιζίας, whose grand-daughter he married and whose library he inherited. As he was not rich and often in financial straits it seems unlikely that he could have afforded such a volume. It is also recorded that he pawned some of those he possessed; Tommaso Inghirami da Volterra held some Greek mss. for him for seven ducats, with Camillo Porzio as the intermediary. P may well have come into the possession of Giovanni de' Medici, Pope Leo X, CapodiFerro's patron from 1508 onwards, and thus the Biblioteca Laurenziana(52), by a similar arrangement.

This is a representative of the φ family in idd. i-xiii but shows striking Va and Ambr. features in xiv, xv and ii. In xvi, xvii and xxii, quite naturally, P shows some affinity with L and M, though differing in that it has Va readings more regularly. It is remarkable in that it occasionally agrees alone with Pa. Gall. related P to S and other

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48) Ir. "Pind." p. 308, Gow "Theoc." vol. 1 p. xli and Gall. "Theoc." p. 253.
49) No watermarks visible.
50) The copying of this poem was unfinished; there is a blank page below line eighteen.
51) Fol. 1r "βιβλίον εὐαγγελιστοῦ τοῦ σιδηροκεφάλου ῥωμαίου καὶ τῶν φίλων". Not the Dominican monk Franciscus Magdalenus Cappiferreus † 1632 Wend. "Ent." p. 175. It was Evangelisto CapodiFerro's nom de plume, Fausto Maddeleni, that misled Wendel.
52) D.B.I., CapodiFerro.

Planudean mss. However, although similar, it is not directly related to any of them(53). It does on the other hand have two close relations - P2 and G. Since P, P2 and G all have the unusual order xv, xiv, similar readings and possible Planudean connections, and since P and P2 seem to have been copied from the same exemplar, it would appear that they all come from the same area (Constantinople) and time.

Copies: L2, B1.

L2 - Florence, Biblioteca Laurenziana, xxxi. 18(54).
c. 1440, parchment.
Copyist: Enrico Carreto(55).
Owned by Francesco Filelfo.
Contents:
idd. i, v, vi, iv

Francesco Filelfo was a friend of Enrico's and wrote to him from Florence in the April and May of 1434(56) when the latter was studying under Tommaso Fregoso (presumably at Genoa). Filelfo describes him as "Henericus Carretus meus". On his death Antonio Pelotti wrote him an epitaph(57).

Epithaphium(sic) Herrici Carreti
Mors acres animos: sed iunctos moribus aureis
  Indiderat: vitae quinque ego lustra dabam
Illustris carreta domus me gignit: eramque
  Arricus: similem principis anguigeri
Nil hostile timens nulli quia noxius, ocii
  Impatiens, noctu forte domo exieram.
Tordeni invadunt: dum fortius ab sta? putavi
  quam cesisse(capissem above) loco dulcius (esse?) mori
Henericus perii: sed mors non indiga laudis.....

If, as it seems, he died at twenty-five, he presumably did not live much beyond 1440. Taking into account Carreto's teacher Tommaso Fregoso and Filelfo, it would seem that L2 was copied in the north of Italy in the decade 1430 - 1440. It must have come into the possession of Lorenzo de' Medici at the same time as S, on the death

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53) See the section entitled "The Manuscript Tradition of the Epitaphios Bionos".
54) Gall. "Theoc." p. 253 n. 1.
55) The not previously noticed colophon on fol. 97r, now erased, but legible with a U.V. lamp, reads: "ταύτην τὴν βίβλον γέγραφε ἄριγος καρρέτος (sic)/ ὥστ' ἔστι αὐτοῦ· ἔτι καὶ τῶν φίλων αὐτοῦ."
56) Milan, Bibilioteca Trivulziana, ms. 873, fol. 31v.
57) Florence, Biblioteca Nazionale, II II 75 Magliabech. (VII. 342) fol. 178v.

of Filelfo in Florence in 1481.

B1 - London, British Library, Burney 109.
Early 15th century(58).
Belonged to Giovanni Carlo de Salviati.
Contents: i - xiii, xv, xiv, which Gall. maintained had some of the peculiar readings present only in P. Up to id. ix, however, the ms. regularly has Z readings.

V Vatican City, Biblioteca Apostolica Vaticana, Vat. gr. 1824/5(59).
13th/14th century paper(60).
1825 ff. 218 - 232, 1824 ff. 1 - 29
Contents:
i, v, vi, iv, vii, iii, viii - xiii
ii 1-4, 50-end, xiv, xv 1-34, 80-126,/(61)
xvi 23-end, xxv 1-6, 105-200, 247-end, Miv 1-13/
Miii 35-end,/
xxii 92-185,/
Mi 18-end, xix, Bi, (εὐς) νεκρ.(ὸν) Ἀδ.(ωνιν), xxiii 1-55,/
Δωσ. Βωμ.
Eur. Thoman Phoen.(62).
Aeschylus. Prom., Seven
Hes. Works, Theog., Shield(63).

V shows the typical order of the φ mss. up to xiii and the typical Φ (Laurenziana Ampliata) after that. X, βi (a first edition of the Aldine of Th. in 1496) and W (see below p. 12) were all copied from V(64): however, since W has the poems complete and in the correct

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58) Watermarks Briquet 11957, Genoa 1371, Zeeland (Neth.) 1372, Siena 1374 - 9, Moš. Tral. 6477 1365/70, 6478 1365/70, Briquet 791, Lucca 1393, 1392 - 5, Moš. Tral. 362 1360 - 70. Gall. "Theoc." p. 253 n. 1.
59) Canart "Vat. Gr.", "Codici Bizantini di Origine Provinciale alla Biblioteca Vaticana" a cura di P. Canart, Catalogo della Mostra, (1988) Roma p. 12 "I vaticani greci 1824/1825 sono una raccolta artificiale formata nel sec. xvii nella Biblioteca Vaticana". Gall. "Theoc." p. 244 - 5, Gow "Theoc." vol. 1 p. xliii.
60) Watermarks are Briquet 9389 - 95 (dated 1297-1318), Moš. Tral. 5680 - 5686
61) The slashes appear where there is an omission owing to the loss of pages, not because the ms.'s exemplar did not have these lines.
62) See Canart "Vat. Gr." p. 244 "Fol. 53v "ὁ σακελίου τ(ῆς) ἁγιωτ(ά)τ(ης) μ(ητ)ροπ(ό)λ(εως)/ Αἴνου Μα(νου)ὴλ ἱερευ (sic)". "An fuit codex cuiusdam incolae civitatis Aeni vel illius regionis? (Thrace)".
63) All of the above were copied by the same hand.
64) See the section on the Aldine editions.

Φ order and X and βi have the poems more or less as shown above, V must have been damaged, lost pages and been badly re-bound after c. 1350 when W seems to have been copied. After X and βi's exemplar were copied V was again damaged, lost pages and suffered an even worse re-binding so that many of the pages are today in the wrong order(65). Wilson(66) said that this was a twin of R/Tr. and that although Tricl.'s hand had been recognised in the Aeschylus portion it had not been seen in the Th. part. There is, however, one of his scholia for id. v on f. 222 (67), known since Wendel. This would suggest that the ms. was copied in the early 14th century and in the Triclinian circle. It is the earliest example of the Φ family.

Copies: W, X, βi.

W - Florence, Biblioteca Laurenziana, Conv. Soppr. 15(68).
2nd quarter of 14th century(69).
From the Badia convent.
Contents:
i, v, vi, iv, vii, iii, viii - xiii, ii
xiv - xvi, xxv, Miv, xvii, Miii 1-15

The ms. is closely related to V and, according to Gall. and Canart, probably copied from it(70). It was damaged and breaks off at Miii 15.

X - Vatican City, Biblioteca Apostolica Vaticana, Vat. gr. 1311(71).
Last quarter of the 15th century, paper(72).
Contents.
a) i - xv, xviii, Miii, xxviii, xxix 1-8
b) xvi, xxv, Miv 1-13, Miii 35-end, xxii 1-44, 92-185, xviii 51-end, xx, xxi, Mi, xix, Bi, *νεκρ.* Αδ., xxiii, Bii - copied from V.
c) xxiv 1-87, Syr.

Section a) of this ms. was copied from a ms. like H. Section c) is unique, but nearly always inferior to P3/Pa and D for the text of xxiv. Section b) has the same contents as V and occasionally preserves

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65) E.g. xv 1-34, Mi 18-end appear side by side at one point.
66) Wilson "Byzantium" p. 251.
67) Fol. 222 is cut so close to the text that all that remains of the attribution is the *του* of *του[Τρικλινίου.*
68) Gall. "Theoc." p. 254, Gow "Theoc." vol. 1 p. xliii.
69) Watermarks Mos. Tral. 180 (dated 1343, Pisa) and Mos. Tral. 6794 (dated 1348 Dubrovnik or 1351 Lucca).
70) See Gall. "Silloge" p. 12, n. 8.
71) Gall. "Theoc." pp. 255, 268, 307, Gow "Theoc." vol. 1 p. xliii.
72) Watermark Briquet 10743.

more where V has lost pages(73). However, while the omissions in V occur at the end of a page (i.e. they are due to damage), in X they occur in the middle of the page (i.e. the omissions were already present in the exemplar): e.g. in V Miv line 13 is the last line on a page and Miii line 35 is the first line on a page(74), while in X Miv line 13 immediately precedes Miii line 35 in the middle of a page (exactly as it does in βi), with no sign from the copyist that he knew that he was changing from one poem to another. Ahrens (followed by everyone since), reasoning from the similarity of omissions and the fact that those omissions themselves were present in X's exemplar and not the result of lost pages, said that X, being the younger, was copied from V; possibly even directly, as it produces so faithfully so many of V's idiosyncrasies. Thus where X has preserved more than V because material was lost in the second re-binding, it can be used to reconstruct the original Φ reading.

βi - First Edition of the Aldine(75).
Printed by Aldus Manutius, Venice Feb. 1495 (=1496)(76).
Contents:
Theoc. idd. i-xviii, Miii, Mii, Mi
xix, Bi, xx, xxi, Miv 1-13, Miii 35-end, xxii 1-44, 92-175, 177-185, xviii 51-end, xxiii, Syrinx, *εἰς νεκρ.* Αδ.
Prolegomena - *γένος Θεοκρίτου* and *περὶ εὑρέσεως τῶν βουκολικῶν.*

As can be seen from the omissions and contents, this ed. (from xix to xxiii) is very closely related to the above two mss. It was not copied from X but is a derivative of V and so a separate witness to the missing passages in V(77).

R/Tr - Paris, Bibliothèque Nationale, Par. gr. 2832(78).
First half of 14th century(79).

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73) xvi 1 - 68, xxv 7 - 104, 201 - 246, xxii 1-44, xviii 51 - end, xx, xxi, Mi 1 - 17, xxiii 56 - end and Bii.
74) The fact that these two pages are not now sequential is due to the second faulty re-binding - see above under the description of V.
75) Gall. "Theoc." pp. 306, 307, Gow "Theoc." vol.1 p. xlv.
76) Since the Venetian year began in March, February was the last month of the year: thus Feb. 1495 is 1496 by our reckoning. See p. 139.
77) See the section "The Editions of the Aldine Theocritus".
78) Gall. "Theoc." p. 256, Gow "Theoc." vol. 1 p. xliv.
79) Watermark is Briquet 10478 (dated 1328 Palermo) or 10477 (dated 1316/7 - more probably the former - Siena). Gall., when he says "Silloge" p. 9 "... R si data ... forse intorno al 1300, ma la pergamena dei fogli non offre la possibilità di maggiore precisazione" is questionable on the former point and in error on the latter. In addition to the watermarks identified above there is on fol. 15 a

Contents.
i, v, vi, iv, vii, iii, viii - xiii
ii, xiv - xvi, xxv, Miv, xvii, Miii, xxii, xviii, xx, xxi, Bi, xxiii, Bii, Syrinx #1, Δωσ. Βωμ.(with illustrations), Syrinx #2 (with illustrations).

Known as 'Triclinianus' owing to the copious scholia marked Tρ. which it possesses, it was not, however, copied by him. The first thirteen poems appear in the φ order but with many Z readings(80). This perhaps tells us that he knew more about the antiquity of the Z text than we do. Those remaining are what Gall. calls the "Laurenziana Ampliata" or Φ. It would appear that the ms. is a collection of the poems that Tr. thought were by Th., since every poem is attributed to him and the subscription on the last written folium i.e. below the altar of Dosiades is "*θεοκρίτου εἰδύλλια κξ ΄ *καὶ ἡ σύριγξ καὶ ὁ βωμὸς" (* ἐστι δὲ add. man. sec.(81)). The omission of the νεκρ. ΄Αδ., xix and Mi, poems which, if we use V as a paradigm, must have been in his exemplar, was probably because Tr. thought they were not by Th. - Tr. could have known the true authorship of Mi from the Planudean anthology, and it would be an easy guess that xix and νεκρ. ΄Αδ. were not by Th. That may also be the reason why the Egg of Simias does not appear in R/Tr. The ms. Ashb. 1174 (late 15th/early 16th century), from the Biblioteca Laurenziana in Florence, which reproduces the illustrations in R/Tr very faithfully, includes the egg, last in order (the same as R/Tr) after the Altar and Syrinx. It would seem that R/Tr's exemplar had the poem but that either the collector (Tr.) omitted it because it was not by Th. or a page has been lost from the ms. The former seems more likely in that only one of R/Tr's relations has the poem and two of R/Tr's close relations do not(82). The ms. was once in the possession of Janus Lascaris(83).

Copies: P10 (k), C, V10, A3, βii

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watermark resembling that of one of Briquet's Angels, but I was unable to find an exact correspondence with it in the album. These watermarks then suggest that the date could be twenty years later.
80) See the section "De Moschopuli Recensione".
81) It is not clear whether this second hand is making a point about the authorship or the description of the poems as idylls.
82) See below ms. C parts c) and d) and Gow. "Theoc." vol. 1 xliv, where he discusses Wendel's contention that the ms. had lost pages at the beginning and admits the possibility that it could have lost some at the end.
83) H Omont, R.Ph. n.s. 28 (1904) pp. 189 - 97. Six mss. (of which R/Tr was one) which once belonged to him were all bound together in the 18th century.

P10 (k) - Paris, Bibliothèque Nationale, Par. gr. 2812A(84).
16th century.
Paper.
Owned by ΄Αβραμ πέκης(85).
Contents:
i, v, vi, iv, vii, iii, viii - xiii
ii, xiv - xvi, xxv, Miv, xvii, Miii, xxii, xviii, xx, xxi, Bi, xxiii, Bii, Syrinx.
Ahr. maintained that it lacked Syr.; Gall., correctly, said that it lacked Δωσ. Βωμ.. The omission is due to the page (or pages) missing at the end.

C - Milan, Biblioteca Ambrosiana, B 75 Sup.(86).
15th century parchment,
a) Third Hand - Epigrams i-xxi, idd. xxiv, xxvi, xxvii;
b) First Hand ΄Ιωάννης Θετταλὸς ὁ Σκουταριώτης(87) - i-iii, v, iv, vi-xiii;
c) Second Hand - xi (again), xiv-xvi, xxv, Miv, xvii, Miii, xxii, xviii, xx, xxi, Bi, xxiii, Bii, Syr., Δωσ. Βωμ.;
d) ΄Ωιόν(88), xxviii-xxx;
e) Fourth Hand - Mii, Νεκρ. ΄Αδ., id. xix - all copied from an Aldine edition.

This large ms. was recognized, as early as Hiller, as a close relative of Tr/R for section c). However, section d) was copied directly after section c) and so it is tempting to see C as a fuller copy of R/Tr's exemplar. Or perhaps Janus Lascaris had parts a), c), d) and e) of C copied for himself: he possessed R/Tr and knew of the existence of xxx(89).

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84) Cited incorrectly by Ahr. (and so cett.) as 2512A, by Gall. only as 2512. Gall. "Theoc." p. 256, Vaughn "Megara" pp. 12, 16.
85) See fol. 190v for his possession note.
86) Martini-Bassi 104, Gall. "Theoc." pp. 287 - 8, Gow "Theoc." vol. 1 p. xxxvii.
87) Gall. "Theoc." p. 287.
88) The technopaignia in C do not have the illustrations but they do have the captions for them, i.e. the words "Theocritus" and "Pan" written on either side of the Syrinx, "Dosiadas" and "Apollo" on either side of the Altar, and "Hermes" and "Simias" on either side of the Egg. V10 has the same, but only for the Syrinx and the Altar.
89) C is the only ms. to contain this poem and Janus recorded the first word of the poem which he saw in a ms. he happened to see on Mt. Athos. See above under pap. P3/Pa (p. 47) for fuller details of what Lascaris saw on Athos.

V10 - Vatican City, Biblioteca Apostolica Vaticana, Vat. gr. 1379(90).
Late 15th century parchment ms.
Contents.
xxv, Miv, xxii, xx, xxi, Bi, xxiii, Bii, Syr. Δωσ. Βωμ., Miii.

The ms. is clearly a copy of R/Tr but has none of the poems in that ms. before xxv and moves Miii from its place between Miv and xxii to the end of the ms. Gall. claimed that the copyist did not copy idd. xvi, xvii and xviii because he already had them in the shape of the printed edition of Bonaccorsio of Pisa - the editio princeps, printed in Milan c. 1480(91) - which has idd. i - xviii in that order. The ms. does not however seem to be complete at the beginning and may have lost those initial poems. He did not discuss the tranposition of Miii. I maintain that this transposition is due to the R/Tr ms. exemplar being used in conjunction with βii(92): a copyist would be very unlikely to reproduce such a strange order (Miv, xxi), an order unique to βii, without having in addition a βii to hand. The ms. has occasional variants of its own(93).

A3 - Milan, Biblioteca Ambrosiana, A 115 Sup.
See p. 26.

βii - Second Edition of the Aldine(94).
Printed by Aldus Manutius, Venice later than Feb. 1495 (= 1496), the publication date of the first edition.
Contents:
Theoc. idd. i-xviii, Miii, Mii, Mi
xix, Bi, xx, xxi, Miv, xxii, xxiii, Syrinx, *εἰς νεκρ.* "Αδ.

For idd. i - xviii both the first and second editions were based on the editio princeps of Bonaccorsio of Pisa (Th. i - xviii). From Miii - Mi the text was taken from: a ms. like L4/By for Miii; a sigma sub ms. for Mii; and the editio princeps of the Planudean Anthology for Mi(95). For the first edition we have seen that the text for xix - Syrinx came from a ms. descended from V. For the second edition Aldus used a ms. like R/Tr/V10 and some mss. no longer extant(96).

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90) Gall. "Theoc." pp. 256, 307, Hiller "Beiträge" p. 2, Gow "Theoc." vol. 1 p. xlv.
91) See p. 142 n. 10.
92) See the section on the Aldines, p. 153 and Appendix 1, p. 155.
93) See the section on the Aldines and the section on the textual tradition of the Epitaphios Bionos, Table 1 (p. 206 - 11) 74, 81, 111.
94) Gall. "Theoc." p. 307, Gow "Theoc." vol. 1 p. xlv.
95) See the section entitled "The Manuscript Tradition of the Epitaphios Bionos" pp. 188 and 199.
96) See the section on the Aldine editions.

S, H, V19 Family

S - Florence, Biblioteca Laurenziana, xxxii. 16(97).
September 1280(98).
Copyist: One of the several contemporary hands to be seen in the ms. is that of Maximos Planudes, c. 1255 - c. 1305(99). He copied the end of the Oppian (also in the ms.), the central section of the Th. and the poems by and attributed to Moschus in this ms. and wrote the date and the stanzas below the title on the title page of the whole ms.(100). Owned by Johannes Chrysoloras and then his son-in-law, Francesco Filelfo(101).
Contents:

	Hand 1	Hand 2
Fol. 174		IXD Ahr.
Fol. 175 - 188	i - ii xv 55 - xviii	iii, v, vi, iv, vii - xiv, Miii, xv 1-54
Fol. 296 - 298		Mii, Mi, Miv

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97) Gall. "Theoc." pp. 261 - 65, Gow "Theoc." vol 1 pp. xli-ii, Turyn "Dated Greek mss. in Italy" vol. 1 pp. 28 - 39 and vol. 2 plates 16 - 23.
98) Fol. 296 *μηνὶ σεπτ(εμβ)ρ(ίῳ) α ' ἰν(δικτιῶνος) θ ' ἔτους ϛψπθ '.*
99) Gall. claimed that the hand resembled that in Marc. Gr. 481 (Planudes's autograph copy of his anthology).
100) There are several reasons for attributing the hand to Planudes apart from its similarity: a) Planudes is known for his knowledge of Latin and part of the title page of the whole ms. (fol. 8r) is written in that language i.e. "*ποιηταὶ πλείους . πρῶτον διονυσιακά*" above "poete (sic) plures ⁊ (sic) primu(m) dionyssiaca"; b) one of the stanzas below the title refers to a certain Manuel changing his name to Maximos, generally assumed to be Planudes changing his name on becoming a monk; fol. 8 ☩ *εὔληφε καλῶς ἡ βίβλος αὕτη πέρας τοῦ πρὶν μανουὴλ ἀρτίως δὲ μαξίμου θεὸν βοηθὸν τῇδε συγκεκτημένου.* Then again below ☩ *εὔληφε καλῶς ἡ βίβλος αὐτη πέρας τοῦ* (sic). Below that appears in the same hand the strange sentence *λόγος ἐκ λόγων συγκεῖσθαι λέγεται ὅταν αἱ τῶν λόγων πηλικότητες πολλαπλησιασθεῖσαι ποιῶσι τινὰ* (sic)." c) The prolegomenon IXD Ahr. (see Appendix 1, p. 137), the only prolegomenon copied before the Th. text, was written by Planudes: it is explicitly attributed to μαξ. in N1 Naples 165 (see below).
101) In the middle of fol. 8r appears the note "*φραγκίσκου φιλέλφου* Francisci Filelfi./*φραγκίσκου φιλέλφου* Francisci Filelfi./ emptus constantinopoli *ἀπὸ της (νηβίου* - added by a second later hand) *γυναικός* viri clarissimi Johannis Chrysolore sub anno M° CCCC° XXIII° p(r)id(ie) nonas januarias" and fol. 341v "*ἡ βίβλος τ ' αὕτη*(sic) *τοῦ φραγκίσκου τοῦ φιλέλφου ἐστι*". It seems to have come into the possession of Lorenzo de' Medici (along with presumably

Gall.(102) argued that i - ii and xv 55 - xviii had the text and order of the Va family(103) and that a quinion with a mainly La text and order had replaced the original quarternion, which had contained the same poems but in the Va order and with the Va text. The 22nd gathering, bizarrely numbered κξ΄(104) and containing idd. iii - xv 54, is a stray quinion amongst quarternions and in a different hand. There is also a gap between the end of Miii and the beginning of xv because the material added did not fill the whole quinion(105). Planudes, in Gall.'s opinion, copied iii from his La exemplar in the Va order, then from v to xiv in the La order, finished Miii (which must have come from a La exemplar(106)), skipped two pages and wrote the beginning of xv on the page directly preceding xv 55 so that the text of that id. should be continuous.

However, on closer inspection, the situation appears somewhat more complicated. First of all Gall.'s neat division of La and Va does not correspond exactly with the inserted quinion(107). Secondly the predominance of Va errors in the idd. in the inserted quinion would suggest that the base text was Va and that that was contaminated with La readings - another example of a ms. of that type, where the text has the order of the La family and the readings of Va, is G.

That the hypotheses to idd. i and ii were added later and that id. xv

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L2 - see above) when Filelfo died in Florence in May 1481.
102) Gall. "Plan." pp. 289 - 313.
103) Idd. i-ii and xv - xviii had no prolegomena, hypotheses or scholia originally. The prolegomenon and scholia they possess now are Planudes's own (marked ωξ. in N1). The fact that the hypothesis to id. ii was squeezed in above the id. in the insufficient space available shows that the hypotheses it has were added after its copying. Plenty of space was left for those in the inserted quinion.
104) Folia 169 - 176 are numbered κα΄, folia 177 - 186 (the inserted quinion) are numbered κξ΄ and folia 187 - 194 are numbered κγ΄.
105) A gap also appears between the end of the previous text in the ms. and the beginning of the Th. Planudes would appear to have taken advantage of this by copying his prolegomena IXDAhr. (see Appendix 1, p. 137) on the blank sheet preceding id. i.
106) See the section entitled "The Manuscript Tradition of the Epitaphios Bionos".
107) See Appendix 1, pp. 52 - 6; id. iii is entirely Va and xv 55 ff. has several La errors. In idd. i - viii there are also Z readings, both in the text and added as corrections. See the section entitled "De Moschopuli Recensione".

lines 1 - 54 were joined up to the rest of id. xv shows that Gall. was right to say that the quinion was copied later than the surrounding parts. However Planudes's hand appearing in other parts of the ms. would imply that he was one of a group working on the whole book. As a result the numbering mistake and the blank space at the end of Miii would appear to be, unless they are fortuitous, difficult to explain. It is also difficult to tell whether the La contamination came from Planudes himself or was present in his exemplar - it is present in both sections. The results of the careful study of the readings of H (see pp. 22 - 6), a close relative of S's, and V8 (see p. 30) would seem to suggest that the contamination was already present in the exemplar - H and V8 both have Z/Va texts contaminated with La and possess Miii(108). Whatever the case, the team (Planudes and the copyist of i, ii, xv - xviii) seems to have had two exemplars for those poems; both these exemplars were Va, with La contamination to a greater or lesser extent.

In addition to this, the text contains many corrections(109), which Gall. occasionally considers as by Planudes himself. However, as Gall. points out, some of the Sb readings in xviii would seem to be an instance of Planudes taking down readings from other mss., e.g. xviii 2 κόσμον Cett. κόμαις Pa Sb. It is clear then that some of the aspects of S and Sb are ancient(110).

The poems of Moschus (ii, i) and the anonymous Miv are separate, and Miii appears amongst Th. poems. There are two reasons for this:

a) The ms. which was used for the text on the quinion seems to have been very like (at least in contents) L, P(P2), P9, H and V8 (especially the latter in the order xiv, Miii, (xv)) and as such would have had Miii amongst the other Th. poems(111) and possibly after xiv. Planudes did not copy Miii twice.

b) O6(112), has the four poems attributed to Moschus in the order

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110) There is evidence of uncial confusion at xi 69 ἀεπτὸν S, λεπτὸν Cett.
111) See previous discussion under P and the section entitled "The Manuscript Tradition of the Epitaphios Bionos" for the attribution of this poem, by mss. of this type, to Th.
112) Vienna Phil. Gr. 311, v according to Ahrens "Reliq." vol. 1 p. xlv and Bühler "Moschos" pp. 2 and 9 - 11. See Hunger "Hss." and here p.

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Miii, Mii, Mi, Miv (like E4 and - originally - l), but with the attribution Μόσχου (ἢ) θεοκρίτου above Miii (the eta added above the words by a later (16th cent.) hand). In other words O6's exemplar had the author of this poem as Moschus Theocritus(113). It is then possible that the copyist of the Moschan poems in S had in his sigma exemplar the same order and titles as in O6 in front of him(114). Therefore he considered Miii Theocritean and so did not copy it among the poems he thought were by Moschus.

Thus the copyist of S had two very good reasons for putting Miii amongst genuine Th. poems and also two(115) different ms. exemplars available.

Copies: Ur., P20, P9, P25

Ur - Vatican City, Biblioteca Apostolica Vaticana, Urb. gr. 140.
Early 14th century.

P20 - Paris, Bibiothèque Nationale, Coisl. gr. 169.
Early 14th century.
Both have the contents i-xiv, Miii, xv-xviii. i - viii was copied from a Z text and ix-xviii is descended from S. Both can be dated to around 1320 and both were copied by the same Ἰωάννης(116).

P9 - Paris, Bibliothèque Nationale, Par. gr. 2802.
14th century(117).
Contents: i-v 131, vii 35-59, viii 24-xiv, Miii
This is a copy of a Z ms. for i-viii, of a ms. like Q for ix-xi and from xii-Miii it has a text very similar to that in S.

P25 - Paris, Bibliothèque Nationale, Suppl. gr. 1229(118).
Late 15th century.
Contents: i - iii, v, vi, iv, vii 57
Brought to the west by Minoides Minas. Its text is mixed Z and S.
V19 and H: see below.

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186 and pp. 193 - 200.
113) A very old confusion, recorded in the prolegomena - Wend. A 13 "κατὰ γοῦν τινας μόσχος καλούμενος θεόκριτος ὠνομάσθη."
114) Bühler "Moschos" p. 16 has a stemma on which S appears not directly related to O6, although descended from the same ancestor.
115) See the section entitled "The Manuscript Tradition of the Epitaphios Bionos".
116) See Gall. "Plan." p. 293, Gall. "Mosc." pp. 351 - 2, and here pp. 32 - 3.
117) See Gall. "Plan." pp. 294 - 5 and the part of this thesis entitled "The Manuscript Tradition of the Epitaphios Bionos".
118) See Gall. "Plan." p. 295.

V19 - Vatican City, Biblioteca Apostolica Vaticana, Pal. gr. 330(119).
Late 15th/ Early 16th century, paper(120).
Contents:
Prolegomena IXD Ahr., D, Aba, Ibcd,Fa, Eacb, Ba, Ca, Bb, Ga, Cb, D Fdb,Cc, Ed, Ie, Gb, Ia.
Idylls i - iii, v, vi, iv, vii - xiii.
There are hypotheses to each id., but the scholia stop at id. vii.

The scribe is the same throughout the whole ms. - the prolegomena, scholia and hypotheses too. The ms. contains only Th.; and since the blank pages at the end have the same watermark as the pages containing text, and since the last written folium (70V) bears the note "τέλος τοῦ θεοκρίτου τῷ θεῷ χάρις", it seems that the ms.'s exemplar contained no more. As can be seen, it has the same order of poems as S (and P25) and so not surprisingly often agrees with it. However for the first eight poems it is regularly contaminated with Z readings(121). It also has remarkable agreements in error with H against S(122). The readings x 11(123) and x 30(124) are particularly revealing. However, although V19 shares peculiarities alone with H at some times and with S at others, it is a copy of neither(125). It also occasionally shows readings not present in either(126).

Thus it is an apparently complete ms., of a late date, with possible interference from the printed edd. not excluded(127) and to a large extent so contaminated as to be unclassifiable. However, it has the order of S and its closest relative appears to be H.

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119) Stevenson "Pal. Gr.", Gall. "Theoc" p. 267..
120) The watermark is Briquet 748, a crossbow, dated 1505 from Rome.
121) See the catalogue of Z readings pp. 72 - 124.
122) See Appendices 2 and 3 pp. 56 - 61, Gall. "Theoc." p. 267 and especially vii 86 ἐπὶ ξωοῖς μοι HV19, ἐπ' ἐμοὶ ξωοῖς PuCett., ἐπ' ἐμὶν ξωοῖς S. However Gall. cites V19 at ix 6 ἔμποσθεν ἄλλοθεν V19H. In fact the situation is more complicated ἔμπο(σ)θεν K,P,P2,L,N,U,S,H,N1,V19, ἔμπροσθεν A,L2,Q,W,V, Hγρ.,N1γρ., ἔν ποθ' ἕν L,K2,U2,(not Lcorr. as stated by Gall.). L2(in red) reads ἔμπροσθεν ἢ ἔν πρὸς ἕν). ἄλλοθεν δὲ Cett. H,V19, ἄλλοσθεν δὲ S,P,P2,Hcorr.
123) μηδέ γε KLa(PQW)L2N1S, μηδὲ Va(ALNU), μηδὲ πω HV19.
124) τὰν κυτισιν V19H, τὰν κύτισον Cett.,N1, τὰν κίτυσον S.
125) See Appendix 3 x 11, 30, xi, 8, 19 x 2, 60 as opposed to xi 40, 60.
126) See Appendix 3 ix 32,35, x 53, xi 30.
127) In the margins there is an intricate system of variant readings, the source of each marked with a siglum. Unfortunately, none of these sigla seem to correspond with any text known to us. Gall "Plan." p. 307, 308.

H - Vatican City, Biblioteca Apostolica Vaticana, Vat. gr. 913(128).
13th century, oriental paper(129).
Owned by a certain Michael Arsenikas and then later Jacopo Sannazaro(130).
Contents:

Prolegomena(131)	- D (up to χαρακτηρίζουσα), Aba, Ib, Ea,Icd, Fc, Aa (crossed out), Gb, IXD Ahr.
Idylls	i - xv, xviii - Va/La/Ambr. Miii, xxviii, xxix 1-8. With scholia by Planudes and Manuel Moschopoulos(132) up to Id. ix. After that there are few.
Foll. 53v-60v	Scholia by Mo. to idd. i - iii, iv 20, v, vi 32.

Gall. claimed, contrary to Wilamowitz(133), that H was a direct descendant of S, owing to the fact that S, with its inserted quinion of text from a different recension (La as opposed to Va; immediately visible by the sudden change in the order of the poems), has a unique aspect and that H mirrors this. Wilamowitz's interpretation was as follows: "sehr wertvoll sind zwei nahe verwandte Hss .. (H and S) .. diese Hss. gehen in Gutem und Bösem so oft zusammen, daß für ihren gemeinsamen Bestand, 1-15, 18, Miii, gemeinsame Grundlage sicher ist; das eigene wird aus Varianten der Vorlage stammen".

There are some points in favour of Gall.'s theory.

i) H possesses the prolegomenon IXD Ahr.(134), which is explicitly attributed to Planudes in N1 and written by him in S, and the scholia which in N1 are marked with the siglum μαξ. to signify that they were by Planudes, as well as the usual Mo. scholia(135). So H must have come into contact with a Planudean ms. at some point.

ii) H shares many readings in common with S alone in Gall.'s La and Va sections(136), which would suggest that, if S's mixture of La and Va was the product of Planudes, H must be a copy of S.

In opposition to this:

i) xxviii and xxix in H cannot have been copied from S. In xviii H has neither the readings of S nor those of Scorr.(137), readings which appear, however, in S's copies Ur and P20 (both copied in the first quarter of the 14th century). In Miii H similarly has many readings different from S, although more similarities than in xviii(138). H then cannot have been copied from S for xviii and need not have been for Miii. If H is descended from S, then the copyist clearly had other sources to hand.

ii) H (unlike S) does not possess idd. xvi and xvii. If H is descended from S this is a strange omission. Gall.'s argument explaining away the absence is based on the fact that the scholia copyist began to copy the hypothesis for id. xvi; thus (in his opinion) H's exemplar had that poem but the copyist mysteriously omitted it and xvii. However, as is always the case, the scholia and hypotheses were written later than the text(139) and clearly come from a

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128) Schreiner "Vat. Gr.", Gall. "Theoc." pp. 265 - 67, "Plan." esp. pp. 296 - 300, "Mosc." esp. pp. 361 - 4, Gow "Theoc." p. xxxviii.
129) Schreiner dates it post 1280; presumably because Gall. said it was a copy of S.
130) Michael's cryptogram stands at the front of the ms. Translated it reads "ἡ βίβλο(ς) αὕτ(η) Μιχαὴλ το(ῦ)᾽ Αρσενικᾶ". Sannazaro wrote below it "iste lib(er) (est) mei Jacobi Singturae (Sinceri?) quem emi a Pa(n) gallerna (?)".
131) See Wend. "Schol." pp. 1 - 23.
132) Hereafter Mo.
133) Wil."Textg." pp. 10 - 11.
134) See the section entitled "De Moschopuli Recensione (Mo.)", Appendix 1 p. 137.
135) Mo. scholia also appear at the end of the ms. separately.
136) See the section entitled "De Moschopuli Recensione (Mo.)", Table 1, p. 134 - 5.
137) These are corrections which are for the most part erasures, with the new reading written in the blank space left, whereas in the other idd. in S, the new reading is written over the existing one without erasure.
138) For xviii see Appendix 2 to this section, p. 56. For Miii see the section entitled "The Manuscript Tradition of the Epitaphios Bionos" pp. 195 - 6.
139) This is proved, if proof were necessary, by what occurred on the folia 45v and 46r. The text scribe tried to write id. xiv line 44 three times. The first two times (once at the top of 45v and once in the middle) he smudged what he had written and crossed the line out. He finally managed the line to his satisfaction at the top of 46r. Having done so he continued copying the text. Subsequently the scholia scribe took advantage of the blank half page beneath the second attempt and wrote in the scholium Wend. xiv 48/49a - the Pythian oracle about the Megarians; which incidentally also appears in S, squeezed in above the

source other than that of the text ms.(140). That leaves only i to xv that could have been descended from S.

iii) For poems iii to viii, the order in H is completely different from that in S, but like that in Va, M(141) or Z(142). If H was copied from S then it can only be a pure copy from id. i to iii and ix to xv. Since it has Z readings which do not appear in S for the first eight idd.(143), it would appear to have been copied from S only for ix - xv.

iv) In id. xiv, where S, like P2, omits line 60 leaving no trace of it, H, like P, has preserved the half line *τὰ δ' ἄλλ' ἀνὴρ τις ποιος*..... omitting the rest. H cannot have been copied from S at this point. Similarly at xi 50 there is a gap left in the text where the letters *ν δοκέω λασι* of *ἐγὼν δοκέω λασιώτερος* should be. There was clearly a hole, erasure or omission in H's exemplar which is not present in S or its copies.

v) Though H and S often agree they also differ significantly(144) and these differences seem more consistent with copying from a common exemplar, not direct affiliation(145).

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text on fol. 184v.

140) At the head of id. iv in H stands the hypothesis to id. v and vice versa for id. v. In both places the scholia scribe added, after having copied both hypotheses, the remarks: fol. 13v "*αὕτη ἡ ὑπόθεσις ἐστὶ τοῦ "αἶγες ἐμαὶ" καὶ γέγονε τοῦτο ἐκ λήθης.*" and fol. 15v "*αὕτη ἡ ὑπόθεσις ἐστι τοῦ "εἰπέ μοι ὦ κορύδων" καὶ γέγονε τοῦτο ἐκ λήθης.*". This is the order present also in V8 (see below p. 30). If H had taken its hypotheses from S, the scholia scribe would have written the hypothesis to v above iv, that to vi above v, and that to iv above vi "*ἐκ λήθης*".

141) Another ms. suspected of Planudean influence. See below p. 27.

142) See below p. 68 n. 30.

143) See the catalogue of Z readings (beginning p. 76) at i 13?, 19, 22?, 49, 72, 75, ii 4, 11, 101, 113, 126, iii 21, iv 13, v 32, 41, 61, 67, vi, 5, vii 25, 26, 103, 106, 133, 142, viii 13, 16, 74; many of which are errors. It also has Z readings put in as corrections.

144) See Appendix 2 of this section (pp. 56 - 8) for a general picture.

145) vii 112 *τετραμμένος* Po,K,Va,S, *κεκλιμμένος* La,K2,M,H shows very clearly the nature of the agreement between S and H; S has the correct Va reading, H the incorrect La reading. H cannot be copied

vi) H agrees with V19, a ms. which shows the same order as S, against S(146). Gall.'s explanation was: "ciò si spiega soltanto presupponendo un intermediario comune, derivato da S con uguale serie di carmi e con sporadiche variazioni al testo". Indeed, since V19 has the same order as S, it must be fundamentally a descendant. H, on the other hand, has a different order from S but similar readings. If H and V19 are both descended from S, then it is remarkable that they should have correct readings where S is corrupt(147). For V19 occasionally to have a better text than S, we either have to suppose that V19 and S are not descended one from the other but both descended from the same exemplar type (S's exemplar having variants) or that V19 has become contaminated with readings from another source. On the other hand S and V19 occasionally have correct readings where H is faulty. If H basically agrees with S but occasionally agrees with V19 in errors against S(148), then V19 and H cannot be products of S but rather copied from a similar exemplar with variants. If not, then those errors and correct readings not present in S but present in H and V19 must have come from Gall.'s "intermediario comune".

Thus V19, with its S order, but agreements with H, leads to several conclusions:

a) V19 for idd. ix - xiii is basically descended from the same ms. type as H; both are descended from the same S exemplar type.
b) H need not therefore be a direct descendant of S since agreement in the outer and inner sections of S only proves what we knew already

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from S and not have the correct reading. However, if H and S are copied from the same exemplar with variants written in above the line, then this situation is quite possible. See also viii 10 *τι πάθους* Va,Z,Scorr. *τι πάθης* Q,W,R,V19, *παθέους* K,P,P2,S, *παθέεις* H, 39 and 42 above, 92 *κἠκ* K,Va,S,M, (correct) *κἀκ* La,Z,H, (error). The Z readings present in H but not in S (listed above - 143) also suggest the same type of indirect relationship.

146) See the description of V19 above, Appendix 3 of this section (pp. 59 - 61) and Gall. "Plan." p. 306 "in varie lezioni, anche particolarissime, (V19) concorda con H contro S".

147) See Appendices 1 and 2, pp. 52 - 8, xii *ἠοῖ* H,V19, *ἀοῖ* Cett., xiii 33 *μέγα* K,H,V19, *μέγας* Cett., 35 *ἔνθεν* K,La,L,M,H,V19, *ἔνθα* A,U, *ἔνθα δὲ* S, 45 *εὐνέκα* R/Tr,H,V19, *εὐνείκα* Cett., 50 *πυρσὸς* K,L,M,H,V19, *πυρρὸς* Cett.

148) See Appendix 2 pp. 56 - 8.

- that they were both Va mss. which had occasional Z readings. The fact that they coincide in La readings that are correct proves nothing. That H occasionally has poor La variants where S has the correct Va reading would suggest not direct affiliation but merely a common exemplar with variants; their differences, as Wilamowitz said, would then be the product of their common ancestor.

Copies: P7, X, A3

P7 - Paris, Bibliothèque Nationale, Par. gr. 2781.
Second half of 15th century.
i - viii copied by Michael Apostolis (1422 - 80), ix - xxix 1 - 8 copied by Aristoboulos Apostolis (1465 - 1535) on Crete(149).
Contents:
i - xv, xviii, Miii, xxviii, xxix 1 - 8, Syrinx.

X - Vatican City, Biblioteca Apostolica Vaticana, Vat. gr. 1311(150).
Late 15th century.
Contents:
i - xv, xviii, Miii, xxviii, xxix 1 - 8, ...
For the rest of the contents see above.
For the first poems copied it was copied from a ms. like P7(151).

A3 - Milan, Biblioteca Ambrosiana, A 115 Sup.(152).
Last quarter of 15th/ First quarter of 16th century(153).
Contents:
Prolegomena: Aab, Fba, D, Ba, C, Bb,
idd. i-xvi, xviii, xxviii, xxix 1-8 - all except xvi from a ms. like H (X etc.).
xx 1-14, Miii, xvii
Prolegomena: Cc, Ed, Icb, Cb, Ga, Gb, H, Ia, Fd.

A3 resembles H but has in addition xvi, xx and xvii, where it agrees with the LWTr/R group of mss. for xvi, xvii and xx(154). Indeed for xx the only other two ms. witnesses are Tr/R and X and A3 agrees more with Tr/R(155). All the idd. in A3 which are present in H have errors agreeing with H as well as with La Va and the editio princeps of Bonaccorsio of Pisa. From xxviii onwards A3 appears to have been copied at different times: xxviii, xxix 1-8 and xx 1-14 are without rubrication and copied continuously, Miii and xvii have rubricated titles and are copied with a single blank line between each line of text.

149) Gall. "Plan." pp. 297 - 300.
150) See above p. 12.
151) See above and Gall. "Plan." pp. 296 - 300.
152) Martini-Bassi 40.
153) Watermarks: Cardinal's Hat, Briquet 3404 - 1481-1519. Scales, Briquet 2512 - 1496-1506, Scales Briquet 2569 - 1479.
154) See Appendices 5 and 6 (pp. 62 - 3) of this section.
155) See Appendix 6 p. 63.

M - Vatican City, Biblioteca Apostolica Vaticana, Vat. gr. 915(156).

This is a large miscellaneous ms. copied by eight hands of the same period. The ms. is made up of paper of three different dates.

I	fol. i	13th c. - 14th c. paper
II	foll. 1a-2v	Oriental paper, 13th c. - 14th c.
III	foll. 3r-258v	Oriental paper pre 1311

The date of the copying of the ms. can be established by means of a list of the names and dates of birth of a certain father's sons, the last giving a terminus ante quem of 1311. Many of the folia are missing and those that remain are bound in the wrong order. Giorgios was the copyist of the main Th. section(157) and Esaias was the copyist of Mii and the Syrinx(158).

Contents:

fol. 22v	Syrinx
36r-37v	Mii
39r	Old scholia on the Syrinx
240r-v	Th. ii 5 - iii 6
241r-v	v 59 - vii 8
243r-245v	vii 9 - xi 56
230r-v	xi 57 - xiii 68
229r-v	xv 71 - xvi 68
247r-248v	xvi 69 - xvii, xxii 1-151
246r-v	xxii 152 - end, xxv 1 - 95
242r-v	xxv 96 -[Ειμιχίδα θεόκριτε] 261
217r	xxv 262 - end

Gall. states that M is basically a ms. of the Va recension but contaminated with Ambrosian elements and readings which it could only have got from S(159). However, as seen from the discussion of H and V19, it is not the only ms. with typical S readings. M also goes with V19/H against S(160). In xv M regularly shows La readings, mostly opposing S, and at one place provides a correct reading in opposition to most of the other witnesses(161). In xvi, on the other hand, it

156) Gall. "Theoc." pp. 271 - 2, "Plan." pp. 300 - 6, Gow "Theoc." p. xl.
157) Schreiner "Vat. Gr.". Fol. 134 "ὦ χ(ριστ)ὲ βοήθει μοι τῷ σῷ δούλῳ γεωργίῳ".
158) Ibid. Fol. 49 "κ(ύρι)ε σῶσόν με τὸν ἁμαρτολὸν Ἡσαΐαν". The ms. originally possessed the Δωσ. Βωμ. on fol. 21. See Gall. "Plan." p. 301 n. 1.
159) See Appendix 4 of this section (p. 61).
160) See Appendices 2 and 3 of this section (pp. 56 - 61).

agrees with Va (and thus S) again, though with the occasional surprise where it agrees with La or with P20 (a copy of S) against S(162). Again in xvii M leans towards the La recension and away from S(163) and at 113 it agrees with Pa against the rest of the tradition(164). Thus with its apparent change of allegiance from Va to La in idd. xv - xvii and also with the twenty-second poem following directly upon the seventeenth, M begins to take on a new appearance resembling other La mss. which have these poems together, e.g. P (xxii, xxvii), L (xv, xvii, Miii, xvi - φ), R (xxv, Miv, xvii, Miii, xxii ... Φ) and W (xvi, Miv, xvii, Miii 1-15 - Φ).

So for i - xv M seems to be very much like H(165) and shows the kind of text that has become associated with Planudes. Since it agrees with H and V19 against S as often as it agrees with S it too must be a product of a ms. containing a similar text type but not S itself(166). Indeed it is so similar that I think the lacuna between xiii and xv could originally have been filled by xiv and Miii - as was the case for S's and V8's exemplars. For the poems from xv onwards, M shows clearly that the texts of the poems came from (or were contaminated by, in the case of Id. xvi) Φ, as shown by R and V. The scribe did not copy Miii between xvii and xxii because he had already copied it between xiv and xv. Thus the order would be:

i -] ii - xiii 68 - [xiii 75, xiv, +Miii??, xv 1 - 70] xv 71 - end Va xvii, xxii, xxv [Συμμιχίδα θεόκριτε] La/Va/Ambr.

)128 -δ᾽ ὁ - Pa,P,P2,M, δ᾽ ὦ - Cett.
162) See Appendix 5 of this section (p. 62).
163) l. 110* is present in M but absent in S.
164) ἀουδὰν Cett., ἀουδὴν PaM.
165) The common source seems only to have gone as far as xv, as M has xvi and H does not and H has xviii and M does not.
166) Wilson "Byzantium" pp. 236 - 7 "He (Planudes) may well be responsible for another large corpus of classical poetry, similar to the one produced in 1280 but with the addition of Pindar and Homer (Vat. gr. 915). A. Garzya Rendiconti dell' Accademia nazionale dei Lincei VIII 13 (1958) 216-7, thought he could detect Planudes' hand in the marginalia to Theognis".

N1 - Naples, Biblioteca Nazionale, Cod. 165 (II. F. 9).
Second quarter of the 14th century, paper(167).
Contents:
Prolegomena: Aa, Ba, Ca, Bb, Ga, Ea, Cb, Ibcd, Fa, IXD Ahr., p. 31 3-7 Ahr.
Idd. i - x with scholia marked μαξ. and μλ. up to viii and hypotheses up to id. x.

It is an important witness for the scholia written by Moschopoulos and Planudes. Only two other mss. specifically attribute the Moschopoulean scholia to him - R/Tr and V. These scholia are arranged in two columns; Moschopoulean (marked μλ) on the inner one nearest to the text and Planudean (marked μαξ) on the outer one. This format starts to break down by id. v, where the scholia start to thin out, but there are scholia at id. x still in the same side by side format. The difference at that point however is no longer Mo./Plan., but Recentiora/Vetera. It has been suggested that with this careful discrimination of the scholia we can see the school of Triclinius at work(168).

In idd. i - viii, where the Z mss. diverge from all the others in the ms. trad., N1 agrees for the most part with the Z ones(169). However, for idd. ix and x, N1 occasionally shows affinity with the Planudean mss. SHV19, occasionally disagrees with them(170), has some remarkable agreements with L and M together(171) as well as with K(172), and indeed seems to have a close relationship with an M-like ms(173).

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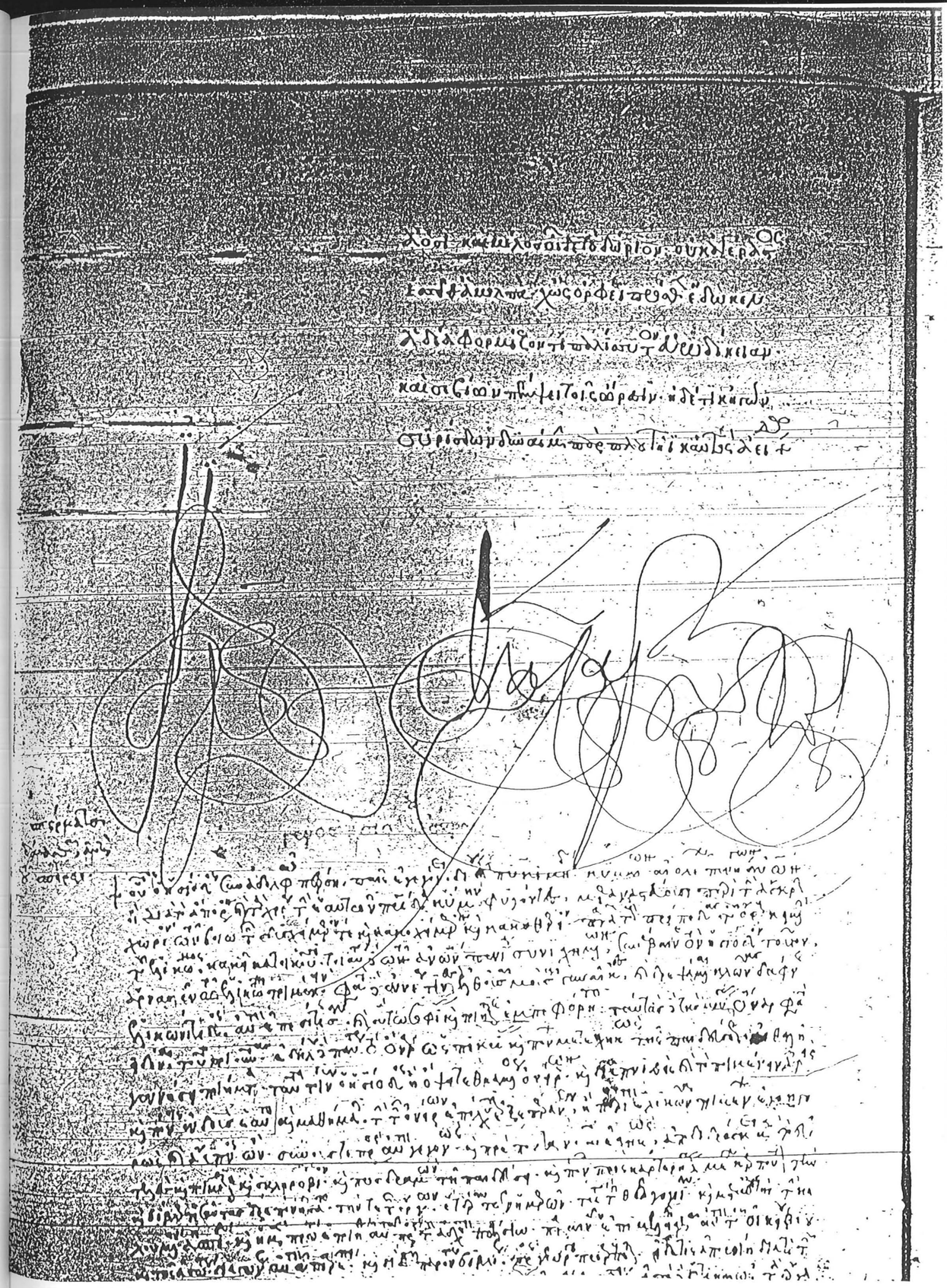
167) Though the watermark of the section containing the Th. was not recorded in the Briquet and Moš.-Tral. watermark albums, those on either side of that section point to dates between 1325 and 1340, e.g. ff. 1-92, 176-198 Moš.-Tral. 2190 Genoa, Munich, Lyon Palermo Bologna, dated 1315-1324 and ff. 113-124 Mos.-Tral 3200 Geneva dated 1319/20 or Moš.-Tral. 3210 Bologna dated 1342.
168) Gall. "Plan." pp. 309 - 11.
169) See the catalogue of Z readings pp. 76 - 124. The exceptions are: id. i - 3, 13, 14, 17, 19, 29 x 2, 65, 66 x 2, 80, 81, 82, id. ii - 11, 25, id. iii - 25, id. vi - 12, 25.
170) See Appendix 3 of this section (pp. 59 - 61) at: ix - 1, 3, 4, 15, 26, x - 1,3.
171) See Appendix 3 at ix - 1, 6 x 2, 26, x - 1,3.
172) See Appendix 3 ix - 3, 4, x - 38.
173) At x 40 M has corrected ἐνέφυσας to ἐξέφυσας, a reading shown only in N1 and P8. Similarly both M and N1(with PaSP2) read ἐγχεύντα at x 53, against the rest of the tradition.

So it appears that N1 is related to SHV19, but shows itself closer to M. P8(174) seems to be related in that it has the same contents and often agrees in unusual readings(175).

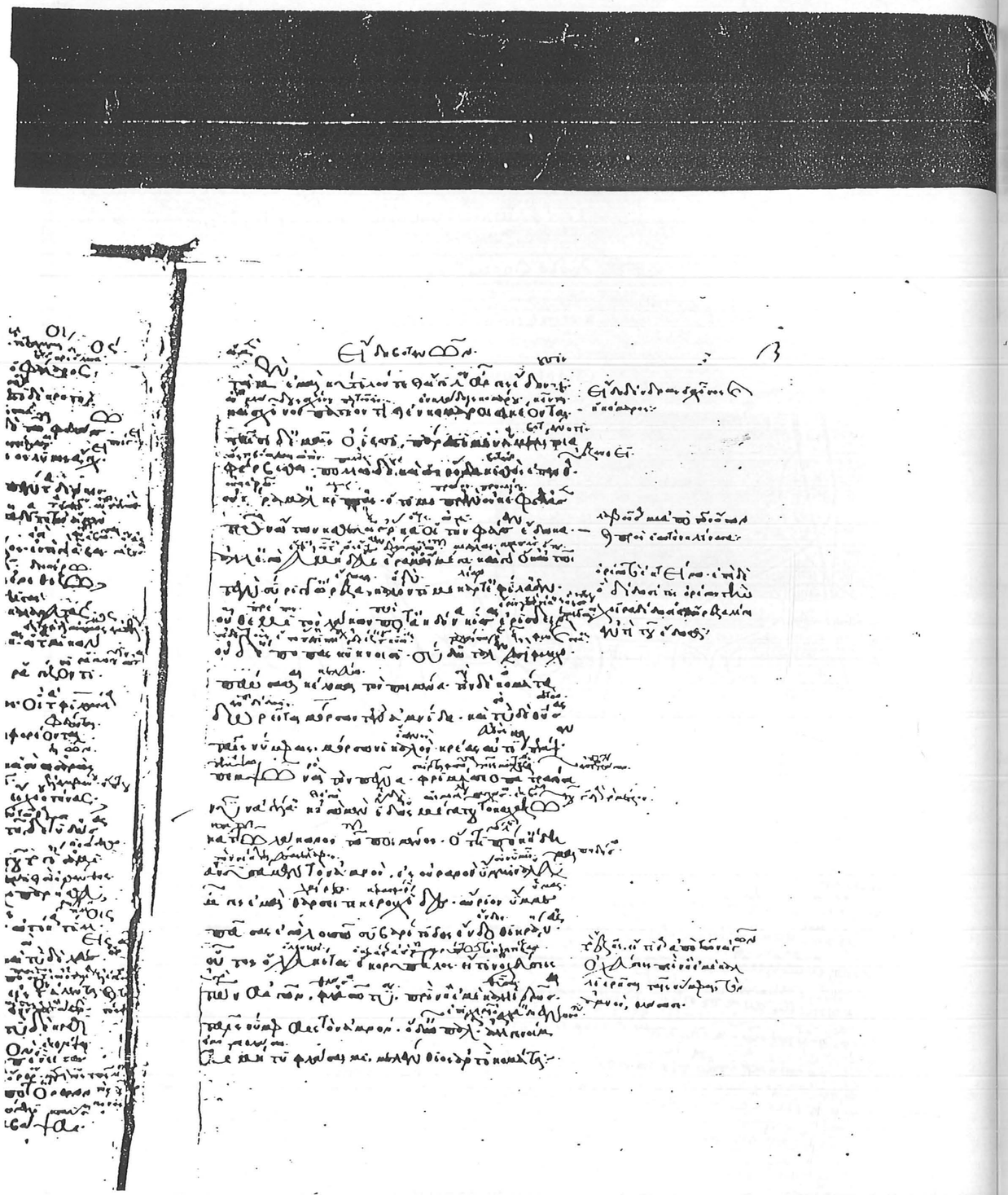
V8 Vatican City, Biblioteca Apostolica Vaticana, Vat. gr. 1363(176).
Second and third quarters of 14th century(177).
Copyist: possibly Isidoros Kalaboutzelos(178).
Contents:
Prolegomena - Aa, Ba, Ca, Bb, Ga, Ea, Cb, Ibcd, Fa, D, Eb, Fd, Gb, IXDAhr., p. 31 3-7
Idd. i-iii, v, iv, vi-xiii, Syrinx (squeezed in underneath the end of id. xiii - perhaps copied by the scholia copyist), xiv (ll. 1-39 added and written by a later hand), Miii (as by Theocritus).

This ms. has, in the main, a Z-type text for i-viii, but with some elements which prompted Gall. to consider the ms. influenced by S(179). However, in Miii(180) the ms. preserves some readings which clearly set it apart from S and closer to P and H. It has both the Planudean prolegomena, and would seem to be connected with the S,H,V19,M group of mss.

174) See below p. 42.
175) See Appendix 3 on Id. x esp. 40.
176) Gall. "Theoc." pp. 269 - 70.
177) Watermark: two circles, one on top of the other, with a cross going through both of them; Moš.-Tral. 2015-2028, especially 2024 (Siena 1334) and 2025 (Frankfurt and Genoa 1336-8); Briquet 3162 - 3189, especially 3187 (Siena 1328) and 3189 (Siena 1334).
178) There is on fol. 311v (below the end of Miii) a monochondylion which might have been done by the text scribe. It seems to read ἰσίδωρος ὁ καλαβούτζηλος - see facing plate - apparently previously unknown.
179) Gall. Theoc. p. 270.
180) See below pp. 195 - 6.



Vat. gr. 1363, fol. 311v.
Miii 122 - 126 and the subscription of ἰσίδωρος καλαβούτζηλος.



O - Vat. gr 40 fol. 3r.
Th. v 128 - 150. The hand is clearly that of the copyist of the Works and Days in P20.

Z Mss.(181)

O - Vatican City, Biblioteca Apostolica Vaticana, Vat. gr. 40(182).
Oriental paper.
Date - c. 1320.
Copyist - Johannes.
Contents:
Th. iv 43(183) - viii 91 with Mo. scholia.
Pind. Ol. i-xiv.,
Soph. Aj., El., O.R. 1-1491.

Wilamowitz(184) thought that this ms. dated from the 12th century; such a theory made it the oldest exstant witness to the text. After Wendel exploded this myth, Gall. correctly identified it as perhaps the earliest and most typical of the Z codd. It was not, however, described correctly and so has been misrepresented.

Gall.(185) first made the observation that the hand of a certain Ἰωάννης could be found in Ur. and P20(186) and that this hand was the one that copied O. It is true that Ur. and P20 were copied by the same hand, but Gall. was only partly right when he connected these two mss. with O. The copyist of O does appear in P20 but not in the Th. but rather in the Hesiod Works and Days. Both copyists signed the mss. at the end of the Hesiod and the beginning of the Th. and the difference of handwriting is clear(187). Thus we have two Johns working in close contact.

For i - viii O , like P20 and Ur., is a very good example of a Z ms., as was recognised by Gall.(188). However, there are indications that O was never completed; a fact unnoticed by Wendel, Wil. and Gall. Id. viii lines 92 - 3 were not copied by either of the Johns, but by another hand. For some reason John stopped writing at viii 91. As we can

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181) I have called all mss. previously referred to as Mo. mss. Z mss. for reasons explained below in the section entitled "De Moschopuli Recensione" p. 68 n. 30.
182) Mercati/de'Cavalieri, Gall. "Mosc." p. 351, "Plan." p. 293.
183) The page containing the first lines appears in U as fol. 80. See the description of U (p. 5) above.
184) Textg. p. 11.
185) See Gall. "Mosc." p. 351, "Plan." p. 293. Followed by Tur. "Mosch." p. 148. For hand, see plate.
186) See below.
187) See following plates: in P20 fol. 317r, Th. John is on the right, Hes. John is on the left. The following two plates are Hes. John in P20 and then that same John in O copying Th.
188) Gall. "Plan." p. 293, "Mosc." p. 351.

see that the following text was copied later(189), John did not stop at viii 91 because he had run out of paper to write on. Nor is the page on which John copied viii 92 - 3 missing because viii 91 is the last line of the recto side of the page. The whole, blank verso side was available to him. John stopped of his own accord. In fact the lines viii 92 - 3 must have been written after the following text(190) was copied because they are squeezed in at the top of the page, not copied in the middle of the page as for the previous idd.. What is more, the reading at viii 92 is not typical of Z mss.(191). It therefore seems likely that, owing to the similarity of texts and the fact that the two Johns worked as a pair, having already copied the same ms. twice, O was to be another of the P20/Ur. type but John never finished it. Collated.

P20 - Paris, Bibliothèque Nationale, Coisl. Gr. 169(192).
Paper c. 1320(193).
Copyist: Iohannes(194).
Contents:
Fol. 199r - 358v
Eur. Hec., Or., Phoen.,
Hes. Works.,
Th. i-xiv, Miii, xv-xviii. Mo. scholia to i-viii.

i - viii were copied from a Z ms. and ix-xviii from a ms. like S(195).

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189) Gall. "Mosc." pp. 351 - 2, about the rest of O said (p. 351 n. 2) "però la mano del Teocrito è diversa, e anteriore, a quella di tutto il resto del codice" and (p. 352) "tutto quello che segue al Teocrito è d'un'altra mano e posteriore".

190) Copied on the verso side of the page, directly following viii 91, are the metrical scholia (by Mo.) on Pindar's Olympian Odes.

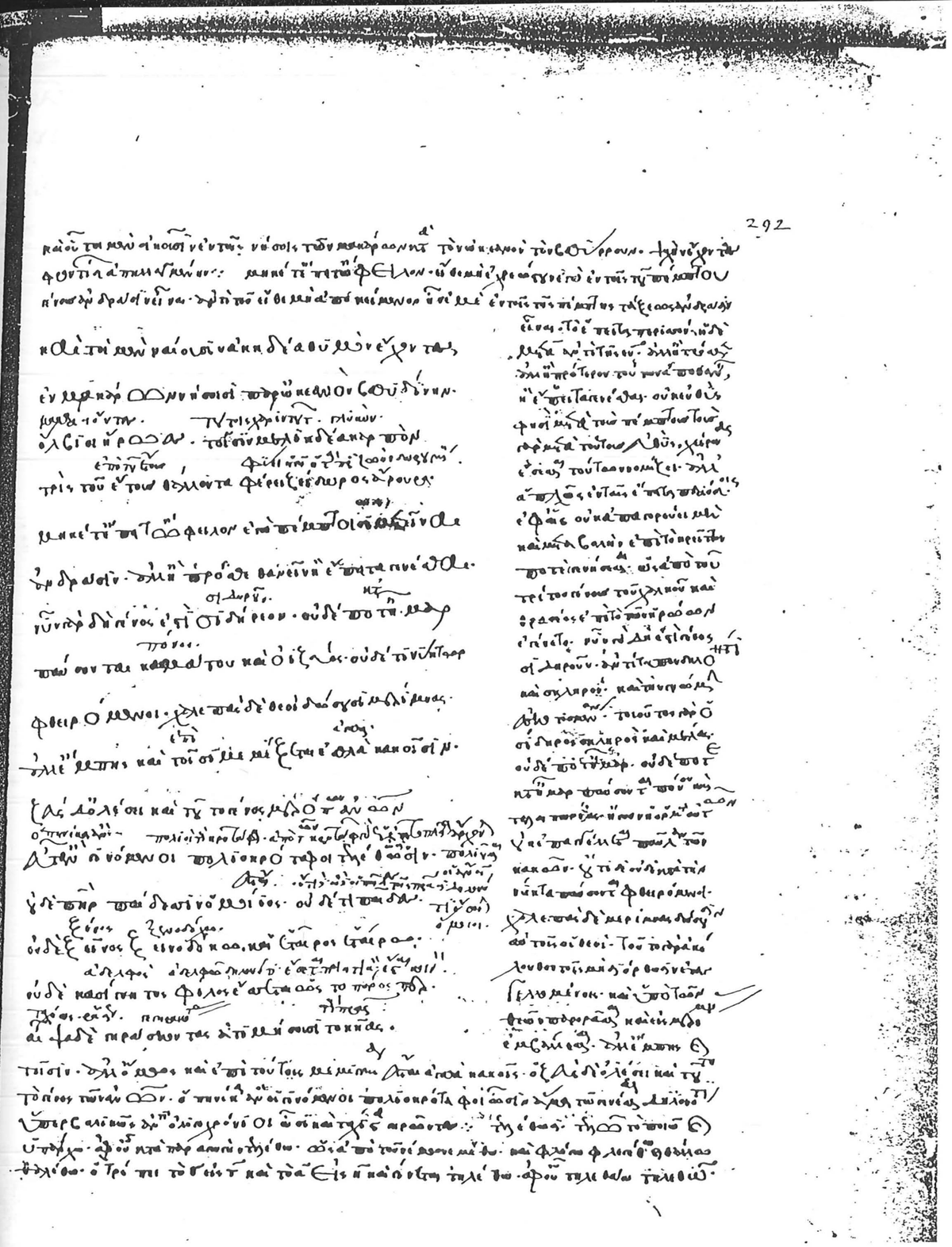
191) See the catalogue of Z readings at viii 92 (p. 124), where this second hand is recorded as Ob.

192) Devreesse "Coisl.", Gall. "Mosc." pp. 351 - 2.

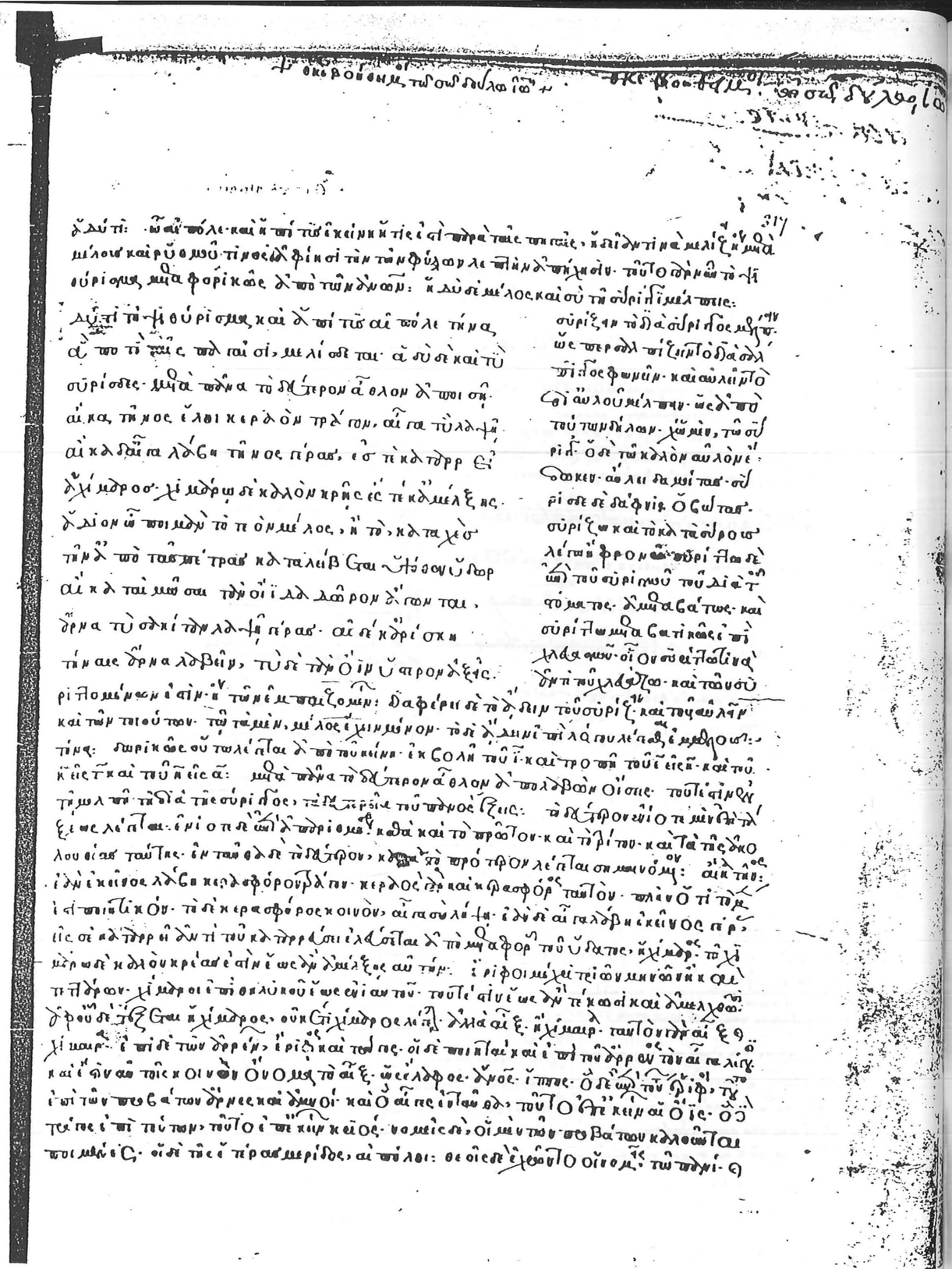
193) Watermarks Briquet 8915, Bologna 1322-23, Briquet 8184, Genoa 1318, Briquet 11982 Italian (Savoy 1316-18).

194) Iohannes, the copyist of Th. in O, copied the Hesiod in this ms., Iohannes, the copyist of Th. here, copied Th. in Ur (see below) too. At the top of folio 317r in this ms., the first folium of the Th., the "Hesiod" (and Th. in O) Iohannes wrote "θ(εὲ) κ(ύρι)ε βοήθει μοι τῷ σῷ δούλῳ ἰω(άνν)ῃ". Underneath that, on the same folium, the P20/Ur "Th." Iohannes wrote the same thing. Both texts are written on the same paper, watermark Briquet 8184. See plates.

195) P20 has been considered to have been directly copied from S itself. See Garin "Coisl.", where he discusses the errors in P20 which are a direct result of corrected passages in S which are difficult to



P20 - Coisl. gr. 169, fol. 292r.
Hesiod's "Works and Days" copied by Iohannes, the copyist of the text of Th. in O.



P20 - Coisl. gr. 169, fol. 317r.
On the left stands the signature of Iohannes, the copyist of the text of Th. in this ms.. On the right appears the signature of Iohannes, the copyist of the text of Hes. in this ms. and the text of Th. in O.

Collated.

Ur. - Vatican City, Biblioteca Apostolica Vaticana, Urb. gr. 140(196).
Paper c. 1320.
Copyist: Iohannes(197).
Contents:
Fol. 5v - 261
Soph. Aj., El., O.R.,
Eur. Hec., Or., Phoen.,
Th. i-xiv, Miii, xv-xviii, Mo. scholia to i-viii,
Pind. Ol. i-xiv.

i - viii were copied from a Z ms. and ix-xviii are derived from an S-type ms.(198). Ur. seems to have been Iohannes's(199) second attempt, a better copy than his previous version, P20, of the same exemplar. Since Ur. and P20 were copied by the same hand and for the most part have the same text, Ur. is only recorded where it occasionally has a different reading from that in P20. Collated.

C1 - Ravenna, Biblioteca Classense, Cod. 183(200).
Paper 14th cent.
Contents:
Th. i-viii with Mo. scholia,
Planudes Idyll(201),
Hes. Works,
Pind. Ol. i-xiii.

An old, representative Z ms. Collated from microfilm.

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read. Gall. ("Plan." p. 293) reported without comment the way the hypotheses to iv, v, and vi were copied in P20. That to id. v is copied above id. iv, that to id. vi above v, and vi has nothing. This is exactly what would happen if one copied the hypotheses from S into P20 without noticing the difference in orders until it was too late. It is interesting that the scholia copyist of H made a similar mistake.
196) Storn. "Urb. Gr.", Gall. "Mosc." p. 351.
197) See above.
198) See description of H.
199) See above and fol. 262 "δέσποινα βοήθει μοὶ τῷ σῷ οἰκέτῃ βασιλείῳ τλήμονι ἱεροθύτῃ" for the possibility that Johannes was part of the Imperial household.
200) Gall. "Mosc." p. 352.
201) See Holzinger "Idyll".

Ox - Oxford, Bodleian Library, Auct. F.3.25 (Misc. 99).
Bombycine 14th century(202).
Contents:
Soph. Aj., El., O.R.,
Eur. Hec. Or. Phoen.,
Th. Idd. i-viii with Mo. scholia,
Hes. Works,
Pind. Ol. i-xiv.

A very good example of an old Z ms. Once owned by John Free of Bristol and later by William Worcester of Bristol. Collated from microfilm.

Leipzig, Universitätsbibliothek, Cod. Rep.I.4.44b, previously Stadtbibliothek Cod. III(203).
Paper 14th century.
Contents:
Th. i-vii with Mo. scholia,
Hes. Works,
Soph. Aj., El., O.R.

A ms. which has an interesting note written by the copyist, in which he disclaims any responsibility for the mistakes in the text, attributing them to his exemplars(204). Not collated.

E1 - Modena, Biblioteca Estense, Cod. 99 (III C 20).
14th century.
Contents:
Th. i-viii with Mo. scholia.

An old Z ms. Collated from microfilm.

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202) Coxe "Bodl.".
203) Naumann "Lips.", Gall. "Mosc." p. 252.
204) "εὔχεσθε ὑπὲρ τῆς σωτηρίας τοῦ γράψαντος, ὁ δ' ὁρῶν ταῦτα κἂν σφάλματα εὕροιτο τὰ πλείονα τοῖς ἀντιγράφοις ἢ μέμψις".

Rome, Biblioteca Casanatense, Cod. 306 (G iv 16)(205).
July 1413, paper(206).
Contents:
Th. i, ii 1-131, iv 61-63, v 1-12, ii 156 - end, iii, iv 1-60, ii 132 - 155, v 13 - end, vi - viii with Mo. scholia,
Oppian,
Hes. Works.

The ms. is copied as if it were prose i.e. with no respect for the hexameter line ending. The Hesiod was copied in 1411(207). Not collated.

Laud. - Oxford, Bodleian Library, Laud. 54(208).
Beginning of the 15th century.
Contents:
Eur. Hec., Or., Phoen.,
Soph., Aj., El., O.R.,
Hes. Works,
Th. i-viii,
Pind. Ol. i - xiv,
Hom. Il. i,ii 1 - 493.

Not collated.

Bar. α - Oxford, Bodleian Library, Barocci 109(209).
16th century.
Contents:
Th. i-viii,
Hes. Theog,
Aratus Phainomena.

Not collated.

V4 - Vatican City, Biblioteca Apostolica Vaticana, Vat. gr. 50(210).
Paper 14th century.

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205) Gall. "Mosc." p. 354.
206) Fol. 225v "τέλος τοῦ θεοκρίτου δωρικῶς μηνὶ ἰούλιῳ ἰνδ. ς ' ἔτους ς ϡ κ α '".
207) The copyist wrote at the end of the Hesiod, in the same code used by the scribe of F2, "ἔψλχω" (= ἔτους) ς ϡ ι θ ' ἰνδ. δ '-ον. For code see F2 p. 36.
208) Ahr. "Reliq." vol. 1 p. XLII.
209) Ahr. "Reliq." vol. 1 p. XLI.
210) Gall. "Mosc." p. 353.

Contents:
Eur. Hec., Or., Phoen.,
Th. i (15th century Th. ii 49 - end, iii - vi),
Soph. Aj., El., O.R.,
Hes. Works,
Pind. Ol. i-xiv,
Hom. i,ii 1-222.

Several of the prolegomena (Ba, Ca, Bb, Ga, Cb, Cc, Ed, Fa, D, Eb, Fd, Gb, Planudes Scholion 31, 3-7(211)) were added by the later hand which copied the latter idylls, the rest of the prolegomena (Planudes schol. IXD Ahr., Ab, Aa, Ib, Ea, Icd, Fc) were copied by the original copyist. Collated.

F1 - Ferrara, Biblioteca Comunale, Classe II Cod. 116(212).
14th cent.(c. 1337(213)).
Contents:
Aesch. Prom., Seven, Pers.,
Hes. Works,
Th. i-viii with scholia to i-iv and viii and Prol. Aa.

Bad binding left fol. 175 containing id. v 22-59 out of place so that it now appears between the folium ending with id. viii 74 and the folium beginning with viii 75. Two mss., A11 Milan Biblioteca Ambrosiana ✝ 18 sup., 15th cent. and V5 Vat. Gr. 53., both reproduce this mistake but in the middle of a page, which shows clearly they are directly descended from the Ferrara ms.(214). v 60 - vii 157 were copied on 15th-century paper by a 15th-century hand without scholia or hypotheses - marked in the catalogue of Z readings (pp. 76 - 124) as (F1). The ms. was once owned by Lianoro, Canon of Bologna. He also owned Cremona 171. Collated.

F2 - Ferrara, Biblioteca Comunale, Classe II, 155(215).
Paper 1337(216).

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211) Wend. "Ent." p. 23, Ahr. "Reliq." vol. 2 p. 31, ll. 3-7 "ἇδύ τινες λέγουσιν ὅτι ψιλοῦται τοῦ η τρεπομένου εἰς α δωρικῶς· καὶ εἰ μὲν οὗτοι ἀληθεύουσι ψεύδεται ὁ θεόκριτος "πανθ' ἅλιος" (i 102) γράφων καὶ "οὐχ' ἁμῖν τὸν ἔρωτα" (xiii 1) καὶ "τι ποθ' ἅδυ" (xi 62) καὶ ἄλλα πολλὰ τοιαῦτα ἐναντιούμενα τῷ κανόνι." Strangely, at xi 62, the Planudean ms. S has the reading ποχ'.
212) Gall. "Mosc." p. 353 n. 2.
213) See F2 below.
214) See Gall. "Mosc." loc. cit.
215) Gall. "Mosc." loc. cit.
216) Fol. 225r ἐτελειώθη [τὸ παρὸν βιβλίον add. man. 2] ἐν ἔτει ς ω μ ε ' βασιλεύοντος τοῦ κραταιοῦ καὶ ἁγίου ἡ[μῶν]

Copyist: Demetrios Pyroules
Contents:
Th. i-vii Prolegomena Aa,Ba,Ga,D,Gb,Ahr. 31 3-7,
Pind. Ol. i-xiv,
Hes. Works,
Phrynichus Attic Words and Names,
Herodian Grammatica,
Choeroboscus περὶ τρόπων ποιητικῶν,
Thomas Magister ὀνομάτων ἀττικῶν ἐκλογή,
Planudes Lexicon.

The ms. has prolegomena and Mo. scholia but, as can be seen from the catalogue of readings, has a text that is occasionally contaminated with Va readings(217). However it is clearly a Z ms. The Hesiod in this ms. and F1 were copied by the same copyist(218). At the end of every work the copyist wrote in code τέλος τοῦ and then the author e.g. 113v "ψέολω ψλχ βωξλςλχ ηξηοξλχ" (= τέλος τοῦ ἡσιόδου βιβλίου). At the end of the Pindar (fol. 74r) Janus Lascaris wrote his name in the same code(219). Collated.

l - London, British Library, Add. 11885.
End of 15th century.
Parchment. Once belonged to Samuel Butler.
Contents:
Th. i - viii, Miii, Mii, Mi 1-25.

This ms. has the Z collection for i-viii. Thereafter it has the poems of Moschus as found in O6(220). It is remarkable for the fact that it has Latin glosses which are written in Greek letters. Not collated.

αὐ[τοκράτορος] βασιλέως ἀνδρονίκου τοῦ παλαιολόγου ἰνδ. ε '. Monochondylion of δημήτριος ὁ πυρούλης".
217) See Gall. "Mosc." loc. cit. and n. 1.
218) West "Med." p. 175.
219) The code, where the Greek alphabet is divided up into groups of nine letters and then the sequence is reversed - i.e.
α β γ δ ε ς ζ η θ | ι κ λ μ ν ξ ο π φ | ρ σ τ υ φ χ ψ ω ϡ
θ η ζ ς ε δ γ β α | φ π ο ξ ν μ λ κ ι | ϡ ω ψ θ φ υ τ σ ρ
- appears also in Casanatense 306. Lascaris wrote "λ̓ οθωπθϡ ζφθνβω" (= ὁ λάσκαρ γιάνης).
220) See the section entitled "The Manuscript Tradition of the Epitaphios Bionos" p. 185.

V2 Vatican City, Biblioteca Apostolica Vaticana, Vat. gr. 39(221).
15th century(222).
Contents:
Aristoph. Frogs 1516 - end,
Hes. Works,
Th. i 116 - end, ii - viii,
Opp. Hal. I - III 617.

Collated.

R2 Vatican City, Biblioteca Apostolica Vaticana, Reg. gr. 151.
Paper 15th century(223).
Contents:
Th. i-viii without scholia but including hypotheses and prolegomena Aa and Ib,
Grammatical texts.

Once owned by Bourdelot, Doctor to Queen Christina of Sweden. Not collated.

V3 Vatican City, Biblioteca Apostolica Vaticana, Vat. gr. 43(224).
15th century(225).
Contents:
Th. i-viii, hypotheses to ii-viii, prolegomena Aa, Ba, VIICAhr., IXDAhr.

It is a very poor copy with many strange errors e.g. ἀντιπήπτει for ἀντιπίπτει, ἐπὶ for ἔστι, ἀπεναν τί (sic) for ἀπ' ἐναντίας. Like Casanatense 306, the text is written with no regard for the hexameter line. Collated.

V15 Vatican City, Biblioteca Apostolica Vaticana, Pal. gr. 131(226).
Paper 14th cent.
Contents:
Soph. Aj., El., O.R.,
Th. idd. i - iii, v (131 - end of v copied later by 15th century hand) with scholia to the beginning id. i and prolegomena Aa, Bb, Ca, Bb, Ga,

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221) Mercati/de' Cavalieri.
222) Watermarks in Th. section: Briquet 7709, dated 1372 and Briquet 3169 dated 1399.
223) Stevenson "Reg. Gr.".
224) Mercati/de' Cavalieri.
225) Briquet 11689, 3273, 3655, 4616, 3644, 788/797, 15803, 7259/7260 all dating to between 1390 and 1410.
226) Stevenson "Pal. Gr.".

Ea, Cb, Ibcd, Fa, D, Eb, Fd, Gb, Ahr. 31, 3-7,
Opp. Hal. i,
Zenodotus, Philetaerus, Animal Noises.

Collated.

L7 - Florence, Biblioteca Laurenziana, xci. sup. 9.
Dated 29th March 1460(227).
Owned by Alfonso Pitti(228).
Contents:
i-iii, v, iv, vi-viii - no hypotheses. Not collated.

O3 - Vienna, Staatsbibliothek, Phil. gr. 200(229).
14th cent.(230).
Contents:
i-iii, v, iv, vi - viii, viii#2 - xiii with scholia and hypotheses to all poems except id. i.

The first viii idd. (up to viii#2) were copied by an earlier hand and are supplied with the scholia, which were developed by the anonymous Parisian from Mo. scholia(231). It also has hypotheses. The text, however, is not pure Z. Collated.

P5 - Paris, Bibliothèque Nationale, Anc. Fonds gr. 2758(232).
14th cent. (before 2nd Sept. 1384)(233).
Contents:
Hes. Works,
Th. i-iii, v, iv, vi-viii, xv.

As Gall. states, the ms. is not a Z ms. but Va. However, in id. viii, it is regularly contaminated with Z readings. Collated.

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227) Fol. 32 "ego [.....] (name obliterated) transcripsi et explevi hunc teocriti (sic) librum A.D. MccccLx° die vigesimo nono mensis martii".
228) Fol. 33 "Questo teocrito in Greco è di me Alfonso Pitti il quale scrissi di mia propria mano nel 1462 (sic)".
229) Hunger "Hss.".
230) Briquet 6597 (1465), 75 (1336), 5973 (1306), 8060 (1469).
231) Wendel "Ent." p. 27. See below P5.
232) Gall. "Theoc." p. 280.
233) ἐν ἔτει σ ω ς γ ' ἰνδ[ικτιῶν]ος η ', μηνὸς σεπτεμβρίου β ', ἡμέρᾳ σαβάτου, ὥρα β ' μετὰ τὸ μεσημέριον ἡμισεία ἤκουσεν ὁ Φῶκας μέχρι τὸ τέλος τὸ παρὸν βιβλίον ἀπ' ἀρχῆς ἀρξάμενος.

Ve.8 - Venice, Biblioteca Marciana, gr. Z. xi, 7 (=1340).
End of 15th century.
Copyist: Giorgios Gregoropoulos(234).
Contents:
Iulius Pollux Onomasticon,
Aesch. Prom., Seven, Pers.,
Dionysius Periegetes Periegesis,
Hes. Works,
Th. i - iii, v, iv, vi - viii.

Collated from microfilm.

MIII - Munich, Staatsbibliothek, Cod. 470.
15th cent.
Contents:
Th. i - iii, v, iv, vi - viii,
Hes. Works,
Pind. Ol. i-xiv.

This ms. is slightly contaminated and does not always show Z readings.
Collated.

Siena, Biblioteca Comunale, J IX 3.
15th cent. parchment.
Copyist: Johannes Scoutariotes.
Owned by G. Ciaccheri(235).
Contents:
Hes. Works, Theog., Shield,
Th. i - iii, v, iv, vi - viii.

Not collated.

Elblag, Stadtbibliothek O 10.
15/16th cent.
Contents:
Th. i - iii, v, iv, vi - viii.

Not collated.

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234) See Mioni "Mss.", Vogel - Gardt. pp. 72 - 3; cf. Harlf. Gamill. under Gregoropoulos.
235) See D.B.I. Born 1644 into a family "legata alla corte medicea". He was an engineer and worked for the Medici family.

R3 - Vatican City, Biblioteca Apostolica Vaticana, Reg. gr.152(236).
16th cent.
Contents:
Hes. Works,
[Hom.] Batrachomuomachia,
Th. i - iii, v, iv, vi - viii.

The ms. once belonged to Isaac Vossius. Not collated.

Copenhagen, Det Store Kongelige Bibliothek Gl. Kgl. Saml. 1982.
14th cent.
Contents:
i-iii, v-viii, iv - with scholia, hypotheses and Vat prolegomena.
Not collated.

O5 - Vienna, Staatsbibliothek, Phil. gr. 258(237).
15th cent.
Contents:
i-iii, v-viii, iv - with scholia, hypotheses and Va prolegomena.

This ms. has the same extraordinary order as the ms. above and is likely to have been copied from it. Collated.

R1 - Vatican City, Biblioteca Apostolica Vaticana, Reg. gr. 92(238).
14th cent. paper(239).
Copyist: Antonios Damountanerga (= Antonio Da Montanegro?)(240).
Contents:
Pind. Ol. i -xiv,
[Hom.] Batrach.,
Hom. Il. i, ii,
Hes. Works,
Aesch. Prom., Seven, Pers.,
Th. i - ix - with scholia, hypotheses (to idd. ii-ix) and prolegomena - including IXD Ahr. and Plan. p. 31, 3-7.

Biblioteca Apostolica Vaticana, Pal. gr. 191, second half of the 15th century - partly copied by Johannes Skoutariotes - is a direct descendant. It preserves the same transposition of lines - ii 52-end

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236) Stevenson "Reg.Gr.".
237) Hunger "Hss.".
238) Stevenson "Reg. Gr.".
239) Watermark Briquet 3162, 3171, -73, -74, Mos. Tral. 2081 or 2043.
240) Fol 172v "ὁ δοῦλος τοῦ κραταιοῦ καὶ ἁγίου ἡμῶν αὐθέντου καὶ βασιλέως ἀντώνιος ὁ νταμουνταν́εργα (sic)".

after vii 52 - as R1(241). Among the Mo. scholia there are old scholia of the Vat. type and Planudean scholia marked ωξ. Collated.

Ve. 2 - Venice, Biblioteca Marciana, gr. Z. 466 (= 798).
Early 14th cent. and mid 15th cent.(242).
Belonged to Cardinal Bessarion.
Contents:
Pind. Ol. i - xiv,
Hes. Works,
Th. i - ix - with a few scholia, prolegomena (Aa, Ba, Cb, Gab, Ibcd, D, Fd, Cc) and all the hypotheses except that to id. vi,
Opp. Hal. i - iv.

This ms. has a Z text for i - viii and, as can be seen from Appendix 3 to this section (p. 59), is closely related to R1 in id. ix. Collated.

L3 - Florence, Biblioteca Laurenziana, xxxi. 25.
Mid 15th cent.(243).
Contents:
Eur. Hec., Or.,
Th. i - ix - with scholia and prolegomena (including IXD Ahr.), no hypotheses.

Bought by the book-collector ἁρμόνιος ὁ Ἀθηναῖος (also called Μουρὰδ Ῥιν), fl. c.1482(244). Very poor copy. The copyist had no idea of the importance of the hexameter line and copied the text as if it were prose, in the same way that the copyist of Casanatense 306 copied his text. L3 is very similar to L1(245) and so would seem to be an example of a i-xiii ms. which was not completed. Collated.

P8 - Paris, Bibliothèque Nationale, Anc. Fonds 2786.
Bombycine 14/15th cent.
Contents:
Aesch. Prom., Seven, Pers.,

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241) See Gall. "Theoc." p. 287 n.2.
242) See Mioni "Mss.". Pindar, Hesiod and Th. idd. i - ii 1 - 51 were all copied in the early 14th century. Th. idd. ii 52 - end, iii - ix were copied in the mid 15th century.
243) Not 16th cent. as in Wendel. Watermark Briquet 3661 Venice 1438 or 3668 Rome c. 1450.
244) See M. Vogel- V. Gardt. under ἁρμόνιος.
245) See following page and Appendix 3 (p. 59) of this section. Where it differs from R1 and Ve.2 in id. ix it agrees with L1.

Hes. Works,
Th. i-iv, vi, v, vii-x. Prolegomena Aa, IXD Ahr., Ea, Cb,c, Ec,d - with hypotheses and schol.,
Pind. Ol. i - xiv.

P8, like P5, is not pure Z and often shows different readings. For the catalogue of Z readings, where the text is written on newer paper, I have used the symbol (P8). The old paper contains idd. i 1-30, 55-end, ii - iv 61 and v 70 - 102. In id x it has readings similar to those in N1(246). Collated.

O7 - Vienna, Staatsbibliothek, Phil. gr. 289.
Late 15th cent.(247).
Contents:
Hes. Works,
Eur. Hec., Or., Phoen.,
Th. i-xi and prolegomenon Aa.,
Aristoph. Wealth,
[Hom.] Batrach.,
Ἀρχόντων ἀθήνησιν ὀνόματα.

Not collated.

L1 - Florence, Biblioteca Laurenziana, xxxi. 5.
Mid 14th cent.(248).
Contents:
Eur. Phoen.,
Hes. Works,
Pind. Ol. i - xiv,
Th. i - xiii - with Scholia and hypotheses,
Hom. Il. i,ii.

A ms. closely related to L3. Collated.

O8 - Vienna, Staatsbibliothek, Suppl. gr. 18(249).
15th cent.
Contents:
i-xiii with hypotheses and schol. Schol. by Mo. are clearly marked off at the end of id. viii from the Triclinian scholia and Va Vet. scholia that follow from id. ix onwards.

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246) See Appendix 3 of this section, pp. 59 - 61.
247) Briquet 97 (1480), 6700 (1477) and 2653 (1487).
248) Watermarks Briquet 12470 1343, Mos. Tral. 6844 1343, Mos. Tral. 4621 1341, Mos.Tral. 6776 1345, Mos. Tral. 3068 1344.
249) Hunger "Hss.".

Not collated.

C - Milan, Biblioteca Ambrosiana, B 75 Sup.(250).
Parchment late 15th cent.
Copyist: Iohannes Skoutariotes.
Contents: i-iii,v, iv, vii-xiii and many other poems by or attributed to Th.(251) - no prolegomena or hypotheses.

This ms. has the same text and order as the Siena ms. and is copied by the same copyist. It also has much other material copied from a Tr/R-like ms. Not collated.

P9 - Paris, Bibliothèque Nationale, Anc. Fonds gr. 2804.
(See above p. 20)

E3 - Modena, Biblioteca Estense, Cod. gr. 146 (T 8.8).
1466 - 1500
Copyist: Giorgio Valla(252).
Contents:
i-iii, v, iv, vi-viii, x, ix, xi-xviii, Miii, Mii, Mi, Miv, Hypotheses and Prolegomena.

See p. 186 for the description of this ms. Not collated.

A7 - Milan, Biblioteca Ambrosiana, H 24 Sup.(253).
Late 15th century - severely damaged from the beginning to the end.
Contents:
i 7-26, 108-152, ii 17-41, 52-157, iii 18-27, 43-54(end), v, iv 15-63(end), vi 6-40, vii 1-102, 106-124, 127-157(end), viii, x 2-58(end), ix 1-22, xi-xvi 52, xvii 1-30 with hypotheses, Mo. and old scholia.

Not collated.

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250) Martini-Bassi 104.
251) See fuller description at p. 15.
252) *γεώργιος ὁ βάλλας ἔγραψεν*, fol. 42r.
253) Martini-Bassi 427.

M4 - Madrid, Biblioteca Nacional, Cod. 4607.
Late 15th century (after 1490), copied in Messina(254).
Copyist - Constantine Lascaris(255).
Contents:
Syrinx, Th. i - iii, v, iv, vi, viii, x, ix, xi - xiii, xvi, xvii, Miii, Mii, Mi, Th. xiv, xv, xviii.

Not collated.

III - Berlin, Deutsche Staatsbibliothek (previously Staatsbiliothek DDR), Bibliotheca Phillippica, cod. 1602 (199).
15th/16th century(256).
Contents:
Syrinx, i-iii, v, iv, vi-viii, x, ix, xi-xiii, xvi, Miii scholia only as far as id. iii.

Not collated.

Moscow, The Library of the Holy Synod, Cod. 471 (Matthei 73).
Early 16th century
i-viii, x, ix, xii, xiii, xi, xiv, hypotheses and Mo. scholia.

Not collated.

A14 - Milan, Biblioteca Ambrosiana, D529 Inf.(257).
Early 16th century
i, vi, vii, v, iii, iv, viii, x, ix, xii, xiii, xi, xiv, ii.

Not collated.

These last six mss. are all connected by the remarkable order x, ix and the latter two by the order x, ix, xii, xiii, xi, xiv. However, for E3, A7, M4 and III after id. xiii, M4 goes with III and E3 goes with A7. So, it would be reasonable to assume that if there were any poems in A7 after xviii, they were probably Miii, Mii, Mi, Miv (as in E3) and not xix as suggested by Gall.(258).

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254) Information taken from most recent ms. catalogue, ed. B. Garcia.
255) Fol. 153v "*κωνσταντίνου τοῦ λασκάρεως καὶ ὁ κόπος καὶ τὸ κτῆμα*".
256) Watermarks: Scales, Briquet 2592 - Brescia 1519, Ferrara 1492-97.
257) Martini-Bassi 999.
258) "Theoc." p. 283.

Papyrus Fragments containing Theocritus.

As stated by both Gow and Gall., the papyrus remains of Th. show no particular alliance with any of the families set out below. They do, however, occasionally show similarities in their orders. Therefore I have first listed those papyri which preserve evidence for the order of the poems. I have followed them with the rest of the papyri in chronological order. For the order of poems in papp. a [~] means that the poems follow one another in sequence and a comma [,] means that the poem exists on that pap. but that that fragment is not contiguous with any other fragment of that pap. and thus provides no evidence for the order. The sign in brackets [(~)] means that it is not provable that one id. follows the next, as the fragments are not contiguous, but it is quite likely according to the editor of the papyrus.

P1 (Gow)/Po (Gall.) - P. Oxy. 2064 and P. Oxy. 3548(259).
Late 2nd century A.D. papyrus roll.
Contents:
i 132 - 51 (~) vi 28f., 34 - 40 (~) iv 8 - 11, 56 - end (~) v 136 - 49 ~ vii ~ iii ~ viii 1 - 66, 70 - end ~ ix 1 - 26, xi 14 - 20

The papyrus is particularly interesting in that it is the earliest evidence for the inclusion of idd. viii and ix amongst poems whose Theocritean authorship is not doubted.

P2 (Gow)/Pu (Gall.) - P. Oxy. 1618(260).
5th century A.D. papyrus codex.
Contents:
v~vii, xv.

P3(Gow)/Pa (Gall.) - P. Antinoae.
5th-6th century A.D. papyrus codex(261).
Contents: sixteen leaves which fall into three sections.
A. i 1 - 3, 48 - 50, 59 - 65, 100 - 5, 125 - 41, 150 - 2 ~ v 19 - 28, 33 - 7, 88 - 96, 143 - end ~ title for vii (or possibly vi),

B. x 53 - end ~ xiv (all) ~ xiii 1 - 8, 46 - 52 ~ xii 14, 22 - end ~ ii (all) ~ xviii (all), xv (all) ~ xxvi (all) ~ xxiv 1 - 21, 29 - 72, 79 - end (+ c. 30 extra lines not transmitted by later mss.) ~ xvii 1 - 31, 42 - 75, 83 - 8, 101 - 3, 111 -13,

C. xxviii 7 - end ~ xxix 1 - 8, 20 - end ~ xxx 1 - 6, 20 - end ~ xxxi 1 -

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259) P. Oxy. 3548 is a collection of fragments belonging to P. Oxy. 2064 and as such is treated as the same papyrus. P. Oxy. 2064 was originally published in Hunt/Johnson.
260) Oxyrhynchus Papyri xiii. 168.
261) See Hunt/Johnson and E. G. Turner P. Ant. 3 (1967) no. 207.

12, 27 - 33(?) ~ xxii 1 - 18, 44 - 59, 89 - 105.

The order is unparalleled in the rest of the ms. tradition and, as Hunt and Johnson stated, "seems to depend on hazard rather than rational principle". The similarities that exist are as follows: vii follows directly upon v (the La family is similar but different with its i ~ v ~ vi ~ iv); this order i ~ v ~ vii is not matched by the apparent i ~ vi ~ iv ~ v ~ vii order of P1/Po. Perhaps, as suggested by Gall., there was no gap between xvii and xxviii in Pa/P3 and so the order xvii~xxviii would appear twice in Pa/P3 and Ox. The order xxvi~xxiv in Pa/P3 would seem to be mirrored in C and the ms. Janus Lascaris saw in the Monastery Great Lavra on Athos. Cod. Vat. gr. 1412 from the Biblioteca Apostolica Vaticana is his notebook and he recorded, on fol. 77r, a ms. containing Th., where the order appears to have been xxiv - xxvi - xxx;

"ἐν τῇ Λάβρᾳ/
ἡρακλέης δωρίδι. οὐ ἡ ἀρχὴ /
ηρακλέα δεκάμηνον /
Λῆναι ἢ Βάκχαι /
γνωκ (sic) αὐτονόα χ᾽ ἀμαλοπάραι+ος(sic)
ἀγαύα /
Παιδικὰ Συρρακούσια /
ὦαι τὼ χαλέπω διεφθαρμένον"

P4 (Gow)/Pe (Gall.) - P. Paris Vindob. Louvre 6678/ Rainer 2. 78(262).
5th century A.D. parchment codex.
Contents:
i 14 - 19, 27 - 32, 46 - 52, 59 - 65, iv 34 - 8 ~ v 3 - 8, 50 - 6, 83 - 9, xiii 53 - 66 ~ xxvi 10 - 21, xv 15 - 25, 48 - 59, xvi 6 - 31, 40 - 64, xxii 33 - 5, 65 - 8.

Here the orders iv ~ v and xiii ~ xxvi are preserved, the first like the Va or Ambr. families, the second unique.

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262) These parchment fragments were edited by K. Wessely in Wiener Studien 8 (1886) 221 and in Mitteilungen aus d. Sammlung der pap. Erzh. Rainer 2 (1887) 78. They were re-examined by J. Bingen, (C.E. 57 (1982) No. 114 pp. 309 - 16) with interesting results: e.g. the bizarre reading]φιχ[at xvi 30 is due to the fact that Wessely had, because of the thinness of the parchment at that point, in fact read the letters written on the other side of the page by mistake.

Bo - (Gall.(263)) P. Berol. 21182(264).
6th century A.D. papyrus codex.
Contents:
vii 127 - 35 ~ iii 1 - 8.

As can be seen from the above, both this pap. and Po have iii following directly upon vii (...vii ~ iii ~ viii... also being the order in mss. of the La family and Ambr. i ~ vii ~ iii ....).

Om - (Gall.) P. Oxy. 3547.
2nd century A.D. papyrus roll.
Contents:
iii 49 - 54 ~ iv 1 - 2.

It has the same order as that of the mss. of the Va family besides seeming to have the title present in other Va mss. EGTU *νομεὶς· βάττος καὶ κορύδων.*

Ox (Gall.)/P. Ined. β (Gow)(265) - P. Oxy. 3551(266).
3rd century A.D. papyrus codex.
Contents:
xvii 94 - 105 ~ xxviii 1 - 19.

Perg. (Gall.) - P. Berol. 5017(267).
6th-7th century A.D. parchment codex.*
Contents:
xi 20 - 24 ~ xiv 59 - 63.

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263) For these sigla see Gall. "Papiri". For the Cologne and Hamburg papyri, not mentioned by Gall. in the above cited article, I have invented, following his practice, the sigla Ka and Ha.
264) Ed. H. Maehler. Z.P.E. 4 (1969) p. 114. For P. Berol. 11899, a papyrus roll of the 3/4th century, containing only xxii 94 - 101, see Müller "Forschungen" p. 126.
265) A.S.F. Gow "Bucolici Graeci", Scriptorum Classicorum Bibliotheca Oxoniensis, 7th impression (1978) p. vi.
266) Gow "Theoc." vol. 1 p. 257.
267) Edited by Schubart and Wilamowitz in Berliner Klassikertexte, 5 (1907) p. 55. Since xi 20-4 is on one side of the parchment and xiv 59-63 is on the other, it seems reasonable to believe that one followed the other. For this order see the ms. - Moscow, The Library of the Holy Synod, Cod. 471 (Matthei 73) xvith century, i-viii, x, ix, xii, xiii, xi, xiv. For the order x, ix, characteristic of the Lascarian mss., see above p. 45 and below p. 74.

To sum up, there are two papyrus resembling the Va (or Ambr.) order:

iii~iv Om;
iv~v Perg;

there are two resembling the La order:

- vii(~)iii(~viii) Bo and Po/P1;

one the La order:

i~v Pa/P3;

and one the Ambr. order:

vii~iii Bo.

Three papyri, Po/P1, Pu/P2 and Pa/P3, preserve an order unknown to the ms. trad., i.e. v~vii. Of the later poems, there is the group of xxviii-xxx present in Pa/P3 and C (also in H and its copies, but without xxx). The orders xiii~xxvi, x ~ xiv ~ xiii ~ xii ~ ii ~ xviii, xv ~ xxvi ~ xxiv ~ xvii and xxxi ~ xxii are all unique.

Papyri with only one poem or with two that are unconnected.

Ha - P. Hamb. 201(268).
1st century A.D. papyrus roll.
Contents:
xv 41 - 55, 63 - 86.

Pi - P. Oxy. 1806.
Late 1st century A.D. papyrus roll.
Contents:
xxii 8, 38 - 84.

Bs - P. Berol. 7506(269).
1st/2nd century A.D. papyrus roll.
Contents:
Commentary on v 38 - 49.

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268) "Griechische Papyri der Staats- und Universitätsbibliothek Hamburg", ed. B. Kramer and D. Hagedorn, Bonn 1984, No. 31 and Gall. "Pap. Hamb. 201" Boll. Class., 7 (1986) pp. 3 - 36.
269) Berliner Klassikertexte 5, p. 56.

Ka - P. Köln V. 212(270).
2nd century A.D. papyrus roll.
Contents:
xxii 123 - 30, 179 - 90.

Py - P. Oxy. 694.
2nd century A.D. papyrus roll.
Contents:
xiii 19 - 34.

Ob - P. Oxy. 2945.
2nd century A.D. papyrus roll.
Contents:
xiv 30 - 50.

On - P. Oxy. 3549.
2nd century A.D. papyrus roll.
Contents:
x 45 - 56.

Ow - P. Oxy. 3550.
2nd century A.D. papyrus roll.
Contents:
xiv 43 - 56, xviii 27 - 52.

Op (Gall.)/P. Ined. α (Gow)(271) - P. Oxy. 3552(272).
2nd century A.D. papyrus roll.
Contents:
xviii 12 - 43.

Oc - P. Oxy. 3545.
2nd century A.D. papyrus roll.
Contents:
i 68 - 74, 78 - 95.

Ok - P. Oxy. 3546.
2nd century A.D. papyrus roll.
Contents:
ii 30 - 2, 43 - 9.

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270) Edited by M. Gronewald "Kölner Papyri", Bd. 5 (1988), no. 212 p. 65.
271) See Gow "Bucolici Graeci" cited above p. vi.
272) Gow "Theoc." vol. 1 p. 257.

P. Oxy. 3726.
2nd/3rd century A.D. papyrus roll.
Contents:
The epigram by Artemidorus Ga(273), not amongst poems by Th. but in a collection of epigrams.

Be - P. Berol. Inv. 11899(274).
3/4th century A.D. papyrus roll.
Contents:
xxii 94 - 101.

Ba - P. Berol. Inv. 17073(275).
4th century A.D. papyrus codex.
Contents:
i 31 - 35, i 73 - 8.

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273) Wend. "Schol." Gb.
274) Edited by W. Müller, see "Forschungen" p. 126.
275) Edited by W. Müller "Festschrift zum 150 jährigen Bestehen des Berliner Ägyptischen Museums" (Berlin 1974) p. 406 no. 19. See also J. O'Callaghan, C.E. 50 (1975) pp. 192 - 4.

Appendix 1

A survey of the readings in S which shows that the text of S is basically Va (like H), not La as stated by Gall. (despite the La order), and that therefore any similarity between the texts of H and S is due simply to that fact and is not because H is directly descended from S.

For idd. iii to xiii La = P,Q,W; for id. iii Va = A,G,N,U; for iv Va = A,G,U; for id. v Va = A,G (and L from verse 55); for id. vi Va = A,G,L (and U 1 - 38); for idd. vii, xii and xiii Va = A,L,U; for id. viii to xi Va = A,L,N,U; for idd. xiv and xv La = L,R,W, Va = A,N,U.

Id. iii: S has a correct La reading at:
12 εἴθε Va,Z, αἴθε K,La,R,Scorr.,H,V19.
It also has Va errors at:
21 ποιησῆς A,U,S, ποησῆς K,N,Z,H, ποιησεῖς G,P,W,P2,
23 ἐμπλέξας Va,S,H, ἀμπλέξας K,La,G,
25 τηνα Va,S,H, τηνῶ K,La.

Id. iv: S has five La readings:
5 αὐτὸς La,K2,U2,S, οὑτὸς K1,H, ὡὐτὸς Va,
20 μὰν K,W,Q,S,H, μὲν Va,P,
28 ποκ᾽ K,La,U2,S, ποτ᾽ Va,H,
34 μάξας K,P,W,P2,S,H, μάσδας Va,Q,
46 σίττ᾽ ὦ K,La,S,H, σίτθ᾽ ὦ A, σίτθ᾽ ἀ G,U,Z - all (except perhaps 34) obviously correct.
However, at line 7 S has an extraordinary reading present only in A and U (i.e. Va):
7 ἔλαιον ὀφθαλμοῖσιν ὀπώπει K,
ἔλαιον ἐπ ὀφθαλμοῖσιν ὀπώπει Q,W,
ἔλαιον ἐν ὀφθαλμοῖσιν ὀπώπει P,H,V19,Z,
om. 7 - 8 G, ὀπώπει ἐν ὀφθαλμοῖσιν ἔλαιον A,U,S,
and has Va errors at:
10 εἴκατι La, εἴκοτι K,Va,S,H,Wcorr.,
16 τὼστία K,La, τὼστέα Va,S,H,
23 στομάλιμνον K,P,W2, τομάλιμνον Q, τὸ μάλιμνον Va,W,S,H,
60 πρώαν La, πρὰν K,Va,S,H, πρόαν E.

Id. v: S has 19 La readings:
16 ἐς La,G,P2,S,H,V19, εἰς K,A,P,Z,
27 δηλετ᾽ K,Va,Q,Z, βούλετ᾽ P,W,S,H,T,
29 βομβεύων K,G,P2,P, βομβέων Q,W,T,S,H,L2,P2corr., βομβῶν A,Z,
37 παιδ᾽ ετ᾽ K,W,N,S,H,Z, παιδά τ᾽ Cett,
38 λυκιδεῖς K2,La,S,Z, λυκάδεις K,Va,P,H,V19,
45 τουτεὶ K,La,S,H, τούτω Va,Z,
45 ὧδε K,LA,S,H,V19,Z, ἐνταῦθα Va,
55 αἰ δέ κε K,P,P2,S,Tr/R,H,V19, αἰ δέ κα Va,Hcorr.,Z,
57 τετράκις La,S,V19, πολλάκις K,Va,Hcorr.,Z,
66 βοστρέομες K,La,S,H,V19,Z βοστρέωμες L,Va,
68 ὠγαθὲ La,T,M,S,H,V19, ὦ φίλε K,Va,Z,

76 ἀγορεύω La,S,H,V19,Z, ἀγορεύσω K,Va,
77 γε μὰν La,T,M,S,H,V19, δ᾽ ἄγαν K,Va,Z,Hcorr.,V19γρ.,
81 ποκ᾽ K,La,T,M,S,H,V19, ποτ᾽ Va,Z,
97 ἀρκεύθω La,T,M,S,H, ἀρκεύθου K,Va,Z,Hγρ.,V19,
103 ἀντολὰς La,T,M,S,H,V19 ἀντλὰς K,Va,Z,
108 ἄμὸν La,S,H,V19,Z, ἐμὸν K,Va,M,Hγρ.,
123 ἄλεντα K,La,S,H,V19,Z, ἀλεύντα Va,T,M,
146 κράνας Pa,K,La,S,H,V19,Z, λίμνας Va,M - all (except the simplication at 27) correct.
S also has, however, Va errors at:
86 εἴκοτι K,Va,S,H,V19,Z, εἴκατι La,T,
128 κίτυλον S,H,V19, κύτιλον Va, κύτισον K,La,
129 σχοῖνον Pu,Va,S, σχῖνον K,La,Z,H,V19.

Id. vi: S has only four La readings:
10 τὰν La,T,M,S, τῶν K,Va,H,V19,Z,
11 μιν La,T,S, νιν K,Va,H,V19,Z,
20 καλὸν ἀείδεν La,T,S,H,V19, καὶ τάδ᾽ ἀείδεν K,Va,M,Z,
24 φυλάσσῃ P,P2,S,H,V19, /-ει Tr/R φυλάσσοι K,G,Q,W,
φυλαξῇ A,L,U,Mcorr.,Z,
36 δέ μοι K,La,T,M,S,V19, δ᾽ ἐμὶν Va,H,Z, - of which 10, 24, and 36 are correct and 11 and 20 are simplifications.

Id. vii: S has 13 La readings:
1 ἀνίκ᾽ K,La,T,M,S,H,V19,Z, ἠνίκ᾽ Va,
6 βούρειαν La,S, βούρ(ρ)ιναν K,Va,P,H,Z,
22 ἐν K,La,S, ἐφ᾽ Va,T,M,H,Z,
23 ἐπιτυμβίδιοι K,La,M,S,H,V19,Z, ἐπιτυμβίδιαι Va,T,Σ,
71 μοι δύο Pa,Pu,K,La,T,S, δοιὼ Va,Z,
89 κατεκέκλισο K,La,S, κατακέκλισο Va,Q2,V,H,Z,
91 κηγὼ Q,W,S,T, κἠγὼν Pu,K,Va,H,Z,
106 κεἰ Pu,W,V,S, κην K,Va,P,Q,
106 μήτι τυ Po,La,T,M,Z, μήτε τι Va, μήτε τυ Mcorr.,H,
μήτι συ Pu,K,
122 φρουρέωμες K,La,T,M,S,H, φρουροῦμες Va, φρουρῶμες Z,
(-εομες θ᾽ Tr/R, -εωμες θ᾽ Tcorr.,)
125 ἐπὶ La,T,S,H, ὑπὸ Va,Z, ἀπο Bo,Po,K,M,N,Q2,
155 ἀλωΐδος K,La,T,S, ἀλωάδος Va,H,Z, (-ωίαδος M),
156 αὖτις K,La,S, αὖθις Va,M,H,Z, - all of which are correct apart from errors at 6, 91 and 125.
S also has, however, several typical Va readings which are poorer variants at:
43 δωρύττομαι K,Q,W,T, δωρήσομαι Va,P,S,Z,
97 ἐράντι K,La, ἔρανται Va,Z,S,H,V19,
144 μὲν πὰρ K,La,H,Z, μὲν παρὰ Va,S,
and the error:
57 τήν τε K,P,S,A,Z, τὰν τε Po1,Q,L,W,U.

Id. viii: S has 6 La readings:
5 πράτος Po,La,S,M,T,S, πρῶτος K,Va,H,Z,

24 με K,La,T,M,S,H, γε Va,Z,
28 ἐπακούσας La,S,H,Z, ἐπακοῦσαι K,Va,T,M,
29 κρίνειν K,La,T,M,S,H,Z, κρῖναι Va,
30 πρᾶτος K,La,T,M,S, πρῶτος Va,H,Z,
74 το Q,W,P2,S,H, τὸν K,Va,P,Z, - all of which (except 74) are correct readings.
S has, however, Va errors at:
25 ἡμῶν Va,S,Z, ἁμῶν R,H, ἡμέων K, ἁμέων La,T,M,
39 ποιμαίνετε Va,S,H, πιαίνετε Po,K,La,Hγρ., and
42 πηδῶσιν K,Va,S,M,H, πλήθουσιν La,Z,Hγρ.
Readings which show that S's ancestors was basically Va but contaminated with La readings are:
63 τῶν x 2 Va,Z, τᾶν x 2 K,La, τῶν ... τᾶν .. S,H, and
92 δάφνις παρὰ ποιμέσι πρῶτος Va,
πρᾶτος παρὰ ποιμέσι δάφνις K,La,
δαφνις παρὰ ποιμέσι πρᾶτος S,H.

Id. ix: S has no La readings and the Va errors/poorer readings are:
14 bis οὕτω K,Va,S,H, οὕτως La,
15 ἐνοικῶ Va,Q,S,H, ἐνοικέω K,P,W,P2,
18 κεῖνται Va,S,H, κεῖται K,La.

Id. x: S has no La readings and Va errors at:
1 ὠξυρὲ K,La, οἰξυρὲ Va, ὀξυρὲ S,H,V19,
7 ἀτεράμμου Va,S,H, ἀτεράμμω K,La,
16 ἱπποκόωντι Va,S,H, ἱπποκίωνι K,La,
32 ἦσαν ὅσα Va,S,H, ἦσ ὅσ(σ)α K,La,
33 τ᾽ ἀνεκείμεθα Va,S,H, κ᾽ ἀνεκείμεθα K,La,
34 τύγε μᾶλ(λ)ον Va,S,H, μᾶλ(λ)ον τὺ K,La,
48 ἁλοιῶντες Va,S, ἁλοιῶντας On,K,La,H,V19,
48 φεύγει Va,S, φεύγειν K,La,H,V19,
50 ἁμῶντας Va,S, δ᾽ ἁμῶντας On,K,La.

Id. xi: S has eleven La readings:
1 πεφύκει La,S,H, πεφύκη K,Va,
2 ἐμὶν K,La,S,H, ἐμοὶ Va,
8 ὅκ᾽ K,La,S,H, ὅτ᾽ Va,
32 θάτερον La,S,H, θὤτερον K,Va,
39 ἁμᾶ κἠμαυτὸν ἀείδων K,LA,S,H,V19, κἠμαυτὸν ἀείδων ἁμᾶ Va,
49 θάλασσαν ἔχειν K,La,S,H,V19, ἔχειν θαλασσαν Va,
53 γλυκερώτερον K,La,S,H,V19, γλυκύτερον Va,
54 μ᾽ ἀ K,Q,W,S,H,V19, με Va,P,
55 ποτὶ K,La,S,H, ἐπὶ Va,
60 κόριον K,La,M,S,H,V19, κόρα Va,
74 ἔχοις K,La,S,V19, ἔχεις Va,H - of which only 32 is an error.
There are several readings found only in S,H,V19 10 (οὐδ᾽ αὖ ῥόδῳ), 20 (ἀρνὸς), 25 (τεῦ ὦ), 74 (κεν), and it has Va errors at:
2 οὐδ᾽ ἐπίπιστον Va,S, οὐτ᾽ ἐπίπαστον K,La,H,V19,
28 πῶ νὺν S,A,H,Lcorr., τὰ νῦν La,L,N,U, πᾶ νὺν K,
34 ὠυτὸς Va,S,H, οὕτως La, οὕτος K,

62 κεν (ε)ἰδῶ Va,W,S,H, εἰδῶ K,P,Q,M,
74 τοὺς Va,M,S, ταὺς K,La,H,V19.

Id. xii: S,H and V19 have Attic/Ionic readings where the rest of the tradition (except Pa/P3) has Doric ones despite the words "ἰάδι διαλέκτῳ" accompanying the title (3, 6, 8 x 2, 9, 11, 15, 23 x 2, 24, 26 x 2, 30, 31, 33). There are some exceptions:
1 ἦοι H,V19, ἀοὶ Cett.,S,
4 ἄδιον Codd.,S,H,V19,
14 ἀίτᾱν Codd.,S,H,V19,
16 ὄκ᾽ Codd.,S,H,V19,
26 ἀπῆλθον Pa,S,P, ἀπῆνθον Cett.,H,V19. This variety (Doric alongside Attic) would imply that the Attic readings were not due to Planudes; he surely could not have missed such glaring inconsistencies.
S has La readings at 4, 33, of which 33 is a poorer reading (ἑ ς Pa/P3,K, εἰς Va, πρὸς La,S,H,V19,M). It has Va errors at:
3 βραβύλοιο Va,M1,S,H, βραβίλοιο K,La,M2,
13 μὲν ἦν Va S,H,V19 μὲν K,La,M,
18 γενεαὶς K,Va,M,S,H, γενεῇς La.

Id. xiii: S has La readings at:
13 πετεύρῳ K,P,W,S,M,V19, πεταύρῳ Va,H,
40 χόρτῳ La,S,H,M, χώρῳ K,Va,
41 χλοεράν S, χλοερον La,M,H,V19, χλωρὸν K,Va,
62 ὤρεσιν La,S, οὔρεσιν K,Va,M,H,V19,
67 ὤρεα La,S,H, οὔρεα K,Va,M,
71 χαλεπὸς K,L,Q,W,S,H, χαλεπὰ P,A,U,
74 τριηκοντόξυγον S, τριακοντόξυγον K,V,W,P2, τριακονταξυγον Va,Q,H,V19, of which 40 is an error and 74 is a poorer reading. It has a Va error at:
40 πεφύκη Va,M2,S,H, πεφύκει K,LA,M1,
and readings which it has alone with H and V19 at 2, 12, 35 and 71(+K).

Id. xiv: S only has three La readings (25, 27, 66) all of which are correct, while it has Va errors at:
10 ἄσυχος Va,S,H, ἄσυχα K,La,
29 τέτταρες Va,S,H,P,P2, τέσσαρες Pa,K,La,
46 οὐδὲ Va,S,H,Tr/R,P2, οὐδ᾽ εἰ K,L,W,P,
51 πρόθ᾽ ὡς Va,S,H,Tr/R,P2, πόθεν K,L,W,P,
70 οἷς Va,S,H,P2, ὡς La, ἅς Pa,K,P,
and occasionally shares readings with K or Pa/P3 e.g. 6, 21, 43 and readings which it has alone (or with H,V19) 23, 27, 45, 66.

Id. xv: there are La readings in S at 11, 13, 15, 19, 24, 25, 26, 32, 49, 61, 72, 73, 76, 107, 120, 130, 137 of which
25 εἶπες καὶ K,La,S,H,P,P2, εἶπαις καὶ Va, εἰπαις (sic) αν (sic) Pa
49 κεκροτημένοι K,L,W,S,H,P2,P, κεκροταμένοι Pa,Va,Tr/R,
61 ἦλθον La,S,Hcorr., ἦνθον Pa,K,Va,H,
72 ἄθροος ὄχλος Tr/R,W,S,H, ὄχλος ἀθρόως Cett., ὄχλος ἀθέως K,

οχλος αλαθεως (sic) Pu,Pa,
73 ὥστε ῥύες Tr/R,W2,S,H, ὥσπερ ὗες Pu,Pa,K,L, ὥσπερ ῥύες Va,W,P,P2,M,
76 θλίβεται La,S,M,H,P, φλίβεται K,Va, are errors.
There are, however, Va errors at:
4 ἀδειμάντου S, ἀδεμά(ν)του Va,P,H, ἀδεμάτω K,La,
15 om. δὲ A,U,P,S,H, incl. δὲ Pa,Cett.,
84 ἀργυρέης N,U,S,H, (-ρέου A), ἀργυρέας Pa,K,La,P,
106 θυατῶν Va,S,H,L, θυατᾶς Pa,K,Tr/R,M,W,P,P2,
121 οἷα Va,S,H, οἷοι K,La,M,P, οιαι (sic) Pa,
128 ροδοπηχυς Pa,Va,S,H,P,P2,M, ροδόπαχυς K,La,
130 παρὰ Va,S,H, περὶ Pa,K,La,M,P,P2,
142 om. τε Pa,Va,S,H, incl. τε K,La,M,P,
148 ποθ᾽ ἵκεις S, ποθ᾽ ἵκοις Va, ποχ᾽ ἵκεις H, ποτένθης Pa,K,La,P,P2,M.

Appendix 2

A list of readings that show that H is not copied from S but that Wilamowitz was right to say "das eigene wird aus Varianten der Vorlage stammen".

Id. i
71 ὠδύραντο Ba,K,G,H, ὠρύσαντο La,Va,R,S,P2
130 αἴδαν V19/αἴδην H, αἴδος S
132 ἄκανθαι Cett.,H,ἄκανθοι S,R,Z
Id. ii
46 λαθῆμεν A,H,MII, λελαθῆμεν N,S,M,V19
107 ἴσον Pa/P3,K,W,M,P,H,V19, ὅσον NS/ἴσος AR
Id. iii
39 ἀδαμάντινος Po2,H,V19, ἀδαμαντίνα Cett.,S
Id. iv
10 τουτόθι Cett.,H,V19, τουτόθε S,Z
Id. v
38 λυκαδεῖς K1,Va,P,H,V19, λυκιδεῖς K2,Q,W,P2,S,R
129 σχῖνον K,La,Z,M,H,V19, σχοῖνον Pu,Va,S
Id. vi
1 καὶ A,U,P,M,S,T,R,Q,Z, χ᾽ ὡ K,G,L,W,H,V19
41 πρὰν S,Z,V19, πρὶν La,Va,H,M,T
Id. vii
42 γελάσσας S,Z, γελάσας K,P/P2,MIII, γελάξας W,Q,H,V19,M,T,R
68 πολυγνάμπτῳ K,S,M,Z, πολυγνάπτῳ La,Va,R,H,V19,P20
71 δοιὼ Va,H,M,Z, μοι δύο Po/P1,Pu/P2,K,La,R,T,S
74 ἀμφεπολεῖτο La,Va,S,Z, ἀμφεπονεῖτο Po/P1,Pu/P2,K,P1,G,M Hcorr.(-νοῖτο - H)
86 αἴθ᾽ ἐπ᾽ ἐμοὶ ζωοῖς Pu/P2,Cett.,M, αἴθ᾽ ἐπ᾽ ἐμεῦ ζωοῖς G,P, αἴθ᾽ ἐπὶ ζωοῖς μοι H,V19, αἴθ᾽ ἐπ᾽ ἐμὶν ζωοῖς S
112 τετραμμένος Po/P1,K,Va,S,Q2,Z,R, κεκλιμμένος La,K2,M,H
Id. viii

25 ἡμῶν Va,S,Z, ἡμῖν L, ἀμῶν R,H, ἀμέων La,T,M, ἡμέων K
Id. ix
13 ἐρῶν τὸ K,Va,S, ἐρώντι La,H,V19, ἐρῶτο V8
Id. x
5 ἐν μέσῳ Cett.,H,V19,V8, ἐκ μέσω K,S,M
11 μηδέ γε K,La,S,M,N1,V8, μηδὲ Va, μηδέ πω H,V19
28 ἐστὶ K,Va,S, ἐντὶ K,La,H,V19
48 ἀλριῶντας K,La,On (P.Oxy.3549),H,V19,M,V8,N1, ἀλοιῶντες Va,S
48 φεύγει Va,S, φεύγειν K,La,H,V19
53 ἐγχεύντα Pa/P3,S,M,P2,N1, ἐκχεύντα Cett.,H2,V19,V8, omit 53 H
Id. xi
2 οὐτ᾽ ἐπίπαστον K,La,H,V19, οὐδ᾽ ἐπίπιστον Va,S (οὐτ᾽ - Scorr.)
19 omit ὦ H,V19, incl. Cett.S,M,V8
" τὸν H,V19, incl. Cett.,S,M,V8
60 αὐτόγα K,La, αὖ τόγε M,S,V19, τόγε Va,H
62 ποθ᾽ Cett.,H,V19,M,V8, ποχ᾽ S
74 ταῖς K,La,H,V19, τοῖς Va,S,M,V8
74 ἔχοις K,La,S,V19, ἔχεις Va,H
Id. xii
26 ἀπῆλθον Pa,S,P, ἀπῆνθον Cett.,M,H,V19
31 φιλήματος Pa/P3,K,S,M, φιλάματος La, φιλήματα Va,H,V19,V8
33 ἀπηλθον Pa,Va,S, ἀπῆνθον K,La,M,H,V19
Id. xiii
13 πετεύρῳ K,P,W,S,M,V19, πεταύρῳ Va,H
21 εὐεδρον ἐς ἀργὼ La,Va,S,V19, εὐεργον - M, εὔενδρον - K,W, ἐς ἀργὼ εὐάνδρον (sic) H
34 μεγα K,H,V19, μέγας Cett.,S,M,V8
35 ἔνθεν K,La,L,H,V19,M, ἔνθα A,U,V8, ἔνθα δὲ S
41 χλωρὸν K,Va, χλοερὸν La,M,H,V19, χλοερὰν S
45 εὐνείκα Cett.,S,M,V8, εὐκνείκα P,P2, εὐνίκα H,V19,R,Mcorr.
50 πυρσὸς K,L,M,H,V19, πυρρὸς La,Va,S, om. V8
55 ἀμφιτρυωνιάδας K,H,V19,A3, ἀμφιτρυωνίδας La,Va,S,V8, -ης M
61 ὁποτ᾽ Cett.,S,M,V19, ὁποκ᾽ H
Id. xiv
55 πλευσοῦμαι K,Va,P,P2,S,L,V8, πλευσεῦμαι W,R,H
60 omit P2,S, incl. half line P,H, incl. whole line Cett.,V8
Id. xv
12 μικκῶ Cett.,S, μικρῶ P,H
68 ἔχευ Pu,La,Va,S,P, ἔχετ᾽ Pa/P3, ἔχε Pa/P3corr.,K,H
88 ἐν σκηναῖς εὕντι P, ἐν σκηνεῦντι P2, ἐκναισεῦντι S ἐκκναισεῦντι Cett.,M, ἐκνωσεῦντι Pa/P3,H
148 ἅπαν Pa/P3,R1,W,M, ἄγαν Cett.,P,P2,H,A3, ἄγων S
Id. xviii
2 κόμαις Pa/P3,Sb,P20, κόσμον Cett.,H,R,A3 ὑάκινθον Pa/P3,Sb,P20, ὑακίνθινον Va,R,H
5 κατεκλάγετο A,U, κατεγλάγετο R, κατεκλέγετο H, κατεκλίνετο S,P20
6 μναστεύσας Pa/P3,R,S,P20, μναστρήσας A,U,H
10 λίαν Pa/P3,R, φίλε A,U,H, φίλος S,P20
13 παισὶ Pa/P3,S,R,P20,Ηγρ. παιδὶ A,U,H
14 ἕνας Pa/P3/S,R,P20, ἔννας A,U,H

20 ἀχαιιάδων Pa/P3,Sb,R,P20, ἀχαιΐδα A,U,H
21 καί τι Pa/P3,R, καί τοι A,U,H, κέν τι S,P20
22 πᾶσαι Pa/P3,S,R,Hγρ.,P20, πάντες A,U,H
28 διεφαίνετ᾽ Pa,A,U,H, δαφαίνετ᾽ R,S
38 κόρη Pa,Va, κόρα R,H
39 ἄμες Pa, ἄμμες R,S,P20, ἄμμε A,U,H
ἤρι Pa,Cett., ἤδη S,P20
41 τεούς Pa,Ow,U, τεοῦ R,S,P20, τεὰ A,H
46 λαξόμεναι R,A,U,H, λαξύμεναι S,P20
50 ὔμμιν Pa/P3,Sb,R,P20, ἄμμιν A,U,H
58 ὑμῆν Sb,P20, ὑμῖν A,U,H, ἡμῖν S,Hcorr., ἠμὰν R,X,A3

For Miii - see Table 1 pp. 206 - 11.

Appendix 3:

A list showing the variations in readings for idd. ix to xi which shows:
a) how the mss. S,H, and V19 are closely related but not copied from one another;
b) how N1 has readings characteristic of the mss. S,H,V19 but also elements which reveal a connection with mss. like L, M and P8;
c) how the mss. L1 and L3 are closely related and therefore L3 probably contained the same poems as L1;
d) how Ve.2 and R1, as their similarity in contents would suggest, are closely related.

Va - ALNU La - PQW

Id. ix.

1 βωκολιάσδεο Va,Q,W,S,H,V19 M4,III,A7,P8 — βωκολιάζεο P,P2,B1
βουκολιάζεο K,G — βουκολιάσδεο L,N1 L1,L3,R1,Ve.2
3 βωσὶν La,Va,H,S,V19,M A7,M4,III,P8,R1,Ve.2 — βουσὶν K,N1
4 πλανῶντο Va,S,H,V19,M R1,Ve.2,L1,L3,M4,A7,III,A7 — πλανοῖντο K,Q,N1
πλανεῦντο P(B1),W,P2
5 βουκολιάζευ K,L,M,R1,Ve.2 — βωκολιάζευ P,P2,H,N1,V19
βωκολιάσδευ Cett.,S,L1 L3,P8 — βουκολιάσδευ M4,A7
6 ἄλλοθεν δὲ Cett.,V19,H L1,L3,R1,Ve.2,A7 — ἄλλοσθεν δὲ P,S,P2,Hcorr.
ἄλλοθε(-ι M)δ᾽ αὖτις L,M — ἄλλωθεν δὲ K,M4,III
ἄλλοθε P8 — ἄλλω δ᾽ αὖτις N1
6 ποτικρίνοιτο Cett.,V19,S,H R1,Ve.2,L1,L3,A7,M4,P8 — ὑποκρίνοιτο L,M,N1
7 ὁ Cett.,P2,M,R1,Ve.2 — ἁ S,H,V19(ἡ L1,L3)
χ᾽ ὡ P8 — χ᾽ ἁ N1
8 βωκόλος La,Va,S,A7,M4,P8 — βουκόλος K,H,N1,V19,M,L3,R1,Ve.2
9 ἐντὶ La,Va,L1,L3,A7,M4,P8 — ἔστι K,L,S,H,N1,M,R1,Ve.2
13 καὶ K,Va,W,P8,R1,Ve.2 — ἢ P2,P,Q,A7,M4,III
15 κἠγὼ Va,Q,S,H,V19,M,L1 L3,R1,Ve.2,M4,A7,III,P8 — κἠγὼν N1,P(B1),W,P2
καὶ ἐγὼ K
24 ὠωμάσαιτο Va,M,Q,W — ὠωμάσατο K,L,S,N1,V19,L1,L3,A7 M4,III,P8
ὠωμήσαιτο P,P2,R1,Ve.2
26 σιτήθην K,H,N,P,P2,Scorr. R1 — σιτάθην Cett.,N1,M(σιτί-V19) L1,L3,P8
26 πέτραισιν K,L,N,P,P2,H,N1,M L1,L3,C,P8γρ. — πέτρῃσιν Cett.,S,V19,R1,Ve.2
πέτροισιν G — -εσιν P8

28	μῶσαι La,N,H,S L1,L3,M4,A7,III,C,Ve.2	μοῖσαι K,Va,L,N1,V19,M,R1 μοῦσαι P8
28	ᾠδὰν τὰν KVaQ2SHN1V19	ᾠδάς τάς PQW
29	τῆνοισι SNPP2Q2HV19N1	κείνοισι Cett.
32	δ' ἁ Cett.,H,S,V19 L1,L3,R1,Ve.2,C δέ τε Q2	δὲ A,L,N1,U,M,P8
32	μῶσα K,N,P(B1),W,P2,S,H,R1,Ve.2	μοῖσα A,L,U,Q,N1,V19,M L1,L3,C,P8
35	τόσσον K,A,L,N1,V19,M,L1, L3,R1,Ve.2,C,P8	ὅσσον Cett.,H,S,P,V19γρ.
35	γὰρ P,G (μὰν P2,M,S2)	μὲν Σ,Cett.,R1,Ve.2,S,H,V19,N1
35	ὀρευῦντι K1LaP2PSγρ. ὀρῶντι HSMNV19	ὀρῆ(ν)τε Kcorr.VaN1
36	κίρκα La,N,S,H,M,B1,L1,L3	κίρκη Cett.,N1,L,R1,Ve.2,P8

Id. x.

1	ὀξυρὲ S,H,V19,P8 οἰξυρὲ Va,N1,M	ὠξυρὲ K,La,Mcorr. οἰξυρὰ M4,A7,III
3	ἀπολείπῃ K,Q,W,P2,S,H,V19	ὑπολείπῃ Va,P,N1,M,M4,III,A7 P8
5	ἐκ μέσω K,S,M	ἐν μέσῳ Cett.,H,N1,V19,M4,A7 III,P8
7	ἀτεράμνου Va,S,L,H,M	ἀτεράμνω K,La,N1,V19,P8
11	μηδὲ Va	μηδέ γε K,La,S,N1,L2,M,P8 μηδέπω H,V19
14	τοιγὰρ τὰ P,S,P2,H,V19	τοιγάρτοι Cett.,N1,M,P8
16	πρὶν Cett.,P2,M	πρὰν S,H,V19,N1,P8
16	ἱπποκίωνι K,La,N1,P8	ἱπποκόωντι Va,H,S,V19,N1γρ.
28	ἐντι La,H,V19	ἐστι K,Va,S,N1,M,P8
30	τὰν κύτισιν H,V19 τὰν κύτισον Cett.N1	τὰν κίτυσον S
37	μὰν P,P2,G,S,H,V19	μὲν Cett.,N1,P8
38	ἄμμε La,H,Scorr.,V19	ἄμμι K,Va,S,N1,M,P8
38	βῶκος Va,Q,S,H,V19	βοῦκος K,P,P,2,W,N1,P8 βουκόλος M
40	ἀληθίως K,L,W,H,V19 ἀλαθίως C,A(hand1),N(hand1),U,Mcorr.	ἀληθίως S,P,Q,M,P2,N1,Hγρ.,P8
40	ἀνέφυσα K,Q,W ἐνέφυσας M	ἀνέφυσας Va,P,S,H,V19 ἐξέφυσας N1,Mcorr.,P8
46	βορέᾳ Cett.,H,P2,M	βορέαν Scorr.,N1,V19,P8
48	ἀλοιῶντες Va,S	ἀλοιῶντας K,La,H,P,V19,N1,M,P8
50	ἄρχεσθαι δ' ἀμῶντας KLa ἄρχεσθ' ἀμῶντας N1V19H	ἄρχεσθαι ἀμῶντας Va,S
53	ἐχχευῦντα Cett.,H2,V19 εὐχχεῦντα L ἐχευντα P8	ἐγχεῦντα Pa,S,M,P2,N1 ενχευντ[. P.Oxy. 3549 Om. line 53 H
58	ὀρθρευόισά SMWALNU ὀρθευοίσᾳ HN1V19P2	ὀρθρευόισῃ KQ ὀρθευοίσῃ GP

Id. xi.

2	οὐδ' ἐπίπαστον M,III οὐτ' ἐπίπαστον K,La,H,V19	οὐδ' ἐπίπιστον Va,S οὐτ ἐπίπιστον Scorr.
8	τῆς H,V19	τᾶς Cett.,S
12	τ' αὔλιον Cett.,S,H,V19	τ̔ωΰλιον A,U (ταὦ- Scorr.)
16	τὸ οἱ K,Va,S,Q1	ἢ οἱ La,P2,H,V19,Scorr.
17	καθεξόμενος Cett.,S,V19,M	καθεσδόμενος H
19	om. ὦ H,V19 om. τὸν H,V19	incl. ὦ Cett.,S incl. τὸν Cett.,S
30	γιγνώσκω K,V19	γινώσκω Cett.,S,H
40	τοι S,V19	τι H
50	om. -ν δοκέω λασι- H	incl. Cett. S,V19
60	αὐτόγα K,La τόγε Va,H γε μαθεῦμαι Cett.,S γε με θεσεῦμαι W	αὖ τόγε M,S,V19 μεμαθεῦμαι L,Q2,M,M4 μαθεῦμαι H,V19
62	προθ' Cett.,H.V19	προχ' S
67	αὐτῇ H	αὐτᾷ Cett.,S,V19
69	ἀπάρ H ὀρῶσα H,V19,S ποτορεῦσα Va λεπτὸν ἐόντα Cett.,H,V19	ἀμάρ S,V19 ὀρεῦσα K,La,M ἀεπτὸν ἐόντα S
71	σφύσδην K,La σφῦσδειν R,III,M4,A7	σφύξην Va,Q2 σφῦξειν M,S,H,V19
74	ταὶς K,La,H,V19 καὶ Cett.,P2,M ἔχεις Va,H	τοὶς Va,M,S κεν S,H,V19 ἔχοις K,La,S,V19
79	εἶναι Cett.	ἦμεν S,H,V19 (ἦμες M)

Appendix 4:

A list of readings taken from Gall. showing where S and M (with H and V19) are clearly closely related. Gall. considered these readings corrections made by Planudes.

xi 10 οὐδ' αὖ ῥόδῳ S,H,V19,M, οὐδὲ ῥόδοις K,La,P2 οὐδ' αὖ ῥόδοις Va
xi 20 ἀρνὸς S,H,M,V19, δ' ἀρνὸς Cett.
xvi 64 ὃς τοιοῦτος S,M,T, ὅστις τοῖος L,R,W
ὅστις τοιοῦτος K,A,U,P
xvi 106 ἐγὼγε γένοιμι K, ἐγὼν μένοιμι L,W,
ἐγὼ μενοιμι A,U,P, ἐγὼ μιμνοιμι S,R,M,T

Appendix 5:

A list of readings showing two things:
a) where M has La readings and differs from S;
b) where A3 has readings which show it closer to R/Tr than X.

Id. xvi.

12 ἕδρη K,A,S,U,P, ἕδραι L,R,W,M,P20
30 ἐσθλὸς L,R,W,M,P,A, ἐσθλὸν K,S,U
47 ἦλθον L,W,S,P, ἦνθον K,A,U,R,M
63 φιλοκερδείᾳ K,L, -δειῇ R,W,M, -δῇ U,A,S,P
64 ἀνήριθμος K,U,S,A,P, ἀνάρ- R,W,L,M
68 ὠ τινι Cett.,P, ὠ κεν Scorr., ὥγε R,M,T(276)
70 μεγάλου βουλεύοντος K,L,A,U,M,
μεγάλου ἀπέοντος S,R,W, μεγάλα βασιλεύοντος P,P20
77 ἐρρίγασι K,L,A,U,P ἐρρίγαντι S,P20, ἠρρίγαντι R,W,M,T
85 κακαὶ πέμψειαν ἀνάγκαι R,W,L,S,A,U,P,
κακὰ πέμψει ἐν ἀνάγκα K (πέμψειεν D2), πέμπουσιν W2
κακὰ πέμψαν ἀνάγκᾳ M
102 πᾶσι μέλοι K,L,Sb, πᾶσι μέλει Tr/R,W2,A3γρ.
πᾶσιν ἴκοι Va(A,S,U)W,A3
104 ἑτεόκλειοι K,Va(A,S,U)M,P, -κλῆος R,W,A3, -κληο L
104 θυγατέρες K,L,Va(A,S,U)P,M,M4, -τρες Med.,M4corr., χάριτες R,W,A3
104 θεαὶ ὦ K, θεαὶ τὸν R,P,L,Va(A,S,U)Med., θεαὶ ὦ τὸν W,A3
θεαὶ αἱ M,Z
106 ἔγωγε γένοιμι K, ἐγὼν μένοιμι L,W,A3, ἐγὼ μένοιμι P,A,U,
ἐγὼ μίμνοιμι S,R,T,M, ἐγωγε μένοιμι Med.,M4corr.
107 ἀμετέραισιν K,R, -ροισιν L,W,A3, -ρῃσιν Va(A,S,U)M,P
108 καλλείψω K,L,A,P20,M, κα(λ)ύψω S,U,R,W,A3,P
108 ὔμμε K,Va(A,S,U)M,P, ὑμέας L,R,W,A3

Appendix 6:

This is a list of readings showing how A3, in id. xx, is, again, more closely related to R/Tr than X.

Id. xx.

	X	βi,βii	A3	R
1	Εὐνίκα	Εὐνίκα	Εὐνείκα	Εὐνείκα
1	με χέλαξε	ἐγέλαξε	ἐγέλασσε	ἐγέλαξ/ξε?
2	ἐμεῖο	ἐμεῖο	ἐμοῖο	ἐμοῖο
3	ἐθέλεις με	ἐθέλεις με	ἐθέλεις με	θέλεις

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276) Gall. mistakenly distinguishes two readings M1 and M2 where only one (his M2) exists.

5	κύσῃς	κύσῃς	κύσαις	κύσσῃς
5	ὀνειροις	ὀνειροις	ὀνείρω	ὀνείρως
6	ὁποῖα	ὁποῖα	σύγ ὁποῖα	σύγ ὁποῖα
7	καλέεις	λαλέεις	καλέεῖς	καλέεις

Section 2

"De Moschopuli Recensione (Mo.)"

Manuel Moschopoulos(1), b. Constantinople c. 1265?d. 1316, was the nephew of the Metropolitan of Crete and became a favourite pupil and then friend of the famous Maximos Planudes(2). He was known as *κύριος*, which implies that he was also a teacher - presumably by at least the last decade of the 13th century. As well as the collection of several poetic texts in what is generally considered a book for school teaching, Mo. also produced several other works on grammar(3). He seems to have left his mark on the tradition of the poems of Th. first of all by selecting the first eight only and secondly by writing elementary scholia to them; a great number for the first idd., tailing off towards the eighth. Mss. which show these scholia (or the particular text that goes with the scholia) are commonly known as the "Codd. Moschopulei"(4). The assumption is that since these mss. were arranged and commented upon by Mo. they were also "edited" by him.

This school collection, put together by Mo.(5), contains the following poetic texts: Iliad - Books i and ii, Hesiod - Works and Days(6), Sophocles - Ajax, Electra and Oedipus Rex(7), Euripides - Hecuba, Orestes and Phoenissae(8), Theocritus - idd. i-viii(9) and Pindar - Olympian Odes i-xiv(10). Turyn was to a certain extent the pioneer in this field, in that he was the first to be systematic in his listing and treatment of the individual Mo. readings; Wendel (11) only considered the scholia, and Gall. was not as detailed. Turyn's position, the same

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1) Tur. "Mosch." pp. 94 - 173, Aub. "Tricl." pp. 17 - 18, Wilson "Byzantium" pp. 244 - 9.
2) See the description of the ms. S (Laur. xxxii. 16).
3) For the problems concerning his output see J.J. Keaney, B.Z. 64 (1971) pp. 303 - 13. Keaney is unaware, however, of Dawe and Matthiessen. See below.
4) Gow "Theoc." vol. 1 p. xliv " ...the edition of T. 1-8 prepared and equipped with a commentary by Moschopoulos".
5) The evidence for this is that Mo. wrote all the scholia to go with the poetic texts. Ahrens "Reliq." vol. 2 p. XLVIII "Videtur autem Mo. poëtarum Graecorum anthologiam quandam scholiis suo ingenio ornatam edidisse ..".
6) West "Hes.", "Med." pp. 174 - 6.
7) Tur. "Mosch.", "Soph.", Dawe "Soph." vol. 1.
8) Tur. "Eur.", Zuntz "Eur.", Matth. "Hek.".
9) Gall. "Mosc.", Gall. "Plan.", Gall. "Theoc.".
10) Ir. "Pind.".
11) Wend. "Schol.", "Ent.".

for Euripides as for Sophocles, put briefly, was that where Mo. mss. differed from the rest of the older tradition, the reading at that point was a Mo. invention, whether on metrical or grammatical or syntactical grounds. If the reading was correct and/or shared only with a papyrus against the rest of the tradition, Turyn assumed that Mo.'s skill at conjecture was of a high order and the coincidence of the reading with the papyrus was merely fortuitous. He stated that although many of the conjectures in Euripides were good, his Sophocles edition was more scholarly and rigorous(12).

Irigoin's results were the same as Turyn's. He mentioned the good readings and attributed them to Mo.'s skill as a textual critic, also explaining the reasons for some of the poorer ones(13). He noticed, too, that Mo.'s main interest was in the scholia, and that, where he was interested in the text, he was not interested in dialectal matters, only metrical ones(14). He also considered faulty readings as bad attempts at metrical conjectures. The two following quotations are representative of Irigoin's approach: "La leçon *πὰρ ποσὶ*, que Moscopoulos donne à O.I.118 au lieu de *πὰρ ποδὶ*, est probablement un correction du sense, le pluriel lui paraissant plus naturel que le singulier; peut-être y a-t-il aussi un souvenir du *παραὶ ποσὶ* homérique (O.280)" and "Mo. remplace aussi l'impératif *δίδοι* par la forme habituelle *δίδου* (O.I.136, VI 178, VII 164) ou par le participe *διδούς* (O. XIII 164). Au participe aoriste actif, il donne toujours la forme en *-αις* (O.I 127, IX 139, 142, X 36, 54, 58)...".

Zuntz, although disagreeing with Turyn and Irigoin on the point that <u>all</u> readings characteristic of Mo. mss. should be attributed to Mo., nevertheless agreed with them that Mo. altered the text he received i.e. that he made modest conjectures and collated other sources to include their readings in his editions(15).

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12) "Eur." p. 118 "Mo.'s performance in Eur. although very meritorious does not seem to equal the thorough strictness of his handling of the Sophoclean tradition".
13) "Pind." p. 276 "Mo. a accompli là un travail considérable et, il faut le dire, souvent excellent. ... Souvent les corrections de Mo. qui nous paraissent inutiles ou fautives sont dues à ses conceptions métriques... Ailleurs, parce qu'il suit la colometrie erronée de la tradition, Mo. apporte au texte des corrections qui sont inutiles".
14) Pindare p. 277 "Mo. n'a fait aucun effort pour renforcer la couleur dialectale du texte. Il reproduit les leçons du ms. B, sans se soucier de la disparate... Mo. corrige donc son texte pour raisons métriques, mais il n'a aucun souci de lui donner une couleur dialectale uniforme".
15) "Eur." pp. 160 - 2.

Dawe, on the ms. tradition of Sophocles, states completely the opposite. His final conclusion was "Far then from Mo. having edited the poetic text of Sophocles, it appears that even his scholia may have been more derivative than is normally supposed". West came to similar conclusions for Hesiod, recognising in addition the debt that Triclinios owed to the version of the text of Works and Days attributed to Mo.(16) and that the Mo. text was contaminated, probably already in Mo.'s exemplar. Matthiessen on Euripides's Hecuba came to the same conclusions as Dawe, opposing Turyn's conclusions in the same way. Wilson(17), talking about the influence of Mo. on the tradition of the Greek poets and in particular Th., mentioned the readings at ii 70 *θευχαρίλα* Mo. *θευμαρίδα* Cett.(18) and 144 *κ' οὔτε τι* Pa,Mo. *κ' οὐκέτι* Cett., pointing out that everything about these readings pointed to their antiquity and so cast doubt on the possibility of them being Mo.'s brilliant emendations.

When Gall. wrote his article on the Mo. edition(19), he made some important discoveries. O, Vat Gr. 40, described by him as a typical Mo. cod., had previously been considered very old (12th cent.) and so was used by Wilamowitz for his Oxford text. Gall. showed firstly that it was to be dated around 1300 and secondly that it was a Mo. cod. using the definition formulated by Wendel in his 1920 article(20). His further conclusions were:

that apart from two or three unusual readings, the text was basically Va(21),

that most of the rest of the typically Mo. readings were the product

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16) Cf. Gall. "Mosc." p. 355 ".. in questi otto idilli (Tr.) segue molto la redazione di Mo., sia del testo che del commento..".
17) "Byzantium" p. 246.
18) "Byzantium" p. 246 "The mistaken lambda for delta is one of the commonest misreadings of uncial script ... The reading can hardly be his own conjecture; it would never have crossed his mind to remove the standard patronymic termination <u>-idas</u>".
19) Gall. "Mosc.".
20) "Entstehung" p. 19 "Die Arbeit des Mo. umfaßte ursprünglich die Idyllen i-viii in vulgären Reihenfolge und hatte weder Prolegomena noch Hypothesen", p. 22 "Der alte Kommentar war im ganzen für seine Schulzwecke zu gelehrt; Prolegomena und Hypothesen warf er deshalb völlig über Bord ...".
21) He claimed that the La elements were few - i.29, v.28, 108, 146, etc. - and that anyway they could have come to Mo. from a Plan. ms.

of Mo. himself (with the caveat that not all of them need be(22)),

that Mo. was more interested in his scholia than his text(23).

Developing the theme, Gall. inferred that, as Planudes was Mo.'s teacher and there were occasional agreements between Mo. and S, Mo. had taken some of his readings from Plan.(24). He continued his research on the Planudean influence on Mo. and other versions of the Th. text, publishing his results in another article, Gall. "Plan.", in the same year.

Therefore, we can see that we have Gall. (and Wendel(25)), Turyn, and Irigoin, on the one hand, proclaiming Mo. as a great textual critic and editor and West, Dawe and Matthiessen on the other denying it - even doubting the originality of the scholia. The debate over the extent of Mo. influence on the Th. text has to be re-opened. Gall. was not as thorough as some of his successors. There are also the doubts raised by some of the new papyrus readings, two of which seem to agree with what were previously considered typical Mo. readings(26). In this respect it has also become important to clarify the extent of the influence of the Planudean type of ms. on Mo. mss. We have already seen how the relationships between the so-called Planudean mss. (S, H,

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22) "Mosc." p. 358 "Noi trattiamo come lezioni o correzioni di Moscopulo tutte queste varianti caratteristiche dei codici moscopulei, ma non possiamo essere certi che da Mo. tutte, indistintamente, abbiano avuto origine".
23) Ibid. 360 "Si può dunque concludere con tutta fiducia che Mo. ha rivolto al commento la sua cura maggiore, e non si è molto affaticato a ricercare codici antichi e diversi: ma sopra un codice della famiglia Vaticana ha segnato, insieme a poche varianti d'altra fonte, qualche facilissima correzione, ubbidendo a volte al suo gusto, o a regole grammaticali e metriche, secondo la dottrina della sua scuola".
24) "Mosc." p. 266 "Le nuove lezioni di SHMo si riferiscono il più delle volte a forme di verbi e contrazioni: γελῶσα, κνυζῶνται, ποθορῶσα, χασμώμενος, παρελῶντα, ἐσορῶσα (invece di γελάσα, κνυζεῦνται, ποθορεῦσα, χασμεύμενος, παρελῶντα, ἐσορεῦσα), oppure τώστέα, κὔμμες, ἀμώντεσσι (invece di τώστία, χὑμές, ἀμάντεσσι) sono l'indice di una sistematica revisione del testo e dell'opera equiparatrice di un grammatico. Le concordanze con K, con GL, con P, in correzioni alla tradizione possono essere, quasi sempre, casuali".
25) Wendel's conclusions include the tacit assumption that Mo. "edited" his text.
26) vii 94 ᾧ τυ γεραίρεν Codd.,H,M,(-ειν S)/ὅττι γ' ἀείδειν (Pu),R,Syρ.,Z(= Mo.) and viii 13 ὅστις χ' KVa/ὅστις La/ὅ τις S/ὅ κεν R,H,Z (= Mo.), κ]εν[Po/P2.

V19, M, N1, P2) are not as close as previously thought. Some of what Gall. said is true, some needs qualification, some is false. The whole matter, therefore, needs to be reconsidered.

Ahrens was the first to identify this collection of Th. idd. i - viii. He thought, erroneously, that it contained the first nine idylls because they all share metrical similarities(27). Wendel in his work on the scholia corrected that and defined the collection as being that accompanied by the scholia attributed to Mo., i.e. i-viii but without the prolegomena and hypotheses(28). Gall.(29) basically kept that definition and expanded on it in ways mentioned above.

What are the characteristics of these mss. which Gall. called Mo. and which I have decided to call Z(30)? As first defined by Wendel(31), a Z ms. is one which possesses the first eight poems in the Va order i-viii and the scholia which are attributed to Mo. in V, N1, and R/Tr, but neither the prolegomena at the beginning nor the hypotheses to each idyll(32). Gall. in his edition provides a list, which I have basically reproduced here, but with more detail and some different conclusions concerning the attributions of some of the mss.

Z mss. with scholia but without hypotheses or prolegomena:

O(33) - Vat. gr. 40 c.1320 (space left for hypotheses).
[P20 - Paris, Bibiothèque Nationale, Coisl. Gr. 169 c.1320 (with

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27) Ahr. "Phil." p. 386 "Dass die neun theokritischen Idyllen I-IX nach der gewöhnlichen Reihenfolge einen abgeschlossenen Complex bilden, lässt sich zunächst aus ihrer rhythmischen Beschaffenheit erkennen".
28) "Ent". p. 22. See above p. 66 n. 20.
29) Gall. "Mosc." p. 349 and "Plan." p. 289.
30) I have used the siglum Z to refer to mss. (and readings) which have been up to now called "Mo. codd." (or Mo.) firstly for brevity's sake and secondly because the use of the siglum Mo. implies that the text (as well as the commentary) was produced by Moschopoulos, something denied by the argument proposed in this section of the thesis.
31) See Wend. "Ent." p. 19 "Die Arbeit des Mo. umfaßte ursprünglich die Idyllen I - VIII in vulgären Reihenfolge und hatte weder Prolegomena noch Hypothesen".
32) The appearance of prol. and hyp. in any one ms. of this type is, however, not consistent - see following list (largely based on Gall.'s). Even the copyist of O - Gall.'s Z ms. par excellence - left a space at the beginning of each poem so that they could be added later.
33) O for Ir. "Pind." p. 286, Tur. "Soph." p.29. Here p. 31.

hypotheses).
Ur. - Urb. gr. 140(34) c.1320 (with hypotheses).](35)
C1 - Ravenna, Biblioteca Classense, Cod. 183(36) 14th cent. (space left for hypotheses).
Ox - Bodleian Library, Auct. F.3.25 (Misc. 99)(37), 14th cent. (space left for hypotheses).
Leipzig Universitätsbibliothek Cod. Rep. I.4.44b, previously Stadtbibliothek, Cod. III, end of 14th cent. (with hypothesis to iii).
E1 - Biblioteca Estense, Modena 99 (III C 20)(38), 14th/15th cent.
Leipzig Universitätsbibliothek, 34(39), 15th cent. (with hypotheses to iv and vi-viii).
V9 - Vat. gr. 1371, 15th cent. (with prolegomena Aa and IXD Ahr.).

The five following Z mss. all have, in addition, prolegomena, but not Ibcd(40):

F2 - Ferrara, Biblioteca Comunale, Classe II, 155 idd. i-vii (1337).
Rome, Biblioteca Casanatense 306 (G iv 16), 1413 (with hypotheses).
Laud. - Oxford, Bodleian Library, Laud. 54, beginning 15th cent.
Bar. α - Oxford, Bodleian Library, Barocci 109(41), 15th cent.(42).
Madrid, Biblioteca Escorial, Τ III 15 (285), 1477.

Z ms, with prolegomena but without scholia or hypotheses:

V4 - Vat Gr. 50(43), idd. i-vi. Id. i 14th cent., idd. ii-vi 15th cent.

The five following Z mss. are without scholia, prolegomena, and hypotheses:

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34) Ir. "Pind." p. 286, Wd. for Tur. "Soph." p. 29. Here p. 33.
35) These mss. are in square brackets because although they show the traditional i-viii group, they possess more poems than it does and so are not technically pure Z Codd.
36) Ir. "Pind." p. 286. Here p. 33.
37) X for Matth. "Hek." pp. 49, 89 - 95, Ir. "Pind." p. 286, Tur. "Soph." pp. 16, 28.
38) Ir. Pind." p. 286, Tur. "Soph." p. 28. Here p. 34.
39) Ir. "Pind." p. 286.
40) The scholium Ibcd is in effect the hypothesis for id. i. However it usually appears among the prolegomena, as below in V4.
41) Ir. "Pind." p. 286, Tur. "Soph." pp. 16, 28. Here p. 35.
42) According to Wendel, there are not only Mo. scholia but also some Va and some of the copyist's own invention.
43) Xa for Tur. "Soph." p. 29, Ir. "Pind." p. 286.

Pistoia, Biblioteca Forteguerri, Cod. I (A 24), 15th cent.
Lucca, Biblioteca Governativa, Cod. 3, 16th cent.
P15 - Paris, Bibliothèque Nationale, Par. gr. 2835, 16th cent.
Leeuwarden, Provinciale Bibliotheek, Cod. 35, 16th cent.
[1 - London, British Library, Add. 11885, late 15th cent.](44).

The following two Z mss. have the scholia and all of the hypotheses except that to id. i. V2, because it is damaged, has neither the hypothesis to id. i nor any prolegomena.

F1 - Ferrara, Biblioteca Communale, 116 (c. 1337). It has the prolegomenon Aa.
V2 - Vat. gr. 39 begins at i 116 (15th cent.).

The next two Z mss.(45) are similar to those above (i.e. with all the hypotheses except that to id. i), but without scholia:

R2 - Reg. gr. 151 (15th cent.). Prolegomena Aa (Ib is also present, but was added by a 16th cent. hand).
V3 - Vat. gr. 43(46) (15th/16th cent.) - with Mo. scholia to the beginning of id. i(47).

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44) Here pp. 37 and 186 - 7. I have omitted from this list V6 Vat. Gr. 62, idd. i-viii, copied by Giovanni Lamola (b. 1400 d. 1449) because it is clearly very contaminated with readings from a La ms. The Triclinian stichometrical scholia which it possesses suggest that that ms. was of the Tr/V10 type.
45) I removed MII (Munich, Staatsbibliothek, Cod. 334 (15th cent.)) from Gall.'s list because, as implied by Wendel and as seen by examination, it is not a Z ms. It is damaged and originally held more than just the first eight poems - it stops at viii 35. The text shows not Z readings but Va ones. It is a very careless copy, however, and a poor representative of the Va family.
46) Ir. "Pind." p. 286. Here p. 38.
47) Whether or not V2 belongs in this grouping is not clear. The damage makes a conclusion impossible. However, the mss. seem not to have had the hypothesis to id. i (Ibcd) because it usually comes with the prolegomena (its character is very different from the hypotheses to all the other idylls) and none of the mss. have extensive prolegomena. This would suggest that the hypotheses existed together with the text, but that Ibcd also had a separate existence as one of the prolegomena. Mo. was not interested in the prolegomena at all (except perhaps Aa) but he did think that the hypotheses were useful.

Z mss. with id. v before id. iv(48):

Barcelona, Biblioteca Don Baudilio Careras de Argerich. 14th cent. - without hypotheses - disappeared.
V15 - Pal. gr. 131(49), 14th cent.
H - Vat. Gr. 913, c. 1300, i-xv, xviii, Miii, xxviii, xxix 1-8 - the order of the hypotheses is v, iv(50).

[Geneva, Bibliothèque de l'Université, Cod. gr. 45, i-iii, v, iv, vi-xviii, 15th cent., is a ms. which is a collection of scholia. It has the Mo. schol. also in the v, iv order and hypotheses, as well as other types of note, some written by the scribe himself.]

L7 - Laur. xci. sup. 9, dated 1460 - no hypotheses.
[V8 - Vat. Gr. 1363, i-iii, v, iv, vi-xiv (Syrinx), Miii(51) - with hypotheses.
III - Berlin, Deutsche Staatsbibliothek, Bibliotheca Phillippica, Cod. 1602 (199), i-iii, v, iv, vi-viii, x, ix, xi-xiii, xvi, Miii. 15th/16th cent.
O3 - Vienna, Staatsbibliothek, Phil. gr. 200, i-iii, v, iv, vi-viii, viii#2-xiii(52), 14th cent. With scholia and hypotheses to all poems except id. i.]
P5 - Paris, Bibliothèque Nationale, Par. gr. 2758, i-iii, v, iv, vi-viii, xv, 14th cent.

Those v, iv Z mss. without scholia and hypotheses are:

Ve. 8 - Venice, Biblioteca Marciana, gr. XI, 7 (=1340), 15th cent.
MIII - Munich, Staatsbibliothek, Cod. 470(53), 15th cent.
Siena, Biblioteca Comunale, J IX 3, 15th cent.
Elbing, Stadtbibliothek, O 10, 15/16th cent.
R3 - Reg. gr. 152, 16th cent.

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48) Some have scholia and hypotheses, others are without them. The earliest examples are those of the first type. I added to Gall.'s list mss. which possess more than just the first eight poems but have the typical v, iv order because, even though the contents are not the same, it is often the case that for the poems in that section of the ms. the text is the same.
49) Tur. "Soph." p. 193. Here p. 38.
50) See the description of H, pp. 22 - 6. In Leipzig Universitätsbibliothek Graec. 34 there are hypotheses only for iv, vi-viii. It seems likely that the ms. exemplar from which the copyist took the hypotheses was one of the v, iv type. This suggests that the basic v, iv ms. also came with hypotheses.
51) Tur. "Soph." p. 29, Ir. "Pind." p. 286. Here p. 30.
52) Ir. "Pind." p. 433. Here p. 39.
53) Ir. p. 286. Here p. 40.

M4 - Madrid, Biblioteca Nacional, Cod. 4607 i-iii, v, iv, vi-viii, x, ix, xi-xiii, xvi, xvii, Miii, Mii, Mi, xiv, xv, xviii, late 15th cent.

As is clear from the above list, the definition set by Wendel is not as secure as it might seem at first sight. Of the early mss. (i.e. 14th cent.) containing the i-viii (iv,v or v,iv) + Mo. scholia collection, nearly as many mss. have hypotheses (Leipzig StaB. 3, V15, and F1)(54) as omit them (C1, E1, Ox, Barcelona Biblioteca Don Baudilio Careras), and three of those which do not have them (C1,E1,Ox) all have space left for them to be added - not to mention the mss. which have hypotheses as well as the typical Z aspect for the first viii idd. in addition to having more poems (e.g. H, V8, O3, P5). The mss. with the order v, iv, had hypotheses earlier than 1320 (and so possibly earlier than O) as is proved by H. It therefore appears that the scholia in the v, iv order are at least as old as those in the iv, v, order and therefore the text too. V15 seems to have taken his from such an exemplar, and thus by analogy the hypotheses and scholia of the v, iv order mss. must have existed at least alongside those of the iv, v type. Since H is probably older than any other Z ms. and also shows Z readings and has v, iv, hypotheses, it would seem that the v, iv order type is almost contemporary with Mo. himself and therefore with the writing of the scholia, which must have been around the last decade of the 13th century(55). Mo. did not write the hypotheses it is true, but there seems to be no reason for him to omit what for a school text would have been very useful. As some of his scholia are re-worked Va scholia(56), it is certain that he had the hypotheses as well. The fact that some mss. did have the hypotheses and others left space for them suggests that they went with the text. Since the order of copying seems to be text then scholia then hypotheses(57), it is not surprising that a few mss. have not got them. The prolegomena are more esoteric in their concerns and are not of primary importance to the learner reader of Th. - except perhaps Aa or Ibcd. As Mo. did not provide his text with prolegomena, so Ibcd, although technically a hypothesis, is missing in those Z mss. which have the hypotheses. So if inclusion of Mo. scholia defines this type of ms., lack of hypotheses does not.

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54) (O), P20 and Ur. are excluded since their hypotheses come (or, in the case of O, would have come) from an S relative.
55) See above p. 64.
56) Wendel "Ent." p. 21 "Die mitgeteilten Beispiele beweisen ... daß Moschopulos ... alte Scholien vor Augen hatte" and also " ... daß diese Scholien der vatikanischen Rezension folgten".
57) See Leipzig Sta.B.3, H, V15, Ur.

Z Codd. with more than the first eight idd.

As well as the "pure" Z texts, there are also those that have more than just the first eight idd., which are described by Gall. as "Moschopulus Ampliatus". In the same way that occasionally some of the Mo. Pindar mss. have more than just O. i-xiv, so occasionally mss. that have the first eight idd. of the Z type sometimes have more poems - not usually, however, beyond xiv or Miii.

i - ix

R1 - Reg. Gr. 92(58), 14th cent.

Ve. 2 - Venice, Biblioteca Marciana, gr. Z. 466 (= 798)(59), 14th cent. With scholia and prolegomena.

L3 - Florence, Biblioteca Laurenziana, xxxi. 25, mid 15th cent.(60).

i-x

N1 - Naples, Biblioteca Nazionale, II. F. 9(61), 2nd quarter of 14th century. With scholia (both Plan. and Mo.), hypotheses and prolegomena.

P8 - Paris, Bibliothèque Nationale, Par. gr. 2786(62), 14th cent. Order: i-iv, vi, v, vii-x. With hypotheses and schol.

i-xi

O7 - Vienna, Staatsbibliothek, Phil. gr. 289, 15/16th cent. Prol. Aa and i-xi.

i-xiii

L1 - Florence, Biblioteca Laurenziana, xxxi. 5(63), mid. 14th cent. With Scholia and hypotheses.

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58) Ir. "Pind." p. 286. Here p. 41.
59) Ir. "Pind." p. 286. Here p. 42.
60) See p. 42. Although this ms. has only nine idd. like R1 and Ve.2, it does not agree with them in id. ix and should probably be grouped with L3. See Appendix 3, p. 59 above.
61) Ir. "Pind." p. 238, Tur. "Soph." pp. 16, 28, Matth. "Hek." pp. 35 - 6, 49. Here p. 29.
62) Ir. "Pind." p. 363. Here p. 42.
63) Ir. p. 286. Here p. 43.

O8 - Vienna, Staatsbibliothek, Suppl. gr. 18, 15th cent. With hypotheses and scholia. Scholia by Mo. are clearly marked off at the end of id. viii from the Triclinian scholia and Va Vet. scholia that follow from id. ix onwards.

C - Milan, Biblioteca Ambrosiana, B 75 Sup., late 15th cent. (see above).

O3 - Vienna, Staatsbibliothek, Phil. gr. 200, 14th cent. Order: Aa i-iii, v, iv-viii, viii(again)-xiii. With scholia and hypotheses.

i - xiii (+ xiv, Miii)

V8 - Vat. gr. 1363. 14th cent.(64).

P9 - Paris, Bibliothèque Nationale, Par. gr. 2802, 14th century. Contents: i-iv, v 1-131, vii 35-59, viii 24-end, ix-xiv, Miii(65).

The x, ix group.

E3 - Modena, Biblioteca Estense, Cod. gr. 146 (T 8.8).
1466 - 1500.
Contents:
i-iii, v, iv, vi-viii, x, ix, xi-xviii, Miii, Mii, Mi, Miv, Hypotheses and Prolegomena.

A7 - Milan, Biblioteca Ambrosiana, H 24 Sup.
Late 15th century - severely damaged from beginning to end.
Contents:
i 7-26, 108-52, ii 17-41, 52-157, iii 18-27, 43-54(end), v, iv 15-63(end), vi 6-40, vii 1-102, 106-24, 127-57(end), viii, x 2-58(end), ix 1-22, xi-xvi 52, xvii 1-30 with hypotheses, Mo. and old scholia.

M4 - Madrid, Biblioteca Nacional, Cod. 4607.
Late 15th century (after 1490).
Contents:
Syrinx Th. i - iii, v, iv, vi, viii, x, ix, xi - xiii, xvi, xvii, Miii, Mii, Mi, Th. xiv, xv, xviii.

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64) See above p. 30 and the section entitled "The Manuscript Tradition of the Epitaphios Bionos".
65) See the description of S p. 20 and the section cited in the previous footnote.

III Berlin, Deutsche Staatsbibliothek (previously Staatsbibliothek DDR), Bibliotheca Phillippica, cod. 1602 (199).
15th/16th century.
Contents:
Syrinx, i-iii, v, iv, vi-viii, x, ix, xi-xiii, xvi, Miii scholia only as far as id. iii.

Moscow, Library of the Holy Synod, Cod. 471 (Matthei 73).
Early 16th century.
i-viii, x, ix, xii, xiii, xi, xiv Hypotheses and Mo. scholia.

A14 Milan, Biblioteca Ambrosiana, D529 Inf.
Early 16th century.
i, vi, vii, v, iii, iv, viii, x, ix, xii, xiii, xi, xiv, ii.

Thus, having taken an overview of the mss. which present the external features of Z codd., we must now proceed to the readings which all the above mss. share. These may be then said to be characteristic readings which reinforce the classification of these mss. as Z mss. Using the list produced by Gall. in 1936 as a basis, I have produced a list of these readings below. In addition to printing readings not mentioned by Gall., I have recorded ms. attributions that are different from his - the first because they were overlooked by him, the second because they were recorded incorrectly by him or his predecessors and were subsequently on inspection of the ms. or microfilm seen to be incorrect. I have not marked those second points because they are numerous and often of little import. Thus any readings differing from those printed by Gow and Gall. are the result of my own personal corrections as taken from the mss. in question(66). I have also added alongside the Z readings any relevant Mo. scholia(67). My intention is to reveal how these scholia - the only element we know to be definitely by Mo. - are often at odds with the typical Z readings.

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66) This catalogue also includes places where Z agrees with S,Va,K and La. Since Z disagrees with these text types as often as it agrees, the nature of the agreement is thus coincidental and so those readings may also be seen as characteristic.
67) Edited in "Scholia in Theocritum. Auctiora reddidit et annotatione critica instruxit Fr. Dübner", Paris 1849, and Ahr. "Buc. Reliq." vol. 2, Leipzig 1855. More clearly set out in the latter under the general heading "Recentiora". I re-inspected the scholia myself using mostly E1 and Ox.

The Readings of Z Codd. compared to the Mo. scholia

Id. I

K, Va = AGS, La = PQW

3 *τυρίσδες* S,H,N1,Ur.,V8,P8,P5
συρίσδες Cett.,C1,E1,V19,O3,V4,MIII,P20,O5

Scholion: *συρίζειν τὸ διὰ σύριγγος μέλπειν.*

SH type mss. show false, hyper-doric form.

4 *ἔλοι* P20corr.,Ur.,V4,V19
ἕλῃ Cett. MIII,V15,P20,E1,C1,N1,O3,O5,S,H,R,Ox,V8,C P5,P8,R1,F1,F2

Scholia: *αἴκα τῆνος - ἐὰν ἐκεῖνος λάβῃ κερασφόρον τράγον.*

The scholion reproduces the subjunctive of the text. There is no trace of the optative present in Ur., V4 and V19 and claimed as the Mo. reading at this point by Gall. (Theoc. p. 276).

12 - 14 *λῆς ποτὶ τᾶν νυμφᾶν λῆς αἰπόλε τῆδε καθίξας*
ὡς τὸ κάταντες τουτο γεὠλοφον ἅτε μυρικαι
συρισδεν;

13 *ἐς* Va,Hcorr.,W,P2,V15,R,N1,V19,V8,P5,P8 F1corr.
εἰς V1
ὡς K,P,Q,C,P20,Ur.,V4,MIII,E1,C1,O5,O3,Ox,F1,F2,C,R1,P8γρ.

Scholia: *θέλεις ὦ αἰπόλε πρὸς τῶν νυμφῶν ὧδε ἐλθὼν καὶ καθίσας εἰς τὸν ἀνεστηκότα τουτον τοπον καὶ κατάντη, ἤγουν ὀξύν, ὅπου αἱ μυρικαι τῇ σύριγγι μέλπειν. τὰς δὲ αἶγας ἐγὼ ἐν τουτῳ τῷ τοπῳ βοσκήσω.*

This line appears in v at 101, where there is no doubt about the reading being ὡς. Here only KPQ and Z preserve the correct reading. What is interesting is that Mo. in his scholium seems to be explaining εἰς. As the scholium is a word for word paraphrase it seems that *ὅπου* is the equivalent of *ἅτε* and *εἰς* implies *ἐς*, Mo. adding *ἐλθών* to explain the preposition. It would appear that either the text that Mo. was commenting on was not one that had all the Z readings and that at times that text showed Va readings - see i 19 above - or Mo. was expanding upon an already existing scholion and he did not notice the inconsistency.

14 *τυρίσδεν* S,H,N1,Ur.,O5,MIII,O3,V8,P8,P5,F1,R1
συρίσδεν Cett.,C1,E1,V19,V4,P20,Ox,F2

Kiessling in his edition of 1829 wrote concerning l. 3 "Nos, ut Harlesius, alteram scripturam *τυρίσδες* in scholiis Graecis et pluribus codd. repertam, cum Casaubono et Brunckio ut magis Doricam praetulimus". More Z codd. have this reading here than at 3.

15 *μεσαμβρινὸν* Cett.,H,R,S,MIII.N1,V19,F2,F1,P5
μεσημβρινὸν V4,V15,P20,Ur.,E1.C1,O3,O5,Ox,V8,C,P8,R1

Scholia: *οὐ πρέπον ἐστὶν ἡμῖν, ὦ πριμήν, κατὰ τὸ μέσον τῆς ἡμέρας τῇ συριγγι χρῆσθαι .... τὸ τῇ συριγγι δὲ χρῆσθαί φησι μὴ πρέπον εἶναι κατα το μεσημβρινον δια τον Πανα, συριγγι χρώμενον.*

17 *κεκμηκὼς* K,P,P2,S,H,N1
κεκμακὼς Cett.,V4,V15,V19,P20,Ur.,E1,C1,MIII,O3,O5,Ox,V8,C
P8,P5,R1,F1,F2

It is interesting that the mss. with old tradition, K and S, have the Attic form. Z, independent of S and H, follows the mass of mss. Two lines later Z has a Doric form in place of an Attic one. This suggests that Mo. did not change the text. If he did, he did not do it systematically.

17 *ἔντι δὲ* Va,S,H,C1,MII (*ἔστι δὲ* Stob. 3.20.23)
(*ἔνδε τι* N1)
ἔντι γε K,La,P2,R,P20,Ur.,V4,MIII,E1,V15,V19,O5,Ox,V15,V8,C
P5,P8,R1,F1,F2
(om. *δὲ* or *γε* O3)

Here all witnesses apart from Stobaeus have the Doric form, "pas nécessairement un Syracusanisme: il ne se trouve pas seulement chez Archimède mais aussi dans les inscriptions d'autres dialectes doriens, notamment du rhodien"(68).

19 om. *δὴ* La,G,A(69),P2,MII,T,F2
incl. *δὴ* K,Ab,R,P20,Ur.,V15,V19,H,E1,C1,N1,MIII,O3,O5,Ox,V8,C
F1,P8,P5,R1
ποτε S,Oxgloss

Scholia: *ἀλλὰ τὺ γὰρ δὴ θύρσι - τὸ σύ καὶ τὸ γὰρ, ἐπὶ τὸν δεύτερον ἀφορᾷ στιχον. ὀφειλει καὶ τὸ τύ, καὶ ἐπὶ τοῦ προτέρου λέγεσθαι ἀπο κοινοῦ. οὕτω γὰρ ἂν εἴη ὁ λόχος ἀκόλουθος, ἔχων οὕτως· ἀλλὰ τύ, ὦ θύρσι, ᾇδε τὰ ἄλγη του δάφνιδος· σὺ γὰρ*

68) Ruijgh "Dorien" p. 81.
69) Wrongly cited in Gow. *δὴ* added by a second hand in A.

ἀφίκου καὶ ἐπὶ τὸ πλέον τῆς βουκολικῆς μούσης. οὐκ ἀντιπίπτει δὲ ἑαυτῷ, μὴ πρέπειν εἰπὼν συρίζειν κατὰ τὸ μέσον τῆς ἡμέρας διὰ τὸν Πάνα, εἶτα τὸν θύρσιν προτρεπόμενος ᾄδειν.

Z includes *δή*, which does not appear in La or Va, and has here a reading completely different from that in S. In the scholia the particle is present in the lemma but it does not seem to be discussed. Only the words *σύ* and *γάρ* are dealt with - Mo. suggests that they should be read with the second half of the expression - *τὸ σὺ καὶ τὸ γὰρ ἐπὶ τὸν δεύτερον ἀφορᾷ στίχον* - as they seem to be incoherent with the first phrase and its imperative. It is interesting that at 98 his scholion translates the word "*θήν*" as "*δή*" (*καὶ εἶπε · σὺ δή, ὦ δάφνι, κατεύχου ἀντὶ τοῦ εὔχου*) and that he bothers to deal with it. Here it is remarkable that he left out *δή* in his discussion altogether. C1 does not even have it in the lemma. This seems to be another sign that the text that Mo. composed his scholia for was slightly different from the one his commentary became attached to.

19 *ἄλγε' ἀείδες* Pe,Cett.,P2,H,N1,Sγρ.,V19γρ.,H,V
ἄλγε' ἄεισδε S(b),(70) P,V4,V15,V19,E1
C1,MIII,P20,Ur.,MII,O3,O5,Ox,V8,C,P8,P5,R1,F1,F2

Scholia: *ἀλλὰ τύ, ὦ θύρσι, ᾇδε τὰ ἄλγη τοῦ δάφνιδος· σὺ γὰρ ἀφίκου καὶ ἐπὶ τὸ πλέον της βουκολικης μουσης.*

See above. Here the *δή* has been omitted altogether, although the scholia back up the imperative read in the text.

22 *κρανίδων* Cett.,MII,S,R,V19,P8,V
κρανιάδων N1,Rcorr.,E1,C1,MIII,V4,V15,P20,Ur.,O3,O5,Ox
P5,C,V8,R1,F2 (-*δαν* F1)
(*κραναϊδῶν* H)

"..*καὶ τᾶν κρανιάδων κατεναντίον*.."

Scholia: ..*ἐσδῶμεθα ἀντὶ τοῦ καθεζώμεθα, ἢ καθίσωμεν, ἀπεναντίας του ἀγάλματος του πριάπου, καὶ των πηγων.*

The scholium refers to springs while the adjective in the text *κρηνιάδων* (*κρηνιάς*) seems to denote nymphs, or more likely "*νυμφέων*

70) It seems likely that the original reading in S was the former and that the final sigma was rubbed out to leave the Z reading - it is interesting that often where Z coincides with a reading in S, that reading is added by a second hand Sb or S2. Then the original reading was copied in again above the line as a gloss.

ποιμενικὰ ξόανα"(71). Again Mo. seems to be commenting on a text different to the one present. Both readings are valid and there is no particular gain from having the latter as opposed to the former.

29 τῷ Cett.,R,S,N1,H,V19γρ.,P8,V
τοῦ P2,T,E1,C1,V4,V15,V19,P20,Ur.,MIII,Ox,F2,F1,V8,C,P5,R1

29 ποτὶ K,Va,MII,N1.H,V19,C1γρ.,O3,Oxγρ.,F2,P8,R1
περὶ La,R,T,E1,C1,V4,V15,V19γρ.,P20,Ur.,MIII,O3γρ.,O5,Ox,V8,C
F1,P5,R1γρ.

"τοῦ περὶ μὲν χείλη μαρύεται ὑψόθι κισσός" Z
"τῷ ποτὶ μὲν ..κτλ." KVa

Scholion: οὗ περὶ μὲν τὰ χείλη ὑψοῦ κισσὸς μηρύεται ἀντὶ τοῦ πέπλεκται.

The passage has two variants. The second (περί/ποτί) is obviously a place where both were transmitted side by side - even Z has both readings (C1,O3,V19 and Ox) and a choice is not conclusive. The first (τοῦ) is a simplification.

30 κεκονισμένος K,Va,Q,P2,MII,MIII,N1,H,V19γρ.,C,P5
κεκονιμένος P,W(La),R,V4,V15,V19,P20,Ur.,E1,C1,O3,O5,Ox
F2,F1,V8,R1

Scholia: κισσὸς, (sic) ἐλιχρύσῳ κεκονιμένος· κονίομαι τὸ κονιορτῷ φύρομαι, ἀφ οὗ καὶ τὸ εἰς μάχην ἑτοιμάζομαι ἀπὸ τοῦ προτέρου. ἐνταῦθα κεκονιμένος ἀντὶ τοῦ συμπεφυρμένος ἁπλῶς καὶ κεχρισμένος. ἤδε κατ αὐτόν· τὸν κισσὸν δηλονότι. ἑλιξ ἤγουν πλοκή, εἰλεῖται τουτεστι στρέφεται τὴν ἑαυτῆς στροφήν.

Here Z preserves the better reading both in the scholia and in the text. Again the reading is a La one.

32 τι Cett.,R,T,S,V19γρ.,H
τις C1,E1,MII,V4,V15,V19,N1,MIII,P20,Ur.,O3,Ox,F1,F2,R1,V8,C,P5,
(P8)

Scholia: γυνή τις κατεσκεύασται θεῶν δαίδαλμα τουτέστιν, ἔργον οὕτω ποικίλον ὡς μὴ δοκεῖν ἄνθρωπον αὐτὸ κατασκευάσαι καὶ ποικίλαι, ἀλλὰ θεούς.

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71) Gow "Theoc." vol. 2 p. 5. The reading in Tr2 (Rcorr. here) does not come from a confusion of κρανίδες from Miii 29, but rather from Z. The first eight idd. in Tr., because of direct contamination, show frequent Z readings as opposed to the expected La ones.

36 γελοῖσα K,Va(S2),MII,V19γρ.
γελάσα P,P2,Q2
γελεῦσα Q,W,MIII,R,T,P5
γελῶσα S,P20,Ur.,C1,E1,V4,V15,V19,N1,H,O3,O5,O6,Ox,(P8),V8,C,R1
P5γρ.,R1

Scholion: ἄλλοτε μὲν πρὸς ἐκεῖνον τὸν ἄνδρα βλέπει γελῶσα.

Gow prefers the Aeolic γέλασα (matching i 85 ξάτεισα) although he admits the possibility of γελοῖσα (the contracted version of γελάοισα found at i 95) or γελῶσα. γελάσα is Doric for γελῶσα, and γελεῦσα a false analogy from forms like i 81 ἀνερώτευν, iv 53 χασμευμενος, v 77 καυχέομαι and vii 55 ὀπτεύμενον, where α-stem verbs behave as if they were ε-stem ones. ὁράω appears in Herodotus but γελέω never existed(72). However, none of the mss. we have is consistent (in the same way that Th. was not) in the dialectal verb-forms and so in certain places (as here) more than one version of a dialectal form is represented and that form is not necessarily consistent with the form previously written in that ms. or family of mss.

e.g. 90 γελεῦντι Va
γελάντι K,Q,H
γελῶντι Scorr.,La(TPWP2),R,P20,Ur.,E1,C1,V4,V15,V19,MIII, N1,
O3,O5,Ox

As we saw at i 15, Mo. translates the text word for word, obviously using his own everyday Greek, not noticing that it is identical with the form in the text. Here he has ἄλλοτε for ἀλλ' ὅκα (or ὅκα μέν), κεῖνον for τῆνον, πρὸς .. βλέπει for ποτιδέρκεται and yet γελῶσα is the same in both text and scholion. Either he did not notice that the form in the text was not Doric and the same as his own Greek - something which should have set him thinking; or he knew it was not Doric but had no intention of altering the text under any circumstances; or his text was not the same as that which became associated with his scholia, and read -οῖσα/ᾶσα or -εῦσα. If Mo. had thought that, hidden under what appears to be a simpler reading, Z preserved an old reading - γελῶσα - the iota subscript having become lost because it was not written because it was no longer pronounced - and had wanted to read it he would surely have taken pains to add the iota, whether adscript or subscript(73).

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72) Gow "Theoc." vol. 2 pp. 9 and 68. See also pp. 500 and 592.
73) See p. 129 n. 117 for inappropriate Mo. scholia and Appendix 1, p. 137 for Planudes's idea of what these contract verbs should look like in Doric; see also the discussion at pp. 128 - 9.

38 κυλοιδιόωντες Cett.,R,T,S,H,MIII,N1,O3,O6,Ox,(P8),P5,V8,C,F1,F2
κυλοιδιόοντες P20,Ur.,V4,V19,E1,C1,O5,Hcorr.,R1

Scholion: οἱ δὲ ὑπὸ τοῦ ἔρωτος κατὰ πολὺ κυλοιδιόοντες (sic) (-ῶντες - C 1) ἤγουν κυλοιδιῶντες (sic) τουτέστι τοὺς ὀφθαλμοὺς ἐξογκούμενοι.

It is clear that Mo. wanted the verb uncontracted, and in this sense it could be said to be one of Mo.'s editorial decisions and could be analogous to iv 57, where Z reads κομόοντι. It is interesting that here Mo. has a form in the scholion which is different from that in the text. Often, as in 36, the scholion has the same form; a fact which seems to imply that Mo. was not interested in the form or did not see it as a problem.

49 φοιτᾷ Cett.,P2,T,MIII,P5
φοιτῇ P,Scorr.,V4,V15,V19,E1,N1,C1,P20,Ur.,H,R,O3,O5,O6,Ox
F1,F2,V8,C,(P8),R1

The lemma in the scholia, supposedly quoting the text, has φοιτᾷ. The text that Mo. was using for his commentary again differs from the text that we consider Z.

53 πήρας Cett.,S,H,N1,P5γρ.
πηρης MIII,T,V4,V15,V19,E1,C1,P20.Ur.,O3,O5,Ox,V8,C,(P8),F1,F2,R1

Scholion: ἤγουν οὐ φροντίς ἐστιν, οὔτέ τι πήρης, τουτέστιν οὐδὲν οὔτε τῆς πηρας κατὰ τοσοῦτον (τοῦτο γὰρ τοσσηνον κτλ.)

At 49 the mss. (+ Z) have πήρᾳ in the text unanimously. It seems that Mo. did not notice or was not bothered about that inconsistency.

60 κέν τοι La,T,P5
καί τοι Va,MIII,F2
καί τυ K,R,V4,V15,V19,E1,C1,P20,Ur.,N1,O3,O5,Ox,F1,V8,P8,R1
καὶ μάλα τοι SH

"...τῷ καί τυ μάλα πρόφρων ἀρεσαίμην ..."

Scholion: τῷ καί τυ μάλα. δι' οὗ καί σε μάλα ἀρεσαίμην ἀντὶ τοῦ ἀρέσω. πρόφρων ἐπιρρηματικῶς ἀντι του προθυμως μετὰ προθυμίας αὐτὸ διδοὺς δηλονότι.

Z preserves the old reading τυ (Doric acc. of τύ), present only otherwise in K (all the other mss. have the lectio facilior τοι), and has the remains of the correct reading with καί, where κεν (the La reading), obviously a gloss on κα, subsequently replaced the less familiar form.

62 κοὔτι τυ κερτομέω Iunt.
κοὔτι τοι φθονέω La,MIII,T,O6,C,F1corr.
κοὔτι τοι κερτομέω K
κοὔτι κερτομέω Va(φθονέω Vaγρ.),S,MII,H,P8(κοὔτοι Scorr.)
κοὔτοι τοι φθονέω E1,C1,V4,V15,V19,P20,Ur.,O3,O5,N1γρ.,Sγρ.,Ox
V8,P5corr.,R1,F1,F2
καὶ τοι τοι N1

Scholion: κοὔτοι τοι φθονέω. καὶ οὐδαμῶς σοι φθονέω.

Z shows basically the La reading with the addition of -τοι instead of -τι, perhaps to mend the metre - incidentally the same as S2 - Plan.'s solution? Whatever Mo.'s text was, it does not seem to have been all that closely related to S or Va. Z also has the poorer (La) reading φθονέω, not the correct (Va) one κερτομέω.

65 ὅδ' ὡξ Cett.,P2,S,H,MII,MIIIcorr.
ὅδ' ἐξ Q,N1,R,T,E1,C1,V4,V15,V19,MIII,P20,Ur.,O3,O5,O6,Ox
F1,F2,V8,C,P5,P8,R1

Scholion: ὅδ' ἐξ αἴτνας. θύρσις ὅδε δεικτικῶς· ἤγουν ἔστιν ὁ ἐξ αἴτνας.

The scholion refers to the text. Mo. knew nothing of ὅδ' ὡξ.

65 ἁδέα Cett.,MII,N1,S,H,P2,T
ἅδε' ἁ P,Q2,W,Sγρ.,V19
ἅδ' ἁ Hγρ.,E1,C1,V4,V15,P20,Ur.,MIII,R,O3,O5,O6,Ox,V8,R1
ἅδε ἁ P8,P5
ἅδε F2,F1

Scholion: καὶ θύρσις ἥδε ἡ φωνή.

Mo. saw the ἥδε as paralleling the previous ὅδε. If, also, this reading is the result of Mo. trying to introduce a spondee in the fifth foot here (see iv 32), then one would be justified in viewing this reading as Mo.'s editorial decision.

66 πᾷ..πᾷ.. Cett.S,H,N1,T,P2,MII
πᾳ..πᾳ.. K
πᾳ..πᾳ.. E1,C1,V4,V15,V19,P20,Ur.,MIII,R,O3,O5,O6,Ox
V8,P8,P5,F1,F2,R1

As at 60, Z preserves an almost certainly correct reading, independently. It might be thought that Mo. could easily have Doricised the reading of most of the other mss. However, seeing the opposite happening (if not, complete lack of interest in the matter) at i 53 would not make us feel very confident in this decision. As Irigoin said, "Pind." p. 277 "Mo. n'a fait aucun effort pour renforcer la couleur dialectale du texte."

66 ἦσθ᾽ Cett.,R,Ur.T,N1
ἦθ᾽ Q,A2,S,H,P2,Tcorr.V4,V15γρ.,V19,E1,C1,MIII,O3,O5,Ox V8,P8,P5,R1,F1
ἠλθ᾽ (sic) F2

Scholion: *ποῦ ποτε ἄρα ἦτε ὦ νύμφαι ὅτε ὁ ξάφνις ἐτάκετο, ἤγουν διερρεῖτο ὑπὸ τοῦ ἔρωτος· ποῦ ποτε ἄρα ἦτε ἢ κατὰ τὰ καλὰ τέμπη τοῦ πίνδου.*

Z preserved a reading (Attic imperfect of εἰμί) clearly inferior to that of most of the other mss. (Doric imperfect of εἰμί). It is surprising N1 and Ur., both known to be under the influence of mss. like S and Z, show the correct reading.

72 ἔκλαυσε K,G1,Q,W,P2,T,P8,P5
ἂν ἔκλαυσε Va,P,V15,R
ἀνέκλαυσε E1,C1,V4,V19,Ur.,P20,MIII,N1,H,O3,O5,Ox,V8,R1,F1,F2

Scholion: *συνυπακούεται οὖν τὸ οἰκεῖον κατ᾽ ἀναλογίαν τοῦ προρρηθέντος. ἐκεῖνον καὶ ὁ λέων ἐκ τοῦ δρυμοῦ ἀνέκλαυσε θανόντα.*

Gall. in his edition implies that the Z reading derives from the Va one, presuming a mis-reading of the Va text ἂν ἔκλαυσε, the ancient improvement(74)! It must be said that the Z reading is better than the Va nonsense and may well be Mo.'s idea.

75 δὲ Cett.,P,T,P8,P5
δ᾽ αὖ Scorr.,R,P20,Ur.,E1,C1,V4,V19,MIII,N1,H,O3,O5,Ox,V8 V8,R1,F2,F1
om. Q

Lemma - *πολλαὶ δὲ δαμάλαι* (Scholion) *ἀντὶ δαμάλεις.*

As the Mo. scholia in Th. usually paraphrase the text and explain it, in a single scholion for the most part the words used are different from those used in the text. It is very unusual that the lemma should be different from the text, as is here the case. Mo. seems to be again commenting on a text different from the one present with the scholia. S2 has the Z reading. As there are two readings in S and only one in Z, it seems more reasonable to suppose that the variant came from Z and not the other way round, again suggesting that it was added to S from a Z ms. and not vice versa.

77 *πράτιστος* Cett.,R,T,P8

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74) Owing to doubts about there being lions in Sicily, the scholiast says that the line could also read *καὶ χὠκ ... λέων ἂν ἔκλαυσε* i.e. a

πρώτιστος S,H,P2,MII,E1,C1,V4,V15,V19,MIII,N1,O3,O5,Ox,V8,P5,R1, F1,F2

Scholion: *ἦλθεν ὁ ἑρμῆς πρώτιστος ἀπὸ τοῦ ὄρους.*

There is no lemma and the scholion has the same form as the text: a clear indication that Mo. was not interested in restoring Doric elements to the text.

80 ἦλθον S,P2,V15,MIII,N1,P8
ἦνθον Cett.R,H,T,P20,Ur.,E1,C1,V4,V19,MIIIcorr.,O3,O5,Ox V8,P5,F1,F2

Scholion: *ἦλθον οἱ βουκόλοι μετὰ τὸν ἑρμῆν δηλονότι.*

Here the scholion rightly gives the Attic form as an explanation of the Doric.

81 ἀνηρώτευν Cett.,R,P2,T,S,N1,H,V19,P8,P5
ἀνηρώτων E1,C1,V4,MIII,P20,Ur.,Sγρ.,O3,O5,Ox,F1,F2,V8,R1

Scholion: *πάντες ἀνερώτων τί κακὸν ἔπαθεν.*

Gow ("Theoc." vol. 2 p. 68) discusses the phenomenon whereby -άω verbs are conjugated as if they were -έω verbs. Perhaps the form in the scholion accidentally ousted that of the text. The Z reading is clearly a simplification, an inferior and not very clever conjecture, if it is one.

82 δέ τοι K,Va,MII
δέ τι La,T
δέ γε S,H,N1
δέ τε R,E1,C1,V4,V15,V19,P20,Ur.,MIII,O3,O5,Ox,P5,P8,V8,R1,F1,F2

Scholion: *ἡ δὲ κόρη ἀνὰ πᾶσαν πηγήν, ἀνὰ πάντα τὰ ἄλση φέρεται τοὺς ποσὶ ζητουσα σὲ δηλονότι.*

In Byzantine times the sound for upsilon was the same as that for the digraph omicron iota and for iota on its own; hence the two variants in KVa and La and the fact that the correct reading is probably *τυ*. The words "*σὲ δηλονότι*" = "you must understand the word 'you'" in Mo.'s scholion clearly shows that he did not realise that *τε* was the remains of the Doric accusative of *σύ*. Z mss. preserve the remains of the correct reading *τυ* mixed with the gloss *σέ*. Either Planudes thought that *τοι, τι* or *τε* was meaningless and changed it to *γε*, or *γε* was the result of an uncial confusion (*τε* and *γε* being very easily confused in capitals). Again Gow's citation of R/Tr gives no indication that the

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lion would grieve if there were one.

reading τε came from a Z ms. and was not, as he implies ex silentio, the product of the Triclinian scriptorium.

85 ξατοῖσα La,Va,MII,Pb,T,H
ξατοῖσ' ἁ P,P2 (- ᾶ V)
ξάτειρα K1 (ξάτεισ' ᾶ K2)
ξατεῦσ' ἁ R,V19γρ.
ξατεῦσα G,Eγρ.,P20,Ur.,E1,C1,V4,V15,V19,MIII,N1,O3,O5,V8,P5,P8,F1 F2 (ξητεῦσα Ox)
ξατεῦσαι R1,V1,V19γρ.

Gloss - ξητοῦσα

Here the old scholia state specifically that the verb is Aeolic, which only K possesses. The LaVa reading seems to imply the existence of a verb ξατόω, and ξατεῦσα seems to be a Doric form based on the -έω form of the verb.

90 γελεῦντι Va
γελᾶντι K,Q,H
γελῶντι La(TPWP2),Scorr.,R,P20,Ur.,E1,C1,V4,V15,V19,MIII,N1,O3,O5,Ox F1,F2,V8,P5,P8,R1

Scholion: οἷα ἀντὶ ὅπως ἐπιρρηματικῶς. καὶ δ' ἐπειδὰν ὁρᾷς τὰς παρθένος ἀντὶ τὰς παρθένους ὅπως γελῶσι τήκῃ τοὺς ὀφθαλμούς, ὅτι οὐ σὺν αὐταῖς χορεύεις.

γελεῦντι of Va is clearly impossible and γελῶντι a mixture of an Attic contraction α + ο = ω and the athematic Doric verb ending -οντι. Z goes with La with a reading that is certainly better than that of Va.

98 ἆρ' Cett.,S,P2,H,V19,P5,P8
ἦρ' K,Q,R,T,P20,Ur.,E1,C1,V4,V15,MIII,N1,O3,O5,Ox,V8,R1,F1,F2

Here again Z preserves a correct reading. Given Mo.'s blasé attitude to Doric α/η forms, it is unlikely to be a correction. See also ii 158.

102 δεδύκειν K,S,G (-κεῖν P,Q,V,W,A)
δεδύκει Z,F1,F2

Scholion: ἤδη γὰρ ὁ ἥλιος φράσδει ἡμῖν πάντα ἤγουν δείκνυσι, φανερὰ ποιεῖ, διὰ τὴν μετὰ τοῦ Ἄρεως αὐτῆς μίξιν λέγει, ἣν ἐδείξεν ὁ ἥλιος. δεδύκει ὁ δάφνις ἤγουν ἐκλείπει ἀποσβέννυται καὶ ἐν τῷ ᾅδῃ κακὸν ἄλγος ἔσται τοῦ ἔρωτος, ὥσπερ ἐν τῇ ξωῇ δηλονότι, κτλ.

It seems clear that Mo. did not have the infinitive in front of him and that he followed the interpretation of the scholiasts.

103 κεἰν Cett.,T,S,H,P8,P5
κῆν W,P2,R,P20,Ur.,E1,C1,V4,V15,V19,MIII,N1,O3,O5,Ox,V8,R1,F1,F2

Scholion: καὶ ἐν τῷ ᾅδῃ κακὸν ἄλγος ἔσται τοῦ ἔρωτος, ὥσπερ ἐν τῇ ξωῇ δηλονότι.

Again Z has preserved a correct reading, corrupt in nearly all the other mss.

108 omit line Cett.T
include line H,S,R,A2,G2,E1,C1,V4,V15,V19,MIII,N1,P20,Ur.,O3,O5,Ox V8,P5,P8,R1,F1,F2

The inclusion of this line is not mentioned in the scholia. It is obviously correct and more indication of the exceptional nature of the Z text, with unique correct readings in amongst banal corruptions. This would perhaps suggest that elements of the Z text were descended from mss. whose sources were corrupt but went beyond the LaVa available to us today and still preserved several correct readings and readings that although corrupt are still closer to the right reading than those of any other mss., e.g. 60.

112 αὖτις K,La,P2,G,R,T,P5
αὖθις Va(AS),P20,Ur.,E1,C1,V4,V15,V19,MIII,N1,H,O3,O5,Ox,V8,P8, P5corr.,R1,F1,F2

Z preserves the lectio facilior with Va.

113 λέγευ V4,V15,P20,V8
λέγε Cett.,R,T,S,E1,C1,V19,Ur.,MIII,N1,H,O3,O5,Ox,P8,P5,R1,F1,F2

Such a peculiar error is interesting in that V15 and V8 both have (and possibly V4 had) the v,iv order. The mistake, however, cannot be proof of direct copying or close relationship. Firstly, because the two imperatives in the same line make the mistake one that could have been reproduced independently; and secondly because not all the mss. which have λέγευ have μοι following it. Only P20 and V4 make both errors, but they are not particularly closely related in other ways.

113 μοι Ur.,P20,V4,V19
τον Cett.,R,T,S,E1,C1,V15,MIII,N1,H,O3,O5,Ox,V8,P8,P5,R1,F1,F2

The same mistake as above. It is interesting to see that Ur. (a close relative of P20) made the second mistake, but not the first. They cannot be copied one from another.

130 ἄδαν Cett.,R,T
ἄδδαν E1,C1,V4,V15,V19γρ.,Ur.,P20,MIII,N1,O3,O5,Oxcorr.,V8,R1,F1,F2
ἄιδος Scorr.,P5
ἄιδαν (sic) H,V19,P8(ἄ- F2corr.)

The reading of the 2 mss., with its missing iota, is very poor. Scorr. has an interesting variant which is partly shared by H, V19 and P8.

132 ἄκανθαι Cett.,T,H,P8
ἄκανθοι S,R,Hγρ.,P20,Ur.,E1,C1,V4,V15,V19,MIII,N1,O3,O5,Ox,V8,P5,R1 F1,F2

Here S and Z preserve completely the wrong plant, as acanthus has no thorns and so is not prickly. Since it seems that Z and S are not very closely related in other respects - many Z readings in S were added to it by S2 from Z - the fact that S and Z here share an error simply reveals similarity on a general level.

136 κἀξ Va,Q,MII,T,H,O3,P8,P5,R1
κἠξ Po,K,La,R,E1,C1,V15,V19,MIII,N1,P20,O5,Ox,V8,F1,F2

As at 103 - κἤν for καὶ ἐν - Z has the correct version of the crasis - κἠξ for καὶ ἐξ - together with Po and KLa.

143 μιν Q,W,T,P5
νυν G,P,H
κεν K,Va(SA),MII,R,E1,C1,V15,V19,P20,MIII,N1,O3,O5,Ox,V8,P8,R1, F1,F2

Scholion: καί σύ δίδου τὴν αἶγα καὶ τὸ σκύφος ἤγουν τὸ ποτήριον ὡς ἂν ἀμέλξας σπονδὴν ποιήσω ταῖς μούσαις.

Mo. translates κεν, the correct reading it shares with K and Va (AS).

152 σκιρτασῆτε Cett.,S,H,P8,P5
σκιρτησητε MII,P,T
σκιρτάσητε R,P20,E1,C1,V15,V19,MIII,N1,Hcorr.,O3,O5,Ox,R1, F1,F2,V8γρ.
σκιρτάσηται V8
σκιρτασειτε B1,Porson

Z has the correctly accented subjunctive - see v 109. Porson conjectured the Doric future, a reading already present in the ms. B1(75).

75) See under P (p. 9) in the descriptions of the mss.

Id.II

K, Va = ANS, La = W

4 τάλαν Cett.,T,P5
τάλας K,Scorr.,R,P20,E1,C1,V15,V19,MIII,N1,H,O3,Ox,V8,P8,R1,F1,F2

The correct reading is common to Z and K. As stated above, the Scorr. reading more likely came from the Z text than influenced it.

5 τεθνήκαμες Pa,Va,W,Hγρ.,P5,C1 gloss
τεθνάκαμες K,G,P,M,Hcorr.,MII,R,E1,C1,V15,V19,P20,MIII,N1,H,O3, Ox,V8,P8,R1,F1,F2

Again Z preserves the correct reading with K. The Va,La reading is an old variant as proved by the agreement with the papyrus.

5 ξωοὶ Cett.,MIII,MII,V19,V15,O3,M,T,Oxgl.,V8,P8,P5,R1,F1,F2
ξοοὶ Pa,R,S,Hcorr.,N1,O3γρ.,C1,E1,P20,O5,Ox

Although the Z reading is split - possibly iv,v (C1,E1) versus v,iv (V15,V8) - the older Z mss. show the correct reading with Pa/P3 and S(76).

9 μέμψομ᾽(αι) Cett.H,S,T,R,V15,M,O3,P5,R1
μεμψωμ᾽ (αι) E1,C1,P20,V19,MIII,N1,Ox,V8,P8,F1,F2

Both parts of the tradition have the mistaken elision. For Mo. it was a necessity, in that the ω of the subjunctive meant that to include the -αι would lead to the metre having one syllable too many. For the mss. in general it is less explicable. Perhaps it arose from the misreading of the cursive compendium for -μαι, which looks like ᾽᾽ ; perhaps there was some uncertainty over the correption. The possibility remains that the subjunctive was also present in some non-Z mss. The aorist subjunctive is due to the assumption that the final clause ὡς νιν ἴδω continued with μέμψωμαι - "I shall go in order to see him and to reproach him". This could very easily be Mo. at work. It is not however necessary. As well as the possibility that other mss. had the reading, we have also seen that there is no sign that Mo. attempted systematically to improve the text. Rumpel (Lexicon Theocriteum p. 318 II) 3)) considered it a final clause, but with the future indicative. However Gow, punctuating βασεῦμαι ... αὔριον, ὡς νιν ἴδω, καὶ μέμψομαι οἷα κτλ. ("I shall go ... and I

76) See Wilamowitz Berl. Sitz. 1927 "Urkunde aus Kyrene" p. 161, where ξοοὶ (metrically guaranteed here) appears in a Cyrenean inscription - another indication that Ruijgh may be right in emphasising the Cyrenean content of Th.'s dialect.

shall reproach"), thus having the latter future in parallel with the first, is more convincing.

11 ποταείσομαι Cett.,S,M,T,MIII,N1,E1,C1,Ox,F2,P8
ποτ' ἀείσομαι H,R,O3,V15,V19,P20,V8,F1,P5,R1

Scholion: ποταείσομαι - προσλαλήσω ἐπικαλούμενος.

The older, more conservative Z codd.(E1,C1,Ox), show the correct reading. The v,iv group (as well the H,V19,V8,V15 group) show a poor mistake. As can be seen from the scholion, Mo. knew what the text should be.

13 ἐρχομένην Pa,Va,P,MII,M,P2,T,H
ἐρχομέναν K,W,R,E1,C1,V15,V19,MIII,N1,O3,Ox,V8,F1,F2,P8,P5,R1

Z, KLa, show here a correct reading against the rest of the tradition.

14 ὀπάδει K,P,A,S,M,T,P5
ὀπαδοῖς W,R,
ὀπήδει Pa,N,Scorr.,E1,C1,V15,V19,P20,MIII,N1,H,O3,Ox,V8,P8,R1,F1,F2

KVa has the Doric form, Z the Homeric one - an ancient variant, as can be seen by the agreement with the papyrus - and Scorr. is taken from Z.

24 λακῆ Pa,Va,M,P,V19,H,MII
λακει K,W,P2,R,T,E1,C1,V15,P20,MIII,N1,O3,Ox,V8,P5,P8,F1,F2,R1,

Z, with KLa, preserves the correct reading.

25 εἴλομεν Va,W,T,H,M,MII (-ομες P,P2)
εἴδομεν R,V19,P8,P5
εἴδομες Pa,K,Syρ.,E1,C1,V15,P20,MIII,N1,O3,Ox,V8,V8,R1,F1,F2

An uncial confusion, where Z, with Pa/P3K, preserves the correct reading. Syρ. comes from Z.

25 αὐτᾶς Cett.,M,N1,H,R,P5
αὐτῆς T,MII,E1,C1,V15,V19,P20,MIII,O3,Ox,V8,F1,F2,P8,R1

Another example of Mo.'s non-systematic approach to Doric forms. Here Z mss. got it wrong.

26 ἀμαθύνη Va,P,P2,MII
ἀμαθύνει M,S,V19
ἀμαθύνοι K,W,P2corr.,R,E1,C1,V15,V19,P20,MIII,N1,Hcorr.,O3,Ox,V8
P8,P5,R1,F1,F2

Z preserves again a correct reading with KLa. The optative is better than the subjunctive. If, as suggested by Wilson, P2 is a ms. partly copied by Plan., then in the same way that S2 corrections are from Z, occasionally so are those in P2. See i 29,66,77,103, ii 24. But see ii 65, where P2corr. is taken from S. P2 like H (though less so) is eclectic, i.e. not all of its readings come from P/P2's common exemplar.

33 ἐν ἄδῃ/η Va,W,P,T,H
ἐν ἄδα K,R,M,E1,C1,V15,V19,P20,MIII,N1,O3,Ox,V8,P8,P5,R1,F1,F2
ἐν αἰδῃ Pa/P3 (αἴδα U.L.)

Again Z is correct with K against the rest of the tradition.

36 χάλκεον Va,M,P,T,H
χάλκειον W (-ειον V8,F2)
χαλκίον K,R,E1,C1,V15,V19,P20,MIII,N1,O3,Ox,P8,P5,R1,F1

Z has the simpler (incorrect) reading with K of the Doric form χαλκέον.

41 ἦμες M,A,R,T,S,H,P5
εἶμες N
ἦμεν Pa/P3,K,W,P,E1,C1,V15,V19,P20,MIII,N1,O3,Ox,V8,P8,R1,F1,F2

Scholia: ἦμεν ἀπὸ (ἀντὶ Ahr.) τοῦ εἶναι (ἐκ τοῦ ἔμμεναι γίνεται ἐκβολῇ τοῦ πρώτου μ Ahr.) ἔμμεναι (ἔμεναι Ahr.)· καὶ ἀποκοπῇ τῆς αι διφθόγγου καὶ τροπῇ τοῦ ε εἰς η ἦμεν.

In the scholion Mo. explains the form of the infinitive. He does not seem to be claiming that it is his conjecture. As far as we can tell Z is faithfully transmitting the text as it was in its exemplar. It is interesting that apart from K,W all the other mss. (including S and H) have the meaningless first person plural, which seems to have arisen because somebody thought ἦμεν was Attic first person plural and Doricised it accordingly by changing -μεν to -μες(77).

45 θησέα Cett.R,M,H,P5
θασέα E1,C1,V15,V19(-ασσέα-P20),MIII,N1,O3.Ox,P8,V8,F1,F2,R1

Here Z has a hyperdorism. Judging by his practice so far, it is unlikely that it is due to Mo. himself.

46 λαθήμεν A,MII,O3,P8, λαθήμεν' H, λαθέμεν P

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77) See, however, Appendix 1, p. 137.

λαθῆμες W,R
λελαθῆμεν' S,M, λελαθῆμεν - N,V19
λασθῆμεν, K
λασθημεν' E1,C1,V15,P20,MIII,N1,Ox,V8,P5 R1,F1,F2

K preserves the metrically required Doric aorist middle infinitive. Z has the same letters and metrical values but the unusual form was not recognised. It was made it into what was thought to be an epic infinitive in -μεν(αι). Only λελαθήμεν'/λελαθῆμεν takes account of the fact that in λαθήμεν' the α is short. W and R, as above at 41, have the foolish mistake where the ending was thought to be Attic first plural and it was therefore doricised(78).

46 ἀριάδναις Cett.,R
ἀριάδνης M,S,MII,E1,C1,V15,V19,P20,MIII,N1,H,O3,Ox,P5,P8,R1,
V8,F1,F2

Here Z (wrongly) has the Attic form. To have θασέα and ἀριάδνης appearing in consecutive lines seems highly irrational. Can Mo. have considered his text very carefully?

51 ἴκελον N,S,H,MII,P5 ἴκελον G,P,W,M
ἴκελος Pa,K,R,E1,V15,V19,Hcorr.,O3,P8,R1,F1,F2
ἴκελος P20,C1,Ox,A,N1,V8,MIII

Z preserves the correct ending with only Pa/P3 and K.

51 λιπαρᾶς Cett.,H,M
λιπαρῆς R,MII,E1,C1,V15,V19,P20,MIII,N1,H,O3,Ox,V8,P5,P8,R1,F1,F2

51 παλαίστρας Cett.,H,M,O3
παλαίστρης R,MII,E1,C1,V15,V19,P20,MIII,N1,O3γρ.,Ox,F1,F2,P8,P5,R1

Scholia: καὶ εἰς τόδε τὸ οἴκημα εἴθε ἔλθοι ἐκ τῆς λιπαρᾶς παλαίστρας - λιπαρὰν λέγει τὴν παλαίστραν ἐπεὶ οἱ παλαίοντες ἐλαίῳ πρότερον ἠλείφοντο εἶτα ἐπάλαιον.

Here we see Mo. leaving wrong Ionic forms in the text uncorrected. As above, we can see Mo. not altering the "couleur dialectale" of his text.

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78) See K.J. Dover "Theocritus: Select Poems", London 1971, xxxiii-iv, Ruijgh "Dorien", p. 85.

55 ἀνιαρέ Pa,Va,M,H,MII,R,Oxgl.
ἀνιηρέ K,W,P2,P,Rcorr.,E1,C1,V15,V19,P20,MIII,N1,O3,Ox,V8,P5,P8,F1,F2,R1

Scholion: ἔρως ἀνιηρέ - ὦ ἔρως ἀλγεινέ. διὰ τί μου τὸ μέλαν αἷμα πᾶν ἐκπέπωκας, ἐμφύς μοι; ἤγουν κατασχών με ὡς βδέλλα λιμνητις.

Z shares the form with KLa and Mo. explains it in his scholion.

61 omit line Pa,K

Gall. in his edition quotes Vergil Ecl. viii 101 - "fer cineres Amarylli foras etc.: his ego Daphnim adgrediar; nihil illa deos, nil carmina curat." It is possible that Vergil had a copy of Th. with these lines, in the same way that his copy also possessed idd. viii and ix. Thus these lines seem to be as old as Vergil. They were removed from the text by Pa/P3 K presumably because they were unintelligible in context. Since the archetypes of LaVa and Z still had these lines, it would seem that the groups Pa/P3/K and La/Va/Mo. are, although obviously closely related, also distinct. The presence of the refrain at i 108 in Va2/SH/Z would also imply a yet further subdivision. At that point S's position as a Va ms. also requires clarification.

61 ἐν Va,M,P,H,MII,P5
ἐκ W,G,E1,C1,V15,V19,P20,MIII,N1,O3,O5,Ox,V8,P8,R1,F1,F2

Again Z shows the correct reading, contrary to S.

61 δέδομαι G,P,R1
δέδευμαι W,V
δαίδευμαι A,Mb
δέδεμαι M,S,N,R,MII,E1,C1,V15,V19,P20,MIII,N1,H,O3,O5,Ox,F1,V8,P5
δέδεγμαι Hcorr.,P8,F2

Scholion: ἐκδέδεμαι ἤγουν ἐκκρεμὴς εἰμι τῷ θυμῷ τουτέστιν τῇ ψυχῇ. ὁ δὲ οὐδεμίαν φροντίδα ποιειταί μου.

Z preserves the correct reading with the Va group (SNMII).

65 ἄρξω K
ἄρξωμαι Pa,S,H,P2corr.,O3γρ.,R1γρ.
ἀρξόμαι N,M,P,P2
ἄρξομ' ἐγώ W,A,G,R,E1,C1,V15,V19,P20,MIII,N1,O3,O5,Ox,V8
P5,P8,F1,F2

The Z reading is obviously not Mo.'s conjecture, but an earlier attempt (transmittted by both La and Va (partly)) at mending the metrically impossible ἄρξομαι (also transmitted partly by La and Va).

70 θευμαρίδα Pa,Cett.,M,MII,H
θευχαρίλα R,E1,C1,V15,V19,P20,MIII,N1,O3,O5,Ox,R1,P5,P8,F1,F2,V8

Scholion: καί με ἡ τροφὸς τοῦ θεοχαρίλου· ἡ ἀπὸ τῆς θρᾴκης ἡ μακαριτις· ἐτελεύτησε γὰρ τον βίον δηλονότι.

This is clearly not a correction but a variant. The variation of -ίλα/ίδα is the result of the confusion of -IΔA and -IΛA in capital letters. Mo. took the θευ part as a Doric element and atticised it accordingly in his scholion(79).

72 θεάσασθαι K,W,A,P,M,MII,MIII,H
θάσασθαι Pa/P3,Scorr.,N,E1,C1,V15,P20,N1,Ox,F1,F2

Scholion: τουτέστιν ὅρκους μοι ἐπέθηκε, πρὸς θεῶν λέγουσα καὶ τοιαῦτά τινα, καὶ ἱκέτευσεν ὥστε ἀπελθειν θεάσασθαι την πομπήν.

Scorr. took its reading from Z and Z transmitted (with Pa/P3) the correct reading. The former is the simpler reading; the latter is from the Doric form of the verb θάομαι.

74 τᾶς Pa,S,N,Aγρ.W,M,P8
τᾶν K,A,U,R,E1,C1,V15,V19,P20,MIII,N1,O3,Ox,V8,P5,R1,F1,F2
τῆς H,P,P2

Again Z has the correct reading against most of the other mss., including S.

76 μέσαν S,M,N,V19,H
μέσην P,P2
μέσον K,W,A,MII,E1,C1,V15,(om.P20),MIII,N1,O3,Ox,V8,P5,P8,R1,F1,F2

Scholia: κατὰ τὸ μέσον τῆς ὁδοῦ τῆς πλατείας, ἐκεῖ ὅπου εἰσὶ τὰ οἰκήματα τοῦ λύκωνος, εἶδον τον δελφιν καὶ τον εὐδάμιππον ὁμοῦ πορευομένους.

Z agrees with KLa in error.

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79) Wilson "Byzantium" p. 246 "It (the uncial confusion) suggests that Mo. had access either to an uncial copy or a book deriving from it. The reading can hardly be his own conjecture; it would never have crossed his mind to remove the standard patronymic termination -idas".

80 λιπόντων Cett.,M,H,Scorr.(-οντι P5)
λυπόντων S
λυποῦσιν V15,V8,F1,Ox
λιποῦσιν R,E1,C1,V19,P20,MIII,N1,O3,Oxcorr.,F2,P8,P5γρ.,R1,F2

Scholion: καθὰ ἀπὸ τῆς παλαίστρας ἐξελθοῦσιν αὐτίκα τότε καλὸν πόνον λιποῦσιν τουτέστι τοὺς γενναίους ἀγῶνας τῆς πάλης λιποῦσιν.

Z preserves a lectio facilior unknown to the rest of the tradition. V15 and V8 agree in a surprising error and reveal their close relationship; but not necessarily as v,iv mss.

82 μοι K,W,A,S,H,MII,R,M,P5
μευ Pa,N,E1,C1,V15,V19,P20,MIII,N1,O3,Ox,V8,P8,R1,F1,F2

Scholion: ὡς μευ πέρι (sic C1, Ox) θυμὸς ἰάφθη· περισσῶς πάνυ ἔπαθεν ἡ ψυχή μου της ἀθλίας.

Z (with Pa/P3) preserves a wrong reading which is also present in one of the Va mss., N.

83 κοὐδέ τι Cett.,P,P2,M,S,H,P5
κοὔτέ τι R,E1,C1,V15,V19,P20,MIII,N1,O3,Ox,V8,P8,R1,F1
κοὐκέτι D,III,F2
ουκετι Pa

Scholion: κοὔτέ τι πομπῆς καὶ οὐδαμῶς οὔτε τῆς πομπῆς ἐκείνης αἰσθησιν ἔσχον, οὐδε οπως εἰς τον οἰκον μου ἐπανέστρεψα - τουτο γὰρ ὁμοῦ τὸ πάλιν ἀπῆλθον - ἔγνων.

Z has a variant which is not a correction.

84 ἐφρασάμην S,M,H,R,MII,P,V15,V19,MIII,V8,P5
ἐφρασάμαν Cett.,P20 E1,C1,N1,MIIIcorr.,O3,Ox,P8,R1,F1,F2

Scholion: see above.

Here the v,iv mss. and all those connected with SHV19 have the poorer reading, while Z iv, v has the correct reading, against S,H,V19.

86 κείμαν Cett.,M,S,H,V19
κείμην P,MII,R,E1,C1,V15,P20,MIII,N1,O3,Ox,V8,P5,P8,R1,F1,F2

Scholion: κείμην δὲ ἐν τῇ κλίνῃ ἐπὶ ἡμέρας καὶ δέκα νύκτας καί μου τὸ σῶμα (order sic) ὅμοιον ἐγένετο καταπολὺ θάψῳ· τῷ κουνῶς γ χρυσοξύλῳ. λεγομένῳ

In adjacent lines we can see Doric forms and non-Doric forms. Mo. did not make even the simplest of emendations.

90 ἐπέρασα Cett.,R,M,S
ἐπέρησα E1,C1,V15,V19,P20,MIII,N1,H,O3,Ox,V8,P5,P8,R1,F1,F2

Z has an interesting Homeric form.

94 χ᾽ οὕτω Cett.,R,S,H,P8
χ᾽ ὥτω M,E1,C1,V15,V19,P20,MIII,N1,O3,Ox,V8,P5,R1,F1,F2

Scholion: χοὕτω: καὶ τουτέστιν τὸν τρόπον τοῦ πράγματος ἔχοντος δηλονότι.

The lemma of the scholion has the correct form of the crasis χ᾽ οὕτω. Yet again there is the same discrepancy between Mo. scholia and Z text. Was Mo. using a Z text when he composed his scholia?

95 ὤχος Cett.,R,M,S,H,P,MII,MIIIcorr.,F1,P5,P8corr.
μάχος Pa,E1,C1,V15,V19,P20,MIII,N1,O3,Ox,F2,F1corr.,R1,P8
μάχος V8

Z with the papyrus preserves a correct reading.

101 ἀφαγέο Pa,Cett.,M,MII,P5
ὑφαγεο R,E1,C1,V15,V19,P20,MIII,N1,H,O3,Ox,V8,P8,R1,F1,F2

Z has here a true variant which is in fact preferred by Gow to the reading of all the rest of the mss. It is not a conjecture.

102 ἐφάμην K,Va,P,M,H,MII
ἐφάμαν Pa,W,R,E1,C1,V15,V19,P20,MIII,N1,O3,Ox,V8,P8,P5,R1,F1,F2

Again Z, with Pa/P3 and W, preserves a correct reading.

103 νιν K,Va,M,P,H,MII
μιν Pa,W,R,E1,C1,V15,V19,P20,MIII,N1,O3,Ox,V8,P5,P8,R1,F1,F2

Here Z shares an error with Pa/P3 W.

107 με P,MII
μευ Pacorr.,K,N,S,M,P2,H,V19
μὲν Pa,W,A,R,E1,C1,V15,P20,MIII,N1,O3,Ox,V8,P5,P8,R1,F1,F2

Another error in common with Pa/P3 W. Interestingly, the variants date back at least to 500 A.D. (the date of the papyrus Pa).

108 δυνάμην Pa,Va,P,W,R,H,M,MIII,V19,O3,V8γρ.,R1
δυνάμαν K,V15,P20,E1,C1,N1,Ox,V8,P8,P5,F1,F2

A correct reading preserved by K and Z.

109 κνυζεῦνται Pa,K,A,N,M,P5
κνυζεύντα P,U,S,W,MII,R
κνυζῶνται Scorr.,E1,C1,V15,P20,MIII,N1,O3,Ox,V8,P8,R1,F1,F2
κνυζῶντα H,V19

Scholion: τὸ κνυζᾶσθαι ἐπὶ τῶν κυνῶν λέγεται κυρίως ὅτε προσερχόμενοί τινι φωνήν τινα ὑπὸ χαρᾶς ἀφιᾶσιν.

Ahrens quoted Gaisford vol.2 p. 119, who recorded "κνυζῶνται: κνυζάω, κνυζῶ" but cited no ms. This verb appears twice in the first eight idd., here and at vi 30. Here the consensus is for -έομαι; in id. vi for -άομαι. Z has -άομαι both times and Mo.'s scholion shows he knew only one form. It is here a valid variant - possibly, but by no means necessarily, the product of Mo. himself. S2 again took its reading from Z.

113 φάτο Cett.,E1,C1,MIII,Ox,P8,P5,F1
φᾶτο R,V15,V19,P20,H,O3,V8,R1,F2
φᾶτο (sic) M,N1

Z and most mss. provide the epic expression φάτο μῦθον. In the γ,iv (+HV19) group the metrically impossible Doric imperfect active φᾶ is superimposed on the Doric imperfect middle φάτο - perhaps thinking of φᾶ τὸ(ν) μῦθον. M and N1 show both the variants present in S,H,V19.

115 ἔφθασα Pa,M,N,P,MII,V19,H,O3corr.
ἔφθαξα K,A,W,R,E1,C1,V15,P20,MIII,N1,O3,Ox,V8,P5,P8,R1,F1,F2
ἔφθασσα S

Z goes with K in giving the west Greek aorist form of the verb φθάζω, which exists elsewhere only in the scholia to Apollonius Rhodius's Argonautica ii. 1219. S alone preserves a Homeric form, which is preferred by Gall. and Gow(80).

126 ἐφίλασα Cett.,R,M,MII,P5
ἐφίλησα Pa,P,E1,C1,V15,V19,P20,MIII,N1,H,O3,Ox,V8,P8,R1,F1,F2

Z (with Pa/P3) alone preserves the correct Doric form(81). All the other mss. have the hyper-Doric form in -ασα.

131 τὰν Cett.,M
τὴν E1,C1,V15,V19,P20,O3,Ox,V8,P5,P8,R1,F1,F2

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80) See, however, Gall. "Papiri" p. 11 for his theory that this form was the product of Plan.
81) A mistake which also occurs in the tradition of Pindar, e.g. P. ii 16. See B. Forsmann "Untersuchungen zur Sprache Pindars" Klassische-philologische Studien, Heft 33 (Wiesbaden 1966), pp. 39 - 41.

144 κοὐκέτι Cett.,P,R,M,MII,MIII,V19,H,P5
κοὔτέ τι Pa,E1,C1,V15,P20,N1,O3,Ox,V8,P8,R1
κοὔτε F1,F2

Scholion: καὶ οὐδὲν οὔτε ἐκεῖνος ἐμοὶ ἐπεμέμψατο ἤγουν ἐνεκάλεσε.

The correct reading preserved by Z and Pa would be an easy correction, but in the light of all the readings above it seems more likely to be transmitted text.

144 ἀπεπέμψατο Cett.,P,M,MII,MIII,F2
ἐπεπέμψατο O3
ἀπεμέμψατο Pa,Vcorr.,F1
ἐπεμέμψατο S,H,R,E1,C1,V15,P20,Ox,V8,P5,P8,R1
ἐπέμψατο V19
ἐπεμεψατο N1

Scholion: see above.

Z and SH preserve a reading that is very close to the correct one in the papyrus. It is not only very different from the reading in all the other mss. but also explained by Mo. in his scholion.

150 κεἴτε Cett.,Mcorr.,P5, κεἰτέ S,P
κἤτέ V19,R,V15,O3,V8,P8,R1,F1,F2
κἤτέ C1,Ox,N1,E1,P20 κἤτε MIII,H

Scholion: ... καὶ εἴτε γυναικὸς πόθος ἔχει αὐτόν ....

Z, H and V19 preserve the incorrect version of the crasis.

156 τἀν Cett.,S,R,M,V19,H,P8,P5
τὴν E1,C1,V15,P20,MIII,N1,O3,Ox,V8,R1,F1,F2

157 οὐδὲ ποτεῖδον Cett.,H,P5
οὐδέποτ᾽ εἶδον M
οὐδέποκ᾽ εἶδον R,P,E1,C1,V15,V19,P20,MIII,N1,O3,Ox,V8,P8,R1,F1,F2

Z here provides a poorer variant which probably arose from a misunderstanding of the word separation in an uncial ms. Both Cett. and Z readings however show Doric forms. It is unreasonable to suppose that Mo. invented the reading.

158 ἆρ᾽ οὐ Va,M,P,MII,H
ἦρ᾽ οὐ Pa,K,W,R,E1,C1,V15,V19,P20,MIII,N1,O3,Ox,V8,P5,P8,R1,F1,F2

Z preserves the correct reading with Pa/P3, K and La.

161 κίστῃ Pa,Va,W,MII,M,V19,H,P8,P5
κίστᾳ K,P,R,E1,C1,V15,P20,MIII,N1,O3,Ox,V8,R1,F1,F2

Scholion: τοιαῦτα κακὰ φάρμακά φημι κατ᾽ αὐτοῦ φυλάσσειν ἐν κίστῃ ἤγουν ἐν κυβωτίῳ.

Z and K rightly preserve the Doric form. Interestingly, the papyrus is inferior.

161 φαμὶ Cett.,R,V19,H,Scorr.,P5
φημὶ P,S,M,E1,C1,V15,P20,MIII,N1,O3,Ox,V8,P8,R1,F1,F2

Z and S wrongly preserve a non-Doric form.

Id. III

K, La = PQW, Va = AGNU

18 ποθορεῦσα Cett.,R,T,P5
ποθορῶσα S,E1,C1,V15,V19,P20,MIII,N1,H,O3,Ox,V8,P8,R1,F1,F2

Scholion: ὦ ἡ τὸ καλὸν ὁρῶσα, τουτέστιν ὦ ἡ καλοὺς ἔχουσα ὀφθαλμούς.

ὁράω, ὁρέω and ὄρημι all appear in the poems of Th.: the first at xiii 12, xxii 69, the second at iii 18, v 85, [ix 35], xi 69 and xxvi 14, and the third at vi 25 (and possibly 22). At both iii 18 and v 85 Z has ὁράω. In most of the places where other mss. have an -άω verb in -έω Z has it in -άω, e.g. i 81 ἀνηρώτων Z -ευν Cett., iv 53 χασμώμενος Z -μεύμενος Cett.. However, at v 77 Z has καυχέομαι with Cett. whereas SHV19 have καυχῶμαι and at vii 55 all mss. read ὀπτεύμενον. As seen above, Z is not consistent and that inconsistency may be seen as the result of the exemplar, not Mo. himself.

21 ποησεῖς Po/P1(-σῇς KN),Q,MIII,N1,H,E1,C1,Ox,F1corr.,P5
ποιησεις S,G(-σῃς AU),P,P2,W,T,Hcorr.,P20,R,V15,V19,O3,F1,F2,P8,R1,V8
(9 ποιησεῖς/ῇς Cett. Ur.,P20(82),V15,V19,MIII,E1,R1,F1,F2
ποησεῖς Q,Hcorr.,C1,N1,Ox,D
ποησῃς N)

Scholion: ποιήσεις με αὐτίκα τῖλαι εἰς λεπτά, ἤγουν διασπαράξαι καὶ τεμεῖν τὸν στέφανον, ὃν χάριν σοῦ ὦ Ἀμαρυλλὶ φιλη

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82) P20, Ur. and F2 have the gloss ποιησεῖς above - just like C1 - which would suggest that, at some point in the past, the reading of

φυλάσσω.

Z preserves the correct reading twice (the second time with Po K), although the normalising tendencies of the copyists have affected the unanimity of the mss. at line 9. But it seems clear that the P20/Ur. exemplar, too, once read it.

25 ἐς Cett.,R,T,N1,P5
εἰς S,MII,E1,C1,V15,V19,P20,MIII,H,O3,Ox,V8,P8,R1,F1,F2

S and Z have the variant reading. See v 16.

27 καὶ̃ κα μὴ̀ ποθ- Cett.,P,R,T,H,MII,P5
κῆ̃ κα μ ἀποθ- E1,V15,(καὶ̃ - V19),(κῆ̃ - P20),MIII,(κὴ κά - N1),O3,V8, P8,R1,F1,F2 (κῆ̃καμ ἀπ (sic) Ox,C1)

Scholion: καὶ ἐὰν μὴ ἀποθάνω.

The reading κῆ̃ follows the same mode of crasis as that at ii 150. This would make the reading καὶ εἰ a simplification of the καὶ αἰ of Cett. Z also includes the remarkable crasis with μή. Z has a much poorer text than that of all the other mss.

28 ὅκ' (ὅτ' K,P,P2) ἔμοιγε μεμναμένῳ K,Q,W,P2,R
ὅκα μεῦ μεμναμένῳ A,G(ὅκε - N),U,MII
ὅκα μεῦ μεμναμένου S,V15,V19,MIII,N1,H,O3,P5,P8,R1,F1,F2
ὅκά μευ μεμναμένου Ox,C1,E1,P20,V8

Scholion: ὅτε σημεῖον θέλοντός μου λαβεῖν, εἰ φιλεῖς με.

Z shows a poor reading which is a simplification of the Doric genitive of the Va reading, itself an error based on the changing of the dative of KLa into a Doric genitive, and the altering of the personal pronoun to match.

30 πάχεος Cett.,P,T,S,P5 (πήχεος H)
πάχει E1,C1,V15,V19,P20,MIII,N1,O3,Ox,P5corr.,P8,V8,R1,F1,F2

Scholion: ἀπαλῷ ποτὶ πάχει ἤγουν παρὰ τῷ ἁπαλῷ πήχει ἀντὶ τοῦ τοῖς ἁπαλοῖς δακτύλοις ... τοὺς δακτύλους καλεῖ μεταφορικῶς.

Gow "Theoc." vol. 2 p. 71 - "the genitive, though often printed, has never been defended and seems indefensible. Moreover, though ποτί (πρός) is Th.'s favourite preposition, like Callimachus and Apollonius, he uses it c. gen. only in attestation (cf. CQ. 30. p. 211)." So yet again Z preserves a correct reading against the whole tradition.

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their exemplars was not what they copied.

35 ἐριθακὶς Cett.,R,T,E1,C1,P20,H,O3,Ox,P8,P5,R1
ἐριθακὴς V15,V19,N1,MIII,V8,F1,F2

The v, iv mss. V15 and MIII have the poorer reading.

39 ποτίδοι Po,Cett.,R,S,T,H,P5
ποτίδη P2,E1,C1,V15,V19,P20,MIII,N1,O3,Ox,V8,P8,R1,F1,F2

Scholion: καί με ἴσως ἂν προσίδῃ ἐπεὶ οὐκ ἔστιν ἀδαμαντίνη.

While the optative is clearly better, the subjunctive is a variant. It is not a correction. Again P2, the Plan./Tr. ms., has a Z reading.

39 ἐντί Cett.,S,R,T,V19,H,P5
ἐστί(ν) Po,E1,C1,V15,P20,MIII,N1,O3,Ox,V8,P8,R1,F1,F2

It seems that Po/P1, and therefore Z, preserves the better reading. All of the other mss. have the "Syracusan" form(83). They are metrically identical; and so neither can be guaranteed. See v 65 Z KVa ἔστι La ἔντι, ditto v 104. Certainly Mo. could have made the correction. Bearing in mind the mixture of good and bad readings presented by Z mss., however, it seems that the reading was most likely already in his exemplar.

Id. IV

K, La = PQW, Va = AGU

10 τουτόθι Cett.,MII,T,V19,H,P5,F2
τουτόθε S,R,E1,C1,P20,MIII,N1,O3,Ox,V8,P8,R1,F1

τουτόθε is exceedingly rare, attested only here, Ap. Dysc. 163.24, 190.20 and conjectured in Erinna, fr. 3. Gow accepted it as did Gall., who attributed it to Plan. If Mo. took it from his teacher, then it is very surprising that he did not take on more of the better readings in S.

13 δ' αὗται Cett.,T
γ' αὗται P,S,R,E1,C1,P20,MIII,N1,O3,Ox,P5,V8,P8,R1,F1,F2

PS and Z have the better reading. The reading of the Cett. might well have arisen because of the same words on the line above.

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83) See i 17.

13 βωκ- Cett.,S,P2,P20,Hcorr.,V19,T,P5
βουκ- Q,R,E1,C1,MIII,N1,H,O3,Ox,V8,P8,R1,F1,F2

Scholion: λίαν κακοῦ ἔτυχον τοῦ βουκόλου.

Only Q and Z avoided the hyperdorism to preserve the correct reading(84).

26 τάλαν Cett.,T,S,H.P5
τάλας R,E1,C1,V19,P20,MIII,N1,O3,Ox,V8,P8,R1,F1,F2

This is an extraordinary reading but comparable to that at ii 4. As stated in Gow's note at ii 4, the fact that the last syllable of τάλας is usually long is not a problem. Since we have seen above that Z often preserves alone correct readings, this variant certainly requires careful consideration and perhaps should be accepted as a lectio difficilior.

30 ἐμοί Cett.,T,P5
ἐμίν S,H,V19,R,E1,C1,P20,MIII,N1,O3,Ox,V8,P8,R1,F1,F2

SHV19 and Z preserve a variant. Rumpel suggested that ἐμοί can only appear in the arsis of the second foot, whereas ἐμίν can only appear in the arsis of the fourth foot. Perhaps for that reason, Ahrens suggested μοί here. However, ἐμίν appears in the arsis of the second foot at ii 156, vi 37 παρ' ἐμίν, iii 3 τίτυρ' ἐμίν xv 72 οὐκ ἐπ' ἐμίν and at ii 3 Gall. accepts Valckenaer's conjecture ἐμίν. ἐμοί is probably preferable because most mss. have it.

31 κεῦ Cett.,T,S,H,P5
κῆυ (sic) R,E1,C1,V19,P20,MIII,N1,O3,Ox,V8,P8,R1,F1,F2

Scholion and lemma: κῆυ μὲν τὰ γλαύκας· καὶ εὖ ...

The crasis follows the same development as seen above (i 103, 136, iii 27). It is a very poor reading.

32 ἃ τε ξάκυνθος Cett.,T,S,H,V19,O3corr.,P5
ἁ ξάκυνθος R,E1,C1,V19,P20,MIII,N1,O3,Ox,V8,P8,R1,F1,F2

Scholion: κρότων καὶ ξάκυνθος ἡ αὐτή. τὸ ἑξῆς (οὕτως add. Ahr.) ἐπαινῶ τήν τε κρότωνα καὶ τὸ ποταῶον τὸ λακίνιον· τὸ δὲ ἡ καλὰ πόλις ἡ ξάκυνθος, διὰ μέσου λέγεται μετὰ ἐπικρίσεως.

This line without the τε is metrically faulty, which, if Mo. had corrected the text, would be very surprising, as metrics were his speciality. It might be that Mo. was worried about the non-lengthened

84) See Appendix 1, p. 137, line 3.

τε before the zeta of ξάκυνθος (although the practice occurs in Homer) and removed it, hoping to produce a fifth-foot spondee. However, his metrical record in Th. is not very good (see v 70), so that would seem unlikely. Gow's note at this point is very interesting. He quotes the rustic song mentioned in Ath. 14. 619D, of which all that remains is the words "μακραὶ δρύες ὦ Μέναλκα", and states that the words about Zakynthos as they stand in Z are in the same metre - although he does not specifically mention Z. Did Th. in quoting the song leave it in its original metre? Gow said "The actual words of the song are no doubt adapted by T. to his metre". But the coincidence of metres and the fact that they are both snatches of song is very intriguing.

35 ὄρεος Cett.,R,T,S,H,P5
οὔρεος E1,C1,V19,P20,MIII,N1,O3,Ox,V8,P8,R1,F1,F2

Z has the Ionic version of ὄρος, while Cett. have the Doric. Z has a variant. Cf. i 77 ὤρ- LaP2 οὔρ- KVaHV19Z, iii 46 ὤρ- K S H οὔρ- LaVaZ ὄρ- PP2V19MII, vii 111 ὤρ- Pu/P2SHLQ οὔρ- Po/P1Cett.Z. As can be seen from the last example, the variants probably date back to the times of the papyri(85).

39 φίλαι τόσσον La,Va,H
φίλαι ὅσσον K,S,Hcorr.,R,E1,C1,V19,P20,MIII,(-ὅσον N1,F2),O3,Ox P5,V8,P8,R1,F1

Lemma and scholion: ὅσον αἶγες ἐμὶν φίλαι, ὅσσον ἀπέσβας, τὸ ὅσον ἀντὶ τόσον ἤγουν τοσοῦτον. τὸ δὲ πᾶν οὕτως· ὅσον αἱ αἶγες ἐμοὶ προσφιλεῖς, τοσοῦτον σύ, φίλη οὖσα δηλονότι, ἀπέσβης ἤγουν ἐξέλιπες.

Mo. in his scholion carefully explains the reading as if it were the text in front of him, not as if it were his correction. Z preserves a correct reading.

46 σίττ' ὦ K,La,S,H,T,R
σίτθ' ὦ A
σίτθ' ἁ G,U,E1,C1,P20,MIII,N1,V19,Ox,V8,P8,R1,F1,F2

Va and Z preserve a variant, the reading printed by Gow. It seems more defensible than the K,La reading printed by Gall., in that this phrase parallels the previous σίτθ' ὁ λέπαργος, and is thus another example of the Theocritean device of repetition, e.g. xi 72 ὦ κύκλωψ, κύκλωψ, i 1-2, 6, 15, etc.

53 χασμεύμενος Cett.,R,T,P5
χασμώμενος S,H,O,E1,C1,V19,P20,MIII,N1,O3,Ox,V8,P8,R1,F1,F2

85) Cf. Appendix 1, p. 137, l. 3.

Gloss: *ἀποβλέπων, τὸν νοῦν ἔχων.*

See iii 18.

56 *ὄκκ'* K,Va
ὄχ' La,F1,(*ὄχ'* V8)
ὄχχ' S,R,H,O,E1,C1,V19,P20,MIII,N1,O3,Ox,P8,P5,R1,F2
ὀκχ' Med. (see p. 222).

Gloss: *ὅτε.*

SHZ preserve a reading that is closer to the correct one than that of KVa and La.

57 *κομόωντι* Cett.,S,H,V19,O3,MIII,P5
κομέοντι T
κομέονται Q, Et.Mag. 156.31
κομόοντι R,O,E1,C1,P20,N1,O5,Ox,V8,P8,R1,F1,F2

Gloss: *κομῶσιν, ἀντὶ τοῦ τρέφονται, αὔξουσιν.*

See i. 38.

58 *μ'ὦ* Cett.,S,H,V19,T,P5
μοι A,U,R,O,E1,C1,V19,P20,MIII,N1,O3,Ox,V8,P8,R1,F1,F2

Z with two Va mss. has the poorer reading.

60 *μὰν* La,R,T,O,Ur.,V19,N1,H,P8,P5,F2,F1
μὲν K,Va,S,P20,C1,E1,MIII,V19γρ.,Ox,V8,R1

Z is split, with the mss. C1,E1 and Ox (the conservative Z mss.) having the correct reading with KVaS. There is no apparent v, iv distinction, although it is interesting that O and Ur. go together against P20.

Id. V

K, La = PQW, Va = AG and L(from 55 to end)

9 *ἀγκλέψας* Cett.,T
ἂν κλέψας S,H, (*ἀνκλέψας* V)
ἐκκλέψας R,O,E1,C1,V19,P20,MIII,N1,O3,Ox,V8,(P8),R1,F1,F2,V15
ἐγκλέψας P5

Cett. have a hapax, SH and V have what looks like a correction and Z has a simplified version of the Cett. reading. Z is here completely unconnected with the SH reading.

16 *ἐς* Q,W,S,G,P2,T,V19,H
εἰς K,A,P,R,0,E1,C1,V19,P20,MIII,N1,O3,Ox,P5,V8,(P8),R1,F1,F2,V15

Scholion: *ἔχει δὲ τὸ πᾶν οὕτως· ἦ, εἰ τοῦτο ἐποίησα, καταχρημνισθείην ἐκείνης τῆς πέτρας, ὦ ἄνθρωπε, εἰς τὸν κράθιν μανείς.*

Z, with K, has the simpler reading, discarded by Gall. but printed by Gow.

23 *ποκ'* Cett.,T,H,P5,R1
ποτ' S,R,0,E1,C1,V19,V15,P20,MIII,N1,Ox,(P8),V8,F1,F2

Scholion: *παροιμία ἐπὶ τῶν τοῖς κρείττοσι φιλονεικούντων.*

Here Cett. have the mistake caused by someone altering all seeming Attic forms to Doric ones. The problem with that is that in this case *ποτ'* is the shortened version not of the Attic *ποτέ* (Doric *ποκά*) but of the Doric *ποτί* (Attic *πρός*). Usage with *ἐρίσδειν* is *ἐρίσδειν τινί* (see iv 63) or *ἐρίσδειν πρός* (*ποτί*) *τινα*. Gow unfortunately translates it as "The pig once challenged Athena".

25 *ὦ κίναδ' εὖ* KVa,P5
ὦ κιναδεῦ La,P2,R,V19γρ.,E1γρ.
ὦ κίναδε S,T,P2corr.,R,0,E1,C1,V19,P20,MIII,N1,O3,Ox,R1,(P8),V8, V15,F1,F2
ὦ κίναδος τύ Wordsworth

Gloss: *πανοῦργε.*

Z's reading is unmetrical and ungrammatical - *κίναδος* is neuter. P2corr. once again has a Z reading.

25 *τάδε γ' ἔσσεται* K,Q,W,R,T,V19γρ.,P5
τάδ' ἔσσεται S,A,H,0,E1,C1,V19,P20,MIII,N1,O3,Ox,R1,(P8),V8, V15,F1,F2

Z preserves the older reading. *γε* was added by Cett. to mend the metre after *κιναδεῦ*. As Z is metrically flawed and unaltered with *κίναδε*, so also the correct reading is here unchanged.

29 *βομβεύων* K,G,P,P2
βομβέων Q,W,R,S,H,P2corr.
βομβῶν A,O,E1,C1,V19,P20,MIII,N1,O3,Ox,P5,R1,(P8),V8,V15,F1,F2

Z and A have the poorer reading.

30 τῦ ἴδ᾽ὸ Cett.,O,Ox,P5,F2
τυιδ᾽ὸ S,R,T,E1,C1,V19,P20,MIII,N1,O3,,R1,(P8),V8,V15,F1

Gloss: ἰδού.

Here Z has the reading τυίδ᾽, Aeolic for τῇδε "Here"(86). Fritzsche (acc. Rumpel) thought that the Aeolic form here implied contempt and distaste. τυῖδ᾽/τυίδ᾽ makes good sense, scans, would avoid the need for conjecture, and has the advantage of being an exceedingly unlikely conjecture. As there are other apparently inexplicable Aeolic forms in the first eight idd., - vid. ξάτεισα i 85 - that objection is not available. The reading was not recorded by Gall.

32 τεῖδ᾽ K,Va
τεῖνδ᾽ P,Q,W,T
τᾶνδ᾽ S
τῆδ᾽ G,H,R,0,E1,C1,V19,P20,MIII,N1,O3,Ox,P5,R1,(P8),V8,V15,F1,F2

Scholion: ὦδε ἐλθὼν καὶ καθίσας ὑπὸ τὴν ἀγριελαίαν καὶ τὰ δένδρα ταῦτα.

See Gow on i 12. Here Z and Va preserve the Attic form, presumably a gloss on the correct reading.

37 ἄδ᾽αῦ La,Va,S,H,T,(ἤδ᾽ὰ V15)
ἴδ᾽ὰ K,Acorr.,Qcorr.,R,0,E1,C1,V19,P20,MIII,N1,O3,Ox,R1,(P8),V8,F1,F2

Scholion: ἴδ᾽ ἀ χάρις· θέασαι εἰς τί προσέρπει, ἀντὶ τοῦ τελευτᾷ, ἡ χάρις ἡ ὀφειλομένη μοι δηλονότι.

K and Z preserve the correct reading. As Q (and probably A) is later than Z, then it would seem that their corrections may well have come from Z. The typical Z reading i 108 is added to A by a second hand (A2) and may also have come from a Z ms.

41 ἐπύγιζόν τυ Cett.,R,T,S,P5
ἐπύγιζόν σε H,0,E1,C1,V19,P20,MIII,N1,O3,Ox,,R1,(P8),V8,V15,F1,F2

Z has a poor reading. The gloss has ousted the correct reading.

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86) A similar corruption appears at xxviii 5 τὺ δὲ Codd., τυίδε Hermann. Gow "Theoc." vol. 2 p. 498. "The anomalous paroxytone accent is presented by papyri in the Lesbian poets, and although not mentioned by grammarians, presumably rests on some tradition."

45 τουτεὶ K,Q,S,H,N1,R,MIII,F1,F2,(P8),V8 τουτὶ P,W,Scorr.
τούτῳ Va,
τουτῷ O,E1,C1,Ox,V15,V19,(-τὼ P20),O3,R1,V15,Sγρ.
τηνεὶ P5

At i 106, where this line appears and the meaning required is "there", mss. are unanimous for τηνεί. The sense needed here is "here". τουτεί is Doric and provides that sense. τουτῶ appears in inscriptions from Cos (iv/iii B.C.), Crete and Laconia(87), as well as in Sophron 85, but there it means "from here/there". Given the fact that τουτῶθεν/-όθε exists and means "thence" (iv 10, 48), it may be possible for τουτῶ also to mean "there". If that is the case, then it seems that Z provides a valid variant.

47 δένδρει Cett.,R,P,P2,T,S,H,N1corr.
δένδρω/ῳ Hcorr.,0,E1,C1,(-ῶν V15),V19,P20,MIII,N1,O3,OxP5,R1,(P8),V8,F1,F2

48 ὄρνιχες Cett.,R,T,S,H,V19,P5
ὄρνιθες G,0,E1,C1,P20,MIII,N1,O3,Ox,R1,(P8),V8,V15,F1,F2

Scholion: αἱ δὲ ὄρνιθες ἐπὶ τῷ δένδρῳ λιγυρὸν ᾄδουσιν.

Z here has two very bad readings. The forms in the text are the same as Mo.'s own Greek and as such would pose no problem for the learner reader of Th. Given this Z text there is no reason for Mo. to explain it. The scholion would make more sense commenting on the reading of Cett., providing more familiar forms. It would seem to be designed for a text other than that which goes with the Mo. scholia(88) . If Mo. made a commentary to the Z text, it is extraordinary that he did not make these obvious corrections.

49 ὑψόθι Cett.,T,P5
ὑψόθε S,R,H,(-εν V19,F2),0,E1,C1,V15,P20,MIII,N1,O3,Ox,R1,(P8),V8,F1

SHV19 and Z have the correct reading, against the rest of the tradition.

60 βωκολιάσδευ La,Va,S,R,H,M,V19,(F1),P5
βουκολιάσδευ K,T,0,E1,C1,V15,P20,MIII,N1,O3,Ox,R1,(P8),V8,F2

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87) LSJ.
88) Cf. Mo.'s Scholion to vii 47 "μοισῶν ὄρνιχες· μουσῶν ὄρνιθες λέγονται πάντα τὰ εὔφωνα τῶν ὀρνέων. ἐνταῦθα δὲ τοὺς ποιητὰς λέγει μουσῶν ὄρνιθας μεταφορικῶς διὰ τὰ μέτρα καὶ τὴν ἐν αὐτοῖς ἐμμέλειαν".

Scholion: *βουκολιάσδευ ἤγουν βουκολικῇ ὠδῇ χρῶ.*

K and Z preserve the correct reading, avoiding the hyperdorism. It is interesting in this respect that 62 *βωκόλος* Cett.,O,Ur.,E1,C1,V15, MIII,N1,R,S *βουκόλος* KLMH,V19,P20 shows completely the opposite, neatly revealing the unsystematic/non-edited nature of the Z text(89).

61 *σαυτῶ* Cett.,R,S,P5
σαυτοῦ L,M,H,0,E1,C1,V15,V19,P20,MIII,N1,O3,Ox,(F1),R1,(P8), V8,F2

Z with LM preserves a very poor reading.

67 *ἐρίσδομες* La,Va,R,S
ἐρισδομεν K,M,A,P,H,0,E1,C1,V15,V19,P20,MIII,N1,O3,Ox,R1,(P8), (F1)V8,F2

Scholion: *ἐρίζοντες πειρώμεθα γνῶναι ὅστις ἐστὶ κρείττων βουκολικῶν μελῶν ἐργάτης.*

KMA and Z have the poorer reading.

68 *ὠγαθέ* La,T,M,S,H,V19,P5
ὦ φίλε K,Va,R,0,E1,C1,V15,P20,MIII,N1,O3,Ox,(F1),R1,(P8),V8,F2

Z has with KVa the poorer variant.

70 inc. *φίλε* Cett.,L,R,M,S,V19,H,P5corr.
om. *φίλε* 0,E1,C1,V15,P20,MIII,N1,O3,Ox,V8,P8,R1,(F1),F2

Without the word the line is metrically flawed. Mo., the metrical specialist, could have mended the problem if he had wanted to. S certainly has the reading. It is places like this that show us that Z was not influenced by S and that Mo. did not look at the text at all. This then has interesting repercussions for the Z readings in S (not Sγρ.),H and V19 and also for definition of the Va family within the history of the text.

72 *σιβύρτα* Cett.,L
συβάρτα R,Q,W,T,S,H,0,E1,C1,V15,V19,P20,MIII,N1,O3,Ox,P5,V8,P8, R1,(F1),F2

The name Sibyrtas seems to have been influenced by the name of the place Sybaris. There is a greater division of mss. at v 5, where Z, however, has the same reading.

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89) See ii 55, v 67, 85, 97, 123, vi 5, vii 44 and IXD Ahr., p. 137.

74 *σιβύρτα* Cett.,L,M,S
συβάρτα Q,Hcorr.,T,R,0,E1,C1,V19,P20,MIII,N1,O3,Ox,P5,V8,P8, R1,(F1),F2
συβαρίτα V15
See above.

85 *ποθορεῦσα* Cett.,L,R,T,M,P8,P5,(F1)
ποθορῶσα Scorr.,H,0,E1,C1,(-θ᾽ὀρ- V19,R1),V15,P20,MIII,N1,O3,Ox, V8,F2

Gloss: *προσβλέπουσα.*

See iii 18.

85 *ἀμέλγες* Cett.,R,T,M,H,S,V19,P5
ἀμέλγεις K,P,Mcorr.,L,0,E1,C1,V15,P20,MIII,N1,O3,Ox,V8,P8,R1,(F1),F2

See i 3 *συρίσδες* (+Z), i 19 *ἀείδες* (*ἀείδε* Z), iv 3 *ἀμέλγες* Cett.(+Z), *-εις* PU,MIII. Gow printed *-γεις* because it was the K reading and K is an authoritative ms. Now we can see that Z backs K up in the correct reading. Gall. printed *-γες* quoting iv 3 as proof. However, bearing in mind the antiquity of K and Z, the reading could just as easily be *-εις*.

89 *παρελᾶντα* Q,U,V,T,P5,Gell. 9.9
παρελᾷντα P,W
παρελῶντα S,G,L,P2corr.,H,M,R,0,E1,C1,V15,V19,P20,MIII,N1,O3,Ox V8,P8,R1,(F1)corr.,F2
παρελεῦντα K,A

See viii 73, where Po./P1 (with PQW) has the correct reading *-ᾶντα*. Z has the same poorer reading in both places.

94 *ὀρυμαλίδες* Va,M,P5
ὀρομαλίδες Pa/P3,K,La,P2,T,P5corr.
ὁριμαλίδες S,H,R,0,E1,C1,V15,V19,P20,MIII,N1,O3,Ox,V8,P8,R1,(F1),F2

Scholion: *αἱ ἄκυλοι ἁρμόδιαι εἰσὶ δηλονότι συγκρίνεσθαι.*
Gloss: *τὰ ἐν ὄρει μῆλα.*

As the old scholia have the definition *ὄρεια μῆλα*, it would seem that the Z and P3/Pa KLa readings were more natural. The Va reading seems to be a poorer version of the Z one, the mistake arising because iota and upsilon for a Byzantine would have had the same sound. In Gow's discussion of the problem there seem to be two fruits being mentioned: 1) *ἀμαμηλίδες/ὁμομηλίδες* - "almost apples" i.e. a fruit that looks like or tastes like an apple (or, in the case of Asclepiades of Myrlea, ripens at the same time as apples) but is not, and 2) *ὀρο-/ὀρυ-/ὁριμαλίδες* mountain apples. The Z reading is more obvious than the reading of the papyrus and more likely to have been

influenced by the gloss.

97 ἀρκεύω La,M,S,H,T,R,0,(F1),P8,P5
ἀρκεύθου K,Va,E1,C1,V15,V19,P20,MIII,N1,03,Ox,V8,R1,F2

Scholion: *τὴν ταχυτῆτα θέλει δηλοῦν τὸ αὐτίκα, ἐπεὶ ἄλλως πῶς αὐτίκα δώσει, ἢν οὔπω ἀπο της ἀρκεύθου καθεῖλεν;*

Z shares a poor reading ἀρκεύθου with K Va; especially poor since most Z mss. also have τᾶς, the Doric definite article, preceding it. Mo. could not knowingly have allowed τᾶς ἀρκεύθου to stand.

103 ἀντολὰς W,Q,T,M,S,H,V19,N1,V8,P5 (ἀνα-P)
ἀντλὰς K,Va;U,R,0,E1,C1,V15,P20,MIII,03,(P8),R1,(F1),F2
ἀντλάς Ox

Gloss: *πρὸς τὰς ἀνατολὰς τετραμμένοι.*

Z has the poorer reading with KVa. Again the verse is left metrically faulty.

108 ὑπερπηδῆτε A,G,M,H,(-ηδᾶτε L)
ὑπερπαδεῖτε K,Q,W,R
ὑπερπαδᾶτε P
ὑπερπα(η)δῆ(ᾶ)τε S,T,0,E1,C1,V19,P20,MIII,N1,03,Ox,V8,P5,(P8),R1,(F1),F2
ὑπερπηδεῦτε V15

See iii 18. Z (more or less) and S preserve the correct reading.

109 λωβασεῖσθε K,(-ησεῖσθε M)
λωβασῆσθε La,Va,T,03
λωβάσησθε S,H,R,0,E1,C1,V15,V19,P20,MIII,N1,03,Ox,P5,V8,(P8),R1,(F1),F2

SHV19 and Z have here the correctly accentuated subjunctive as at i. 152. K has the Doric future. As at i 152, LaVa have the subjunctive with the accentuation of the future.

109 ᾶῦαι Cett.,M,S,V19γρ.
ᾶβαι Q,W,T,Scorr.,R,0,H,E1,C1,V15,P20,MIII,N1,03,Ox,V8,P5,(P8),R1,(F1),F2
ᾶββαι V19

Scholion: *ᾶβαι ἀντὶ τοῦ ἠβῶσαι ἢ ἀκμάζουσαι.*

Z and QW have the poorer reading.

111 χ᾽ὑμὲς Pu/P2,K,G
χὔμμες La,Va,V19,H,V8,P5
κὔμμες M,S,T,R,0,E1,C1,V15,P20,MIII,N1,03,Ox,R1,(P8),(F1),F2

Scholion: *οὕτω κ᾽ὕμμες* (sic)· *οὕτω καὶ ὑμεῖς ᾄδοντες δηλονότι.*

Gall. prints the papyrus reading, Gow that of SZ. LaVa has an incorrect mixture of the two(90).

116 τὺ σεσαρὼς Cett.,M,S,H,R,T,V15,V19,F2
σὺ σεσαρὼς 0,E1,C1,P20,MIII,N1,03,Ox,P5,V8,(P8),R1,(F1)

Gloss: *γελῶν.*

Z has a very poor simplification.

121 τίλλοις Cett.,T,M,R,0,E1,C1,V15,V8,P20,MIII,N1,03,Ox,R1,P5,Sγρ.,Hγρ.,V19γρ.,(F1),R1,(P8),P5
τέλλοις P, τίλλοιν L
τίλλειν A,S,H,V19,F2,Oγρ.,E1γρ.,C1γρ.,P20γρ.,N1γρ.,03γρ.,R1γρ.,V8γρ.,(P8γρ.)

Z, here misquoted by Gall., and so by Gow, has an interesting variant.

122 μὲν Cett.,T,M,H,R,S,N1,V15,V8,F2
μὰν K,L,0,E1,C1,V19,P20,(om.MIII),03,Ox,P5,R1,(P8),R1,(F1)

KL and Z preserve the better reading.

123 ἐνθὼν La,Va,R,T,(F1)
ἐλθὼν K,L,S,H,M,0,E1,C1,V19,P20,MIII,N1,03,V8,(P8),R1,F2,P5

Gloss: *ἀπελθών.*

It is remarkable that authoritative mss. like KLSHZ should have such a banal reading. Perhaps Th. was even more variable in his dialect than previously imagined. One thing that can be said with certainty about Th. is that he is never systematic.

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90) Ruijgh ("Dorien". p. 84) is too general and too restrictive when he says "..Théocrite s'est systématiquement servi des formes doriennes, abstraction faite de réminiscences poétiques et de la nécessité métrique..". At vii 115 mss. are unanimous for ὔμμες where ὑμές is metrically possible; again at viii 67 and of course here at v 111. If Th. had wanted to, he could have accommodated the Doric forms into his hexameter.

123 ἐς Cett.,R,T,P5,(F1)
ἐις S,M,H,0,E1,C1,V19,P20,MIII,N1,O3,Ox,V15,V8,(P8),R1,F2

Scholion lemma: εἰς τὸν Ἀλέντα.

The same applies here as above. At vii 1 the mss. are unanimous for εἰς. Perhaps that is the best reason for printing ἐς here; cf. i. 106/v 45.

126 πότορθρον Cett.,F2
ποτ ὄρθρον S,H,M,L,T,R,0,E1,C1,V15,V19,P20,MIII,N1,O3,Ox,V8,(P8), R1,(F1),P5

Scholion: καὶ τὸ ποτ ὄρθρον· καὶ κατὰ τὸ πρὸς ὄρθρον. μετὰ τῆς πρὸς (προθέσεως add. Ahr.) λέγεται διὰ τὴν τοῦ χρόνου κίνησιν.

S,H,M,Z preserve a false word separation, clearly read by Mo., as his scholion shows.

129 κέχυνται Q,W
κέυντι K,Va,M,V19
κέονται S,H,P,T,R,0,E1,C1,V15,P20,MIII,N1,O3,Ox,P5,V8,(P8) R1,(F1),F2

Gloss: κεῖνται.

La is irrelevant (possibly the fruit of the error κέυνται with the upsilon crossed out); KVa have the Doric 3rd plural present active ending (influenced by ἔδοντι in the line above). Only SHPZ have the original correct reading (Doric 3rd plural present middle).

131 κισσὸς Cett.,S,T,H,R,MII,V15,V19,MIII,N1,O3,Oxcorr.,P5,V8,(P8),P5
κισθὸς M,O,E1,C1,P20,Ur.,Ox,(κιστος R1)(κιθὸν (F1))

Gloss: βοτάνη.

Yet again Z mss. (that is the older Z mss. O,E1,C1,Ox and R1) preserve a correct reading apart from the tradition. It could easily be a correction by Mo., but after taking all of the readings into account, could we say with any confidence that Mo. "edited" the text?

136 ἐρίσδεν Cett.,P2,R,T,M,S,H,V15,V19,O3
ἐρισδειν L,A,0,E1,C1,P20,MIII,N1,Ox,V8,(P8),P5,R1,(F1),F2

Gow prints the Z reading without mentioning it in his apparatus criticus. Va and Z preserve a simpler variant.

137 τὺ Cett.,R,T,V15,P5 τύ P,MIII, τί V,W
σὺ N1,P20,L,O3,(P8),R1,(F1),F2
σύ H,M,U,S,0,E1,C1,V19,Ox,V8

148 τᾶν αἰγᾶν Cett.,P2,T,M
τῶν αἰγῶν Va(AL),H,S,R,0,E1,C1,V15,V19,P20,MIII,N1,O3,Ox,R1,V8 (P8),P5,(F1),F2

Scholion: τὸ ἐξῆς· εἴ τινα ἀπὸ τῶν αἰγῶν ὀχεύσεις πρὶν ἢ ἐμὲ καλλιερῆσαι ταις νύμφαις τὸν ἀμνόν, θλάσω σε.

Va SHV19 and Z preserve the correct form by default, as can be seen by the juxtaposition of the incorrect article (τῶν - the rest have ταν) and the correct noun. All the other mss. have the hyperdorism.

148 ἤ γ' ἐμὲ Pu,K,W,Va,S,H,V19,Mcorr.,V,P5
ἢ εμε M,P,P2,Q,T,R,0,E1,C1,P20,MIII,N1,O3,Ox,V8,(P8),R1,(F1),F2

See Gow "Theoc." vol. 2 p. 117 for the vowel unshortened in hiatus at the fourth arsis. Z (and La?) preserves the correct reading. Gall. emends to ἤ γέ με. At vii 88 Pu/P2 alone of all the mss. has ἤ γ' ὑπό.

Id. VI

K, La = PQW, Va = AGLU(1-38)

4 ἅματι Cett.,S,R,T,M,H,V19
ἤματι L,0,E1,C1,P20,MIII,N1,O5,Ox,V8,(P8),R1,(F1),F2,P5

Scholion: ἐν μέσῳ ἡμέρας τοῦ θέρους.

Z shares a poor reading with L.

5 πρᾶτος Cett.,S,R,T,M,P5
πρωτος K,L,H,0,E1,C1,V19,P20,MIII,N1,O5,Ox,V8,(P8),R1,(F1),F2

K,H,L and Z have, strangely, an Attic reading contrary to all the other mss., which have a Doric reading.

12 αἰγιαλοῖο Cett.,S,L,R,M,T,H,N1,MIII,V8,(P8),P5,F2
αἰγιαλοῖσι V,0,E1,C1,V19,P20,O5,Ox,R1,(F1)

Z (with V - which has Mo. scholia and so could easily have taken its reading from there) preserves a meaningless variant.

15 αὐτόθι Cett.,T,M,P5
αὐτόθε S,H,V19,P,R,0,E1,C1,P20,MIII,N1,O5,Ox,V8,(P8),R1,(F1),F2

Scholion: οἴκοθεν ἀπὸ τῆς οἰκείας φύσεως.

SHV19 and Mo preserve the better reading. Cf. iv 10.

16 φρυγῇ K,W,A,L,U,R,T,M,P5
φρυξῇ P,G
φρύγει S,H,V19,0,E1,C1,P20,MIII,N1,O5,Ox,V8,(P8),R1,(F1),F2
φλέγει Q

Gloss: ξηραίνει φλέγον.

SHV19 and Z again have the best reading of all extant mss.(91).

21 ἔβαλλε Cett.,S,H,M,T,V19
ἔβαλλεν R,0,E1,C1,P20,MIII,N1,O5,Ox

22 ποθόρῃμαι Cett.,M
ποθορωμαι S,U,R,H,T,V19,N1,MIII,V8,P5,R1,(P8),(F1),F2
ποθόρημι 0,P20,E1,C1,O5,Ox

Scholion: ᾧ ποθόρημι ἐς τέλος· δι' οὗ βλέπω καὶ βλέψω δηλονότι, δι' ὅλης μου τῆς ζωῆς· τοῦτο γὰρ το ἐς τέλος.

Z has the active (as at 25, where it is correct) while the rest have the middle form. Even here Z is (paleographically speaking) close to the accepted optative conjecture - or even Fritzsche's conjecture ᾧπερ ὄρημι. This form of a thematic verb with an athematic ending is Aeolic - see vi 8 ποθόρησθα, vii 40 νίκημι.

24 φέρει ποτὶ K,A,L,V2,(F1),F2,P5
φέροιτο ποτ' P,Q,W,G,S,H,M,T,V19,V8,(P8)
φέροι ποτὶ Aγρ.,Lγρ.,U,R,0,E1,C1,P20,MIII,N1,O5,Ox,R1

Mo. and Vaγρ. have the correct reading. The La/SHV19 reading seems to be the result of trouble over the hiatus ποτὶ οἶκον.

24 φυλάσσοι K,G,Q,W,T
φυλάσσῃ P/P2,S,H,V19
φυλαξῇ A,L,U,F2
φυλάξῃ O,C1,E1,P20,Ox,MIII,(F1)

See i 152.

25 ποθόρῃμαι K,La,G
ποθορωμαι S,T,M,U,R,H,V19,N1,MIII,V8,(P8),R1,(F1),F2
ποθόρημι A,L,O,P20,E1,C1,O5,Ox

See above.

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91) Cf. vi 12 κακλάξοντος SΣ -οντα Cett.

31 ἐσορεῦσα K,Va,M,W,P2,P5
ἐσορεῖσα Q
ἐσοροῖσα P,T
ἐσορῶσα S,H,0,E1,C1,V19,P20,MIII,N1,O5,Ox,V8,(P8),R1,(F1),F2

Z and SHV19, although apparently koine, may be the remains of ὁρῶσα, a contraction resultant from ὁρα + οισα (perhaps the PT reading was once the gloss for that). The form would then be a parallel to the Cyrenean feminine participles in -αισα. K,Va have the Ionic ὁρέω.

31 ποιεῦντα La,Va,R,H,M,S,(F1),V19
ποευντα K,Qcorr.,Mcorr.,T,L,0,E1,C1,P20,MIII,N1,O5,Ox,P5,V8,(P8),R1, F2

See iii 9, 21. K and Z preserve the better reading.

32 κλᾰξῶ Cett.,R,S,M,T,H,V19γρ.
κλᾰσῶ 0,E1,C1,V19,P20,MIII,N1,O5,Ox,P5,V8,(P8),R1,(F1),F2

Scholion: κλᾰσῶ: κλείω, ἀφ' οὗ μέλλων κλείσω, παρὰ τοῖς κοινοῖς ἐν χρήσει. οἱ πριηται δε κλησω λέγουσι, διαλύσει τῆς διφθόγγου καὶ τροπῇ τοῦ ε εἰς η· εἶτα τροπῇ τοῦ η εἰς α καὶ προσγραφομένου τοῦ ι, κλᾰσω καὶ κλᾰσω δωρικῶς. δοκει δὲ καὶ κλῄξω εἶναι παρ' αὐτοῖς ἐπὶ τούτου σημαινομένου, ἀφ' οὗ μέλλων δωρικῶς, κλῄξω καὶ τροπῇ τοῦ η εἰς α καὶ προσγραφομένου του ι, κλᾰξω καὶ κλᾰξῶ, ἀφ' οὗ κλᾰξ ἡ κλεις.

This is the only place where Mo. discusses variant forms. He shows both readings and says that both are equally possible. However, one does not appear above the other in the text. As it happens, the text has the poorer variant.

41 om. 41 K
πρὶν La,Va,M,H,T
πρὰν S,R,0,E1,C1,V19,P20,MIII,N1,O5,Ox,P5,V8,(P8),R1,(F1),F2

Gloss: πράν· πρώην, πρὸ ὀλίγου, χάριν τῶν θεριζόντων.

Z even preserves the gloss relevant to x 16!, clear proof (if any were needed) that the line somehow made its way here from there. SV19 and Z have notwithstanding the correct reading. Th. has πρώαν at v 4 and v 15 and πρόαν (determined by the metre) at iv 60.

41 ἀμάντεσσι Cett.,R,T,M,P5
ἀμώντεσσι S,H,0,E1,C1,V19,P20,MIII,N1,Ox,V8,(P8),R1,(F1),F2

At x 16 Codd. omnes have the simpler reading with omega; since Z got the line from there, it is not surprising that it has the same. It is, however, surprising that the others have the better reading here.

41 ἱπποκόωντι Va,S,H,V19,Mcorr.,(-όωνι R),P5,R1corr.
ἱπποκίωνα La,
ἱπποκίωνι M,O,E1,C1,V19,P20,MIII,N1,(-ίωνι Ox in ras.),V8,(P8),R1, (F1), F2

Here we have more proof, if needed, that SHV19 and Z are not closely connected. M and Z have the correct reading, which KLa have at the later place.

Id. VII

K, La = PQW, Va = ALU

11 τὸν Cett.,S,T,M
τιν' R,W,Qcorr.,Scorr.,O,E1,C1,V19,P20,MIII,N1,Ox,P5,V8,(P8),R1, (F1),F2

Scholion: *καί τινα συνοξίταν εὕρομεν, ἀντὶ τοῦ ἔσχομεν, ἄνδρα μουσικὸν ἀγαθὸν κυδωνικόν.*

τιν', obviously the right reading, is an easy correction, but it is also the reading of Z and W - Scorr. taking its reading from Z. Mo. explains it in his scholion.

13 οὔνομα Po,Pu,Cett.,S,H,T,P5,Oxgl.,C1gl.
ὤνομα M,O,E1,C1,V19,P20,MIII,N1,Ox,V8,(P8),R1,(F1)
ὄνομα F2

Most mss. have the Ionic/Epic form. Z, strangely, has an Aeolic form.

20 μειδιόωντι Cett.,R,H,V19,T,M,MIII,P5,V8,(P8)
μειδιόοντι O,E1,C1,V19,P20,N1,Ox,R1,(F1),F2

See iv 57. Here, one might be justified in thinking that Mo. was working to a theory - as with perhaps the participle endings in -ῶσα. However they are isolated examples and in most cases - as here - not better than the reading of the rest of the mss. Admittedly, the form presented by Cett. is Homeric and could possibly have caused Mo. to scratch his head, but as a rule we have seen him to be so conservative a critic (cf. vi 32) that it would seem out of character for him to deal so drastically with the text.

25 τοι Cett.,S,T,M,P5
τευ R,H,O,E1,C1,V19,P20,MIII,N1,Ox,V8,(P8),R1,(F1),F2

Scholion: *ὄντως πορευομένου σοῦ τοῖς ποσὶν πᾶσα λίθος προσπταίουσα ἤγουν προσκρούουσα ταῖς ἀρβυλίσιν ἐμμελῶς ἠχεῖ.*

Z has a simpler variant. The scholion translates the genitive.

25 νισσομένοιο Cett.,P5
νισομένοιο S,Mcorr.
νεισσομένοιο O,E1,C1,P20,MIII,N1,Ox,V19,V8,(P8),R1,(F1),F2
νεισομένοιο Po,Cal.,P,H,O5

Z reproduces (almost) the spelling of the papyrus.

26 παίοισα Cett.,R,S,M,T,P5,F2
παίουσα H,O,E1,C1,V19,P20,MIII,N1,Ox,V8,(P8),R1,(F1)

The form of the scholion (see 25 above) is the same as that in the text - Attic/Ionic. If Mo. had looked carefully at his work, this could never have happened. Mo. could also certainly have conjectured -οισα if he had thought about it. He did not.

42 γελάσας K,P,P2,Rcorr.,A1,MIII,(F1),R1
γελάξας Va,Q,W,M,R,H,V19,T
γελάσσας S,O,E1,C1,N1,P20,Ox,R1,F2

Cf. ii 115 (+note) and vii 128. See Gow "Theoc." vol 2 p. 142. Herakleides (Eustath. 1654. 18) mentioned that Sicilian Doric used forms like σιγάξω and ἀνιάξω in place of -άω. While S is consistent in these double sigma forms, Z is not.

44 ἀλαθείᾳ Cett.,M,P5
ἀληθείᾳ K,P,L,A,S,H,V19,T,A,R,O,E1,C1,P20,MIII,N1,Ox,V8,(P8),R1, (F1),F2

Z shares a lectio facilior with K,P,L and SHV19.

52 μιτυλάναν La,Va,R,H,S,V19,P5
μιτυλήναν K,L,M,T,O,E1,C1,P20,MIII,N1,Ox,V8,(P8),R1,(F1),F2

K,L,M,Mo preserve the correct reading. All the rest have the hyperdorism(92).

92) For Μιτυλήν- in all dialects see R.E. 16 (1935) 1411.

68 πολυγνάπτῳ La,Va,R,H,V19,T,P20,P5
πολυγνάμπτῳ K,S,M,O,E1,C1,MIII,N1,Ox,V8,(P8),R1,(F1),F2

Scholion: ...διὰ κνύζης καὶ ἀσφοδέλου καὶ σελίνου πολυγνάμπτου ἤγουν πολυελίκτου πολυκάμπους.

K,S,M,Z preserve the correct reading(93).

77 ἐσχατόωντα Pu,Cett.,S,H,V19,R,T,MIII,P5
ἐσχατόεντα Q,M,O,E1,C1,P20,MIIIcorr.,N1,Ox,V8,(P8),R1,(F1),F2

Callimachus H. 4. 174 has ἐφ' ἑσπέρου ἐσχατόωντος, which proves the point here. The ἐσχατόεις reading of Q,M,Z also appears, however, in some mss. of Dionysios Periegeta at l. 65. The form is parallel to the Z -όοντι forms.

86 ἦμες Va,R,M,V19
ἐῦμεν K,T
ἐῦμες La
ἦμεν Po,Pu,S,H,O,E1,C1,P20,MIII,N1,Ox,V8,R1,P5,V8,(P8),R1,(F1),F2

Z with the papyri and SH has the correct infinitive. La and Va have a ridiculous hyperdorism, the product of someone thinking that all words ending in -μεν should be doricised to -μες.

94 ὦ τυ γεραίρεν Cett.,M,(-ειν S)
ὦ τυ γεραίρευ T,P5 (-ρευν H,V19,Vγρ.)
ὅττι γ' ἀείδειν (Pu),R,Sγρ.,O,E1,C1,P20,MIII,N1,Ox
ὅττι γ' ἀείδεν R,R1,Vγρ2, (-κ' ἀείδειν)
ὅττι γεραίνειν E1γρ.,O5γρ.

Scholion: ἀλλὰ ἐκ πάντων τοῦτό ἐστι καταπολὺ ὑπερέχον, ὅπερ ἄδειν ἄρξομαι.

Z has a simpler reading which seems to be also the reading of Pu/P2. The same reading is discussed in the scholion.

98 ἄρατος Cett.,T,S,M,P2,P5(ὤρ- S,(F1),F2,V)
ὤρατος R,O,E1,C1,P20,MIII,N1,Ox,V8,(P8),R1,

Gloss: ὁ ἄρατος.

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93) Gow "Theoc." vol. 2 p. 149. The reading is assured as it seems to have been the inspiration for the line in Nonnus Dionysiaca 12 299 "ἀγριὰς (ἠμερὶς) ἠβώουσα πολυγνάμπτοισι σελίνοις" (-οισιν ἑλίνοις - Graefe).

Z alone preserves the correct reading.

103 ὁμόλας Pu,Cett.,S,T,M,P5
ὁμόλω P,Q2
ὁμόλου R,H,O,E1,C1,P20,MIII,N1,Ox,V19,V8,(P8),R1,(F1),F2

Scholion: ὦ Πάν, ὃς ἔλαχες τὸ ἐπέραστον χωρίον τοῦ ὁμόλου· ὄρος ἐπὶ θετταλίας ὁ ὅμολος.

The Z text has a very poor reading. The scholion would make more sense if it were commenting on ὁμόλω.

106 ταὐτ' ἔρδοις K,S,R,P,L,T,MIII,Cett.,P5
ταὐθ' ἔρδοις· Po,Pu,Q,H,M,O,E1,C1,P20,N1,Ox,V19,V8,(P8),R1,(F1),F2

Again Z agrees with the papyri alone. The variant is attested by the Scholiast on Aristophanes Acharn. 329, who says that ἔρδω is aspirated, and it frequently appears in mss. of Homer. See Planudes's comment p. 36, n. 205.

121 ἀπορρεῖ Cett.,S,R,T,M,H.L
ὑπορρεῖ O,E1,C1,P20,MIII,N1,Ox,P5,V19,V8,(P8),R1,(F1),F2

Scholion: τὸ καλὸν ἄνθος σου ἤγουν ἡ ἀνθηρὰ καὶ εὔμορφος ὄψις σου διαρρεῖται, φθείρεται.

The Z variant is unknown to the rest of the tradition, though it might have influenced Lucian (Ep. Sat. 24), who uses the verb referring to the falling off of hair. Thus it would be an early variant. It is however weaker than the reading of the mss. in that it implies time slipping away, whereas ἀπορρεῖ - of leaves dropping off - is more fitting to the context. It may be said in favour of ὑπορρεῖ that often the prefix ὑπο- has the idea of doing something secretly, and that here the picture of the boy's beauty slipping away without him noticing it, like time, would be effective.

122 φρουρούμες Va,L
φρουρέωμες K,La,M,T,S,H,V19
φρουρῶμες O,E1,C1,P20,MIII,N1,Ox,P5corr.,V8,(P8),R1,(F1),F2

Scholion: μηκέτι τοι, μηδαμῶς, εἰς τὸ ἑξῆς, ἄρατε, ἐπὶ τοῖς προθύροις τῶν ἐρωμένων καθήμενοι σκοπῶμεν.

The Z form is better than the Va form and shows the contracted version of KLa - the metrical result of the synizesis. It is in places like this that we see that SHV19, here with a much better reading than Z, cannot be very closely related to Z.

124 *νάρκῃσιν* Cett.,P20,L,T,P5
νάρκαισι(ν) Po,S,H,V19,P2,Mcorr,0,E1,C1,MIII,N1,Oxcorr.,V8,R1,(P8)
(F1),F2

Here, as at v 148 (*τῶν αἰγῶν*), Z has the correct reading with Po and SHV19 next to an incorrect reading *ἀνιηρῆσι* Cett. Z, *ἀνιαραῖσι* Po,SHV19,PP2,M (*-ηραῖσι* K).

128 *γελάξας* Po,Bo,Cett.,M,R,T,P5
γελάσσας S,U2,0,E1,C1,P20,N1,Ox
γελάσας V,H,MIII,V8,(P8),R1,(F1),F2)

Scholion: *καθὰ πρότερον ἐγέλασεν ἕνεκα τῶν μουσῶν τουτέστι τῆς ἐμῆς ᾠδῆς, δῶρον φιλικὸν ἔδωκεν εἶναι τὸ λαγωβόλον δηλονότι.*

See vii 42.

129 *ἦμεν* Va, SHV19, O,E1,C1,N1,Ox,MIII,P20,V8,(P8),R1,(F1),F2
εἶμεν Cett. plerique
ἦμες R,M

See vii 86. R and M again have the meaningless hyperdorism.

132 *στραφέντες* La,Va,T,M,P5,F2
στραφθέντες K, SHV19, R,0,E1,C1,P20,MIII,N1,Ox,V8,(P8),R1,(F1),

K, SHV19 and Z again have the correct reading - the alpha of the 2nd aorist passive (*στραφέντες*) is always short and thus cannot stand here.

133 *χαμευνῇσιν* Cett.,MII,P5
χαμευναῖσιν S
χαμευναίσι M
χαμευνίσιν T,H,R,0,E1,C1,P20,MIII,N1,Ox,V19,V8,(P8),R1,(F1),F2

χαμευνίς -ίδος appears in Greek literature only here, perhaps excusing the widespread error. Z preserves the correct reading, which also eases the metre - La seems to have *ἐκλίθημες* instead of *ἐκλίνθημες* for metrical reasons.

134 *οἰναρέοισι* Bo,Cett.,R,T,M,H,P5,V19γρ.
οἰναρεῆσι S
οἰναρεαισι(ν) L,0,E1,C1,P20,MIII,N1,Ox,V8,(P8),R1,(F1),F2
Om. V19

Scholion: *ἔν τε νεοτμήτοις οἰναρέαις, ἤγουν φύλλοις ἀμπέλου νεωστὶ τμηθεισιν.*

Gall. discusses this(94), stating that the true reading must be the masculine of most of the mss. This must be the case. He also says, however, that Mo. got his reading from S(95). As we can see immediately, that need not be so, since a) as shown in this section of the thesis, if S had any relationship with Z, it was very sporadic and not direct, and b) one other Va ms. has the reading. We can thus say that the reading was at large in mss. of the Va type. The fact is that Z here simply shows, as it often does, a poorer variant transmitted by its exemplar.

142 *πωτῶντο* Cett.,R,M,S,P5
ποτῶντο L,T,R,H,E1,C1,P20,MIII,N1,Ox,V19,V8,(P8),R1,(F1),F2

Scholion: *περιεπέτοντο ξουθαὶ μέλισσαι περὶ τὰς πηγάς.*

Z preserves a simpler, metrically faulty reading.

145 *δ' ἐκέχυντο* Cett.,M,S,H,V19,R,T,V8,P5,(P8)
δὲ κέχυντο 0,E1,C1,P20,MIII,N1,Ox,R1,(F1),F2

Scholion: *οἱ δὲ κλάδοι ἐκλίνοντο εἰς τὴν γὴν βραβύλοις καταβαρούμενοι.*

Z has another error of word separation (cf. ii 157). The form *κέχυντο*, however, also appears in id. xx 23. Mo.'s scholion is phrased as if it were commenting on an imperfect, not the pluperfect of the Z or Cett. text.

147 *ἀπελύετο* Cett.,M,MIIIcorr.,P5
ἀπεχύετο R,S,H,V19
ἀπολύετο 0,E1,C1,P20,MIII,N1,Ox,V8,(P8),R1,(F1),F2

Scholion: *τετραετὲς δὲ ἀπὸ τῶν πίθων ἐχεῖτο κατὰ τῆς κεφαλῆς ἔλαιον.*

The scholion is clearly written as an explanation of the SHV19R reading *ἀπεχύετο*. The Z text has a Homeric imperfect without the augment, which is an interesting variant.

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94) Gall. "Papiri" pp. 13 - 14.
95) Ibid. ".... la lezione di Mo .... che l'ha ricevuta da Planude."

Id. VIII

K, La = PQW, Va = ALNU

13 καὶ τίνα K,La,Va,S,M,T
καί τι A (καὶ[Po)
ἀλλὰ τί Q(in ras.),H,V19,R,0,E1,C1,P20,MIII,N1,Ox,P5,V8,(P8),R1,F1

See below.

13 ὅστις χ' KVa
ὅστις La
ὅ τις S
ὅ κεν R,H,V19,0,E1,C1,P20,MIII,N1,Ox,P5,V8,(P8),R1,F1
]εν[Po/P2

See below.

13 ἄρκιος Cett.
ἄρκιον R,Hcorr.,V19,0,E1,C1,P20,MIII,N1,Ox,P5,V8,(P8),R1,F1

All the variants in this verse for the most part depend on whether ἄεθλον is neuter or masculine. Cett. thought it masculine and so had ὅστις and ἄρκιος. KVa kept the potential particle χ' (κε) (left out by La presumably for metrical reasons). Z, on the other hand, read the neuter and κεν, in which it seems to be backed up by Po/P2(96).

14 τὺ δὲ θὲς ἰσ- K,A,N,H,S,V19,(σὺ - M)
τὺ δὲ θές τ' ἰσ- La,L,T
τὺ δὲ θές γ' ἰσ- U,R,Hcorr.,0,E1,C1,P20,MIII,N1,Ox,P5,R1,F1
τὺ θές γ ἰσ- V8,(P8)

The τε and γε of La and Z are additions made to make the seemingly short epsilon in θές scan long. KVa SHV19 preserve the better reading.

15 ὁ Cett.,T,M,L,S,H,V19
θ' ὁ U,R,0,E1,C1,P20,MIII,N1,Ox,P5,V8,(P8),R1,F1

Again a spurious theta has been added by U and Z codd. supposedly to help the metre. The fact that the Z reading is shared by a Va ms.

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96) Gall. in his zeal to purge the text of Mo. readings accepts Meineke's conjecture and reads κ]εμ[οι for Po/P2. However, since Mo. (with the substitution of καί for ἀλλά) renders sufficient sense, there is no need to have recourse to conjecture.

shows that it need not be Mo.'s doing.

18 ἐποίησα P,W,Va,R,M,S,H,P20,V19,(P8)
ἔποησα K,Q,T,Hcorr.,0,E1,C1,O5,MIII,N1,Ox,R1,P5,V8,F1

Here K,Q,Z have the better reading. See iii 9,21, vi 31.

26 καλέσωμες Cett.,S,L,R,T,M
καλέσωμεν H,V19,0,E1,C1,P20,MIII,N1,Ox,V8,(P8),R1,F1

Scholion: ἐκεῖνον τὸν αἰπόλον οὗ παρὰ ταῖς ἐρίφοις ὁ κύων ὁ λευκὸς ὑλακτεῖ. ἐάν πως ἐνταῦθα, ἀντὶ τοῦ δεῦρο, καλέσωμεν, κρινεῖ δηλονότι ἡμᾶς. τουτέστιν εἰ ἦν τρόπος, ὅπως ἂν δεῦρο ἐκαλέσαμεν ἐκεῖνον τὸν αἰπόλον, οὗ παρὰ ταῖς ἐρίφοις ὁ κύων ὁ λευκὸς ὑλακτεῖ, ἔκρινεν ἂν ἡμᾶς.

H,Z have a very poor reading.

28 χοὶ Cett.,L,T,M,S,MIII,V19
χὼ R,0,E1,C1,P20,N1,Ox,P5,V8,(P8),R1,F1

Z has a very poor version of the crasis of καὶ οἱ.

30 ἰυκτὰς La,Va,T,M
ἰυγκτὰς S (-γκτὰ Scorr.)
ἰυκτὰ K,U2,R,0,E1,C1,P20,MIII,N1,Ox,P5,V19,V8,(P8),R1,F1
ἰυγματα H

Scholion: ἰυκτὰ ἤγουν λιγύφθογγα.

Only K and Z preserve correctly this very rare form - it appears only here - of ἰυκτης. U2 and Scorr. got their readings presumably from Z.

32 πρᾶτος Cett.,S,R,T,M,V19
πρῶτος 0,E1,C1,P20,MIII,N1,Ox,P5,V8,(P8),R1,F1

Z has a very poor reading.

43 ἐπινίσσεται Cett.,L,R,T,M,S,(-νίσεται H)
ἐπινεῖσσεται Hcorr.,0,E1,C1,P20,MIII,N1,O5,P5,Ox,V19,V8,(P8),R1,F1

Scholion: ὅπου ἡ εὔμορφος παῖς ἐνδιατρίβει.

Z preserves the same spelling as at vii 25, where Po/P1 agrees at least in the -ει- part. Hesychius however records ἐπινίσσομαι.

44 χαὶ Cett.,L,R,T,M,S
χὰ 0,E1,C1,P20,MIII,N1,Ox,V8,(P8),R1,F1.,P5
χὼ V19

Z is consistent in its wrong forms. Here there is the same poor crasis as above.

46 ὑψόταραι Cett. (-ηλότεραι T,Hγρ.)
ὑψίτεραι K,P,P2,S,H,V19,M,0,E1,C1,P20,P5,MIII,N1,Ox,V8,(P8),R1,F1

K, P/P2, SHM and Z all have the better reading.

48 χαὶ Cett.,S,M,T.R
χὰ 0,E1,C1,P20,MIII,N1,OxV8,(P8),R1,P5,F1
χὼ V19

See above.

67 ὀκνᾶθ᾽ Va
ὀκνῆθ᾽ Kcorr.,Q,W,R,T.M, (-ῆτε H)
ὀκνείσθ᾽ P,P2
ὀκνῆσθ᾽ K
ὀκνειθ᾽ S,V19,0,E1,C1,P20,MIII,N1,Ox,P5,V8,(P8),R1,F1

Scholion: οὐδαμῶς κοπιάσετε, ἐνεργοῦσαι δηλονότι τὴν ἔκφυσιν αὐτῆς, ὅταν αὐτὴ πάλιν μόνη φύηται ἤγουν βλαστάνῃ.

S and Z provide the reading accepted by both Gall. and Gow.

68 καμᾶθ᾽ A,N,U, (-ᾶθ᾽ H)
καμῆσθ᾽ La,L,R,T,S
καμοῖσθ᾽ K (-οιθ᾽ V19)
καμεῖσθ᾽ 0,E1,C1,P20,MIII,N1,Ox,P5,V8,(P8),R1,F1

Z alone preserves the correct version of the future of κάμνω.

70 ἔχοντι Cett.,L,T,M,S,H,V,P5,R1,(P8)
ἔχωντι R,0,E1,C1,P20,MIII,N1,Ox,V8,(P8corr.),F1,V19

Scholion: ἵνα τὸ μὲν τοῦ γάλακτος οἱ ἄρνες ἔχωσιν.

Z alone has the correct reading. Gall. has "Corr. Mo.".

73 παρελᾶντα Po,La,T,R
παρελεῦντα K,M
παρελαῦντα Va
παρελῶντα P2,S2,V19,L,0,E1,C1,P20,MIII,H,N1,Ox,P5,V8,(P8),R1,F1

Here S had the correct reading with Po,La but copied in the poorer one from Z as a variant.

73 ἦμες A,N,U,R,M
ἦμες/εν La,T
ἦμεν K,L,S,H,V19,0,E1,C1,P20,MIII,N1,Ox,P5,V8,(P8),R1,F1

Here again Z with K, SHV19, has the correct reading, avoiding the meaningless Doricism of Va,La. See above.

74 λόγον Po,Va,S,Q,W,M
λόγων K,P,P2,T,H,V19,0,E1,C1,P20,MIII,N1,Ox,P5,V8,(P8),R1,F1

Scholion: οὐ μὴν ἀπεκρίθην αὐτῇ, ἀντὶ τοῦ ἀπεκρινάμην - τὸ ἀπεκρίθην γὰρ τὸ ἐχωρίσθην δηλοῖ - οὐ μόνον λόγον ἡδύν, ἀλλ᾽ οὐδὲ λόγων τὸν πικρον, ἤγουν τὸν ἐπαχθῆ, τὸν ἀλγεινόν.

Z has with K, P/P2, H a reading equivalent to the Po Va, QW, one. As both are correct and equal, neither is a correction of the other. It cannot be the work of Mo. It must be the product of his exemplar.

78 αἰθριοκοιτῆν K
αἰθριοκοιτᾶν Va,Q,W,R,T,M
αἰθριοκοιτεῖν S,H,V19,P,P2,0,E1,C1,P20,MIII,N1,Ox,P5,V8,(P8),R1,F1

Scholion: ἡδὺ δέ ἐστιν ἐπὶ τῷ καιρῷ τοῦ θέρους ἐν ἀσκέπῳ τόπῳ καθεύδειν πλησίον ὕδατος ῥέοντος.

SH, P/P2 and Z all preserve what looks to be the correct reading. Va and QW have the foolish Doricisation of the reading -ῆν, which appears to be hypercorrect(97).

87 ἀεὶ Cett.,R,T
αἰεὶ S,M,H,V19,A,0,E1,C1,P20,MIII,N1,Ox,P5,V8,(P8),R1,F1

Z with SHM and A preserves the correct reading, which is assured by the metre.

92 τούτου Cett., R,T,M,S,H,Ob,
τούτω L,E1,C1,P20,MIII,N1,OS,Ox,P5,V8,(P8),R1,F1,V19γρ.
Om. V19

L and Z alone preserve the correct Doric form.

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97) Gow and Gall. both print -εων. Ruijgh "Dorien" p. 73 "Les éditeurs ont raison de considérer -ην comme un hypercorrectisme introduit dans le texte par des philologues qui songeaient au dorien d'Alcman".

Discussion

Gall. called this collection of Th. i-viii the "Mo. recension" firstly because Wendel's conclusions implied that and secondly because(98) "le nuove lezioni di SHMo ..." were "l'indice di una sistematica revisione del testo e dell'opera equiparatrice di un grammatico". Thus Gall.'s conclusion was that the text was "edited" by Mo. to go with the commentary. As seen from the list of readings and scholia, the matter is not so straightforward. Nigel Wilson's important remark(99) provides a good summary of the point at issue. "If Mo. were given to correcting texts, one might expect him to mention and justify each of his own proposals. But his notes very rarely contain any such comment, and this fact must raise the suspicion that he simply used the text he found as a basis for his commentary. If one wishes to see him as a critic of some ability, an assumption has to be made that he chose not to discuss these matters in a part of his work that was aimed only at his pupils, and with pupils not yet at an advanced level of understanding such a policy would have been justifiable". Mo.'s commentary is characterised by its simplicity (it is for the most part a translation with very occasional comments on grammar or dialect) and its lack of polemic. As I have shown in the catalogue of the readings, the text that goes with the Mo. scholia is not entirely suited to them. Mo. at times comments on readings that the text does not show or vice versa(100), at other times his scholion is a word for word paraphrase of the text in Koine (in some mss. the words of the paraphrase were written above the corresponding words of the text) but the text itself has Koine forms where it should have Doric(101), there are three places where the Attic of Mo.'s scholion coincides with the correct Doric reading and the Z text has an anomalous Ionic form(102), and there is even a correct form in the scholion commenting on an incorrect form in the text(103). Doubt begins to creep in as to whether Mo. even read the Z text, let alone "edited" it.

First of all we can dispose of the simple errors that are transmitted by Z, since thay cannot be from Mo. They are:

1) Errors

i 65,65
ii 11,38,45
iii 28, iv 57

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98) Gall. "Mosc." p. 365.
99) "Byzantium" p. 245.
100) i 13, 22, 49, 75, ii 11, v 30, vi 41, vii 147.
101) i 29, 36, 66, 77, 81, ii 86, v 47, 48, 148, vii 103.
102) i 53, ii 51 twice.
103) ii 94.

v 41,47,48,61,67,70,72,74,116,137,148, vi 4,12
vii 13,20,26,103,142,145, viii 26,28,44,48

Partly contained in the above, but also listed below, are the readings that are in Doric in every other ms. but in Attic/Ionic in Z.

2) Dialectal Errors

i 15,29,29,53,77,112
ii 25,46,51,51,86,131,156,161
iii 28, iv 35
v 32,47,61,67,97,137,148
vi 4,5, vii 26,103, viii 26,32(104)

3) Errors of Crasis

At i 136 with κἠξ Z got it right with KLa, at viii 92 with κἀκ Z got it wrong with La(105). Wrong at ii 94 χ᾽ὥτω(106) but right at i 62 with κοὗτοι, right at i 103, and v 111, wrong at ii 150, iii 27, iv 31, viii 28, 44, 46. With i 136 even a less than brilliant critic could not have written viii 92. Ditto ii 94 and i 62.

4) Errors of Metre

If, as appears from his commentary on Pindar, another of Mo.'s specialities was metre, what are we to make of the metrically faulty lines in the not particularly complicated Theocritean hexameter at iv 32, v 25, 70, 103 and vii 142?

The above lists show readings that are clear errors. There are quite a few. Mo. could presumably tell the difference between Attic and anything else - his scholion at vi 32 shows him discussing Doric forms. There could not be so many dialectal mistakes if he had corrected the above. His teacher, Plan., wrote one of the prolegomena (IXD Ahr.) which deals in detail with Doric forms and appears in S,H,N1,V4,V15 and R1. If, as it appears, Mo. developed Plan.'s scholia to make his own(107), Mo. must surely have known about it. Yet, in Z mss., we have readings such as i 53 πήρης, but only four lines previously πηρᾷ, ii 45 θασέα and ii 46 ἀριάδνης. At IXD Ahr. there is the comment "οὔρεα

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104) There are only three places where Z has incorrectly a Doric form, while all other mss. have the correct form: ii 82 (Z + Pa/P3,N), iii 30 (Z + SH), vii 25.
105) κἠκ Va,M,S κἀκ K,La,Z.
106) The lemma to the scholion, however, got it right.
107) See below.

> ὤρεα" while at iv 35 Z has οὔρεος. Unless Mo. was an inept critic, he cannot have looked at these readings. As Irigoin noted for the Mo. Pindar, Mo. did nothing to change the dialect. Similarly for the problems of metre and crasis: because of the mixture of correct and false, Mo. could not possibly have corrected the one and left the other.

If that is the case, then the Doric forms (and also the readings which avoid the hyperdorisms of the rest of the mss.) preserved only in Z (or also with other single mss. or papp.) must be transmitted by the Z exemplar; otherwise Mo. could not have produced such combinations as at v 148 τῶν αἰγῶν. These readings are: i 66, ii 5(K), 13(KW), 33(K), 41(PaKW), 74(KAU), 95(Pa), 102(PaW), 108(K), 126(Pa), 161(K), iv 13, v 23(S), 60(K), 122(KL), 148, vii 52(KL), viii 92(L)(108).

Similarly, a careful "editor" could not have allowed the metrical blunders, listed above, alongside those places that seem to be metrical corrections, e.g. i 62, 75, ii 5, 46 iii 9, 21, vi 31, vii 133, viii 18, 87. What is more, six of the above ten possible metrical corrections are present in other mss. It seems that these too were in Z's exemplar.

There is yet more evidence that, besides unconsciously transmitting correct readings, Mo. did not change errors; as seen at ii 70. Cett. have θευμαρίδα (an unusual name) and Z has θευχαρίλα. As Wilson pointed out, Mo. would not have altered the patronymic to a peculiar alternative, and -ίλα and -ίδα could easily be confused in capital letters -ΙΛΑ and -ΙΔΑ. Again also at ii 157(109) Z has a unique word separation that would also seem to be an error consistent with copying from an uncial ms. See also ii 11, v 126, vii 145.

We can see that Z, since it shares several readings with Pa which cannot be conjectures and has errors (not present in other mss.) consistent with copying from an uncial exemplar, has therefore preserved readings that have not come down to us in other mss. and as such is a witness for an unknown branch of the tradition - the presence of i 108 in Z mss. and not in any other mss. except S, H and added by a second hand in A and G, is an excellent example of this. So, when Z agrees with a papyrus (or K or W) in a correct reading, since we have proved that the above readings are not editorial, that reading is very unlikely to be a conjecture but seems to be text

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108) Those marked with a letter are where Z shares the reading alone with those mss. (or ms.).
109) Cf. ii 25, where Cett. have the uncial error and Z has the correct reading.

transmitted from this same previously unrecognised source. Those places where Z preserves a correct reading alone with a papyrus and/or K or W are: ii 4, 5 x 2, 14, 24, 25, 26, 33, 41, 46, 51, 72, 95, 102, 108, 126, 158, 161, iii 9, 21, 39, iv 39, v 37, 60, 122, vi 31, vii 11, (25), 52, 68, 86, 106, 124, 132, viii 13, 18, 46, 73(110).

Up to this point I have purposely not dealt with any of the contract verbs forms. Here the problem is much less clear-cut. But it is obviously not unaffected by the above implication that Mo. did not look carefully at the text. In that light let us look again at Gall.'s conclusion(111): "Le nuove lezioni di SHMo si riferiscono il più delle volte a forme di verbi e contrazioni: (i 36) γελῶσα (i 90 -ῶντι +Scorr.), (i 81 ἀνερώτων +Sγρ.), (i 85 ξατεῦσα), (ii 109) κνυζῶνται +Scorr., (iii 18 +S, v 85 +Scorr.) ποθορῶσα, (iv 53) χασμώμενος +S, (v 29 βομβῶν, vii 122 φρουρῶμες), (v 89 +SH, viii 73 +Scorr.) παρελῶντα, (vi 31) ἐσορῶσα +SH, (invece di γελάσα (-άντι), (-ώτευν), (ξάτεισ -οῖσα LaVaS), κνυζεῦνται, ποθορεῦσα, χασμεύμενος, (βομβέων SH, φρουρέωμες +SH) παρελῶντα, ἐσορευσα), oppure τὼστέα, κύμμες, ἀμώντεσσι (invece di τὼστία, χύμες, ἀμάντεσσι) sono l'indice di una sistematica revisione del testo e dell'opera equiparatrice di un grammatico. Le concordanze con K, con GL, con P, in correzioni alla tradizione possono essere, quasi sempre, casuali". We can see straight away that all of the readings are either the simplified (i.e. Attic) versions of the better readings in the other mss.(112) or a certain idea of what alpha contract participles should look like in Doric(113). If Mo. believed that the epsilon forms were impossible, then it is certainly possible that he substituted more familiar forms. Plan. wrote several short notes on dialect, firstly IXD Ahr.(114) and then two shorter scholia, marked ωξ in N1. IXD refers specifically to forms such as τύπτουσα > τύπτοισα (γελάουσα > γελάοισα i 96) and ποιοῦσα > ποιεῦσα. One scholion in N1 on f. 218r reads "ἦλθ' ἦνθ' δωρικόν, πλεύμων πνεύμων ἀττικόν. ἡ τροπὴ δὲ τῶν φωνηέντων κατὰ τὸ

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110) It might be argued that Z took its readings from a K or a La ms. (especially in id. ii) but again the same caution applies. It is impossible to collate and recognise good readings in a ms. and add them to another without carefully looking at both texts weighing up the correct and incorrect. In carefully looking it would be impossible not to notice mistakes.
111) "Mosc." p. 366. The readings in brackets, the agreements with S, Scorr., H and the line numbers have been added by me.
112) Where mss. show an alpha stem verb with an epsilon stem contraction, Z shows the simpler alpha stem reading.
113) It is slightly vitiated in that the iota subscript is missing. The form should be -ῶσα.
114) See Appendix 1, p. 137.

ἀντίστροφον" and another at f. 218v has "ἀνηρώτων· ἰωνικὸν ἀνηρώτεον καὶ δωρικὸν ἀνηρώτευν". Here we have evidence for what Plan. thought about what was Doric. We can see that S has some of the better forms (ἀνηρώτευν, ξατοῖσα, βομβέων, φρουρέωμες) in the text and some of the poorer forms added as corrections or glosses. The fact that corrections in S differ from these pronouncements would suggest that these glosses were added by someone other than Plan. What is more important, it would seem unlikely that Mo. should have differed from his teacher, especially since Plan.'s scholia preceded Mo.'s(115). The forms in Z in -όοντι(116) are also relevant here. If they are not simple mistakes, they are the corrections of a man who thought the hybrid Doric/Homeric -όωντι form was impossible. The consistency of this collection is persuasive. It is not, however, necessarily very impressive. If we decide that Mo. made these corrections, then we must imagine him picking his way through a morass of the manifestly incorrect (and leaving it incorrect) to make not particularly good alterations.

What is impressive on the other hand is the collection of correct verb forms:

i 49, 152, ii 13, 24, 25, 26, 41, 46, 72, 102, 108, 126
iii 9, 21, v 108, 109, 129, vi 16, 22, 24, 25, 31
vii 132, viii 18, 67, 68, 70

Not to mention the correct forms of εἶμι, especially in the infinitive.

ii 41, iii 39, vii 86, 129, viii 73 cf. v 67, viii 26
iii 39 (v 65, 104); cf. i 17

If we decide that the alpha contract participles and the correct (and otherwise) readings listed immediately above are due to Mo., we have to reconcile that with the errors of before. Also, where one might think of Mo. as getting it right, that reading is present elsewhere in the tradition. Only at i 49, 152, ii 25,41, viii 68,70 does Z show a correct verb form on its own.

So it seems that Mo. did not edit his text. Indeed he was not even the author of all of the scholia attributed to him(117), but copied wholesale those written for other texts regardless of their inappropriateness.

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115) Gall. "Plan." p. 308.
116) i 38, iv 57, vii 20, 77; cf. vi 41.
117) See i 13, 22, 49, 75, ii 11, v 30, vi 41, vii 147 and Dawe's conclusion on Mo.'s influence on the text of Soph., quoted above p. 65 - 6.

That at vii 147 is particularly revealing. It would seem that he took that scholion directly from his teacher Plan. If that is the case, then might Mo. have used also a text prepared by his teacher? Although it is exceedingly unlikely there are nevertheless intriguing agreements between Z and S and Scorr. If Mo. took some readings from his teacher, then the unique correct readings listed above may be the product of Plan. Study of the catalogue of Z readings and the scholia attached reveals several places where Z shares correct readings with S (or S2) alone, as well as patent errors. This led Gall. to posit a direct relationship between these readings, transmitted from teacher to pupil. Plan. (Mo.'s teacher) is earlier than Mo., S is earlier than any extant Mo. ms. and (in his opinion) is partly Va and partly La; one would therefore say that any ms. which agrees with S in i-iii and in iv-viii must be directly related to S. As the sharing of clear errors should be decisive, an examination of them should reveal the truth of the statement. I have set out under three points below where Z has the same reading as S; firstly in error, secondly in a correct reading and thirdly where Z agrees with Scorr.

1) Z sharing errors with S(HV19)

Id.	Line	SHV19 + Z	Cett.
i	66	ἦθ'	ἦσθ'
	77	πρώτιστος	πράτιστος
	132	ἀκάνθοι	ἀκάνθαι
ii	46	ἀριάδνης	ἀριάδναος
	150	κῆτε	κεῖτε
	161	φημὶ	φαμὶ
iii	18	ποθορῶσα	ποθορεῦσα
	25	εις	ες
	28	ὄκα μεῦ μεμναμένου	ὄκ' ἔμοιγε μεμναμένῳ KLa ὄκα μευ μεμναμένῳ Va
iv	30	ἐμὶν	ἐμοὶ
	53	χασμώμενος	χασμευμένος
v	25	κυάδε	-δευ/-δ' εὖ
v	30	τυὶδ' ὁ	τυ ὶδ' ὁ
	94	ὁριμαλίδες	ὁρυ-/ὁρο-
	123	εὶς	ες
	137	σῦ	τυ
vi	31	ἐσορῶσα	-εῦσα
	41	ἀμῶντεσσι	ἀμάντεσσι
vii	42	γελάσσας	-άσας/-άξας
	128	"	-άξας

From the above list I have excepted the following, as it is very unlikely or not provable that one came from the other: a) the incorrect reading at vi 41 is followed in Z by the correct reading, in S by the incorrect one, not to mention that this is the reading of Codd. at x 16. b) Although Z (at vii 42 and 128 above) shows the reading -άσσας, at

ii 115, where S has ἔφθασσα, it has ἔφθαξα with KAW. (See also vii 156 γελάσσαι Codd. omnes, i.e. the Homeric double sigma ending -άσσαι was present in the tradition already before Plan., and Z - unlike S - is not systematic with double sigma endings.) c) For iii 25, v 123 cf. v 16 εἰς KAPZ ἐς Cett., i 67 ἐς Codd.Z iii 42 εἰς KLa, ἐς VaZ, iv 27 εἰς Codd.Z, vii 52 ἐς Codd.Z i.e. Z is not systematic and so the coincidence is simply that.

The important readings are thus i 132, ii 150,161 iii 28, iv 30, v 25,30 and 94, i.e. errors that are unlikely to have been spontaneously produced in different places. These are, however, obvious errors and not the sort of reading that a scholar would consciously pass on. This is the sort of reading that is transmitted from one ms. to another by default.

2) Z also shares "correct" readings with S.

Id.	Line	SHV19 + Z	Cett.
i	108	line present	line absent
ii	61	δέδεμαι	διάδευμαι/δέδομαι
iv	13	ὃ	δ
	56	ὄχχ'	ὄκκ'/ὄχ'/ὄκχ'
v	25	ποτ	ποκ
	111	κ' ὔμμες	χ' ὔμμες/χ' ὑμὲς
	129	κέουται	κέουτι/κέχυνται
vi	15	αὐτόθε	αὐτοθι
	16	φρύγες	φρυγῆ/φρυξῆ
viii	67	οκνειθ'	-νάθ'/-νηθ'/-νειϲθ'/-νήϲθ'
	78	αἰθριοχοιτεῖν	-τηι/-ταν
	87	αἰεὶ	ἀεὶ

As can be seen from the errors, S and Z are certainly related. However that relationship may not be the result of the collaboration of Mo. and Plan. a) because they transmit poor readings and b) because correct readings that appear in S (and Z) are not always shared in the following word, when the following word is uniquely correct in S - see vi 41, vii 124. Not to mention the many correct readings in S not present in Z.

3) Z readings appearing in S as corrections or glosses - S2/Scorr.

S2 + Z(118)
id. i
62,65,75,90,147 σχαδάνων S,P,MII, σχαδόνων Cett.,Z,S2
id. ii
4,14,25,84 ἀπῆλθον M,S,H,M,II,P,V15 ἀπῆνθον Cett.,Z,Scorr.,109
id. v
85,109,121
id. vii
11,94
id. viii
30,73

S2 agrees with Z mostly in correct readings, but also in possible errors. While Z is basically from the Va family (in order and readings) with occasional La readings (see Table 1, p. 134), S and S2 are also Va but mixed with different La readings(119). S and S2, although having correct (and false) readings which they share uniquely with Mo., both have correct readings which Z does not share. Z has correct readings which both S and S2 know nothing about. However all S2 readings in S (except v 44 (Sim. i 11) viii 52 - both of which look like Plan.'s personal ideas) could have come from La or Mo.

On viewing these readings, it can be seen that it is impossible in some cases (i 62,65), or exceedingly unlikely in others (see v 121), for Z to have taken some of the S2 readings, whereas it is perfectly possible for S2 to have taken all of the Z readings. Even more simply put, S and S2 have so much more (and better) than Z that it would seem incredible that Z had S/S2 at its disposal but did not use it; whereas it is perfectly possible for S2 to have taken selectively from Z.

Thus the complicated situation is explained. S and Z come from the same side of the tradition and so occasionally share errors as well as good readings. Scorr. shares readings with Z because S was compared (not exhaustively) to it and the variants or corrections were written in above the line.

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118) For readings not written out in full, see the catalogue.
119) See the description of the ms. and Table 2, p. 136.

Mo. has been considered an editor of ability for many years. This, however, is not the case. In the way the copyist of Leipzig Staatsbibliothek Cod. III claimed that the mistakes in his copy were not due to him, so it seems to be the same with Mo. He was not guilty of the errors; nor was he responsible for the good readings. His interest appears to have been in his scholia; he did not interfere with the text at all. Whatever he learned from his teacher he must have used in his teaching; he did not let it lead him to alter what was already on the page. Therefore, the text as it stands in Z is, for the most part, free from the meddlings of later scholars. It provides readings that are correct and incorrect randomly, in the way many mss. do. It is also, however, a valuable witness to parts of the text that are corrupt in all other mss. - i 108 is a particularly striking example - and in some places has corruptions that throw doubt on other seemingly well transmitted parts - ii 70. This is perhaps why the copyist of R/Tr took such great care to include Z readings in his text. Similarly for the glosses and corrections in S. Although S and Z are related, it is not a particularly close relationship, as has been seen. As a result, the history of the text of Th. and the apparatus criticus for it need to be rewritten.

Table 1

La readings in Z.

Id.	Line	LaZ	Va	K
i	9	μῶσαι	μοῖσαι(+SHN1)	μοῖσαι
	13	ὡς	ἐς(+S)	ὡς
	17	ἔντι γε	ἔντι δὲ(+SHN1)	ἔντι γε
	23	ποιμενικος	πωμενικὸς(+SH)	ποιμενικὸς
	25	τε	δὲ (νυ-S)	δὲ
	29	περι	ποτὶ(+SHN1)	ποτὶ
	30	κεκονιμένος	κεκονισμένος(+SHN1)	κεκονισμένος
	47	κῶρος	κοῦρος(+SHN1)	κῶρος
	62	φθονέω	κερτομέω(+SH)	κερτομέω
	80	βουται τοὶ	βοῦται καὶ βοῦταιS	βουται τοὶ
	90	γελῶντι	γελεύντι	γελᾶντι
	126	ἀγατόν	ἀγητόν	ἀγητόν
	136	κηξ	κἀξ(+SH)	κηξ
ii	13	ἐρχομένἐαν	-ην(+SH)	-αν
	24	λακει	λακῆ(+Scorr.HV19)	λακεῖ
	26	ἀμαθύνοι(+Hcorr.)	ἀμαθυνῆ/-ύνει(+SV19)	-ύνοι
	36	ἦμεν	ἦμες(+SH)/εἰμες	ἦμεν
	55	ἀνιηρε	ἀνιαρὲ(+SH)	ἀνιηρὲ
	61	ἐκ	ἐν(+SH)	omit
	65	ἄρξομ᾽ ἐγὼ	ἄρξομαι/-ῶμαι(PaSH)	ἄρξω
	74	κἀμφιστειλαμένα	ἀμφισ-(+SH)	καμφισ-
	76	μέσον	μέσαν(+SH)	μέσον
	94	ἀλαθέα	ἀληθέα(+SH)	ἀλαθέα
	100	μάθοις	μάθῃς(+S)	μάθῃς
	102	ἐφάμαν	ἐφάμην(+SH)	ἐφάμην
	103	μιν	νιν(+SH)	νιν
	107	μὲν	μευ(+SH)	μευ
	107	ἴσον(+HV19)	ἴσος(A)/ὅσον(NS)	ἴσον
	115	ἔφθαξα	ἔφθασα(PaMNHV19) -ασσα(S)	ἔφθαξα
	122	πάντοθεν	πάντοθι(PaNSH)	πάντοθεν
	126	εὖδον δ᾽ εἰ	εὖδον τ᾽ εἰ(+SH)	εὖδον τ᾽ εἰ
	158	ἦρ᾽ οὐ	ἆρ᾽ οὐ(+SH)	ἦρ᾽ οὐ
iv	20	μὰν(+SHV19)	μὲν	μὰν
v	38	λυκιδεῖς(+S)	λυκαδεῖς(+HV19)	λυκαδεῖς
	66	βωστρέομες(+SHV19)	βωστρέωμες	βωστρέομες
	76	ἀγορεύω(+SHV19)	ἀγορεύσω	ἀγορεύσω
	104	κρητὴρ	κρατὴρ(+SH)	κρατὴρ
	108	ἀμὸν(+SHV19)	ἐμὸν	ἐμὸν
	116	om. ἦ	incl. ἦ(+SHV19)	incl. ἦ

	116	μέμναστ' (+SHV19)	μέμνᾳ	μέμναστ'
	123	ἄλεντα(+SHV19)	ἀλεῦντα	ἄλεντα
	129	σχῖνον(+HV19)	σχοῖνον(+PaS)	σχῖνον
	146	κράναις(+SHV19)	λίμναις	κράναις
vii	1	ἀνίκ' (+SHV19)	ἠνίκ'	ἀνίκ'
	23	ἐπιτυμβίδιοι(+SHV19)	-βίδιαι	-βίδιοι
	64	παρὰ	περὶ(+SH)/παρὰ	περὶ
	106	μήτι τυ(+SH)	μήτε τι	μήτι συ
	144	μεν πὰρ(+H)	μὲν παρὰ(+S)	μεν πὰρ
viii	3	ἤτην	ἤστην(+SH)/ἦσθην	ἤστην
	23	συνέπαξ'	συνέπηξ' (+SH)	συνεπηξ'
	28	ἐπακούσας(+SH)	ἐπακοῦσαι	ἐπακουσαι
	29	κρίνειν(+SH)	κρῖναι	κρίνειν
	39	πιαίνετε	ποιμαίνετε(+SH)	πιαίνετε(+Po)
	42	πλήθουσιν	πηδῶσιν(+SH)	πηδῶσιν
	80	ἁ μόσχος(+SH)	ὁ μόσχος	ἁ/ὁ μόσχος
	92	κἀκ(+H)	κἠκ(+S)	κἀκ

The above table shows where La and Z agree. Agreements with Va have been ignored, as they are to be expected from a ms. which shows the order i-viii. It is clear that Z was at one time contaminated by typical La readings, both good and bad(120), though probably not at the hands of Mo. The agreement and non-agreement of ZLa with SHV19 shows that SHV19 cannot be the contaminating type for i - iii and so is probably not for iv - viii either. Since Z agrees frequently with K, as seen from the earlier catalogue, and it seems unlikely that Mo. had a La, a Va and a K ms. at his disposal, it would appear that the contamination is random. Since Z preserves several old elements unknown to the other families and is contaminated with all three families, it seems to be a product of a time before the families were rigidly separated and so has very much the same characteristics as papyrus witnesses, i.e. is not aligned with any particular ms. family.

120) See i 23 vs. i 62 and viii 39 vs. viii 42.

Table 2

S2 + La/Va/V19H

i 56 κέ τυ Cett.ZS κέ τι Scorr.V19H
76 ἀδέα Cett.S ἄδε ἀ P,Q2,W,V19,Sγρ.
ii 4 ποθ' ἥκει Pa/P3,Va(S),W,P,Z ποθήκει Scorr.H
50 περῆσαι Va(S),W,M,P,Z περάσαι Pa/P3,K περήσαι Scorr.
80 λυπούντων S λιπόντων Cett.,Scorr. λιποῦσιν Z
161 φημὶ S,Z φαμὶ Cett.,Scorr.V19,H
iii 12 εἴθε Va(S),Z αἴθε K,La,R,T,Scorr.,V19,H
iv 39 φίλαι ὅσσον K,S,Z,V19,Hcorr. φίλαι τόσσον La,Va,Sγρ.,H
v 45 τούτῳ Va,Z,Sγρ.,V19 τουτεὶ/-ὶ KLa,Scorr.,H,R,MIII,N1
103 τουτὶ/-εἰ Cett.,Z τουτεὶ Scorr.,H
132 ἐφίλασεν Va,Q,W,Z,V19 ἐφίλησεν K,P,Scorr.,H,MIII
vii 85 ἐξεπόνασας Po/P1,K,Va,P,Z,H (-ησας Pu/P2,S)
ἐξετέλεσ(σ)ας Q,W,R,M,Sγρ.
viii 46 πληροῦσιν K,Va,SH,Z πλα/ηρεῦντι La,R,Scorr.

This table shows all the non-Z alterations (marked S2, Scorr. or Sγρ.) to the text of S for idd. i - viii. All of them (except ii 50) come from sources that are unsurprising, given the formation of S. Since we know that for id. xviii S2 had an excellent ms. source, better than all the mss. that have come down to us today, it may be that S2 readings such as this one (perhaps even all S2 readings, in that they are usually correct) came from there.

Appendix 1

Planudes's Prolegomenon - IXD Ahrens

Ἰστέον ὅτι οἱ Δωριεῖς τρέπουσι τὴν ου δίφθογγον ὁτὲ μὲν εἰς ω μέγα ὁτὲ δὲ εἰς ευ. καὶ εἰς μὲν τὸ ω ἐν τοῖς ὀνόμασιν, ὅταν μὴ ἀπὸ συναιρέσεως ᾖ, ὡς μῶσα μῶσα, βωκόλος βωκόλος, οὔρεα ὦρεα, τοὺς πλόους τὼς πλόως· εἰς δὲ τὴν ου ἐν ταῖς θηλυκαῖς μετοχαῖς τῶν βαρυτόνων ἐνεστώτων, ὡς τύπτουσα τύπτοισα, γράφουσα γράφοισα, γελάουσα γελάοισα· εἰς δὲ τὴν ευ, ὅταν ἀπὸ συναιρέσεως ᾖ, ὡς Δημοσθένους Δημοσθένεως, ποιοῦσα ποιεῦσα, ἐμοῦ ἐμεῦ· ὡσαύτως καὶ ἐν τοῖς παθητικοῖς μέλλουσι τῶν ὁριστικῶν, ὡς κείσομαι κεισοῦμαι κεισεῦμαι, ἀσομαι ἀσοῦμαι ἀσεῦμαι. ---Τὸ τύπτομεν τύπτομες οἱ Δωριεῖς φασι, καὶ ποιοῦσι τοῦτο ἐπὶ μόνου τοῦ πρώτου προσώπου τῶν πληθυντικῶν τῶν ἐνεργητικῶν ῥημάτων, οὐ μέντοι καὶ ἐπὶ τῶν ἀπαρεμφάτων· οὐ γάρ φασι τυπτέμες ἀντὶ τοῦ τυπτέμεν, ἀλλὰ τυπτεμεν τὸ ν φυλάσσοντες. --- Ἰστέον ὅτι καὶ τοὺς ἐνεργητικοὺς μέλλοντας ἐπὶ τῆς ὁριστικῆς ἐγκλίσεως καὶ πάσης συζυγίας τῶν βαρυτόνων καὶ περισπωμένων καὶ τῶν εἰς μι περισπωσιν, ὡς τύψω τύψω, ποιησω ποιησῶ, δώσω δωσῶ. ἐπὶ δὲ τῶν ὑποτακτικῶν βαρυτόνους τούτους φυλάσσουσιν, ὡς ἐὰν τύψω, ἐὰν ποιησω,[ἐὰν δώσω,] ἐὰν στῆσω. ὡσαύτως προπερισπῶσι καὶ τοὺς παρ ἡμῖν προπαροξυνομένους παθητικοὺς μέλλοντας, ποιοῦντες εἰς ου καὶ τρέποντες τὴν ου εἰς ευ κατὰ τὴν τῶν περισπωμένων ἀναλογίαν, ὡς κείσομαι κεισοῦμαι κεισεῦμαι ἀναλόγως τῷ ποιοῦμαι ποιεῦμαι. ---Τὸ τύ, εἰ μὲν δηλοῖ τὸ σύ, ὀρθοτονεῖται· εἰ δὲ τὸ σέ, ἐγκλίνεται.

Section 3

The Editions of the Aldine Theocritus

Description of the Editions

First Edition - βij(1).

Contents:

Fasc. A-E	Theoc. idd. i-xviii, M(oschus)iii, Mii, Mi
Fasc. ZF.1-2	xix, B(ion) i
3-(4)	xx, xxi 1-65
(5)r	xxi 66-end, Miv 1-13, Miii 35-44
(5)v-(6)v	Miii 45-end, xxii 1-3
Fasc. θG.1r-2v	xxii 4-44, 92-171
3r	xxii 172-5, 177-85, xviii 51-end, xxiii 1-4
3v-(4)r	xxiii 5-end
(4)v-(5)r	Syrinx, εἰς νεκρ.(ὸν) Ἄδ.(ωνιν)
(5)v-(6)r	Prolegomena - γένος θεοκρίτου and περὶ εὑρέσεως τῶν βουκολικῶν.
(6)v	Blank
Fasc. AAαα	Theognis - Elegies
	Gnomic sentences taken from various poets
	Pythagoras - χρυσᾶ ἔπη
	Phokylides - ποίημα νουθετικόν
	Prophecies of the Erythraean Sibyl concerning our Lord
Fasc. EEεε	Animal Noises
Fasc. ZZζζ	Cato - Sententiae
	Γνῶμαι ἑπτὰ σοφῶν
	Περὶ φθόνου
Fasc. αa-εe	Hesiod - Theogony, Shield of Herakles, Works and Days

Last fol. recto

in hoc volumine continentur haec
Hesiodi Ascraei poetae Theogonia. hoc e(st) de generatione deorum opusculum.
Eiusde(m) Aspis. hoc est de scuto Herculis opusculum.
Eiusde(m) Georgicorum libri duo dicti Erga et Himerae (sic) idest opera et dies.

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1) Hain 15477, Ren. "Ann." vol. 1 pp. 10 - 12, B.M.C. vol. 2, p. 365 No. 5549, ditto vol. 5 (Ed. A. Pollard, Oxford 1924), pp. 554 - 5, Goff T 144. The example of this type which I consulted is held in the library of St. John's College, Cambridge, classmark S.J.C. Library - Ii.2.42. Since I gave the siglum β to all the Aldine editions I called the first edition βi, and because it came from St John's College, I called it βij.

verso

Impressum Venetiis characteribus ac studio Aldi Manucii Romani cum gratia etc.
MCCCC XCV Mense februario i. e. Feb. 1496(2).

The Aldine first edition:

1. Duplicates Miii 35-end and xviii 51-end.

2. omits Miv 14-end, xxii 45-91, 186-end.

3. has the Cato Sententiae, γνῶμαι ἑπτὰ σοφῶν and the Περὶ φθόνου (Fasc. ZZζζ) in the wrong place as far as the index is concerned - they should follow the prolegomena - but in the correct place as far as the sequence of fascicle numbers is concerned - after the animal noises.

There exist some examples of this edition that are undamaged but do not possess xx and xxi 1 - 65, i.e. without the sheet ZF.3(3). It is not surprising that some of these editions are missing the central sheet of a gathering - it is possible that some of these sheets were taken and used in the second edition, as the text on sheet ZF.3 is identical in both editions. Ahrens(4) gave them the siglum Ald. α. This feature also, however, appears in second editions; Ahrens gave them the siglum Ald. β(5).

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2) Proctor "Printing" p. 94 "Aldus first used the Venetian method of dating from March 1st .. the .. change in his practice dates from the beginning of 1497". Further proof that the date here refers to 1496 is that Aldus mentions in the preface to this volume his edition of Apollonius Grammaticus, a work published in December 1495.
3) The gatherings ZF and θG, the format of the book being "in folio", are made up of three sheets, numbered by Aldus 1 2 3 respectively. Since it is clearer to talk about page numbers rather than sheets I have taken those sheet numbers as page numbers and continued the sequence, numbering 4 5 and 6 (in brackets, since they do not appear in the ed.) in order to be more precise about the position of the poems in the book. Occasionally, however, it has been necessary to talk about sheets. Thus sheet 1 = pp. 1 r-v and (6) r-v, sheet 2 = pp. 2 r-v and (5) r-v and sheet 3 = pp. 3 r-v and (4) r-v.
4) Ahrens "Reliq." p. L.
5) See Appendix 2 to this section for an example of a text of this type - p. 171.

The Second Edition - βii j(6).

Contents:

Fasc. AA-θG	Theoc. i-xviii, Miii, Mii, Mi, xix, Bi, xx, xxi, Miv, xxii, xxiii, Syrinx, *εἰς νεκρ.* Ἄδ.
Fasc. ZZζζ	Cato - Sententiae *Γνῶμαι ἑπτὰ σοφῶν* *Περὶ φθόνου*
Fasc. AAαα	Theognis - Elegies Gnomic sentences taken from various poets Pythagoras - *χρυσᾶ ἔπη* Phokylides - *ποίημα νουθετικόν* Prophecies of the Sibyl of Erythraea concerning our Lord
Fasc. EEεε	Animal noises
Fasc. αaεε	Hesiod - Theogony, Shield of Herakles, Works and Days

The last folio has the same contents/colophon as the first edition. The two editions are largely similar except that: the duplications and omissions in the fascicles ZF and θG have been remedied; the prolegomena, though still mentioned in the index, have been removed to leave enough space for the verses omitted in the first edition and to avoid the need for adding more fascicles; the Cato Sententiae, *Γνῶμαι ἑπτὰ σοφῶν* and *περὶ φθόνου* have been returned to their rightful positions as regards the index but with the succession of fascicles interrupted. Clearly, since there was no need to change the blocks of type for the already complete and correct poems in the first edition, Aldus used them again for his second ed.(7), complete with the original fascicle numbers, despite the fact that with the order of poems changed so as to match the order set out in the index, they no longer followed on from one another in sequence.

There are, in addition some subtler variations between βij and βiij:

1. The branch-work decoration above the poem Miv in βiij is different from that in βij - as in βiiD (see page 153 below). In addition, in the second edition (and βiiD), below the title, the word *ὡρίδι* in lower case appears.

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6) Ren. "Ann." vol. 1 pp. 10 -12, B.M.C. 2 p. 365, 5 pp. 544 - 5, Goff T 144. S.J.C. Library Ii.1.20.
7) This being the case, it is not clear why some βii's should not possess sheet ZF 3. If he did not have enough taking them from the previous edition, Aldus could presumably have run off some more for the second.

2. The border above xxii is different and the title is printed completely in lower case letters - βij has Διόσκουροι, κουνῇ ἰάδι whereas βiij has θεοκρίτου διόσκουροι κουνῇ ἰάδι. ἐγκωμιαστικον (as does βiiD).

3. The title and border for xxiii in βiij differ from that in βij - βij has Μισῶν φιλέοντα in capitals, βiij (and βiiD) has θεοκρίτου ἐραστὴς δωρίδι διηγηματικόν.

4. βiij (and βiiD) add τέλος at the end of xxiii - not present in βij.

5. The two versions of the Syrinx poem are significantly different - see illustrations below p. 149. βij has a branch-work border at the top and the ἦχημα μουσῶν title in capitals above the words τῷ πανί, and the poem, which has a florid initial, is written out according to its metre, i.e. the lines get shorter from top to bottom. βiij (and βiiD), however, only have τῷ πανί as their title and enclose the whole poem within the shape of a double reed instrument - a sort of shawm - without making the decreasing element of the metre obvious(8).

6. In βiij (and βiiD) the νεκρ. Ἀδ. has a branch-work border at the top of the page whereas βij has the strap-work border which follows in βiij above the Cato.

7. 19) θ.G iii in βij is numbered as θ.G. 3 βiij (and βiiD).

As can be seen from the foregoing descriptions, the two edd. are very different in physical appearance. They are also different in their texts. In the poems truncated in the first ed. and complete in the second there is clear evidence for the use of two different exemplars. Since these poems are rare even within the confines of the textual tradition of the 'bucolic' poets, the texts provided by these two witnesses are also important for the tradition. Whether these mss. are derivative of mss. already known to us or are independent is therefore very important for the text history of the poems of the 'bucolic' poets and also the constitution of the texts.

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8) Bizarrely, this was described in B.M.C. V as a goblet.

The Discussion

The exemplars used to create the Aldine editions of 1495 have been the subject of scholarly discussion and Carlo Gallavotti (the most recent commentator to concern himself with textual matters) stated(9) that for idd. i-xviii, βij (and so βiij) was a copy of the Milanese editio princeps of Bonaccorsio of Pisa (c.1480)(10), to which were added Miii, Mii, Mi from another source (perhaps a ms. of the Lascarian or Vallian type(11)), and that all the idd. afterwards (excepting the prolegomena) were copied directly from X(12). He added that the first edition was added to and corrected directly by means of V10(13). However, on closer inspection of these mss. the matter does not appear to be so clear-cut. βij differs many times from X and often agrees with V against X. Similarly V10 has an unusual order and does not always have the same reading as βiij; not to mention not possessing the poems for which it is supposed to be the exemplar for the corrections in the second edition. The situation needs to be reconsidered to reconcile these contradictions.

The best place to start with this re-evaluation is Aldus himself. He mentions his editorial approach with respect to this book in a letter, addressed to Guarino of Verona, which acts as a preface to both editions. Although he is, unfortunately, not particularly specific in talking about how he put together his edition, he does refer to "eclogues" which he says he "added" in this book: "..Sed curaturum summo studio ut vel ipso exemplari imprimantur correctiores. Sic in Apollonio grammatico fecimus, sic in hoc libro in iis quas addidimus eclogis..."(14). It would seem a reasonable guess that he added the poems Miii to Syrinx (incl.) to those already published, i.e. to the first xviii idd. already published by Bonaccorsio of Pisa. Gall. would therefore appear to be vindicated on his first point.

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9) Gall. "Theoc." p. 307. See also M. Lowry "Aldus Manutius", Oxford 1979, p. 234.
10) B.M.C. 2 p. 386 n. 5967 "It is not to be supposed that Accursius, any more than Demetrius Khalkondylas elsewhere, was the actual printer of these books, in spite of the 'Bonus Accursius impressit' of the Aesop. The actual printer may have been D. Paravisinus or Ioh. Ant. de Honate". Gall. "Plan. Mosc. ediz. stamp." pp. 45 - 9.
11) For Lascarian and Vallian families, see Gall. "Theoc." pp. 279 - 83. See also below.
12) Gall. "Theoc." pp. 255 - 6 for Vat. Gr. 1311 - X (called 11 by A.(hrens), Z.(iegler) and H.(iller)) "Beiträge" pp. 1 - 9.
13) Vat. Gr. 1379 - V10 (my siglum - called 18 by A. Z. and H. - see p. 16 and Appendix 1 p. 155). Hiller "Beiträge" pp. 1 - 21, Gall. "Theoc." p. 256.
14) For a fuller quotation of this preface, see below.

That the poems by (and attributed to) Moschus came from a Lascarian/Vallian exemplar is not entirely correct. Miii certainly came from a Lascarian ms. like M4(15), as did Mii(16), although the text of Miii is contaminated with readings from a φ type ms.(17). Mi, as noted by Ahrens(18), but not by Gall., was taken completely (including title) from the editio princeps of the Planudean Anthology printed by Francesco de' Alopa in August 1494 in Venice(19).

The next of Gall.'s contentions, that the idd. following Mi in βij were copied from X itself, is similarly not so certain. In order to deal with this problem, it is important, first of all, to place X in its context within the tradition. Only then can we turn to the vexed question whether it was a βij exemplar.

X is a late 15th century ms. made up of elements taken from different sources(20). However, the section which Gall. maintained was the exemplar for βij, is descended from the collection which, since Ahrens and Hiller, has been known by the title the Sylloge Φ(21). The mss. (and printed editions) which have this collection are R/Tr (called M by A.Z.H.), V10, βiij, V (called 23 by A.Z.H.), W (called w by A.Z.H.)(22), X

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15) See the section entitled "The Textual Tradition of the Epitaphios Bionos".
16) See Bühler "Moschos" p. 11.
17) See above n. 15. It seems unlikely that Aldus was responsible for this contamination, as many of the readings that do not come from the Vallian/Lascarian type ms. are errors. See the catalogue of readings for Miii in the section entitled "The Manuscript Tradition of the Epitaphios Bionos", esp. 4, 16 x 2, 18, 21, 49, 51, 56, 67, 71, 96, 110 x 2, 121 x 2, 123.
18) Ahrens "Phil." p. 601.
19) See the section entitled "The Textual Tradition of the Epitaphios Bionos".
20) See the description of the ms. p. 12 and below.
21) See the description of these mss. at the beginning of the thesis.
22) V and W are closely related; either W was copied from V or they are descended from the same ms. Gall. Theoc. p. 255 "(V) In carminum recensione gemellus est libri W". Gall. "Silloge" p. 12 note 8) "Giustamente il Canart ha rifiutato il mio disegno di datare il Teocrito di Vat. Gr. 1824 (V) troppo tardi; le filigrane corrispondono a Briquet nrr. 9389-95, rilevate su documenti degli anni 1297-1318, e discusse da J. Irigoin in Scriptorium 1958 pp. 40 - 50, e 281 sg. Quindi era giusta la valutazione di Hiller (Beiträge p. 10), di considerare W copia

and βij. Within the Sylloge, R, V10 and βiij stand in some respects on one side, W, V, X and βij stand on the other. Ahrens(23) was the first to suggest that X was a copy of the early 14th century ms. V. If we look at the contents of the two mss. side by side, the similarities are quite clear.

V(24) - Vatican city, Vat. Gr. 1824/1825.
Early 14th century.
Contents: i, v, vi, iv, vii, iii, viii-xiii
ii 1-4, 50-end, xiv, xv 1-34, 80-126,/(25)
xvi 23-end, xxv 1-6, 105-200, 247-end, Miv 1-13/
Miii 35-end/
xxii 92-185/
Mi 18-end, xix, Bi, εἰς νεκρ. Αδ., xxiii 1-55/
Δωσ. Βωμ.

X - Vatican city Vat. Gr 1311.
Late 15th century.
a) i - xv, xviii, Miii, xxviii, xxix 1-8 (from a ms. like H)
b) xvi, xxv, Miv 1-13, Miii 35-end, xxii 1-44, 92-185, xviii 51-end, xx, xxi, Mi, xix, Bi, εἰς νεκρ. Αδ., xxiii, Bii
c) xxiv 1-87, Syr.

The omissions in V occur at the end of a page; e.g. Miv line 13 is the last line on a page and Miii line 35 occurs at the beginning of another. In X, however, the transition from Miv line 13 to Miii line 35 happens in the middle of a page (exactly as it does in βij), with no sign from the copyist that he knew that he was changing from one poem to another. The strange appearance of V is reproduced in X. This aspect, seen above on a large scale, is also repeated at the level of readings. That at xxiii 55 (see Table I) is particularly revealing: νεόν φόνον appears in all mss. (including βij), but having been erased by damage in V it is omitted in X. Ahrens was right to say that X, being the younger, was descended from V. Indeed taking into account all the peculiarities above mentioned, it is possible that X was actually copied from V itself(26).

X is not however to be eliminated as completely derivative. It is important (as is βij, if it is not a copy of X) because it has preserved material that was originally present in V but was subsequently lost when V was damaged and some of its pages went missing; i.e. xvi 1-68, xxv 7 - 104, 201 - 46, xxii 1-44, xviii 51-end, xx, xxi, Mi 1-19, xxiii

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di V, e non viceversa....".
23) Ahrens "Phil." p. 591.
24) For a fuller description of these mss. see above p. 11.
25) Slashes are placed where there is a lacuna.
26) See also Table III (pp. 159 - 62) Miii 105 and 125.

56-end, Bi(27). In this respect W, as a close relative of V, is also important, because it too has the verses that are not present in V. It can therefore be used: a) as a control for X where V is deficient and b) where X is deficient(28).

Seeing that X is descended from V, is it true that βij was copied from X? There are several indications that Ahrens(29) (and all after him) were hasty in accepting what seems on the surface to be the case.

It is clear, however, that βij's exemplar can only be related to V or X. Firstly, βij reproduces the order of the poems in X and V:

X and V have:

a)[Miv, Miii, xxii, xviii] b)[xx, xxi], c)[Mi, xix, Bi], εἰς νεκρ. ″Aδ., xxiii

while βi has:

c)[Mi, xix, Bi], b)[xx, xxi], a)[Miv, Miii, xxii, xviii], xxiii, εἰς νεκρ. ″Aδ.

I have bracketed and numbered the poems in order to show where Aldus used the same blocks of poems. He moved blocks c) and a) with respect to VX presumably because his Lascarian exemplar had the order Miii, Mii, Mi, despite the fact that he did not take Mi from that or his Φ exemplar.

Secondly, βij has the same omissions as X - Miv 1-13, Miii 35-end, xxii 1-44, 92-185, xviii 51-end. This must have been the order in V at the time of the copying of X (or its exemplar) and βij (or its exemplar) and V was subsequently damaged again. It is clear that βij is related to one of these mss.

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27) Id. xxiv 1-87, also present in X but a poem which never formed part of the Sylloge Φ, would appear to have come from a different source.
28) xv 35-79, xvi 1-68, xxv 7-104, 201-46, Miv 14-end, xvii, Miii 1-15.
29) Ahrens "Phil." p. 591 n. 71.

However, there are two reasons why X would appear not to have been βij's exemplar.

a) There are places where V was cut when it was repaired and where X is deficient but where βij has the reading that was originally in V(30). This would suggest that X could not have been βij's exemplar, but that the copying of βij (or its exemplar) occurred before the damage in V and that the copying of X (or its exemplar) occurred after it.

b) βij differs from both X and V in the poems present in all three mss.(31), occasionally agrees with V against X in those same poems(32), and has correct readings unknown to X(33) and errors consistent with an exemplar different from X(34) in the poems no longer extant in V. From this list of facts it would seem impossible for X to have been βij's exemplar.

It could be argued, as presumably Ahrens would have done, that the discrepancies between βij and X (and occasionally V) are due to Aldus himself; i.e. they are all typographical errors or conjectures(35). It is generally assumed that Aldus in producing his editions emended and collated different exemplars. If that is true, then it must affect the way we look at the texts of his printed editions.

Some of the readings are indeed simply errors (typographical or manuscript)(36). Others, especially those that appear neither in V nor

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30) See Table III (pp. 159 - 62) under Miii 105, 106 and 125. See also Table I xxiii 55 (p. 156).
31) See Tables I, II and III (pp. 156 - 62).
32) See xxiii 23, 37, 45, 50, 55, xxii 96, Miii 35, 96, 105, 106, 110, 125, noting especially the errors at xxiii 50, Miii 35 and εἰς νεκρ. ″Aδ. 43.
33) xx 29, xxi 19, 57.
34) xx 7, 29, 32, 37, xxi 9, 23, 37, 51, 61: some of these xx 28, 35, xxi 9, 51, 53, 61 show both the X and R/Tr reading as a kind of mixture.
35) Ahrens ("Phil." p. 591) quotes Miii 61 (wrongly cited by Ahr. as 58), 106 (113 Ahr. - this and the next thus numbered because Ahr. included the lines invented by Musurus 92 a-f) and 107 (114 Ahr.) as proof that βij was copied from X. If this is not a self-defeating argument, then he must have thought that Aldus was conjecturing what should have been in the gaps left in X. What is more, οὐδ᾽ at 107 looks more like a misreading of the remains τοῖσδ᾽ in V than a conjecture.
36) xxiii 43, xxii 108, 112 #2, 114, 117, 118, 123, 131, 133, 135, 137, 148x2, 170, 176, Miii 35, 78, 95, 115, 119, εἰς νεκρ. ″Aδ. 4, 5, 10, 31,

X, could be explicable as conjectures (mainly metrical)(37). There are, in addition, what appear to be glosses/variants added to βij's exemplar from another ms. of the same recension(38), not, however, V because it has very few relevant glosses in the section discussed(39).

Aldus's own comments on his editorial practice (that is his letter to Guarino, the preface to both the editions) are relevant here. Excusing himself, he says "Si qua tamen leges incastigata non mihi imputes sed exemplaribus. Non enim recipio me emendaturum libros (nam in quibusdam Oedipo coniectore opus esset; ita enim mutilati quidam sunt et inversi ut ne ille quidem qui composuit si revivisceret emendare posset), sed curaturum summo studio ut vel ipso exemplari imprimantur correctiores. Sic in Apollonio grammatico fecimus, sic in hoc libro in iis quas addidimus eclogis, rati satius aliquid habere quam nihil. Quod incorrectum est si lateat raro vel potius numquam emendatur. Si vero prodit in publicum, erunt multi qui castigent, saltem longa die. Sic in Fabio Quintiliano, sic in C. Plinio nepote, sic in nonnullis aliis factum videmus qui quotidie emendantur, quotidie pristinae elegantiae et candori propius accedunt. Sed periniqui sunt et ingrati si qui sunt qui me accusent. His ego nihil imprecarer nisi ut quemadmodum ego ita et ipsi curarent aliquando imprimendos graecos libros. Sentirent certe longe aliter(40)".

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omit 39, 43.
37) xxiii 49?, xxii 106, Miii 49, 111, *εἰς νεκρ.* ″Aδ. 2, xx 29.
38) xxiii 39, xxii 101, 102, 112, 184, Miii 67, *εἰς νεκρ.* ″Aδ. 33, 34, xx 29, 32, 37, xxi 9, 19, 37, 57, 61.
39) V may have had glosses, however, in xx and xxi.
40) If you read something incorrect, do not blame me but my exemplars. You see, I don't take on the task of emending books which require an Oedipus to unravel the textual riddles, since they're often so damaged and incorrect that not even the poet who wrote them (resurrected) could emend. I take great care that what I print is quite correct - even more so than the exemplar itself. That is what I did in Apollonius Grammaticus and in the eclogues which I have added in this volume, thinking it better to have something rather than nothing. If what is wrong lies hidden, it is rarely or never emended. If, however, it's published, there'll be many who'll correct it, at least in time. I saw that happen in Quintilian, Pliny the younger and several other texts. Day by day, with emendations, they get back closer to their former pristine glory. But anyone who criticizes me is thoroughly unfair and ungrateful. The only curse I might call down on him is that he should have a go sometime at printing Greek books as I have. He'd soon feel much less inclined to carp.

If what Aldus says is true, then we may make the following deductions:

a) He uses more than one exemplar - so far we have seen him using two printed editions (Bonaccorsio and F. De' Alopa), a Lascarian ms. like M4 and a ms. like X. However, he did not collate and conflate the readings in his different texts. He had three different exemplars for Mi - he only used one. He had two different Miii exemplars - he published them both without using either to correct the other(41). He chose one of the exemplars he had and printed it.

b) He publishes clearly corrupt passages(42) in the hope that public exposure will cure them and does not emend. He hopes also to avoid, as much as possible, typographical errors(43). Thus we have it from Aldus himself; he does not emend. A glance at Tables I, II, and III (especially the latter two) appears to bear this out. There are many errors(44). Of the possible emendations listed above: xxiii 49 (see later discussion), xxii 106 is the simple addition of a lambda to lengthen the preceding vowel, Miii 49 is again mending the metre, 111 another minor misguided attempt at a metrical correction, *εἰς νεκρ.* ″Aδ. 2 another small metrical correction and xx 29 a very weak attempt at correcting the meaningless *πλασιαύλῳ* of X or *παγιαύλῳ* of R/Tr. It would appear to be true that Aldus did not interfere too much with the text as he received it. Indeed, judging from all the errors in the edition it would seem more likely that these small corrections were made by someone else in Aldus' exemplar.

c) He considers it better to have something rather than nothing(45). We may therefore assume that Aldus knew that idd. xxii and Miv were incomplete in his first edition but printed what he had. However, considering that the exemplar for the first edition probably contained idd. xxv, Bii and perhaps even xxiv(46), that expression does jar with

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41) As we shall see in the section entitled "The Manuscript Tradition of the Epitaphios Bionos", many of the different readings in the sigma sub Miii (see p. 198) were not due to collation of different sources but accurate copies of the exemplar.
42) "Si qua tamen leges incastigata non mihi imputes sed exemplaribus."
43) This presumably is the meaning of the expression "sed curaturum summo studio ut vel ipso exemplari imprimantur correctiores". However, it is also possible that he means that he would not try to mend serious textual problems but would add something if it meant that the result was "ipso exemplari correctior".
44) See particularly the meaningless combinations of reading and gloss at xx 28, xxi 9, 51, 53. See also xviii 53 *εὐπατριδᾶν* X Codd. *εὐπατριδῶν* βij.
45) "sic fecimus ... rati satius aliquid habere quam nihil".
46) It seems unlikely that V ever possessed this poem. R/Tr, a ms.

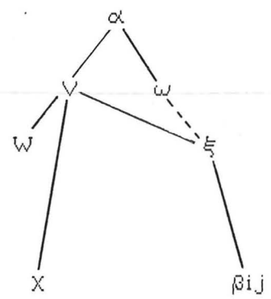
the honesty of the previous statements.

The resulting diagram, therefore, would not be, as earlier scholars would have it,

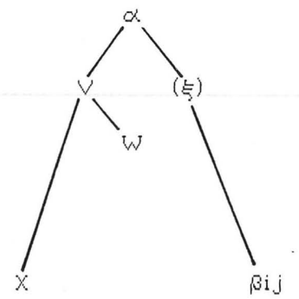
V
|
X
|
βij

but rather

a) 1300



or b)



1475-1500

Perhaps the former is to be preferred in that the latter implies that V's exemplar was the cause of the omissions in V - unlikely in that they all occur at the end of a page. Thus, though inferior, βij is a separate witness, not derived from X, and may therefore also be used to reconstruct the missing sections in V and so also reconstruct, where X and βij agree and V is deficient, V's exemplar.

At some date after February 1496 Aldus came across another exemplar of the poems that he had previously published. As he knew that there were problems with the first edition (as it became), he decided to publish a better copy. He made no mention of this second edition at all. The preface and the date in the colophon remain the same. However, as seen in the description of the second edition above, there were substantial differences. The order was changed, material was left out, and the incomplete poems were filled out. More importantly, however, poems already published were corrected. As for the first edition, it is of crucial importance for the history of the text of Th. to be able to decide whether the new elements in the second edition come from a ms. which we possess or whether they are valuable evidence for a ms. now lost to us or whether they are

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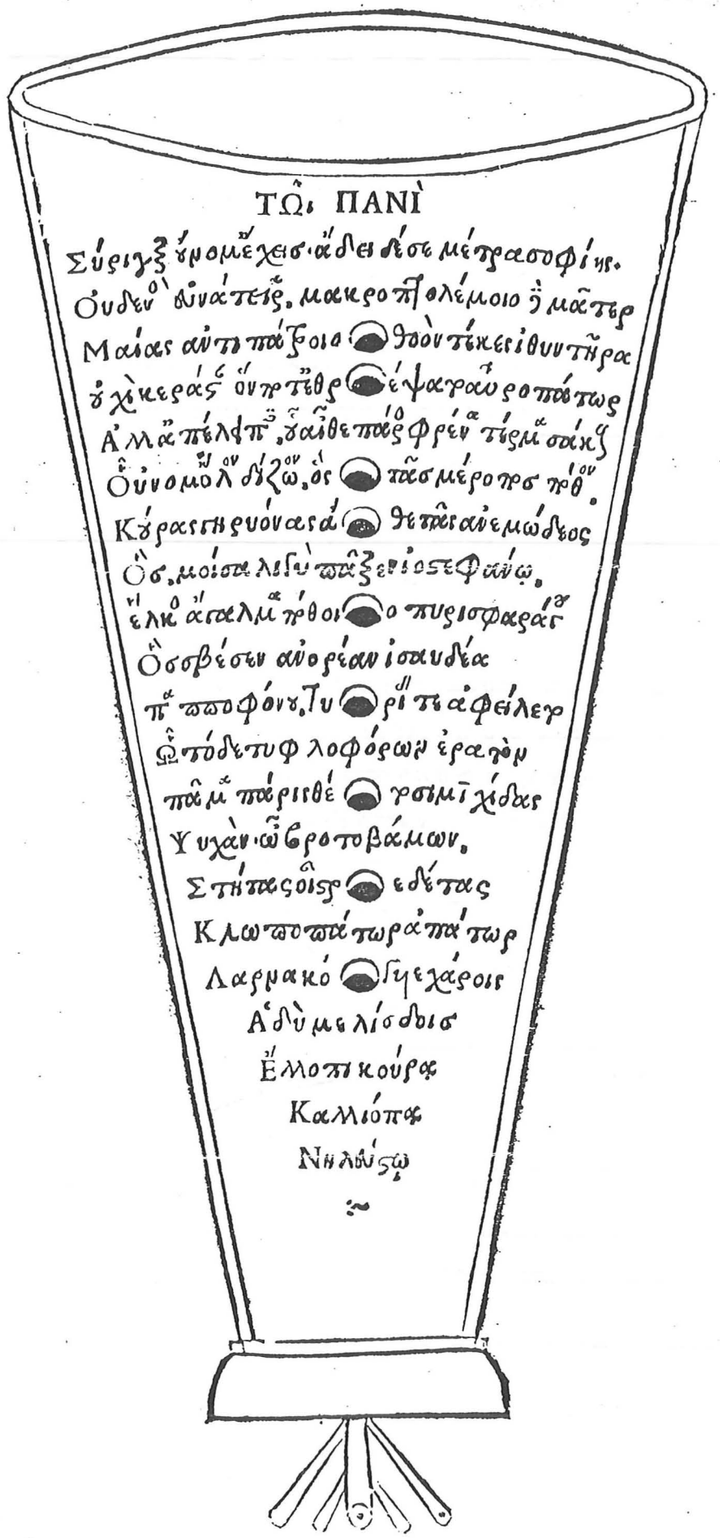
that was copied from the same incomplete examplar, as is shown by the unfinished poem Bii, present in both mss., does not have it either.

ΗΧΗΜΑ ΜΟΥΣΩΝ ΗΘΕΟΚΡΙΤΟΥ ΣΥΡΙΓΞ.

ΤΩ. ΓΑΝΙ.

Σύριγξ ὄυμομ᾽ ἔχεις, ἄδειδέος μέξα σοφίης
Οὐδενὸς ὐνάτειρα, μαλιροπολέμοιο δὲ μᾶτερ
Μαίας ἀὐτπάτροιοθοὸν τέκες ἰθωλῆρα
Οὐχὶ κεράσαν, ὅν ποτ᾽ ἔθρέψατο ταυροπάτωρ,
Ἀλλ᾽ ἀπέλειως, ἅ αἴθι πάρ᾽ φρένα τέρμα σάκξ
Οὐνόμ᾽ ὅλον δίζων, ὡς πᾶσ μέροπας ὠφέοι.
Λεύρας γηρυόμας ἀθεπεῖσ ἀνεμώδεος
Ὅς, μοὶ σαλιζὺ πᾶξενίοσ τεφάνω,
Ἔλκ᾽ ἄεθλμα πόθοιο πυριφαρέζων
Ὃς σβέσεν ἀνορέαν ἴσαν δέα
Γαπποφόνᾳ, τυρίας τε ἀφέλιγο
Ὦ τόδε τυφλοφόρων ἐρατὸν
Γᾶμα πάρις θέρο Σιμοῖχάσο.
Ψυχὰν· ὦ βροτοβαέμως·
Σλήπας οἱ σρεδέπασ
Κλωπατόρ ἀπάτως
Λαρνακόμις χάροισ
Ἀδὺ μελίσδυις
Ἐμόπι κούρα
Καλλιόπα
Νιλλύσω:~
ϊ

βij - The Syrinx poem.



βiij – The Syrinx poem.

Aldus's own ideas on what the text should be.

Gallavotti(47), quoting Hiller, identified the exemplar of the new elements in the second edition as V10, itself a copy of the Triclinian ms. R/Tr(48). It is true that V10 shares many readings with βiij. The shape of the Syrinx poem in βij was changed to match that in V10. In the first edition, it is printed with a vertical left-hand margin and the right-hand end of the verse decreasing with the metre, in the shape of a set of pan pipes, i.e.

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###############
############
##########
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######
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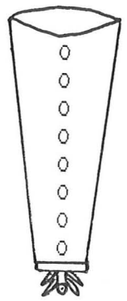
(See also illustration).

whereas in the second edition, the verses have the same number of feet but the whole poem is enclosed within the drawing of a type of double-reed instrument - shawm/oboe - like that in R and V10, with the text over, below and around the finger holes, i.e.



(See also illustration).

What would seem to be the surest proof that Aldus used V10 itself to make his second edition is that V10 has, in the margins of idd. Miv, xxii and xxiii, the page numbers of βiij with the last verse of each page marked, as if Aldus had used V10 itself to complete what was unfinished in the first edition.

There are, however, problems with this theory.

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47) Gall. "Theoc." p. 307.
48) See the description of V10 p. 16 above under R/Tr and below at

a) There are many readings in βiij that do not agree with V10. See Tables IV and V. There we can see discrepancies between the two texts which would appear to have manuscript basis, i.e. they were not invented by Aldus. If V10 was Aldus's exemplar, then he used it in conjunction with another ms. That is, however, a theory which is unsatisfactory in that it goes against what we have just seen him doing in the first edition, i.e. not collating or conflating readings at all.

b) βiij very often agrees not with V10 but with V10 corr./γρ. i.e. not the text reading but the gloss. In addition there are indications that V10 took some of its glosses from βiij(49) - e.g. at xx 29 R (V10's exemplar) has been erased and the corrector wrote ἦν. V10 thus shows that reading. The correct reading κἦν is present only in βi/ii and V10corr. Since xx and xxi in βiij were not reworked(50) it seems that we have evidence for a reading going from the printed edition and into V10. Thus it may well be that V10 corr. were taken from βiij and not vice versa.

c) Although V10 does not possess id. xix, it appears with different readings in the second edition:

Id. xix

3 πάντ' βij XV, πάνθ' βiij,
ἐφύσει VX, ἐφύση βiij, ἐφύσει βij
7 γελάξασα VCX βij, γελάσασα βiij.

These are all correct readings and so it is uncertain whether they were by Aldus or not. If βiij was corrected by means of V10, then they are more likely to be conjectures, as this poem, with Mi and εἰς νεκρ." Aδ., was removed from R/Tr because it was not by Th. and so could not have been in V10 originally. On the other hand, if that is not the case, then Aldus's exemplar must be related to R/Tr's exemplar, i.e. a ms. like R/Tr which still had the three omitted poems.

Appendix 1 (p. 155).
49) See Table III (p. 159).
50) Aldus left the pages containing xx and xxi 1 - 65 (sheet ZF.3) exactly as they were in the first edition. See above in the description of βij and the Appendix 2 (p. 176). The reason for the appearance of the correction of a typographical error and a variant reading added at xxi 66 and 67 is that these lines appear on the corrected sheets ZF.1 and 2 i.e. pages 1,2,(5) and (6) containing xix, Bi, xxi 66 and 67, Miv and the beginning of xxii. Aldus left the blocks of type for xx and xxi 1 - 65 untouched because he had not corrected them. He changed the last two lines of xxi because he had prepared new blocks for that part of the book.

d) There are major differences in id. xxiii between βiij and V10(51).

At this point we have to decide whether these discrepancies are the product of a ms. exemplar or Aldus's intelligence. We saw above that he made few alterations to the text of the first edition. The reading at xxiii 39 (shown here below) would seem to suggest that the situation was basically the same for the second.

τᾶς - βij, τᾷ - VXR, τῷ - V10 βiij.

The correct reading τᾶς appears in the first edition. The mss. VXR considered σχοίνω feminine and dative and hence provide the definite article τᾷ, V10 and βiij's examplars masculine and thus τῷ. Both τᾷ and τῷ (iota subscript included in βiij) are ungrammatical. Usage with λύω is "to loose someone (acc.) of something (gen.)". Thus, if Aldus had thought about the reading at all, he could not have thrown out the correct reading τᾶς and printed the incorrect τῷ. The fact that he did suggests that he was following his exemplars closely in both cases and that, by analogy, the other readings in xxiii where βiij disagrees with V10 (see Table VI) are also from another ms. exemplar(52).

Thus, although the evidence of the marginal additions of the Aldine page numbers in V10 seems strong, the conclusion that in idd. xxii and Miv Aldus used V10 directly as his exemplar is not necessary. Apart from any other reason V10 is a parchment ms. and so very expensive, certainly not the sort of ms. a printer would use as his copy(53); and if V10 was not used as copy, the reason for the addition of the page numbers must be, as suggested below, that some later scholar added them to help with collation. V10, being a copy of R/Tr, should have the order Miv, xvii, Miii, xxii. Its actual order is Miv, xxii ..... Miii. The only other witnesses to show Miv and then xxii are X and βi/βii, and this because of ignorance of the fragments of other poems in between. The only way V10 could show this order is if it was influenced by them, because this order is caused by a special physical defect in the ms. source. Miii is placed at the end because having copied Miv and xxii (the poems the copyist was interested in) he had

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51) See Table VI (p. 167).
52) xxiii 42 διαλλάξας - V10 βiij and 44 ἀπίκη V10 βiij are also examples of this process - where the reading in the ms. exemplar for βiij was copied without thought and the previous correct reading in βij was thrown out in favour of the wrong one.
53) See G. Orlandi "Aldo Manuzio Editore", Milan 1976, vol. 1 p. 16. He states that the printer's copy for a book was usually torn apart and destroyed.

left out Miii, which comes in V, Tr/R, X, βij, W between Miv and xxii, and was constrained to copy it at the end. What is more, he could not possibly have used V10 as his exemplar for xxiii, even though there are Aldine page markings to the side of xxiii as well. In fact it seems that βiij influenced the order in V10 and at the same time the V10 glosses and the Aldine page numbers were copied in.

However, Aldus did not use this Φ exemplar to create only one second edition. There were actually two; a fact not recognised until now. The second edition as we have known it up to now was in fact the third edition. There was an unnoticed second edition between what we call the first and the second.

As shown above, the two Aldines are clearly distinguishable as first and second editions: the former incomplete in id. xxii and Miv, the latter complete in those idd. and with different readings. There exists a volume, however, in the Biblioteca Laurenziana in Florence (classmark D'Elci 341 - βiiD) showing the same external characteristics as the second edition(54), but still having some readings left over from the first edition. Thus, whilst xxii, Miv and xxiii were re-worked in it(55), xix and Bi were not (see Table VII p. 169).

Thus Aldus corrected only the major flaws in the first edition using a ms. similar to V10 for xxii, Miv and xxiii and he did not correct xix or Bi. Then having issued several of this type - D'Elci 341 (βiiD) being an example - he ended his work on his edition of Th. by re-working xix and Bi (probably using the same ms. for Bi that he used for Miv and xxii(56) and another ms. for xix - V10 does not have xix and differs frequently from βiij in Bi (see Table VII)) - giving us the Aldine second edition, as it has been described since Ahrens.

As a result, since both editions have the colophon dated Feb. 1495 (i.e.

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54) It is possible to tell that βiiD is not a volume made up from folios taken from the first and second edd., as the non-corrected parts of βiiD appear on the corrected sheets 1 and 2.
55) Miii, Mii, Mi, xx and xxi are almost identical in both the first and second editions. Isolated differences are Miii 35, 104, 110 and xxi 66, 67 (see n. 50 above). It is quite possible that βiiD has βi readings at this point.
56) Since Aldus's exemplar probably had xx and xxi also with a different text (e.g. xxi 66 - 67), it would not be surprising to find a βiij with both these poems also re-worked.

1496), it must be the first edition that was printed then, and the two later editions - βiiD (Edition 1.5) and βiij - sometime later. However, owing to Ed. 1.5's obscurity until now and the supposed second edition's widespread appearance, perhaps Ed. 1.5 was a much smaller issue, a stop-gap until Aldus could produce his fairest copy.

There are four conclusions to be drawn:

1. Aldus tends not to emend but rather reproduce the text of his exemplar very faithfully, even to the extent of reproducing blanks left by the scribe in his copy - Bi. 87 (Table VII), xxiii. 16 (Table I). His manifesto in the introductory letter seems to hold true.

2. Not only has the date in the colophon been misrepresented in all editions up to the present day - both Gall. and Gow print 1495 - it is also misleading, referring as it does only to the first edition, giving no reference to the editions 1.5 and 2, produced at later dates.

3. Aldus's exemplar for the first edition, although very similar to X, was not X. Thus, βij is equally valuable in the reconstruction of the missing passages in V (or V's exemplar).

4. V10 (Vat. Gr. 1379) seems not to have been Aldus's exemplar either for edition 1.5 or 2. Many of the glosses in V10 came from βiiD or βiij and not the other way round. V10 could not have been the exemplar for xix in βiij, as it does not possess it. Thus, for idd. Miv, xxii, xxiii, xix, xx 66 and 67 and Bi, βiij is an independent witness of readings from a ms. now lost but important for the tradition.

Appendix I

V10 Vatican City, Biblioteca Apostolica Vaticana, Vat. gr. 1379.
A late 15th century parchment ms. closely related to R/Tr.
Contents.
xxv, Miv, xxii, xx, xxi, Bi, xxiii, Bii, Syr., Δωσ. Βωμ., Miii.

The ms. obviously contained more than just the poems it possesses today, and it begins abruptly with xxv. Gall.(57) says that V10 was "una copia parziale" and deliberately so, because the copyist already possessed Th. idd. i-xviii in the vulgate order of the Bonaccorsio of Pisa editio princeps. He therefore copied only the poems he did not have. For this reason he also left out xvii and xviii. This theory, however, does not explain why he moved Miii from its normal position between xvii (or Miv) and xxii. One of the most unusual features of V10 is its order. As it is clearly a copy of a ms. like R/Tr it is strange that the sequence of poems should have been altered. The order it shows at this point is that of βiij(58) of the Aldine - Miv, xxii. As seen above, that order was the product of a mistake (i.e. not recognising that the exemplar had made two poems into one). Aldus printed - in his first edition - the remains as if they were whole poems, thus creating the unique order Miv, xxii; an order which he retained in his second edition. Miii was moved well out of the way and placed unusually at the end. It would seem very unlikely that V10 was used directly as the printer's copy. If it had been, judging from the examples of printers' copies that have survived, it would be in much worse condition than it is and certainly not written on parchment. Also, if the page numbers were not written by Aldus predicting what the numbers would be, they could not have been written before the production of βiij as they did not exist. It looks much more likely that the printed edition influenced the order of the ms. and the page numbers were added later - perhaps by someone collating the ms. and trying to see whether it was related to the printed edition(59). This would suggest very strongly that some, though not all(60), of the glosses in V10 came from the printed edition and not vice versa. Thus the reason the copyist did not copy xvi, xvii and xviii was because he possessed not the editio princeps, but the Aldine second edition.

57) "Silloge" p. 9 n.5.
58) It is also that of βij, although in that edition only the first fourteen lines of Miv are actually from that poem.
59) W.R. Paton made notes (admittedly in pencil) on the Th. ms. N (Athous Iberorum 161). Information supplied by Dr. R. Matthews, Ph.D., 1991, University of Basle, Switzerland.
60) See Miii 111.

Table I - Id. xxiii

	βij + X	βij	X	βiij	Cett.
10	θηβυλέος			θὴρ ὑλαῖος	θηβυλέος +RV V10
16	σαμφαόατος + VR				om.σαμφ.+V10
18	ἀντέλοντο φωναί			ἀνενείκατο φωνάν	ἀντέλοντο φωναί+VV10R
22	ποχολωμένος			κεκολωμένος	ποχ᾽ορωμένος + R2 V2
23		ἔνθα τέ τυ με	ἔνθα τε τύ με ἔνθα τ᾽ετύμεV	ἔνθα τύ μευ	ἔνθ᾽ἐτύμε -R+ V10
23		ἀταρπῶν	ἀταρπόν	ἀταρπόν	ἀταρπώ-V10 ἀταρπῶν VR
30	μαραίνεται δ᾽ + V			μαραίνεται	μαραίνεται - V10R
37		τεοῖς εἴδης + V R	τεοῖς ἴδης + V10	τεοῖσιν ἴδης	
38	στᾶθι + V			βᾶθι + V10	θᾶθι - R
38	ἐπισπείσας + V			ἐπισπείσας	ἐπισπείρας - V10R
39		τᾶς	τᾷ + VR	τῷ + V10	
42	διαλλάξεις + VR			διαλλάξας + V10	
43		τι τί	τι τό (sic) +V	τοδὲ	τὸ - V10
44	ὄπασον			ἐπ᾽ἀύσον(sic)	ὄπαυσον+VRV10
44	ἀπιης + VR			ἀπίκη + V10	
45		ἤνδε λῆς + V + RV10	ἄν δὲ λῆς	ἤν δέ γε λῆς	
48	εἶχον + VRV10			εἶχεν	
49		τοίχῳ	τοίχω +VRV10	τοιχω	
50		ὀὔδων	ὀόδων + VRV10	οὔδων	
50		αὐτῶν + V	αὐτοῦ + V10R	αὐτῶν	
51	δ᾽ἔβαλλε +VRV10			ἐνέβαλλε	
55		νέον φόνον + V10R	omit νέον φόνον	νέον φόνον	νέον φόνον - erased in V
56	ἄθλω + VRV10			ἆθλον	
57	καὶ λε (sic) + V10R			καὶ τῆλε	
61	ἄμμα + V10R			αἶμμα	
63		ὑμεις εὔητες (sic)	οἰμεῖς εὔητες	ὑμεῖς αἴτας	ὑμεῖς εὔητες V10R

Table II - Id. xxii 1-43,85-185

	βij + X	βij βαρέοισιν	X βοέοισιν	βiij βοεέσσιν + V10R	Cett.
3		ἤ + Xcorr.	ἤ καὶ + V10 X re-corr.	ἤ καὶ	
3		ὅπῃ + MP			ὅππα + V10R
17		ἔμπης+V10R	ἔμπας + MP	ἔμπης	
21		ἄρη-		ἄρκ- + V10 εὐδια+V10RM	ἄρκ-
22	εὔδεια				
34		δ᾽αἰολώπολ	δ᾽αἰολόπωλ	δ᾽αἰολόπωλ-	δ᾽αἰολόπολ- V10
34		οἰνοποτὴς	οἰνωπὸς+V10	οἰνωπὸς	
35		ὑποσπλαγχ.	ἀποσπλαγχ.+ V10	ἀποσπλαγχ.	
36	παντοίην+M			παντείην+R V10	
36	ἐν			δ᾽ἐν+V10R	
39		ἀλλὰ	ἀλλαὶ+V10	ἀλλαὶ	
39		ἰνδάλοντο	ἰνδάλλ-+V10	ἰνδάλλ-	
40		ἔγχοθι	ἄγχοθι+V10	ἄγχοθι	
92	ἤρως+V			ἤρωες+V10RM	
93	μὴ πως+V			μὴ πρὶν	
93	νιν+V10V			μιν	
94	εἰναλίγκιος +V			εναλίγκιος	
96		ἔσχεθε+V Xcorr.V10γρ.	ἔσχεθεν	ἔσχεθε	ἔσχεσε-V10
97	-δάονος+MV			-δάωνος+V10R	
98	πληγαισι+V			πληγαῖς +V10R	πλαγαῖσι-M
101		ὄμμαθ᾽οἱ	ὄμματα δ᾽ + V10V	ὄμματα δ᾽	
101	οἰδήσαντο +V			οἰδήσαντος +VMV10	
102		ἐτάραξεν	ἐτάρασσεν +V	ἐτίνασσεν +V10	
104	μέσσας+MV			μέσσης+V10	
106		τεθαλλόσιν	τεθαλόσιν +VV10	τεθαλόσιν	
108		ἀλλάλοις	ἀλλάλους +VV10	ἀλλάλους	
112		παρίζανον	συνίζανον +VV10	συνίζανον	
112		μεγάλοις	μεγάλου+V10V	μεγάλου	

114	ἀπτομένου +VMP			ἀπτόμενος +V10R	
114		καὶ χρειὸς ἠδε	καὶ χροιὴ δὲ +VM	χροιὰ δὲ +V10R	
116	ἧσθα+V			οἶσθα+V10 RD	
117		ὅπος	ὅππως+V	ὅππως	ὅπως-V10
118		ῥῆξαι(sic)	ῥέξαι+V10V	ῥέξαι δοχμὸς +V10γρ.	
120	δογμὸς+V10 RV				
123		ὅγ᾽ἐπ-	ὅγ᾽ὑπ-+V10V	ὅγ᾽ὑπ-	
123	στιβαρῇ+V			στιβαρᾷ+V10	
125	δ᾽ἐχύθη+V V10			δὲ χύθη	
126	ἄλλο δὲ στόμα +V			ἀλλ᾽ὅγε δὴ +V10	
131		κρατέοντα περ	κρατέων περ +VV10	κρατέων περ	
133		ποσειδάονα	ποσειδάωνα +VV10	ποσειδάωνα	
135	σὺ+VMD			σὲ+V10R	
135		ὔμνησέ μοι	ὔμνησαί μοι +VMP	ὔμνησ᾽ὦ φίλ᾽+V10	
137		ἀνερπάξαντε	ἀναρπάξαντε +VV10	ἀνερπάξαντε	
147	ἤ ἀμῖν+V			ἡμῖν	ἀμῖν-V10R
148		πρωτέραις	προτέρους +VV10	προτέρους	
148		ἡμῶν	ἡμῖν+VMD	ἀμῖν+V10R	
153	πολύθυμος +RVV10			πολύμυθος +RγρV10γρMD	
161	πύειν+V			ὀπυίειν+V10	
167	ἤσκον +VV10			ὔσκε +V10corr.	
168	ἔχουσ᾽+VMP			ἔχοισ᾽+V10R	
169	ἀκηλήτω +VV10corr.			ἀκηλήτω	ἀμηλήτω
170		ἐὼν	ἔστον+VV10	ἔστον	
174	ἀπεχομένης			ἀπεσχομένας	-σχομένης RV10 -νοις V10γρ -νω M
176		δ᾽ἐμοῖς	δὲ μὴ+V10V	δὲ μὴ	
177	λίπωμεν+V			λείπωμεν +V10R -ώσσουσι	λείπομεν-M
179	ὑμεναιώσουσι +V10V				
182	τὰ μὲν+V			τοὶ μὲν+V10R	
184		κρατερὸν	καρτερὸν	καρτερὸν	
184		πρώταν	πράταν+V10V	πράταν	

Table III

Id. xviii 51-58.

	X	βij
51	*εὐτεχνίᾳ	εὐτεκνίην +Cett.
53	εὐπατριδᾶν +Cett.	εὐπατριδῶν
53	ἔλθη/ἔνθη +Cett.	ἔλθῃς (ἐλθοις Pa)
56	γεύμεθα	νευμεθᾳ +Cett.
56	πρᾶτος +PaCett.	πρωτος

* X is wrongly cited in Gow and Gall.

Miv 1-14.

	X	βij
3	ἐπὶ ῥ- +VWR	ἐπίρρ- +(SD)
5	νε+(sic)θρου	νεβρου +VCett.

Miii 35-end.

	X	βij
35	τρυγᾶσθαι +Cett.	τρογᾶσθαι +V
42	ἠωνρῖσιν +VL	οἰωνοῖσι +PHV8
46	ἀδονίδες +VCett.	ἀρνίδες
49	λυπεῦσθε +VPR	λυπεῦσθαι +L
56	δειμαίνε (sic)	δειμαίνοι +Xcorr.V
*61	καλὰ +V	ἢ καλὰ (ἁ ... Cett.)
63	ἔξετ' +VCett.	ἴξετ
67	σάμα +VCett.	σῶμα
74	δ'ἔπλησας +Cett.	ὅπλησας (ἔπλησας Vγρ.)
75	αἰνῶ +PS(καινῷ Xγρ.Cett.)	καὶ νῷ +Xcorr.V
78	ἄεισε +VCett.	εὔησε
89	περιμύσατο +V	περιμύρατο +Cett.
95	ἤντ' ἐδιδάξαο Cett.	ἤντε διδάξαο +P,P9,D
96	ἄμμε(sic) (ἄμ.Cett.)	ἄμμεα +VR
*105	σὺ om.καὶ	σὺ om.καὶ (ὺ om. καὶ σ V)
105	πεπυνασμένος	πεπυκασμένος +V** +Cett.
*106	νύμφαισι	ταῖς νύμφαισι +Cett.
		([ταῖ]ς νύμφαισι V)
106	δ'ἔδοξεν +VCett.	δέδοξεν
*107	δ'εγὼ	οὐδ''εγὼ ([..]ις δ''εγὼ V)
		τοῖς δ'εγὼ Cett.
110	χείλεσι +LH	χείλεσσι +VCett.
110	ἑδραμεν +V	ἑδραμε +Cett.
111	βροτός (sic)	βροτος γε
115	οἶτον +VCett.	ὕδωρ οἶτον
118	μελίσδεις/ης +V (-εις Cett.)	μελίσδῃς +LPVγρ.
119	κώρα +Cett.	κωραν
125	ἢ	καὶ +V***+Cett.

* The elements marked with a single asterisk show where V has lost material owing to the cutting of its pages. Thus it can be seen at 61, 105, 106 and 107 that βij was copied from something like V (but not V itself): a copy of V taken before V was cut. X, however, was copied from V after the damage had been done (or, if not, from a copy of V which had been made also after the damage).

** The 'κ' at Miii l. 105 in V has the lower right oblique stroke erased and so resembles the letter ν. Hence the reading πεπυνασμένος in X.

*** The compendium for καὶ at Miii l.125 in V resembles an eta - hence the reading ἢ in X. As can be seen from the way the scribe of X copied from Miv l. 13 to Miii l.35 without batting an eyelid, this sort of mistake for him is quite conceivable.

From the above one would say that X was a direct copy of V(61).

εἰς νεκρὸν Ἄδωνιν.

	XV	βiβii
2	ἴδε	εἶδε
4	τὰν	τὴν
5	αὐτὰν	αὐτὴν
10	καὶ πέδασαν	κ'ἀπέδασαν
19	ἤψω (+V)	ἴψω (+Vb)
31	ἐμαινόμαν	ἐμαινόμην
33	τέμνε	κύπρι
34	κύπρι	τέμνε
39	includes l.39	omits l.39
43	ἐπικολούθει	ἐπηκολούθει +V

Contrary to Gall.'s assertion in his edition, V does not have a title above the poem. It is merely numbered κη'. The only mss., other than the Aldine editions, to have the title are X (itself a copy of V), where it is added by a much later 16th century hand, C, L4, and A6(62), all

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61) See also xxiii 55.

62) A6, Milan, Biblioteca Ambrosiana H 22 Sup. folios 52 - 60r Th. vii - x 1-21, xxiii 6-18; folios 62r - 77v Syrinx, εἰς νεκρ. Ἄδ., Prol. Aa, b, Eba, Gab, H, Ba, Eb, Th. i - vi, Pythagoras χρυσᾶ ἔπη; folios 78r - 83r Phokylides ποίημα νουθετικόν, the prophecies of the Erythraean Sibyl concerning our Lord, and the Animal Noises. The contents, the order, the particular selection of the prolegomena, agreements in readings in xxiii, the εἰς νεκρ. Ἄδ. and the Syrinx and even the layout of the εἰς νεκρ. Ἄδ. (the first lines in a central column and the later ones in two parallel columns below) show that, for all the poems

of which, at this point, copied from one of the Aldine editions. It would appear that, as this title appears here for the first time, Aldus invented it. The agreements of βij/iiD/j in error with V alone at 43 would again reinforce the argument that βij was more closely related to V than it was to X.

Id. xx

	R	X	βiβii	Others
7	καλέεις	καλέεις	λαλέεις	καλέεις A3V10
28	μέλιδμα	μέλιδμα	μέλισδμα	μέλισμα CV10
29	κῆν #3	ἤν #3+Rcorr.	κῆν #3+V10γρ.	ἤν #3 V10
29	παγιαύλῳ	πλασιαύλῳ	πάσι αὔλῳ	παγιαύλῳ Non2
32	βῳκόλος	βουκόλος	βωκόλος	βῳκόλος V10
35	ὄν γε	ὄν τε	οὔτε	ὄν γε V10
37	βουκόλος (sic)	βουκόλος	βωκόλος	βουκόλος V10

Id. xxi

	R/Tr	X	βiβii	V10(C)
4	ἐπιβησέησι	ἐπιβησέεισι	ἐπιβάσησι	ἐπιβησέησι
9	ταὶς χειρεσσιν	ταὶν χερσὶν	ταὶς χερσὶν	ταὶς χειρεσσιν
19	μέσατον δρόμον +Xγρ.	μέσα ταὶν δρόμων	μέσατον δρόμον	μέσατον δρόμον
23	φέρουσι	φέρει φέρει Ζεὺς Xb*	φέρει	φέρουσι
37	λέγεο	λέγω	λέγεο	λέγεο
46	τῷ ἀγκίστρῳ	τῶν ἀγκίστρων(sic)	τἀγκίστρων (sic)	τῷ ἀγκίστρῳ
51	νύξε-αι	νύξαι	νύξεαι	νύξεαι
53	πάντα τε τῷ	πάντα τοι	πάντα τοι τῶ	πάντα τε τῷ
53	δὲ σῆμα	δὲ σε σῆμα	δὲ σῆμα	δὲ σῆμα
57	τοῦ (sic)	τοῦ	τῶ	τοῦ
58	ἀπήρατον	ἀπήρατον	ἀπείρατον	ἀπήρατον
61	με	μὲν	με	με
66	σάρκινον	σάρκινον +βi	σάρκινον βii only**	σάρκινον
67	ὀνείροις	ὀνείροις	ὀνείροις ὀνείρσις βi**	ὀνείροις

* Here Xb may well have taken the reading from either one of the 1516 editions of Kallierges or Filippo Giunta. Non.2 also shows this

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following xxiii (excluding perhaps Th. i - vi), the ms. was copied from one of the Aldine editions. The order, Syrinx, εἰς νεκρ." Aδ., prolegomena, the particular combination of the prolegomena and their order and readings such as xxiii 10 θηβυλέος RVXβijA6, θὴρ ὑλαῖος βiijA6γρ. all go to show that the exemplar was a first edition.

reading(63).

** βij and βiij differ here. The latter of the two readings is clearly a typographical error which was rectified in the later editions. The former seems to be the result of the change in exemplar for the later editions.

The above tables show clearly that X was not βi's exemplar. Apart from the εἰς νεκρ." Aδ. 2, 19; xx 29, 32, 37; xxi 9, 19, 37, 57, 61, where βi/ii shows a superior reading which is different from that in X, X is generally better.

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63) See below in the section entitled "The Manuscript Tradition of the Epitaphios Bionos".

Table IV

Id. xxii 45-91, 186-223 (i.e. where βij is deficient).

	V10	βiij
49	ὁλοίτροχοι (Valk.)	ὁλοόστροχοι +V10γρ.MR
54	ξεῖνε ὅστις(M2R) ἐστι	ξεῖν' (PaR)ὅστ (M1)ἐσσὶ(Codd)
54	τίνες οἱ βροτοὶ	τίνες βροτοὶ +Cett.
54	τῶν ὅδε χῶρος	ὧν ὅδε χῶρος +V10γρ.Cett.
55	μή ποτ' (μὴ πρὶν V10γρ.Cett.)	μή ποτ
61	ξείνιξε	ξείνιξε +V10γρ.Cett.
62	δαιμόνιε	δαιμόνι' +V10γρ.Cett.
65	ἐναντίοι	ἐναντίος +V10γρ.Cett.
66	σθένωι (θέων M)	θένων +V10γρ.R
71	ἐμοὶ	ἐμὸς +V10γρ.Cett.
74	γινόμεθ' +PiD	γεινόμεθ' +Pi2MR
75	ἐμυκάσατο	μυκάσατο +MR
79	μαχνήσης	μαγνήσσης +Cett.
81	ἔλιξαν	εἴλιξαν +V10γρ.Cett.
82	μέσον	μέσσον +Cett.
82	ἀλλάλαισι	ἀλλάλοισι +V10γρ.MR
84	ὀπότερος	ὁππότερος +V10γρ.Cett.
84	λάβει (λάβοι D)	λάβῃ +V10γρ.MR
86	ἀκτίν...(-αισιν*)	ἀκτίνεσσιν +V10γρ.Cett.
86	ἀμύκοιο	ἀμύκοιο +Cett.
201	ὀξύ	πλατύ +V10γρ.Cett.
207	ὅγ' ἐς ταὰν ἂν +MR	ὅγε στάλαν +V10γρ.(-στήλην D)
210	χειρῶν	χερῶν +Cett.
210	δ' ἔκβαλε +MR	δὲ οἱ ἔκβαλε +D
213	κρατέοντες +MR	κρατέοντος +V10γρ.

* The letters -αισιν were added by a later hand, seemingly later than V10γρ. and βiij.

It is my contention that βiij gave rise to most of the glosses/ corrections in V10 - it certainly agrees with V10γρ. more often than with V10. There are, however, in addition glosses which could not have come from a βiij e.g. xxii 55, xxiii 8, Miii 111. I have therefore included the readings where V10γρ. and βiij agree.

βiij with V10 against V10γρ.

55 μὴ ποτ' - V10 βiij, μὴ πρὶν - R M D V10γρ.;
βiij and V10 have an incorrect reading despite the correct version present in the γρ. reading. Could Aldus, with both readings in front of him, have printed the former?

βiij with V10γρ. against V10.

207 ὅγ' ἐς τὰν ἂν - V10 M R , ὅγε στάλαν - βiij V10γρ., ὅγε στήλην - D.
Here again the γρ. reading is like that of the printed ed., an unlikely conjecture.

213 κρατέοντες - MRV10 , κρατεύοντος - D , κρατέοντος - βiij V10γρ.
A fairly easy conjecture but coinciding with the reading in D.

βiij against V10 and V10γρ.

54 ὅστις - V10 M2 R, ὅτις Pa, ὅστ' - M1 βiij.
RV10 and M2 preserve part of the older reading, V10 leaving however the unelided ξεῖνε and the simplification ἐστι - not to mention the unmetrical οἱ following. The reading in βiij may have arisen because of the confusion of the abbreviation for τις. However since it is backed up in this incorrect reading by the early 14th century ms. M the error would seem to be a transmitted one, a product of the ed.'s exemplar, and not created in c.1495 with the printing of the second ed.

210 χειρῶν - V10 , χερῶν - M D R βiij.
Although a simple metrical mending, the reading of the edition has the weight of the tradition behind it.

210 δ' ἔκβαλε - M R V10 , δὲ οἱ ἔκβαλε - D βiij.
Only D and βiij transmit the whole text here. Significantly there is no V10γρ.

Either Aldus has another ms. like D at his disposal or he is going against his statement of editorial practice and making small "ex ingenio" metrical alterations where necessary. That these supposedly "ex ingenio" alterations coincide with readings in other parts of the tradition seems to suggest that Aldus's exemplar possessed them and, as we have seen before, he was faithfully printing what he had.

Table V

Id. Miv 14-end.

	V10	βiij
16	ἔμπλεως	ἔμπλεος
19	ἀρώξαι	ἀρῆξαι
20	κακον	καλον
21	ὡς δ᾽ὄρνις ὀδύρεται	ὡς δέ τ᾽ὀδύρεται ὄρνις
32	φιλ᾽ επι	φίλαις επι
35	γενόμεθα	γενόμεσθα +V10γρ.
50	βλάψασα*	βλέψασα
52	συν...	συνομαιμονος +V10corr.
56	θαλώτερα	θαλερώτερα
58	τεκέκεων (τεκεεων V10corr.)	τεκέων
64	κέκλωνται	κέλονται
68	οὐ πιῆς (τοιοῖς in marg.)	οὐ τοιῆς
74	κάρης	κάρη
81	σ᾽οὐ κηδέω	σεῦ ἀκήδω +V10γρ.
82	πυκινώτερον	πυκινώτερα +V10γρ.
89	δυσόμμορος	δυσάμμορος +V10γρ.
95	ἀμφοτέρης	ἀμφοτέρῃσι +V10γρ.
97	τινα or θινα	τινος
100	ἀλῶην	ἀλῶῃς
104	εἰλεῖται	εἰλεῖτο
106	μαιμαὼς	μεμαὼς
113	ἀστεμφὴς	ἀστεμφὲς +V10γρ.

* In V10 βλαψ- is changed to βλεψ- but by a different hand, not that of any of the other γράφεται readings in V10.

Although many of the discrepancies are unimportant and can be explained away(64), others remain, either handed down in the tradition, like

16 ἔμπλεως - RWV10, ἔμπλεος - DSβiij
100 ἀλῶην - RWV10, ἀλῶης - DSβiij
104 εἰλεῖται - RWV10, εἰλεῖτο - DSβiij,

or completely original, like

21 ὡς δ᾽ὄρνις ὀδύρηται - SDRW, ὡς δ᾽ὄρνις ὀδύρεται - V10,
ὡς δέ τ᾽ὀδύρεται ὄρνις - βiijCal.
64 κέκλωνται - RWV10, κέλονται - βiij, κέκλαυται - SDIunt.Cal.

Here the printed ed. coincides with readings not present in V10 either in the text or as a γράφεται reading and also has readings that are unknown to the rest of the tradition. If V10 really was Aldus's second

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64) See lines 19,20,32,35,50,56,58,95 and 106.

edition exemplar it is hard to say where these readings came from. As we have seen, Aldus does not change exemplar in mid poem, for good or bad. It is more likely that his exemplar was not V10 but a ms. which had come into contact with mss. like D or S. Thus the marking in of the Aldine second ed. page numbers was done after the publication of βiij. Unless Aldus himself was using it as copy, he would not know what the page numbers were, as they had not yet been created. In addition, Aldus is unlikely to have used a parchment ms. as copy.

Table VI

Id. xxiii

	V10	βiij
2	πᾶν	τὸν +V10γρ.
7	πηρσῶν	πυρσῶν +V10γρ.
8	ῥοδόμαλλον (-μάλλιον-V10γρ.)	ῥοδόμαλον
9	κουφίζει	κουφίζον +V10γρ.
10	θηβυλάιος	θὴρ ὑλαῖος
14	ποτικείμενος	περικείμενος
16	om.σαμφαόατος	om.σαμφαόατος
18	κύσαι	κύσε
18	ἀντέλοντο φωναὶ	ἀνενείκατο φωνάν
22	κῶρε θέλω	κῶρ ἐθέλω
22	χο *λωενος*	κεχολωμένος
23	ἔνθ ἐτύμε	ἔνθα τύ μευ
23	ἀταρπῶν	ἀταρπόν
25	αὐτὸν	αὐτὸ
26	οὐδὲ τὼς	οὐδέ κε τὼς
36	ἠρτυμένον	ἠρτημένον
37	τεοὶς ἴδης	τεοισιν ἴδης
38	ἐπισπειρας	ἐπισπείσασ
40	πύματος	πύματον
43	τὸ μευ	τόδε μευ
44	ὀπαυσον	ἐπ' αὔσον
45	δὲ λῆς	δέ γε λῆς
48	εἶχον	εἶχεν
50	οὐδων	οὐδῶν
50	αὐτου	αὐτων
51	ἔβαλλε	ἐνέβαλλε
52	ἐκοιλ- +βij	ἐκύλ- +X(hand two)
56	ἄθλῳ	ἆθλον
57	καὶ λε	καὶ τῆλε
59	κρηπιδας	κρηπῖδος
61	ἅμα	αἷμα
63	ὑμεις ἐυητες	ὑμεῖς αἰτας

* There is a space after the first omicron, then a peculiar symbol which looks like a rho, but with the tail resting on the line rather than below it (i.e. like P rather than ρ).

Easy metrical and grammatical alterations might be:

18 κύσαι - V10, κύσε - VXRβiij
22 κῶρε θέλω - VXV10R, κῶρ ἐθέλω - βiij
25 αὐτὸν - V10, αὐτὸ - RXVβiij
26 οὐδὲ τὼς VXV10R, οὐδέ κε τὼς - βiij
37 τεοὶς ἴδης - V10R, τεοὶς εἴδης - XV
τεοισιν ἴδης - βiij

45 δὲ λῆς - VXV10R, δέ γε λῆς - βiij
(δὲ θελῇς - conj. Ahrens)
51 ἔβαλλε - VXV10R, ἐνέβαλλε - βiij
56 ἄθλῳ - XV10R, ἆθλον - βiij

Notable readings peculiar to βiij are however:

10	θὴρ ὑλαῖος	18	ἀνενείκατο φωνάν
22	κεχολωμένος	23	ἔνθα τύ μευ
23	ἀταρπόν	44	ἐπ' αὔσον
48	εἶχεν	50	οὐδῶν
52	ἐκύλισεν	57	καὶ τῆλε
59	κρηπῖδος	61	αἷμα
63	ὑμεῖς αἰτας		

Some of the above do indeed seem to be conjectures(65): whether Aldus's or his exemplar's is uncertain. However there remain for this poem readings which βiij alone possesses, and as such it remains outside the influence of V10 and a primary witness for this poem. Both Gall. and Gow prefer it at 10, 23, 44, 48, 50, 52, 57 and 59. Either Aldus dreamed up these readings and he used V10 directly as his exemplar or he used V10 in conjunction with a ms. which we do not possess or he used that other now missing ms. throughout for his second ed. Taking the evidence as a whole I prefer the latter conclusion.

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65) 18, 22.

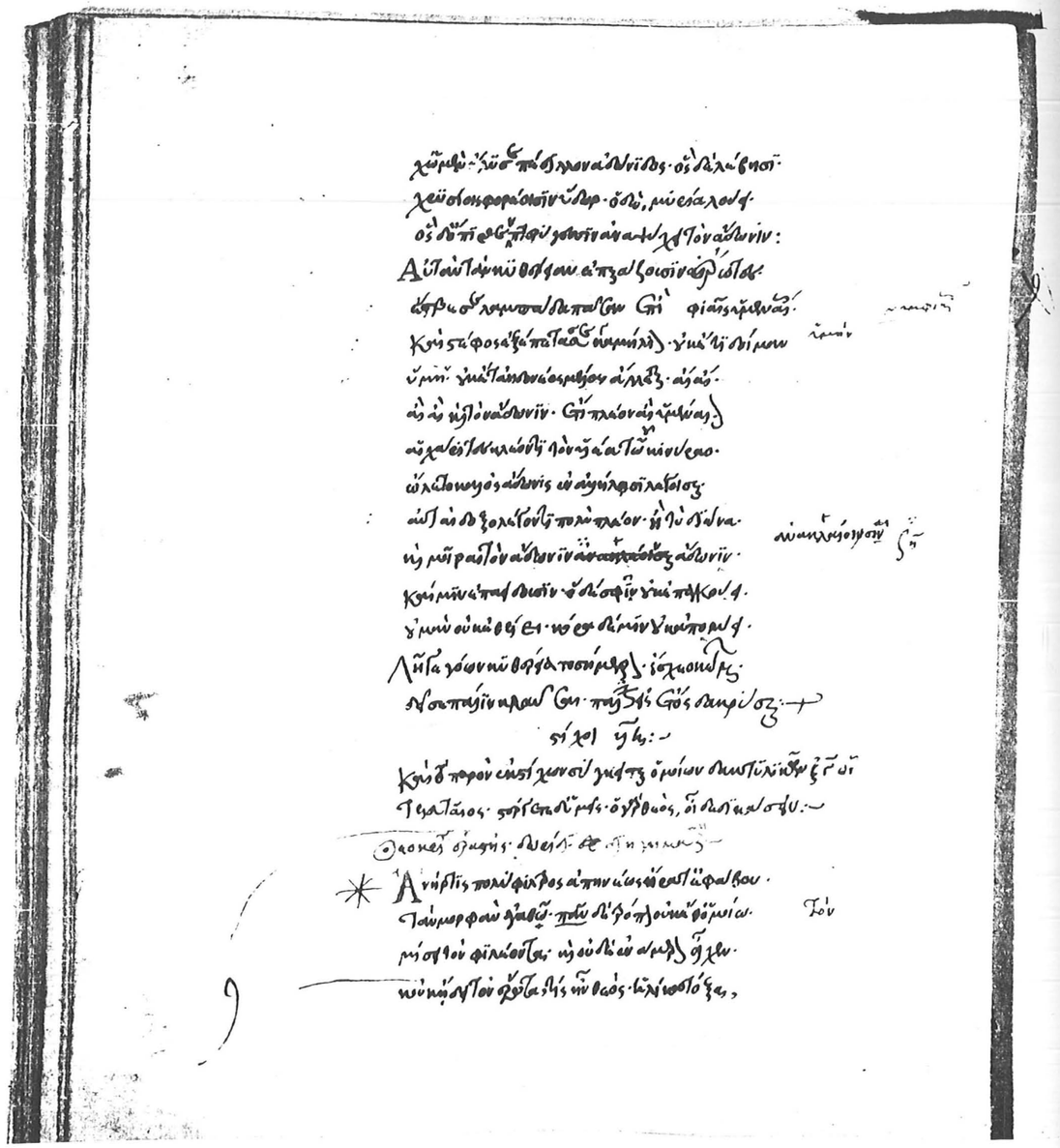
Table VII

Id. xix

	βij + βiiD	βiij
3	πάντ	πάνθ
7	γελάξασα	γελάσασα

Bi

	βij + βiiD	βiij	V10
8	ἀνιεῖ +X	ἀνιᾷ	ἀνιῇ
9	αἷμα λείβεται	μέλαν εἴβεται	μέλαν εἴβεται
10	ναρκει	ναρκῃ +X	ναρκῃ
11	χείλευς +X	χείλεοσ	χείλευς
13	ἀρέσκεν +X	ἀρέσκει	ἀρέσκει
18	ὀδύραντο +X	ᾠδύραντο	ᾠδύραντο
19	ὀριάδες +X	ὀρειάδες	ὀρειάδες
20	δρυμοὺς +X	δρυμῶς	δρυμῶς
22	ἐρχομέναν transposed to end of verse	Not transposed +X	Not transposed
22	κείροντι	κείροντι	κείρουσι +X
23	ἄγγεα +X	ἄγκεα	ἄγγκεα
23	φέρηται (φέρεται-XV)	φορεῖται	φορεῖται
27	πορφύραντο	πορφύροντο +X	πορφύροντο
31	κύπριν +XV	κύπριδος	κύπριδος +R
32	ὥρεα	ὥρεα	ὥρια +XVR
36	ἀνὰ παλιν ἀπο____	καὶ ἀνὰ πτολιν οἰκτρὸν	ἀνάπαλιν ἀποικτρὸν +R ἀνάπαλιν ἀποσοικτρὰν+VX
36	ἀείδει	ἀείδει	ἀείδη (ἀείδεν-RXV)
37	ἄ αἰ (αἰ αἰ-V10corr.)	ἄ αἰ	αἰ +R
38	ἀντεβόησεν +X	ἀντεβόασεν	om. line. Added in marg. by later hand
39	om. ἄν +X	inc. ἄν	inc. ἄν
44	περιπτύξω	περισμήξω	περιπτύξω
52	ἀ δ' ἀ	ἀ δε	ἀ δὲ
55	κρείσσων	κρεισσων	κρέσσων
55	καὶ ἄρρει +X	καὶ ἄρη	καὶ ἄρρει
59	κυθερα	κυθερεια	om. line. Added in marg. by text hand
59	κενοὶ +VV10corr.	κενοὶ	καινοὶ
59	δῶμα +X	δώματ	δῶμα
64	παφύῃ +X	παφιη	παφίῃ
64	ἐγχέῃ	ἐγχέει +X	ἐγχέει
69	στιβὰς	φυλλὰς +X	φυλλὰς
70	τόσσον +X	το σον	το σον
70	νῦν δὲ +X	τὺ δὲ	τύδὲ
77	μύροισιν +X	καλοισιν	καλοισιν
77	ἀλίφασι	ἀλείφασι	ἀλείφασι



V10 - Vat. gr. 1379, fol. 18v.
Bi 83 - end and xxiii 1 - 4. Here we can see both the correction misread by Hiller and one of the page numbers of the Aldine written next to the title of id. xxiii.

	βij + βiiD	βiij	V10
77	μύρεσσιν	μύροισι +X	μύροισιν
78	ὀλύσθω +X	ὀλλύσθω	ὀλλύσθω
81	οἰστός +X	οἰστῶς	οἰστῶς
82	δ᾽ ἔπταιρον (-ερον -X)	δ᾽ εὔπτερον	δ᾽ εὔπτερον
82	ὃς δε +X	ἃ γε	αὖ γε
83	λέβητος +X	λέβησι	λέβησι
84	χρυσίῃ +X	χρυσείοις	χρυσίοις
84	φορίῃσιν +X	φορέῃσιν	φορέοισιν
84	λύει +X	λούει	λούει
87	φυαῖς	____φιαῖς +X	____φιαῖς
88	δοίμαν +XV	δ᾽ ὑμὰν (ὑμὴν V10corr.)	δοίμαν
89	ὕμῃ (ὑμ___-X)	ὑμὰν (ὑμὴν V10corr.)	ὕμῃ
89	ἀειδομέος (ἄειδον νεὸν X)	ἀειδομενον	ἀηδονέος
93	δεξο (sic)+X	δοξο (sic)	δοξο (sic)
94	ἀνακλαίουσιν (ἀνακλέοισιν XV)	ἀνακλαίουσιν	ἀνακλέουσαι* (-αίοισιν/σαι V10corr.)
95	σφιν +X	σφισιν +V10corr.	σφιν

* V10 reads ἀνακλέοι/υσαι, the upsilon written above the iota to make the variant -ουσαι. This was then crossed out by the writer of the marginal correction. He wrote in the margin ἀνακλαίουσιν/αι (sic). The -σιν was underlined and -αι was written above it. The upsilon was subsequently crossed out. Hiller recorded this reading as ἀνακλέοι/νσξ, misreading upsilon for nu and the compendium for -σαι as a xi - see plate.

Appendix 2

Biblioteca Laurenziana xxxii. 43 and the Aldine Editions of Theocritus

L4- Florence, Biblioteca Laurenziana, xxxii. 43
Second half of 15th century, paper(66).
Contents:

Fol.	1r	lines taken from Thucydides
	1v	σῦριγξ οὔνομ᾽ ἔχεις, ᾄδει δέ σε μέτρα σοφίης. Syrinx 1-5 up to ὅλον δίζων.
	2r - 80v	The Souda entry for Th. Th. idd. i - xviii, Miii, Mii, Mi, Th. xix, Bi, xxi 66,67 (crossed out), Miv, Th. xxii, xxiii, Syrinx (again), εἰς νεκρ. Ᾱδ.

There are several obscure scribbles on f. 1, one being λακοσύριον πο, another Magnificoστατω. The lines from Thucydides are in another hand identical to that which wrote several marginal notes later on(67). Another hand copied the first unfinished version of the Syrinx. Hand 1 copied the Th. text from Id. i to xv 34 and Hand 2 copied the rest of the ms. from xv 35 to εἰς νεκρ.᾽ Ᾱδ. The text has glosses and marginal scholia which get fewer and fewer towards id. xviii, and there are only occasional glosses after that.

L5 - Florence, Biblioteca Laurenziana, xxxii. 46
15th century (before September 1494) - one parchment sheet and the rest of the ms. on paper(68).
Owned, annotated and partly copied by Politian(69).
Contents:
Parchment sheet, recto: the Delphic utterance ἐγγυᾷ παρὰ δ᾽ ἄτα(70) and then four Greek sentences each translated into Latin(71). The

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66) Watermark Briquet 3100, Italian paper, 1469 - 72.
67) Ff. 11r, 19r-v, 32v, 45v.
68) Watermark: Cardinal's Hat datable to between 1460 and 1480.
69 Inside front cover: ἀγγέλου τοῦ πωλιτιανοῦ βιβλ(ί)ον. Note on following parchment sheet "Codex Angeli Politiani . emi solutum . L VI/ lora vero . umbilici . Tabellae . corium . Biblio-/ pola constiterunt L.2 χ.6", i.e. two librae and six sestertii.
70) Quoted by Plato at Charm. 165 A.
71) ἔστι καὶ ἐν κενεοῖσι φιλάμασιν ἀδέα τέρψις (Th. iii 20) Est vanis in basiolis (sic) iucunda voluptas, ἄλλοτε μὲν μητρυὴ πέλει ἠμέρα, ἄλλοτε μήτηρ (Hes. Works 825) Ipsa dies nunc est mater, nunc saeva noverca, ἡ δὲ κακὴ βουλὴ τῷ βουλεύσαντι κακίστη (Hes. ibid. 266)

Delphic utterance above and these sentences were written by Politian.

verso: Th. prolegomena - Aa(72), The Souda entry for Th., Ab, IXC Ahr.(73), Gb, IXD Ahr., Manilius ἀστρονομικῶν 2. 39 - 42, Quintilian, Inst. Or. 10. 1. 55.

Foll.	1r - 73v	Th. idd. i - xviii
Fol.	74r	Syrinx
	74v	Δωσιάδα Βωμός

There are glosses and marginal scholia up to the end of the Syrinx. Those in red, which are often marked ἐκ τοῦ σούδα and ἐκ τῶν σχολίων and are in Politian's hand(74), continue only as far as the seventh idyll. Politian also copied the Δωσ. Βωμ.

The manuscript L4 has long been recognised, owing to its contents, as having some sort of relationship with the Aldine of Th. printed in Venice in 1496. Chr. Ziegler(75), in his first edition of 1844, was the first to consider L4 (known to him as Medic. 43) as valuable for the constitution of the text. However, he only collated id. xxiii. Ahrens, in his edition and article, described L4 twice(76): in the edition, he describes L4 (known as r) and lists the scholars who collated parts of it - St. Amand, from whom Salvini took some readings, D'Orville (who collated id. i and all the idd. after xviii) and Ziegler, whose collation is referred to above; in his article, he describes L4 as copied completely (except for id. xxii) from a βii which omits idd. xx and xxi - just such a copy described first by Reiske in his edition of 1766(77) and referred to by Ahrens as "Ernesti'schen". Hiller(78), repeated Ahrens's judgement from his article and claimed to establish more firmly the fact of L4's complete dependence upon the second Aldine: he shows surprise that Ahrens excepted id. xxii from this dependence and provides two readings as conclusive proof of this thesis.

Consilio perit ipse suo consultor iniquus, αἰσχρὸν μὲν δηρόντε μένεν(sic) κενεόντε νέεσθαι (Hom. Il. 2. 298) At mansisse diu turpe est vacuumque redire.
72) Wend. "Schol." pp. 1 - 7.
73) Ahrens "Reliq." vol. 2 pp. 1 - 10.
74) B. de Montfaucon "Bibliotheca Bibliothecarum", Paris 1739, under xxxii. 46. "Ms. in pap. Theocriti Bucolica cum quibusdam scholiis et glossis interlin. manu ipsius Politiani cum syringe in fine".
75) Christoph Ziegler "Theocriti Carmina", Tubingen 1844, p. vi.
76) "Phil." p. 593, "Reliq." vol. 1 p. L.
77) Reiske "Reliq." vol. 1, praef. p. ix and called by Ahrens Ald.ß.
78) "Beiträge" p. 9.

Subsequently, F. Garin(79) claimed that L4 (as well as L5) had belonged to Politian because it contained his "expositio" (that is notes from lectures given on Th.), apparently in the scholar's handwriting. His argument, briefly stated, is this:

> a) L5 is a ms. that was owned and annotated by Politian; the evidence being the fact that it contains his possession note (inside front cover) and has two different types of note (marginal scholia taken from the Souda and the old scholia to Th.(80) and interlinear glosses and comments in Politian's hand).
> b) Some of the short interlinear notes which appear in L5 in Politian's hand also appear in L4 (see Table I pp. 179 - 80). These were also, for Garin, "fuor d'ogni dubbio" in Politian's hand.

Garin thus came to the conclusion that L4 also was a ms. belonging to Politian, and that these interlinear notes and glosses thus formed the "expositio Theocriti" given by the humanist in his lectures in Florence.

Following upon this, Gallavotti(81) stated that L4 could not possibly have been a copy of the Aldine if it possessed Politian's handwriting, as Politian died on the 24th of September 1494, a year before the publication (according to the colophon(82)) of the first edition. He also made the point that the watermark Briquet 3100 was a particularly rare Italian watermark and was used only between 1469 and 1472. His final conclusion at that time was that, although there need be no direct link, the relationship between printed book and ms. could possibly be the other way round. All this notwithstanding the fact that he himself had described the ms. as possibly copied by two hands and therefore the latter part of the ms. could have been copied later, after Politian's death. Despite changing his mind in his second edition (83), and stating that there was no need for the whole of the ms. to descend from the Aldine allowing that some of the text did, his judgement was not the final word. Winfried Bühler, in his edition of Moschus's Europa(84), the most recent critic to have considered the problems surrounding L4, quotes both of Gall.'s editions and the

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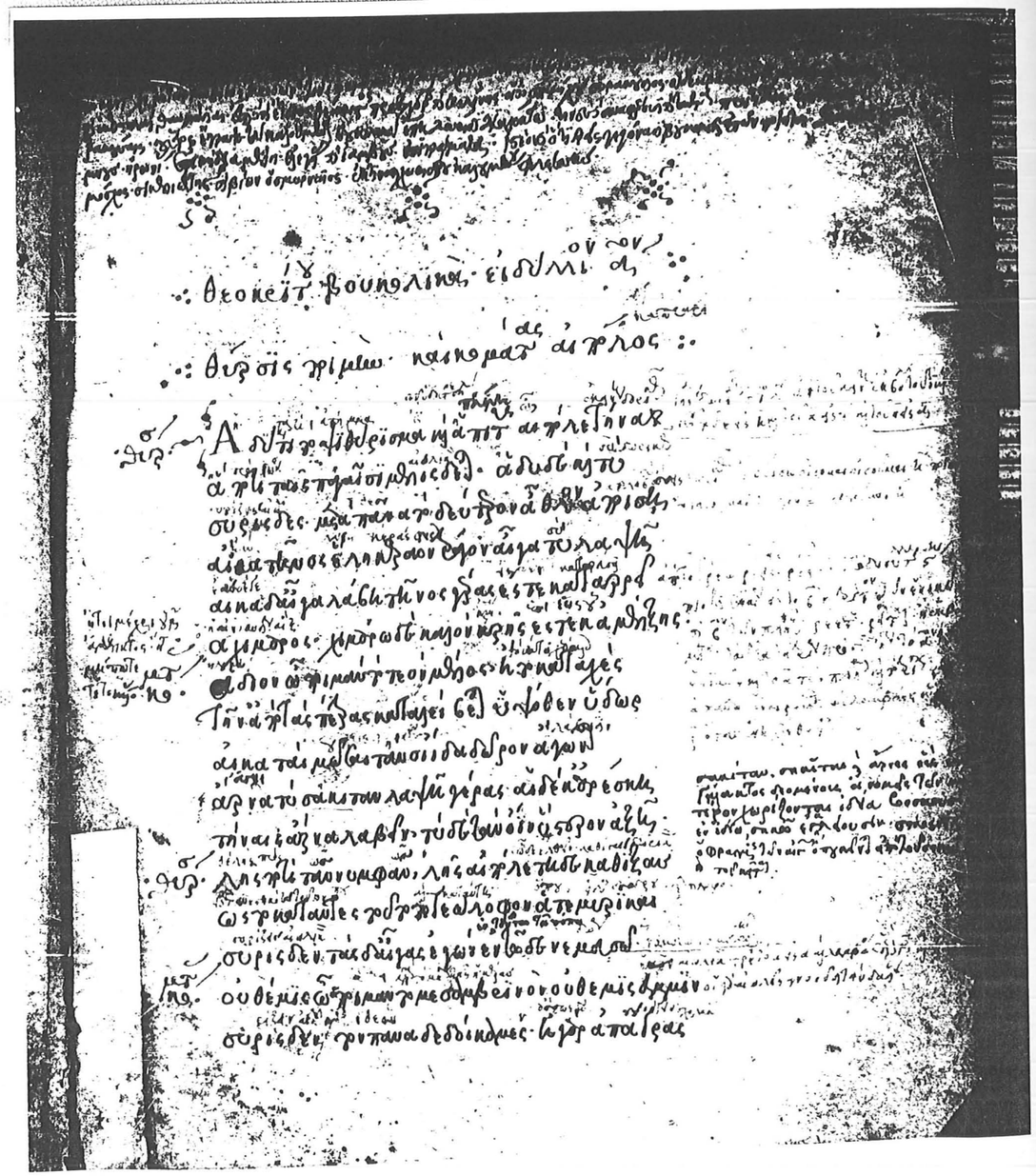
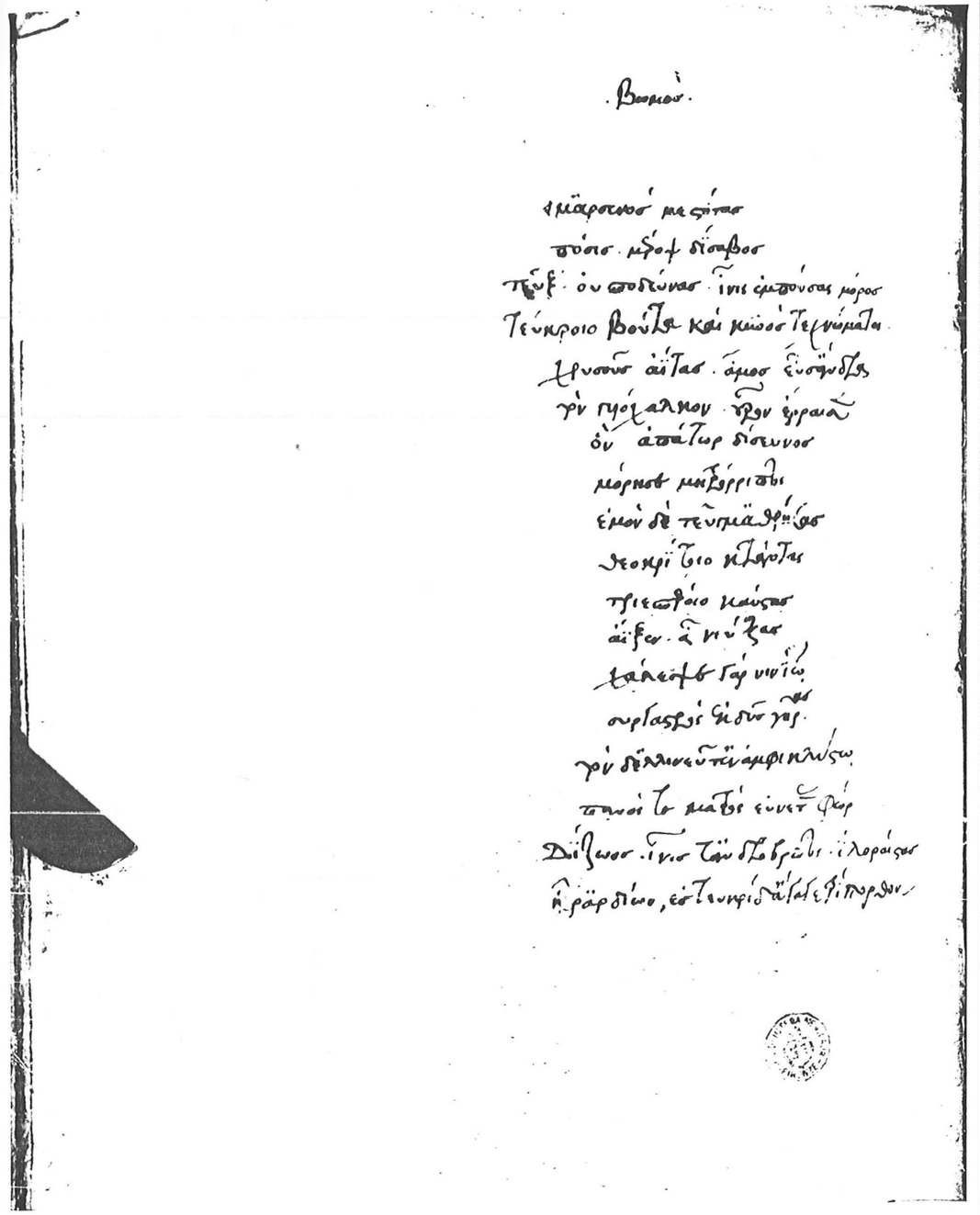
79) "Expositio" pp. 275 - 82.
80) Politian was one of the first humanists to record his sources regularly with lemmas. "The scholarship of Politian" A. Grafton - J.W. 40 (1977) pp. 157 - 62.
81) Gall. "Theoc." p. 281, 307 - 8, "Plan. Mosc. ediz. stamp." pp. 45 - 9.
82) Actually, not noticed by Gall., a year and a half later. Reiske "Reliq." vol. 1 praef. p. vi claimed (almost certainly mistakenly) that in the "Bibliotheca Graeca Fabricii" there was an Aldine dated 1494 and another "in catalogo Bibliothecae Lugduno Batavae" dated 1493.
83) Gall. "Theoc." ed. 2, 1955, addenda p. lxxiv.
84) "Moschos", where he refers to L4 using Ahrens's siglum r.



L4 - Laur. xxxii. 43, fol. 2r.
Th. i 1 - 16. The glosses called by Garin the "expositio Theocriti" of Politian, but which are actually only glosses that normally accompany a text of this type.



L5 - Laur. xxxii. 46, fol. 74 v.
Βωμὸς Δωσιάδα copied by Politian.

judgement that if need be, the ms. may be considered as having once been in Politian's possession(85).

However, the conclusions above have not come to terms with the full extent of the issue nor the evidence present in the ms. which helps solve definitively the problem of the exemplar and gives a valuable insight into the practice of an Italian renaissance copyist.

As Gall.'s arguments are still considered worthy of attention, they should be dealt with first. His argument from the watermark is limited. The only secure conclusion to be drawn from an Italian watermark made between 1469 and 1472 is a rather general terminus post quem. In asserting that the paper of L4 was made at a certain time, Gall. cannot claim equal certainty about the date of the ms.'s composition. Indeed, he can only set a limit before which it could not have been written.

As far as the difficult problem of hand similarity is concerned, in my opinion, Politian's hand does not appear. As there are several hands in L4, beyond the notes specified in the first three lines, it is uncertain which lines Garin is referring to that are "fuor d'ogni dubbio" in Politian's hand. Indeed, taking L5 as a model for Politian's hand, I can find nothing similar - see the plates. Also making a comparison with his hand in Bodl. Auct. P.2.2 fol. 494r(86) and Laur. lxxxi.6 fol. 169r(87), where L5 resembles them in many elements, L4 does not(88).

The evidence for the contention that the interlinear and marginal notes should be Politian's "expositio" does not stand up to close scrutiny. To begin with, why would Politian have needed two mss. with the same text and readings? If, as it seems, Politian did own L5, with its scholarly material culled from various sources, it would seem unlikely that he would want another ms. of the same recension which had only occasional scholia (incidently, copied in different hands) and

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85) He seems to be ignorant of the comment in Gall.'s second edition, addenda p. lxxiv.
86) Reproduced in N. G. Wilson's "Mediaeval Greek Bookhands" Medieval Accad. of Amer. Publ. LXXXI, Cambridge Mass. (1972-3), p. 36 n. 82.
87) Reproduced in D. Harlfinger's "Specimina griechischer Kopisten der Renaissance" Berlin 1974, no. 76.
88) See A. Perosa's article in "P.P." 7 (1952), p. 71, n. 1, where he also denies any similarity between Politian's hand in L5 and the hand of the marginal and interlinear notes in L4.

simple didactic glosses and phrases. To argue that the interlinear notes in L4 are Politian's is self-defeating. They cannot be both his "expositio" and notes for his personal use at the same time. If they were lecture prompts and are the same as those in L5, Politian would not have needed L4. If they are his lecture notes taken down by a student, then we would have evidence in a letter from Bartolomeo di Miliano Dei to his friend Giovanni Acciaivoli(89). But, if Bartolomeo says he took them down "Angelo Politiano dictante", they could not possibly be in the humanist's hand. If they are for his own personal use, then they would be in his hand but surprisingly elementary compared to the erudite scholia in L5.

Since it seems that they are not written or invented by Politian, the most reasonable solution would be that they are the notes that are usually transmitted with a text of this particular recension. To check whether this is true or in fact the notes are actually additions, I compared L4 with a ms. of the same recension, which I called U.L.(90). L4 and U.L., although not possessing the same scholia and prolegomena, both present the same textual recension, known as Parisinus(91), and have for the most part the same glosses (which in U.L. are rubricated.) - see Table I (pp. 179 - 80). Thus the glosses are not the teaching of Politian but rather the glosses which appear regularly with a text of this type.

Garin's (and so Gall.'s) arguments are invalidated. L4 was not owned or used by Politian and thus the debate as to L4's exemplar has to be re-opened.

As stated above, L4 (according to Gall.) up to the end of id. xviii is a representative of the Parisinus recension. Its characteristics are scholia by the "Anonymus Parisinus"(92), idd. i - xviii in that order, and readings peculiar to that recension. As can be seen, L4 possesses more than just the first eighteen poems, and was copied by more than one hand. The later contents - from id xv 35 onwards (copied by Hand 2) - suspiciously resemble the contents of the Aldine. It is very important for the tradition of this printed edition to establish whether the edition came from the ms. or vice versa.

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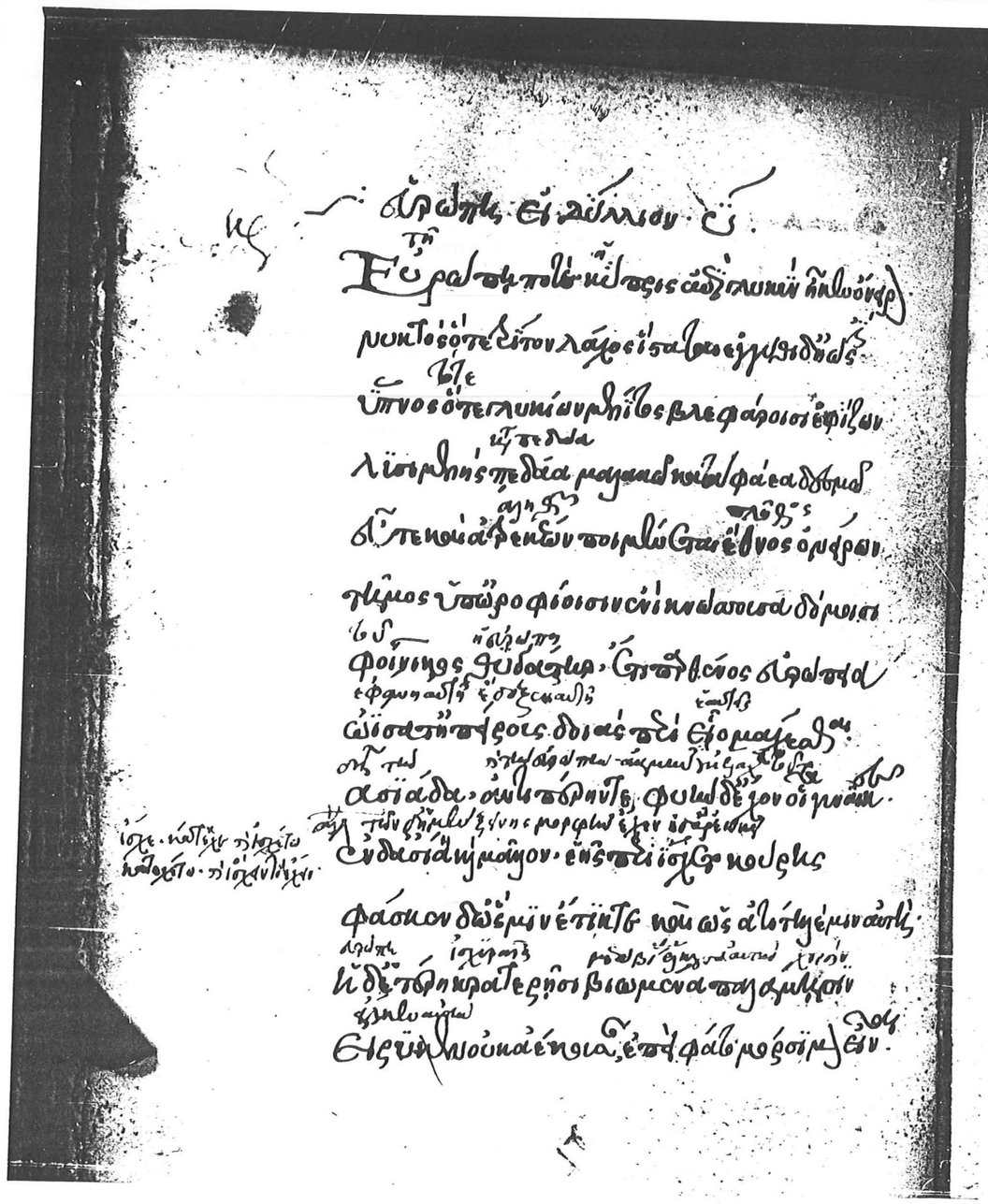
89) Garin "Expositio" p. 275.
90) Cambridge University Library Cod. 600 - Dd. x. 42 - late 15th century - paper - no visible watermark. Prolegomena - Aa, B, IXD Ahrens, IC Ahrens, Ibcd, Syr. id. i-xviii.
91) See Wendel, "Ent." pp. 26 - 8 and Gall. "Theoc." pp. 279 - 83.
92) See Wend. "Ent." loc. cit. Although L4 does not possess these scholia, it has the usual text and contents.



L4 - Laur. xxxii. 43, fol. 52v.
Mii 1 - 13. The title and poem were obviously copied from an Aldine edition of Th..

The ms., like many of the Th. mss., uses the Greek system for numbering the idd. - Idd. i - xvii are marked α ′ - ιξ ′. After this, the idd. are unnumbered except for Mii, which has the title *εὐρώπη εἰδύλλιον ῡ ′*. In the Aldine, the poems are not numbered in the Greek fashion but rather each poem is assigned a letter of the Greek alphabet. Thus, while in L4 the number for id. xi is naturally ια ′, in the Aldine the marking is λ. If L4 were numbered consistently throughout, Mii should bear the Greek number twenty κ ′. It is, however, marked ῡ ′, just as it is in the Aldine.

Here we have clear proof that the scribe is copying mechanically from his exemplar. The same process can be seen from the following example.

As mentioned above, the existence of βii (and indeed βi) not possessing idd. xx and xxi 1-65, i.e. the sheet ZF.3, has been known since Reiske. In such an Ald.β edition, Bi, the *ἐπιτάφιος Ἀδώνιδος*, ends at the bottom of page ZF.2v, with the catch-word *βουκολίσκος* following below. Then follows the omission of the sheet ZF.3 (pages ZF.3 and (4)). At the top of the actual following unnumbered page (page ZF.(5)) stand the last two verses of xxi and the title and opening verses of Miv. In our ms. L4 at the end of Bi there is a flourish of the pen to indicate the end of the id., then the isolated word *βουκολίσκος*. After that come the last two verses of id. xxi and below them the title of Miv as it appears in βiij - *Μεγάρα γυνὴ ἡρακλέους δωρίδι*. The word *βουκολίσκος* and the last verses of xxi were subsequently deleted. The only explanation for this strange occurrence seems to be that the scribe of L4 was copying from the Aldine and that when he got to the end of Bi he absent-mindedly copied the catch-word *βουκολίσκος* and xxi 66 and 67, only later noticing that what he had copied made no sense. His printed edition exemplar was in fact an Ald.β, i.e. missing the sheet ZF.3.

The above is clear proof that for the idd. Mii, Bi and Miv the scribe's exemplar was a flawed copy of a βii. Similarly the *εἰς νεκρ.* Ἀδ., Syrinx, and id. xxiii, by reason of their agreements in unique readings in βii and because we know the direction of transmission, all have βii as their exemplar - see Table II (p. 181 - 2).

It is, however, interesting to note that the ms. does not agree with the printed edition in every respect - even in the poems proved to be copied fron βiij, i.e. xxiii and Mii (see Tables II and III pp. 181 - 2). At xxiii 59 L4 reads *ἐς ὕδατα δ' ἐφύπερθεν* while every other witness at this point reads *ἐς ὑδάτωδ' ἐφύπερθεν* and the emendation

accepted by Gow and Gall. is Reiske's ἐς ὕδατα τῷδ' ἐφύπερθεν. Similarly in Mii there are discrepancies, though only line 154 δείδιε πόντοιο οἶδμα L4 as opposed to δείδιθι πόντιον οἶδμα Codd. is of any interest: where the scribe seemingly subconsciously changes the adjective to a noun in the genitive.

As we saw before, the scribe's mechanical copying errors showed us clearly what sort of exemplars he was using. Thanks to his carelessness, there is another place where we can tell that, for one of the later poems, a βii was not his only source.

After id. xvii (fol. 45v) the scribe copied two things:

a) a version of the title of Miii: ἐπιτάφιος εἰς Βίωνα βουνόμον ἐρωτικόν

b) the opening words of the poem up to the second letter of νάπαι, i.e. αἴλινά μοι στοναχεῖτε νά.

He then crossed out the title and the words just written and wrote two different versions of the hypothesis to id. xviii around them - see the plate. He then copied xviii and then Miii after it with the same title and words as recorded above, continuing with Mii and the rest, which were copied from βii.

It is immediately obvious from the difference in title between the two - L4 has the φ title(93) and βii has ἐπιτάφιος Βίωνος βουκόλου ἐρωτικοῦ, the sigma one - that the scribe was using an exemplar other than βii. This is subsequently vindicated in the general synopsis of opposition between L4 and βii for this id. - see Table IV (p. 183) and the fact that many of the Aldine readings are written above the line as glosses. Thus the copyist copied his manuscript source carefully and added the readings from the printed edition, which he used for the rest of the ms., later. As can be seen from the catalogue of readings in the Miii section, L4 for Miii agrees, except for l. 122, completely with a By type of ms.

Conclusions:

1) L4 is a copy of βii for all of the text after id. xviii, except for Miii, where the copyist used in preference a ms. exemplar. The fact that the copyist wanted to copy Miii after xvii suggests that that exemplar

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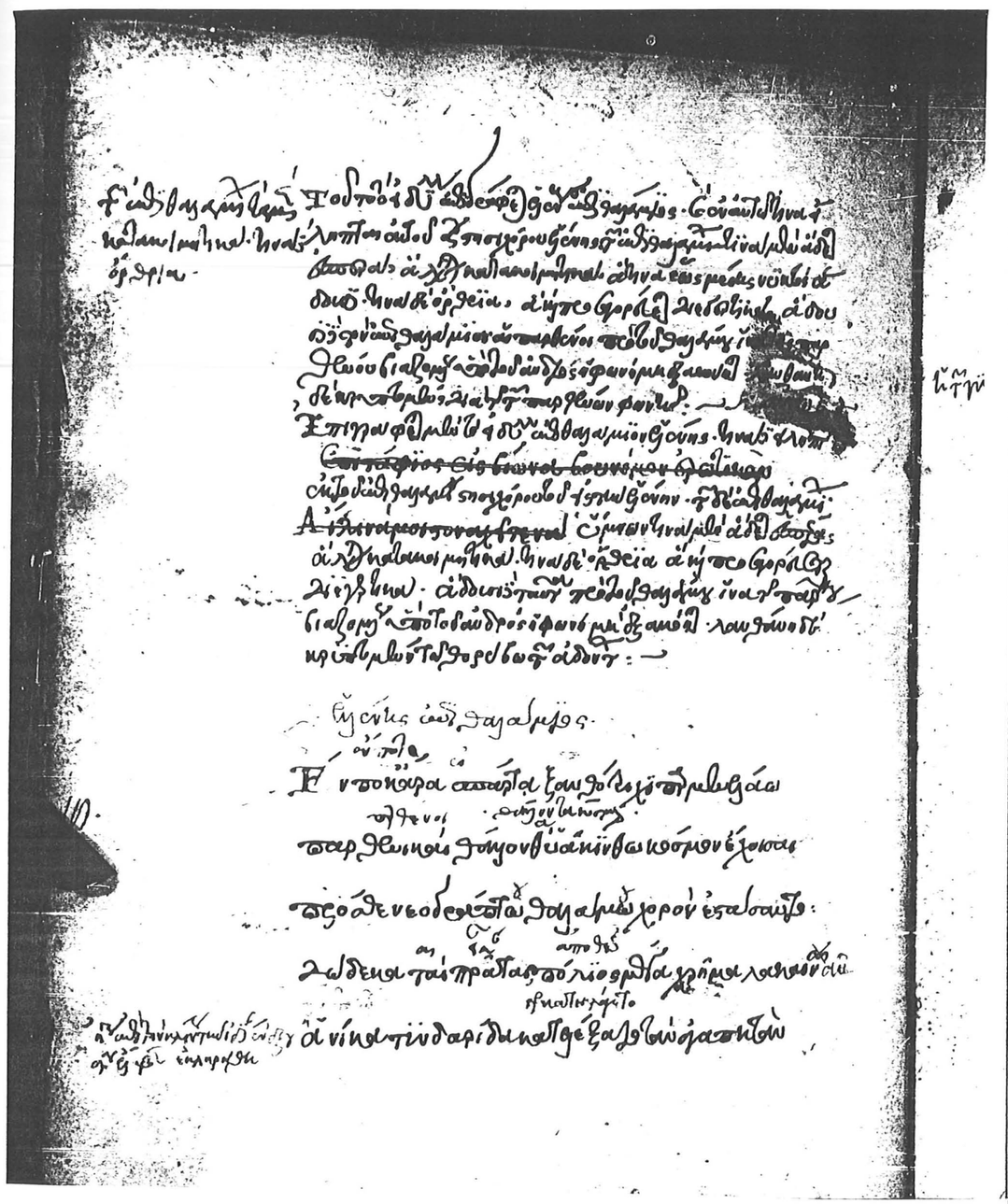
93) See the section entitled "The Manuscript Tradition of the Epitaphios Bionos".



L4 - Laur. xxxii. 43, fol. 45v.
The copyist's error here would suggest that the order of the poems in his exemplar was xvii, Miii.

was of the Φ type(94).

2) L4 was not copied, owned or annotated by Politian.

3) With a manuscript exemplar available, the copyist used it in preference to the printed edition.

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94) See the section entitled "The Manuscript Tradition of the Epitaphios Bionos".

Table I

Glosses in L4, L5 and U.L.

Text reading and gloss.

Id. i.

1 ψιθύρισμα . ἀπήχημα - L4 U.L.
αἰπόλος . ὦ - L4 U.L.
τήνα . δωρικῶς ἐκείνη - L5
" . ἐκείνη δωρικῶς - L4 U.L.
τήνα δωρικῶς . οὕτω λέγεται ἀπὸ τοῦ κεινη ἐκβολῇ τοῦ [ε καὶ του - om. L4]
ι καὶ τροπῇ του ε εἰς η καὶ του κ εις τ καὶ του η εἰς α - L4 U.L.

2 ποτὶ . πρὸς . δωρικῶς L4 [om. δωρικῶς] U.L.
παγαῖσι . πηγαῖσι - L4 L5
μελισδεται . μελίζεται L5
" . αἰολικόν L4 U.L.
ἀδύ . ἡδύ - L4 U.L.
τὺ . σὺ . δωρικῶς - L4
τὺ . σὺ - L5 U.L.

3 συρίσδες . διὰ σύριγγος μέλπεις - L5
" . συρίζεις . αἰωλικῶς (sic). L4 [om. αἰολικῶς] U.L.
πᾶνα . θεὸν - L4
τὸ δεύτερον . ἐπὶ τάξεως - L5
ἀποισῇ . ἀποίσῃ - L5
ἀποισῇ . ἀπολαβὼν οἴσεις - U.L.
ἀποισῇ . ἀπολαβὼν οἴσεις . δωρικῶς οἴῳ οἴσω
οἴσομαι . οἰσουμαι καὶ ποιήσω ποιησουμαι
καὶ γράψω γραψουμαι - L4

4 αἴκα . ἐάν - L4
αἴκα . εἰ ἄν - L5
τυ . συ L4
κεραὸν . κεράσφορον L4

5 καταρεῖ . καταρρευσεῖ - L4 U.L.
αἴκα . ἐὰν δὲ γε - L4 U.L.
αἴκα . εἰ ἄν - L5

6 ἀ χίμαρος . ἡ - L5
ἀ χίμαρος . η ενιαυσιαία αἴξ - L4 U.L.
χρῃς . χρεάς - L4 L5 U.L.
ἔστε κ . ἕως γε - L4
ἔστε κ . μέχρις ἄν L5

7 τὸ καταχὲς . τὸ κάτω χεόμενον - L4 U.L.

9 αἴκα . ἐὰν - L5 U.L.
μῶσαι . μοῦσαι - L4 U.L.
ἄγωνται . λάβωσιν - L4 U.L.

12 λῇς . θέλῃς - L4 L5 U.L.
ποτι . προς - L4 L5 U.L.
-αν -αν . -ων -ων - L4 U.L.
τηδε (sic) . ὧδε ἐλθεῖν - L4
καθίξας . καθίσας L5
καθιξας . καθισας δωρικὸν - L4 U.L.
13 ὡς το κάταντες . εἰς τὸν ἀνεστηκότα τοῦτον τόπον - L4 U.L.
τοῦτο χεώλοφον . καὶ κατ' ἄντη - L4 U.L.
ἅτε . ὅπου L4 U.L.
μυρίκαι . εἶδος δένδρου - L4 U.L.

15 τὸ μεσαμβρινὸν . κατὰ τὸ μέσον τῆς ἡμέρας - L4 U.L.

16 τανύκα . ὀπηνίκα L4 U.L.

n.b. where a ms. is not cited the ms. has no gloss at this point.

For the most part, L4 and U.L. go together, often having more than L5, and when they have a gloss on the same word they differ.

Table II

a) εἰς νεκρὸν Ἄδωνιν.

	V	βii + L4
2	ἴδε	εἶδε
31	ἐμαινόμαν	ἐμαινόμην
33	τέμνε	κύπρι
34	κύπρι	τέμνε
39	includes l.39	omits l.39

L4 and βii have the title εἰς νεκρὸν Ἄδωνιν whereas V and X do not(95). 1) The conjecture ὀδόντας (attributed by Gall. to Wilamowitz and by Gow to Faber) appears twice before Faber(96): once here in L4 in a 16th century hand (fol. 80v) and once in a note, written in an early 17th century hand, in a copy of the Kalliergean edition of the Bucolic Poems of 1516 at present in the Biblioteca Ambrosiana in Milan (Z. 252. Sup.)(97).

2) L4 reads σου (with σευ above the line) at 26, whereas βii only has σευ. The copyist also had problems with genitive endings at Mii 38 and 151. Here, however, he absent-mindedly copied the easier, more familiar form.

b) Εὐρώπη

The text and titles of L4 and βii are identical.

c) Idyll xxiii - Ἐραστής - L4 βii

	V (1-55), X (56-63), R/Tr	L4 and βii
10	θηβυλέος	θὴρ ὑλαῖος
18	ἀντέλοντο φωναί	ἀνενείκατο φωνάν
22	κώρε θέλω	κωρ' ἐθέλω
22	ποχολωμένος V1 R/Tr1 ποχ' ὁρωμένος V2 R/Tr2	κεκολωμένος
23	ἔνθα τ' ἔτυμε - V ἔνθ' ἔτυμε -R/Tr	ἔνθα τύ μευ
23	ἀταρπών/-ῶν	ἀταρπόν

95) See Table III (p. 160 - 1) above.
96) Tanaquil Faber - fl. 1635-72.
97) The date of the hand was suggested to me by Professor Dieter Harlfinger, see p. 1, who happened to be working in the Ambrosiana at that time.

26	οὐδὲ τῶς	οὐδέ κε τῶς
37	τεοὶς εἴδης	τεοὶσιν ἴδης
39	τᾷ	τῷ
43	τι τό	τοδε
45	δὲ λῆς	δέ γε λῆς
50	ὀοδων	οὐδων
51	ἔβαλλε	ἐνέβαλλε
52	ἐκὀιλισεν	ἐκύλισσεν
56	ἄθλω	ἆθλον
57	καὶ λε	καὶ τῆλε
59	κρηπίδας	κρηπίδος

L4 differs from βii at three places, of which only the last is of any interest, the first two being simple mistakes. Judging from the standard of the copyist's errors, it seems that he produced the reading ὕδατα rather by a fortunate accident than an attempt at emendation: it leaves the line metrically flawed.

	L4	βii
42	διαλλάς	διαλλάξας
48	τας	σττας
59	ὕδατα δ' ἐφύπερθεν	ὑδάτωδ' ἐφυπερθεν

Table III

Mii - Εὐρώπη

βii and L4 agree in all respects, including the omissions of lines 81-2, 85-6 and 114-7, except for the following:

	L4	βii
38	θνητῶν	θνητὸν
40	___φαέσση	τηλεφαέσση
63	εἰςῆλθον	εσῆλυθον
67	πετῆλας	πετῆλα
138	τρομαίουσιν	τρομέουσιν
151	ἐμοῖο	ἐμεῖο
154	δείδιε πόντοιο	δείδιθι πόντιον

Of all these readings, the only one of any consequence is the last - the rest being either simplifications or mistakes.

Table IV

Miii - Ἐπιτάφιος Βίωνος

	L4	βii
2	κλάουτε (+Non.2)	κλαάουτε (+Non.1)
3	γοάουτε (+Non.2)	γοάησθε (+Non.1)
23	ποτε	ποτι
37	σε πριν	δελφιν
41	refrain between	refrain between
	40-41 omitted	40-41 included
42	οἰωνοῖσιν	ἠῷοισιν
49	ἡμᾶς	ἡμεις (+Non.1)
52	θῄσει	θάσει
61	ἀδὺ ἔβλεπεν	ἀδὺ ἀπέβλεπεν
67	σᾶμα	σῆμα
71	μοι	τοι
89	ἐρενία	ἐρυμνὰ
90	τήιον (+Non.2)	κτήιον (+Non.1)
111	κεράσαιτο	κεράουτι (+Non.1)
112	ἢ φύγεν	ἐκφυγεν
119	ἀκουσαίμαν	ἀκουσαίμην
119	ἀλλὰ πᾶσα	ἀλλ' ἐπὶ
122	οἵδε	ἥδε (+Non.1)
125	ὤρεσιν	ὄρεσιν
126	ἀείδω	ἄειδον

Table V

Glosses for Miii in L4 (called r2 and r3 by Bühler(98)) which were either taken from early printed editions or were notes taken down at Musurus's lectures(99).

Miii - Ἐπιτάφιος Βίωνος

	L4	γρ.Red	γρ.Brown	βii	B
2	κλάουτε	κλαάουτε		κλαάουτε	
3	γοάουτε	γοάησθε		γοάησθε	
37	σε πριν	δελφιν		δελφιν	
51	μελίσδετε	μελίξεται		μελίξεται	
71	μοι		του	του	
89	ἐρενία		ἐρυμνὰ	ἐρυμνὰ	
90	τήιον	κτήιον		κτήιον	
111	κεράσαιτο		κεράουτι	κεράουτι	
112	ἢ φύγεν	ἐκφυγεν		ἐκφυγεν	
115	δάκρυα καὶ		δακρυχέων		δακρυχέων
119	ἀλλὰ πᾶσα		ἀλλὰ ἐπὶ	ἀλλ' ἐπὶ	
122	οἵδε	ἥδε		ἥδε	

B - Ed. Euphrosynus Boninus in aedibus P. Iuntae, Florence 1516.

Although the brown glosses have readings from both a βii and a Iunt. and the red ones agree only with a βii, in Mii there is a gloss which could only have come from Non.2, e.g. Mii 31, which would lead us to the conclusion that not all of these glosses came from the printed editions.

98) Op.cit.
99) See the section entitled "The Manuscript Tradition of the Epitaphios Bionos".

Section 4

The Manuscript Tradition of the Epitaphios Bionos

Mss. Sources

Φ Group:

Order:
... Miv, xvii, Miii, xxii, xviii...

Mss.: V,R/Tr(1).

φ Group:

No fixed order.

Mss.: L(2),By (see immediately below),L4,V8,P,S and H(3).

By - Oxford, Bodleian Library, Auct. T 4.5 (Misc. 243).
15th century.
Copyist - Franciscus Byrenaeus(4).
Contents:
ff. 184v - 187r Miii (anonymous) and "Σιμιχίδα θεόκριτε".

For Miii this ms. has exactly the same text as L4 except at l. 122, where By has the correct reading ἦδε, a reading which appears in sigma and sigma sub mss. and as a variant in S, H and P9, while L4 has the *φ/Φ* reading οἶδε. The appearance of the Σιμιχίδα θεόκριτε epigram would seem to suggest that it and Miii were excerpted from a ms. like P(5) which has both (although in P the epigram comes after id. xiv) and that the ms. is not an example of Miii being transmitted on its own. Miii either appears with other poems written by Th. and attributed to him as in the *φ/Φ* collection (or excerpted from that collection as here and in L4) or in the sigma group.

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1) See pp. 11 - 16.
2) See p. 6.
3) See pp. 171, 30, 9, 17 - 20 and 22 - 6.
4) At the end of the Oppian, the scribe wrote the following note: "χαίροις Ὀππιανέ, φραγκίσκῳ τῷ Βυρναλίῳ/ τήνδε χάριτας ἔχων γραψαμένῳ σελίδα."
5) See the discussion of the *φ* group and the catalogue of readings below.

The σ-Group

Order:
Miii, Mii, Mi, Miv

Mss.: S(6), E3, O6, l.

E3 - Modena, Biblioteca Estense, Cod. gr. 146 (T 8.8).
1466 - 1500.
Copyist: Giorgio Valla(7).
Contents:
i-iii, v, iv, vi-viii, x, ix, xi-xviii, Miii, Mii, Mi, Miv, Prolegomena.

The Th. poems, acc. to Gall., belong to the so-called Lascarian Family (8) - M4, E3, III, A7(9) Moscow Sancti Synodi 471(10) and A14(11). Although these mss. are all connected by the remarkable order x, ix, they are by no means all directly related to each other - e.g. E3 disagrees almost completely with M4 in id. xviii and often in Miii.

O6 - Vienna, Österreichische Nationalbibliothek, Phil. gr. 311.
End of the 15th century(12).
Contents:
Miii, Mii, Mi, Miv 1-31.

A parchment ms. and member of the sigma group. Its closest relative is l(13). For Miv this ms. shares errors with E3 which are not present in S and so, pace Vaughn(14), both would appear not to be immediate descendants of S.

l - London, British Library, Add. 11885.
End of 15th century.
Parchment. Once belonged to Samuel Butler.
Contents:
Th. i - viii, Miii, Mii, Mi 1-25.

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6) See pp. 17 - 20.
7) Fol. 42r "Γεώργιος ὁ βάλλας πλακεντίνος (sic) ἔγραψε".
8) Gall. "Theoc." pp. 279 - 83.
9) See p. 44.
10) See p. 45.
11) Ibid.
12) Bühler "Moschos" p. 2, n. 1. "'Auf Grund der Schrift in das Ende, etwa das letzte Jahrzehnt, des 15 Jhs. zu setzen' nach briefl. Mitteilungen von Univ.-Doz. Dr. H. Hunger, Wien".
13) See below.
14) See the discussion below.

Bühler's conclusion for this ms. was that it was a close relation of O6. This holds true also for Miii and Mi. It is damaged, but probably contained the whole of the sigma group. It has Latin glosses which are written in Greek letters. The additions of lines missing in Mii (81-82 and 86-87)(15) were made by the same 16th/17th century hand which added the lines 92 a-f below the text on folium 34r(16). While the verses added to Miii are present in Call. and not in Iunt., the verses added to Mii are in Iunt. but not in Call. Thus even though, as Bühler said, "Im großen und ganzen kann man sagen, daß l2 mehr mit Call. ..... übereinstimmt"(17), the copyist must have collected and conflated readings from both the editions. However, it is much more likely that these additions come from a Non.2 source - a source which has, in one ms., readings which agree with both printed editions - the same as z and L4(18).

The Sigma Sub Group

Order:
Miii, Mii, Mi

Mss.: M4, III, βi/ii.

M4 - Madrid, Biblioteca Nacional, Cod. 4607.
Late 15th century (after 1490), copied in Messina(19).
Copyist - Constantine Lascaris(20).
Contents:
Syrinx Th. i - iii, v, iv, vi - viii, x, ix, xi - xiii, xvi, xvii, Miii, Mii, Mi, Th. xiv, xv, xviii.

Despite the fact that Lascaris and Valla knew each other personally, this ms. is not as closely related to E3 as would seem to be the case at first glance. Indeed it was copied in Messina in the last decade of the 15th century, after Lascaris had left Milan. Bühler groups it together with E3 but also notes (p. 11) "Oft steht M4 gegen E3l06". As M4 and βi/ii both lack Miv and seem to have no knowledge of it in the position after Mi, it seems that the group of three was already in existence and was not created by the editorial activity of either

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15) Bühler p. 9.
16) Bühler p. 14. According to Kallierges (in a marginal comment in his edition of 1516 alongside the relevant passage) the verses were invented by Musurus to fill the supposed lacuna - "Μάρκος ὁ Μουσοῦρος τοιαῦτά τινα λείπειν".
17) Bühler p. 15.
18) See above p. 189 and below under z, Non., Z (Call.) and B (Iunt.).
19) See Ms. Catalogue. Ed. B. Garcia.
20) Fol. 153v "κωνσταντίνου τοῦ λασκάρεως καὶ ὁ κόπος καὶ τὸ κτῆμα".

Lascaris or Aldus.

III - Berlin, Deutsche Staatsbibliothek (previously Staatsbibliothek DDR), Bibliotheca Phillippica, cod. 1602 (199).
1492-1519(21).
Contents:
Syrinx, i-iii, v, iv, vi-viii, x, ix, xi-xiii, xvi, Miii.

There are scholia only as far as id. iii. As far as id. viii the ms. shows Mosch. readings. Afterwards, it is clearly related to those mss. which have the characteristic order x, ix(22). Miii has the sigma title *τοῦ αὐτοῦ ἐπιτάφιος Βίωνος βουκόλου ἐρωτικοῦ* above the poem and the Φ title *ἐπιτάφιος Βίωνος βουνόμου ἐρωτικοῦ* to one side. The text is almost identical to that in M4(23) though not copied from it. That they are related more closely to each other than to other members of the σ-group can be seen clearly at l. 114 *πάντας*, a reading which is absent in the texts of the other sigma mss. S and l have it, but added by a second hand. That M4 was not copied from III is suggested by the disagreements at ll. 2 and 68 and the fact that III only has Miii and not Mii, Mi, xvii and xviii. It is impossible that the opposite was the case too because III omits Miii 100-1, lines possessed by M4. There are also in Miii some glosses taken from an R/Tr type ms.(24), whence came also the second title.

βi/ii(σ) - First and Second Editions of the Aldine.
Printed by Aldus Manutius, Venice Feb. 1495 (= 1496) and later.
Contents:
i-xviii, Miii, Mii, Mi, xix, Bi, xx, xxi,
[Miv 1-13, Miii 35-end, xxii 1 - 44, 92-175, 177-185, xviii 51-end - βij]
[Miv, xxii - βiij],
xxiii, Syrinx, *εἰς νεκρ.* Αδ.

The first Miii, in both the first and second editions, is a witness of the sigma sub group though significantly contaminated with readings from a By/V8 kind of ms. Mi is not, but was copied from "*ἀνθ.*", the editio princeps of the Planudean Anthology, printed by Francesco de' Alopa in Florence on 10th August 1494(25). It was edited by

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21) Watermarks: Scales, Briquet 2592 - Brescia 1519, Ferrara 1492-97.
22) See the description of E3.
23) They both have the gloss "*εἶδος ἀέτου*" on *κήρυξ* at l. 40.
24) See Table 1 (pp. 206 - 11) - 7, 37, 42, 54.
25) The colophon reads: *Ἀνθολογία διαφόρων ἐπιγραμμάτων.* Impressum Florentiae per Laurentium Francisci de' Alopa Venetum III Idus Augusti MCCCCLXXXXIIII.

Janus Lascaris(26).

D - Paris, Bibliothèque Nationale, Gr. 2726.
Late 15th century (before 1485, the date of the copyist's death).
Copyist: Georgios Tribizias(27).
Once belonged to Scaliger.
i-iii, viii-xiii, iv-vii, xiv, xvi, xxix, epigr., *Πτέρυγες*;
xvii, xviii, xv;
xxiv, xxii 69-end, xxvi, xxviii, Miv, xxv, Miii;
xxvii, *Πέλεκυς*.

According to Ahrens Miii in this ms. was copied from P9(28). They both have a text that is very similar to that in S, and where they differ from S they have the same reading; thus they (D and P9) are obviously closely related. For the first poems D is related to the Ambr. family, but called Perusina by Gall. because of the similar mss. all copied by Georgios Tribizias/Iohannes Rhosos(29).

Non. - Salamanca, University Library, Gr. 295. F. (olim 1-2-21).
16th century.
Copyist - Hernán Núñez de Guzmán (Pintianus).
f.46r-56r "Emendationes in nonnulla loca Theocriti depravata. Ex codice antiquissimo".
The apparent order of the idd. is the same as that of the Ald., but finishing at id. xxi and omitting xix.
i-xviii, Miii, Mii, Mi, Bi, xx, xxi.

The text of this witness to the tradition of Miii poses several complicated questions for the tradition of the extraordinary readings in Iunt. and Kal.; e.g. whether they are transmitted or conjectures of Musurus. A. Tovar attempted to answer some of them in his articles(30). The ms. is set out with a lemma first and the γρ. reading "ex codice antiquissimo" following (see Appendix 1, p. 213) and Tovar was only concerned with the latter. Non.1 (i.e. the lemma) was taken from a βi, as the order would suggest (see Appendix 1). For Miii, Non.2 (the readings of the ancient codex), where it provides a significant reading, shows readings which are outside the ms. tradition and found only in the two editions of K (Kal.) and B (Iunt.), e.g. 2, 49, 54, 92a-f, 102, 107, 110, 111, 112, 121. Only *καρτερὸι* +P (102) and *ποτέδραμε* +S2 (110) appear in any other mss. Since these readings

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26) His letter to Pietro de' Medici is printed at the end of the edition.
27) See p. 3 above.
28) See Ahrens "Phil." p. 601 and p. 20 above.
29) See Gall. "Theoc." p. 184 and p. 3 above.
30) See Tovar "Emerita", and "Anales".

are not attested anywhere else they have been thought to be conjectures. The point made by Bühler, that Núñez considered 92 a-f "ex codice antiquissimo" - lines which according to Kallierges were made up by Musurus - does not give us much confidence in considering the other readings old. Furthermore, the reading at line 4 seems to be a clear conjecture - presumably Musurus's - and we can tell that the "codex" was post-1300, as some of the errors are consistent with cursive handwriting of that period and later(31). However, the discovery of By/L4 and the systematic collation of sigma readings has shown that some of the Non2/Kal./Iunt. readings (2,3,107) also appear in the Φ/sigma tradition and would appear to corroborate the antiquity of the readings.

z - Paris, Bibliothèque Nationale, Coisl. gr. 351(32).
25th Sept. 1516.
Copyist: Hector Pyrgoteles(33).
Contents:
i - xviii, Miii, Mii, Mi, xix, Bi, xx, xxi, Miv, xxii, xxiii, Syrinx, *εἰς νεκρ.* Ἀδ.(34), Prolegomena.

The contents suggest that the ms. was copied from an Aldine. It has features, however (something not previously recognised), of both Aldine editions (βi and βii) - i.e. the completed poems xxi and Miv as well as the Prolegomena and readings typical of the first edition(35). In addition to that it has readings that could have come from Z and B(36). It is perfectly possible that these readings actually came from those editions because both were printed in mid January of 1516 and z was copied in September of the same year(37). The problem with that is that there are two readings that appear only in Non.2(38). For this to have happened young Hector must have conflated the readings of both the Aldine editions and added to them the better readings from Z, B

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31) See Tovar "Anales" p. 64.
32) Devreesse "Coisl.".
33) Fol. 2v "Hectoris Pyrgotelis liber et amicorum. Anno nondum xv° completo manuque propria scripto et fidelissimo amico Domenico Montfauro viri civis Veronae per memoriam dono dato, xvi novembr.(sic) MDXXVII. Completa fuit scriptura huius operis xxv° die mensis septembris M.D.XVI".
34) Wrongly cited in the catalogue as Th. xxx, and so in Bühler "Moschos" and Vaughn "Megara".
35) See especially Table 1 35 below.
36) Wherever z differs from βi/ii it agrees with Non.2 or Z,B,Non.2. The situation is the same for Mii except at 64, where z has a unique reading; although it is fairly similar to that in Z.
37) See Table 1 110 z,B, 90 z,Z 110 z,Z, 121 x 2.
38) See Table 1 107, 122.

and cod. Pat. While this textual mix must have been created after 1496 because of the errors consistent with copying from the Aldine editions, it is very unlikely, because of his age, to have been the product of Hector. Quite how this state of affairs came about has not been properly considered. See the discussion p. 202.

B - *Θεοκρίτου βουκολικά.* Last page: Theocriti castigatissima opera omnia, Florentiae impressa in aedibus Philippi iuntae (sic) finem nacta sunt die x. ianuarii M.D.XV.Leonis X pontifici maximi anno tertio.
Edition printed in Florence in 1516(39) under the aegis of Philip Giunta with Euphrosynus Boninus in charge(40).
Contents:
i, vii, iii-vi, viii-xiii, ii, xiv-xviii, xxii, xxiv, Mii, xxix 1-25, xxvi-xxviii, Miv, xxv, xxi, xxiii, xx, Bi, *Νεκρ.* Ἀδ., Miii, Mi, xix, epigrr. i-vii, xv, viii-xiii, xvii-xx, xxii, xxi, Syr., *Πτέρυγες, Πέλεκυς*..

In his preface Filippo Giunta referred to his source as an *ἀρχαιότατον βιβλίον* - the codex Patavinus deperditus(41), suspiciously similar to Núñez's "codex antiquissimus". As seen above with Non.2, the readings are often outside the Φ/sigma tradition and occasionally alone preserve the truth(42). The ms. is called "Patavinus" after the book mentioned in the preface to the Juntine edition, which belonged to Paolo Capodivacca from Padua.

Z - *Τάδε ἔνεστιν ἐν τῇ βίβλῳ· Θεοκρίτου εἰδύλλια ἓξ καὶ τριάκοντα. Του αὐτου επιγράμματα ἐννεακαίδεκα. Του αὐτου πέλεκυς καὶ πτερύγιον.* Last page: *ἀναλώμασι μὲν τοῦ λογίου ἀνδρὸς κορνηλίου βενίγνου τοῦ ουιτερβιέως. πόνῳ δὲ καὶ δεξιότητι Ζαχαρίου Καλιέργου* (sic) *τοῦ Κρητος. Μηνὸς Ἰανουαρίου ιε΄. χιλιοστῷ πεντακοστῷ δεκάτῳ ἕκτῳ.* Edition printed in Rome in 1516 under the direction of Zacharias Kallierges, indirectly funded by Agostino Chigi via Cornelio Benigno.
Contents:
i-xviii, Miii, Mii, Mi, xix, Bi, xx, xxi, Miv, xxii, xxiii, *Νεκρ.* Ἀδ., Syr.; xxiv-xxvi, xxviii, xxix 1-25, xxvii, epigr. i-xiii, xv, xvii, xviii, xx, xix, xxi, xxii, *Βουκολικαὶ Μοῖσαι, Πέλεκυς, Πτερυγες, Δωσ. Βωμ.*

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39) See Gow "Theoc." vol. 1 p. xlvi n. 1. The Florentine year began on 25th March, and the third year of Leo's pontificate began on March 1515. Thus January for Giunta was still 1515.
40) See Paolo Mela's letter to Alessandro Pandulfini printed with the edition. ".. *ἀδέκαστον γὰρ ἀρχέτυπον ὑπ' αὐτοῦ τοῦ εὐφροσύνου ἀκριβῶς ἐπιδιορθωθὲν των θεοκρίτου ἔχομεν εἰδυλλίων* ...".
41) Referred to as B by Ahrens and Wilamowitz et al. and as Cod. Pat. by Gall. and Gow (and others).
42) e.g. Miii 2,49,110,111,112,115.

Kallierges in the preface to his edition claimed to print, in addition to the poems printed by Aldus Manutius, poems never printed before, saying "τὰ θεοκρίτου εἰδύλλια τὰ παρὰ τοῦ μακαρίου προτυπωθέντα Ἄλδου καὶ ἡμεῖς δεύτερον ἐτυπώσαμεν· οὐχ ὡς εὕρομεν, (ἐσχάτης ἂν τοῦτο νομισθείη παρὰ πᾶσιν ἀξιον κατηγορίας) ἀλλὰ κατὰ τὸν εἰωθότα τρόπον καλῶς ἅμα ταῦτα καὶ ἐπιμελῶς εἰς κοινὴν ὠφέλειαν ἐπιδιορθώσαντες, χεὶρ ἐπικουρίας ὀρέγοντος κορνηλίου βενιγνίου τοῦ οὐϊτερβιέως"(43). He goes on to say, "We have published, here for all, amongst the idylls of Th., those never published before." Miii, as can be seen from the catalogue of readings (Table 1), has readings that are basically the same as those in Iunt.

43) The idylls of Th. published before by the "μακάριος" Aldus we have re-printed; not, however, as we found them (for that would be thought mean and reprehensible by all). We carefully corrected them in the usual way for the common good; Cornelio Benigno provided the financial assistance.

Discussion

Gallavotti in his edition of the Bucolic Poets of 1955 also included texts and histories of the poems by and attributed to Moschus. His work has been superseded, however, by that of Winfried Bühler(44) and John W. Vaughn(45) for the traditions of the Europa by Μόσχος ὁ Συκελιώτης (Mii) and the anonymous poem Megara (Miv). This has left the "Epitaphios Bionos" (Miii) and "Eros Drapetes" (Mi) still not brought up to date. Gallavotti's apparatus criticus for Miii is sparse and often incorrect. My conclusions about the relationship of S and H, the nature of the first Aldine editions and the discovery of a previously unknown witness to the tradition of Miii have led to the need for a reappraisal of the existing work and as a result, in some cases, qualifications of the methods and assumptions of Bühler and Vaughn. In addition, my close inspection of the readings in this poem and their relationship with the readings collected by Hernán Núñez de Guzmán has shed new light on the relationship of the editions of Kallierges and Boninus to the "codex Patavinus" and the problem of whether Núñez ever had it in his hands.

One of the most noteworthy features of the tradition of the Mosch./Mosch. attrib. poems(46) is that, as for the tradition of Th., with which the tradition of Miii gets more entangled than that of all the others, the poems are transmitted in groups - the sigma group Miii,Mii,Mi,Miv; the sigma sub group Miii, Mii, and Mi; and the Φ group ...Th. xxv, Miv, Th. xvii, Miii...; the φ group with Miii either on its own or amongst the poems xiv, xv, xvi, xvii and xxii(47). As we shall see, it is the case for Mii, Mi, and Miv that the mss. which have these combinations of poems often show the same text types. For the tradition of Miii, however, the text has been contaminated with texts of other types and groups to such an extent that the blanket terms (sigma and Φ/φ) need qualification. Nevertheless, the division is useful as it serves to keep track of the amount of contamination.

Although the errors at 10, 96 and 107, common to all mss., show that all the mss. we possess go back to the same original, we can see from the catalogue of manuscripts above that there are two basic text/collection types for Miii - the Sigma (σ) and the Laurentian (Φ/φ).

44) Bühler "Moschos".
45) Vaughn "Megara".
46) Poems by and attributed to Moschus.
47) This is similar to the distinction formulated by Ahrens in "Reliq." vol. 1 p. xliv for Mii; "Codices Moschei Pleniores" as opposed to "Codices solius Europae".

1 a) <u>The sigma group - (σ)</u>

This group is found in the mss. O6,l and E3(48). I have omitted S from this list because, despite the fact that in many respects it is a sigma group ms., it has many φ features - see below. The characteristics of this group are: a) they have the poems in the order Miii, Mii, Mi, Miv and b) the titles for Miii and Miv are specific to the group; for Miii it is "ἐπιτάφιος Βίωνος βουκόλου ἐρωτικοῦ", for Miv "ἡ Μεγάρα λέγει τῇ πενθερᾷ κεχαρισμένη". Given that this is a group of four poems which have no common thematic elements and that the poems are transmitted in a group, it would appear that they were collected by someone who thought they were all by the same author - Moschus the Sicilian. The attributions in the sigma mss., however, are not explicit.

Titles and attributions in O6 are:

Miii: Μόσχου (ᾗ add. man. sec.) θεοκρίτου and sigma title.
Mii: τοῦ αὐτοῦ(!) Μόσχου σικελιώτου and title.
Mi: no title or attribution(49).
Miv: sigma title but no attribution.

Titles and attributions in E3 are:

Miii: sigma title and no author.
Mii: title and attribution to Moschus.
Mi: τοῦ αὐτοῦ (therefore Moschus) ἔρως δραπέτης.
Miv: sigma title and no attribution.

l has no titles or attributions at all.

[Titles and attributions in S are:
Miii: no author and sigma title(50).
Mii: title and the author Moschus.
Mi: title and attributed to Μόσχος ὁ συρρακούσιος(sic)(51).
Miv: sigma title(52) and no attribution.]

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48) For S and the sigma sub group (σ sub.) M4,(III) and βi/ii(σ)(Non.1) with only Miii, Mii, and Mi, see below.
49) The title which appears above the poem is in a different, much later hand.
50) It was clearly thought to be by Th., however, because it was copied not amongst the Mosch./Mosch. attrib. poems but amongst Theocritean ones.
51) This was misreported as by Moschus the Sicilian by Gall. in his edition.
52) This was written at the bottom of the page previous to the first lines, immediately below the last line of Mi.

At what date the collection was made is uncertain, although the date of S provides a terminus ante quem of 1280.

As can be seen from Table 1, in Miii the three mss. (O6, l and E3) show errors in common which would lead us to think that they are closely related(53). However, although having the same contents as E3, the texts of O6 and l occasionally differ from it and, except for lines 40 and 49, they have a poorer reading(54). This difference is even more striking for Mi, where O6 and l preserve errors present only otherwise in the Palatine Anthology(55). And so we can see that, as Bühler showed for Mii, E3, O6 and l are all part of the same family (sigma), but singular errors on the one hand and correct readings not present in E3 on the other, put O6 and l on a different branch from E3 and the sigma sub group.

It is at this point that we have to discuss the nature of S and my reasons for setting it apart from the sigma group, of which it would seem to be a member; at least for Mii, Mi, and Miv. It will then be necessary to deal with its relationship with H,P and V8, mss. which Gall. had seen as related to or descended indirectly from S.

Gallavotti considered S the oldest and best sigma ms., and so eliminated all the other sigma mss. from his apparatus criticus. He also disregarded H, which he thought was descended from S. He called V8 Vatic. but did not come to any firm conclusion about it(56), noting simply its similarity to P. This viewpoint is, however, distorted. Taking Bühler's results for Mii as a starting point, we can see that, in Mii, in addition to errors that E3,O6,l have, which are not shared by S, there are correct sigma readings not present in S(57) as well as sigma readings written in above the line as glosses or corrections; readings that appear not to have been in S's exemplar(58). If we

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53) See pp. 206 - 11 especially 2, 10, 17, 35, 38, 40, 41, 54, 61, 61, 65, 71, 74, 74, 75, 77, 86, 89, 97, 100, 103, 103, 107, 110, 111, 112 x 2, 114, 117, 118.
54) They share errors alone at 27, 42, 90, 95, 103, 110 x 2, 120. At all these points except 27, where E3 is also corrupt but in a different way from that of O6 and l, E3 has the correct reading with the sigma sub group.
55) See Table 2 (p. 212) 5,6 and 15.
56) "Theoc." pp. 265 - 71.
57) See Bühler "Moschos" pp. 10 - 11, Mii 100 and 155.
58) Bühler "Moschos" p. 10 "Gegenüber A und S ... die übrigen Vertreter der gleichen Gruppe.. [σ] .. haben mehrere gemeinsame Fehler, ... wobei sie gelegentlich mit S2 übereinstimmen .... [Mii] V. 25

look at Table 2 we can see the situation is the same for Mi, in that sigma mss. have errors which come from other parts of the tradition but are not present in S. Even in Miv E3 and O6 have an error and a variant not present in S(59). As there are no corrections in the text of Miv, but there are some for the other three poems, it may even be that the ms. with which Planudes corrected his text was of the sigma-sub type(60).

The situation for Miii is even more complicated. As we saw in the description of S, Miii does not appear in its usual position for sigma mss., before Mii. It appears in between authentic poems of Th. as if it were by him. Miii only appears in this position in Th. mss. in V8 and P9, both younger than S. P9 may be dispensed with as it is very similar to S and was considered by Gall. to have been copied from it at this point(61). V8, on the other hand, has many differences as well as similarities. H, too, although having a different order of poems, has errors and correct readings not present in S as well as errors in common; as does P. As stated above Gall. considered these mss. in some way related to S; H directly. To sort out the relationships, it is necessary to compare the readings.

H, P and V8 have similar but different mixtures of sigma and φ readings, V8 having the most φ readings and H having the most sigma. They all have the sigma group title and omit (except V8) πάντας at 114 - typical sigma attributes. However, they agree and disagree with each other in errors with bewildering irregularity. V8 and P have δειμαίνοι τὸ στόμα at 56, S and H have τὸ στόμα δειμαίνοι, P,V8 and H have βυστονίαις at 18, S has βιστονίαις. At 27 V8 and H have πάντες, P has πάνες and S has πᾶνες, at 37 H has σε πρὶν, V8 and P have δὲ πρὶν and S has δέλφιν, at 104 H,V8 and P

ἔλαβε AS1: ἔβαλε S2[σ]; V. 130 ἱστίον S1: -ία S2[σ]".
59) See p. 200 below.
60) For the sigma sub group see below. Of the fourteen corrections in S (S2) in Mii, ten could have come from a sigma sub. and of the four remaining: at line 34, S2 appears to have added an extra lambda at the beginning of the word λειμῶνας to lengthen the preceding δὲ; at 64, taken over a sigma reading, at 127 S2 is unclear, but S1 is wrongly cited by Bühler as εἶρεε, when in fact it reads with E3 and O6(hand 1) εἶρωε (for the same form of this omega see plate verse 2 top of the same folium 297r (verse 67) in the word λειμώνων); at 137, alone of all the mss. S2 added the nu ephelkustikon for metrical reasons. For Mi, see Table 2, 16. Syρ. is present in M4 as M4γρ. For Miii see Table 1 lines 10, 41 before 42, 51, 96, 110 x 2, 122. All except the first could have come from a sigma sub ms.
61) It differs from S, however, at 38, 43, 56, 61, 92, 95 and 109.

S - Laur. xxxii 16, fol. 297r.
Mii 66 - 137.

all preserve the error νήγερτον while S has the correct reading νηγρετον(62). The solution seems to be that their exemplars had at one time in the past been collated with readings from the other side of the tradition and so had variants. What is more, the random agreement and disagreement of these mss., sometimes with a φ reading, sometimes with a sigma, would seem to preclude that any one of the mss. was copied from any one of the others.

S itself appears to have a similar mixture of sigma(63) and φ(64) readings and in this is very similar to H. However, it is unlikely that H was copied from S in that H has φ readings not present in S(65). In addition H does not have the corrections in S which are reproduced by S's copies Ur. and P20. The reading at 110 is particularly significant in this repect. τοιούτοις L,V,R(V10),V8,P,By,L4,A3,βii(σ) τίς τούτοις S,H, τίς τεῦ(sic) βi(σ) τὶς σεῦ(sic) Non.1 τίς τευτοις σ,M4,III,Scorr.(+Ur./P20corr.),P9,D,Z shows that a) S and H were copied from basically the same sort of exemplar and b) that S was "corrected" with readings from a sigma sub group ms. but c) that H, although corrected partially with a sigma text at other points in the text(66), was not changed here. Just as we saw in the section on the Z text of Th. the similarities of S and H are due to their common ancestor, not to the copying of H from S.

Therefore, the conclusion appears to be that Planudes copied Miii after xiv not because there was space there at the end of the inserted quinion but because one of his exemplars had it placed there, after Th. xiv - as it occurs in V8. He did not copy Miii in its usual position before Mii with the other Mosch./Mosch attrib. poems because he thought it was by Th.(67). The crucial fact that Miii in S did not have certain typical sigma readings would suggest that Planudes used

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62) See also 42, 43, 74 and 111.
63) See Table 1 lines 2!!, 4, 16, 18, 21, 23, 34, 35, 37, 41, 42, 47, 49, 51, 52, 54, 61, 61, 62, 65!!, 66, 67, 68, 69, 71, 72, 74, 74, 75, 77, 83, 86, 89, 92, 96, 97, 103, 103, 104, 109, 111, 111, 112, 112, 114, 119, 119, 119, 121, 126, 126, 126, 126.
64) See ll. 10, 17, 27, 38, 41 after 42, no refrain after 40, 43, 51, 56, 61, 67, 77, 107, 110(τις τούτους), 110(ποκ' ἔδραμε), 118, 122.
65) See Table 1, lines 2, 7, 16 x 2, 21, 27, 35, 38, 42, 61, 65, 87, 104, 111, 125.
66) See 4, 16, 16, 18, 30, 34, 37, 110. Some of the correction seems to have been made much later - δέλφιν written above the H reading at 37 seems to be in a 15th century hand.
67) An idea suggested by the order in one of the exemplars. Perhaps, also, S's Mosch./Mosch. attrib. exemplar had the same title for Miii as O6, attributing the poem to Moskhos Theokritos. Cf. Wendel Aa.

this φ exemplar for Miii first of all(68). He then occasionally used a sigma ms. for the sigma readings in S not present in H. These presumably came from the sigma Miii that must originally have been present with Mii, Mi and Miv at the beginning of S(69). Therefore, the gap left at 114 for the missing word πάντας was not the product of a sigma ms. but rather the product of an H-like φ exemplar. The reason for the appearance of sigma readings as corrections must be that after having copied S from sigma and φ sources, Planudes came across another sigma exemplar, this time sigma sub. S is therefore like P,H and V8 on the one hand, with all the sigma similarities that that entails, and like a certain type of sigma on the other.

1 b) <u>The sigma sub group (σ sub.)</u>

M4(III) and βi/ii(σ)(Non.1) are the mss. which have this group. They are distinguished by two things; a) the poems are apparently attributed to Th.(70) and b) they have the same order as the sigma group, but omit Miv. For the most part this group shows the same text as the sigma group,(71) but it occasionally differs(72). Apart from 17, 18, 78, 84 the sigma sub-group readings come from Φ(73). That the two groups are separate is shown clearly by the inclusion of πάντας at 114 by the sigma sub group and its omission by the sigma group and the correct readings above listed not present in the sigma group. Where O6,l and E3 differ, E3 agrees with the sigma sub group

68) See 10, 41 before 42, 77, 110, 122.
69) See Table 1 line 2, 4, 16, 34, 35, 37, 42, 65, 104, 111 x 2, 125, all places where S shows a sigma reading against a φ reading in H.
70) For Miii, M4 and III have the sigma title followed by τοῦ αὐτοῦ, i.e. Th., the author of the previous poems. M4 has the same for Mii and Mi, βi/ii(σ) has the sigma title for Miii and no attribution, i.e. the tacit assumption that it is by Th.; likewise Mii. For Mi, βi/ii(σ) (and so Non.1) have Μόσχου ἔρως δραπέτης (Non.1 omits δραπέτης), taken from "ἀνθ.". Bühler's note on M4's (his siglum t) title "τοῦ αὐτοῦ εὐρώπη t (inter Moschi carmina)" is misleading. Since in M4(t) the τοῦ αὐτοῦ of the Miii title clearly refers to Th., it must also do the same for Mii.
71) See particularly the errors at 38 and 118.
72) See 10(error), 17(error), 18(just III and βi/ii(σ))(error), 27(correct minus βi/ii), 43(correct), 67(doubtful), 71(error and correct reading), 78(error), 84(error), 103(error), 107(error but better than sigma), 114(correct).
73) The order of the poems in III (xvi,Miii) and M4 (xvii,Miii) is perhaps a legacy of the collation of the sigma text with a Φ or φ text. So too the attribution to Th.

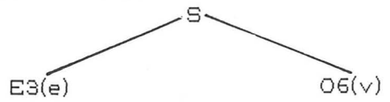
with the better reading(74). This situation is also mirrored in Mi, where E3 and M4 have correct readings against the error in O6,l(75).

The text of βi/ii, both for Mi and Miii, however, is not pure sigma sub. In Miii it is contaminated with readings from a V8/By type of ms.(76): something which is particularly clear at 121, where it has both readings side by side, i.e. καὶ κείνη βi/ii, καὶ κεῖνος P, V8, By, L4, κείνη σ,M4,III,S,H, and σικελικά La, σικελικαῖσιν σ,M4,III,S,H,βi/ii, where the first βi/ii reading scans with the Φ reading σικελικά and the second βi/ii reading scans with the sigma reading κείνη. Since there is no other ms. that shares this mixture, it would be tempting to think that it was created by Aldus. On the other hand, this editorial activity (if that is what it is) at 121 does not say much for his ability. Similarly, it would seem most unlikely that Aldus could have conflated both sigma sub and φ texts and have failed to include νῦν at line 4. Above all, as we saw above in the section on the Aldine editions, Aldus tends not to emend but prints what he has. The case for Mi proves this. As stated above, Ahrens(77) recognised that Aldus reprinted the text of Mi already printed "ἀνθ.". Aldus therefore, if he had mss. like M4 and X, had three different versions of Mi: a sigma sub version, a Φ version, and that which he printed from the Planudean Anthology. There are no signs that Aldus conflated all three of the versions. He printed one. Thus having seen Aldus at work here and above it would seem rather unlikely that he changed his working practices for Miii(78).

Therefore the conclusions for Miii (and Mi) in the sigma and sigma sub group coincide, not surprisingly, to a large extent with Bühler's for Mii in the sigma and sigma sub group. However, the role of S (and so H) in the tradition of Miii is very different. What is more, we can see that the corrections in S in Mii that agree with the sigma group probably came from a sigma sub ms. Bühler showed in his stemma for Mii (which I reproduce here below) that S was not directly related to

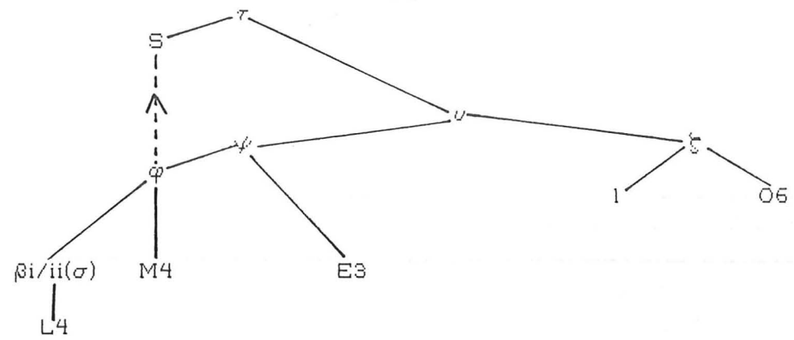
74) See note 52.
75) See Table 2, lines 2, 4, 5, 6, 7(ὄκκελος), 14, 15 - note especially that S has the correct reading ἐμπεπύκαστο and M4,E3 have ἐμπεπύκαστο and O6,l have ἐκπεπύκαστο -, 16, 22 and 23, where O6 and l agree in errors, some of which are shared by "ἀνθ.".
76) See Table 1, lines 3, 4, 16, 35, 40, 41, 47, 49, 51 x 2, 52, 54, 56, 61, 62, 65, 68, 69, 74 x 2, 77, 84, 86, 92, 96 x 2, 103, 104, 111, 118, 119, 123. There are also singular agreements in error with P,R, at 27, 67 and 120. For V8/By see below.
77) "Philol." p. 604.
78) Here too Aldus had a sigma sub version and a Φ version. The sigma sub is however contaminated with φ not Φ.

the rest of the sigma group, but a relative on a different branch, and that E3 is closer to the sigma sub group (or perhaps the sigma sub group is closer to E3), but he did not identify the influence of the sigma sub group on S after its copying. Quite naturally he did not take account of the contamination in βi/ii in both Miii and Mi. Since it seems that Bühler's conclusions for the sigma/sigma sub group for Mii hold for Miii and Mi, they must also hold for Miv. Vaughn is therefore mistaken when he makes E3 a direct relative of S in his stemma.



I cite two readings not mentioned by him as proof of this. Under "Codices Eliminandi" p. 17 he discusses E3 and mentions the "most irregular" error at Miv 27 *τόκον* E3,W,R,Tr *γόνον* S,D,Iunt. and the "peculiar" error at 24 *πεσᾶται* E3 *πωτᾶται* Codd., not mentioning that O6(v) shares both of these errors and therefore shows that it and O6 are probably related to the same exemplar and that exemplar is unlikely to have been S itself. His argument that Valla could have conjectured *τόκον* from *γόνον* is peculiar, as it is unclear why Valla should have wanted to "correct" *γόνον* in the first place, to say nothing of the appearance of *τόκον* in O6. Furthermore, his contention that Bühler's stemma for Mii was not relevant for Miv because more 13th century mss. of Mii exist than of Miv and that therefore there was more possibility of contamination is very strange. That mss. of that type do not exist now does not mean that they did not exist then. Contamination need not be limited to the 13th century; that of sigma and *φ* in H,P,and V8 is a very good example. It must have occurred before they were copied, as the contamination in their texts involves errors; not something that could happen consciously. We must accept the same stemma (with some slight adjustments) for all four poems for the sigma and sigma sub mss., with the removal of S for Miii.

Mii, Mi, Miv.



S, H, P and V8 for Miii are so contaminated that a stemma for them would complicate more than elucidate.

2 a) The Phi Group (Φ)

The mss. showing this type of text are V (and its relations W,X,βi), R/Tr (and its relations V10,C,βii), both seemingly products of the same scriptorium. This other type of text is transmitted under the name of Theocritos(79) and the title is "*ἐπιτάφιος Βίωνος βουκόλου ἐρωτικοῦ*" or "*ἐπιτάφιος εἰς Βίωνα βουκόλον ερωτικόν*". It appears only in R, L4, By and in the margin of III(80). Miv also appears in this group as if it were by Th. again with a title which is different from the one transmitted with the sigma group. In La. it is "*Μεγάρα (ἢ) γυνὴ Ἡρακλέους*". The typical Φ order is xxv, Miv, xvii, Miii, xxii, xviii, xx, xxi, Mi, xix, Bi, *εἰς νεκρ.* Aδ., xxiii, Bii, Syrinx, *Δωσ. Βωμ.* The characteristic features of this text are the omissions of *νῦν* at line 4 and the refrain between 40 and 41 and the errors at 10, 16, 41 after 42, 42, 51, 110. As R and V appear to be products of the same scriptorium, the differences are difficult to explain. It is generally assumed that Mi was omitted in R because it was not by Th. As a corollary to that it would appear that Miii was kept because it was thought to be by Th. According to Gallavotti, V is an earlier version of R(81).

2 b) The φ Group

L, By and L4, V8 and P, and S and H have this text type. L is by far the purest *φ* witness; next come L4 and By, all three closely related to P and V8, although the latter two have more sigma readings than the former. S and H come last as having the most sigma readings but not being sigma mss. There is no typical order or contents for this offshoot of the Φ family. After the poems of Th. in the Va. order L has the order and contents xiv, xv, xvii, Miii, xvi. The order of the ms. exemplar of L4 was, as far as we can tell now, xv - xvii, Miii - the order xvii, Miii typical of all Φ mss. The same reminiscence is present in the xvii, Miii, order in M4, although in M4 the text has more sigma sub readings(82). By has the poem on its own with the *Συμιχίδα θεόκριτε* epigram. S,H,P and V8 all show their contaminated character by having Miii on its own amongst Th. material but having the sigma

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79) The attribution to Th., like that to Moschus for the sigma group, is by inference, since in W (and so presumably once in V) neither Miii nor Miv is attributed to anyone, although in R/Tr it is expressly attributed to Th., perhaps following Planudes's lead. For the connection between Planudes and Triclinius see the description of the mss. S, R/Tr and P2 above.

80) There are also several Φ glosses in III which also show that it was at one time collated with a Φ ms.: Il. 7,37,42,54,71.

81) "Silloge" p. 15.

82) For L4 see Appendix 2 in the previous section.

title and frequent sigma readings. L4 and By, the two new discoveries, show a consistent Φ text, preserving correct (or nearly correct where all else is corrupt) readings (40, 49(λυπεῖσθε) and 117) and remarkable agreements with Non.2 at 2 and 3. For the rest they have occasional sigma readings(83) and sometimes agree with P or H in singular errors(84). The above also shows the close relationship between P,H and V8 as φ mss.

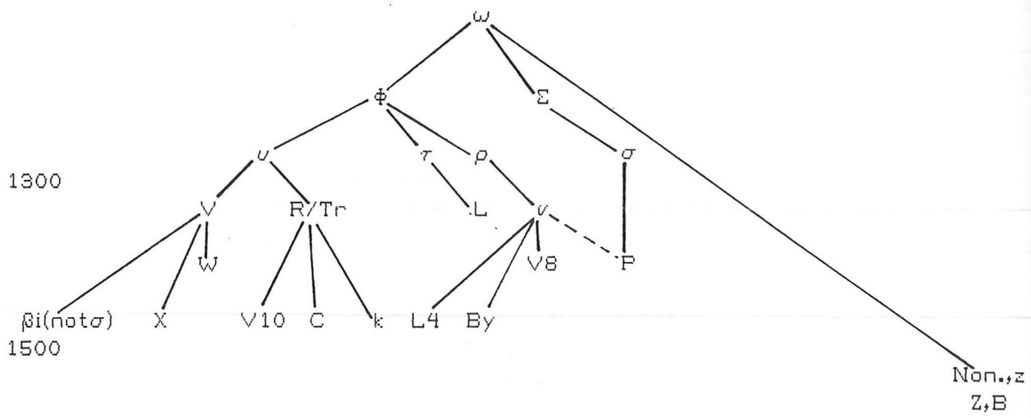
The "Cod.(ex) Pat.(avinus)" Group

This group, referred to in the letter/prefaces in the Juntine edition, seems to reflect, exactly as it does for the rest of the tradition of Th. and Moschus, a tradition that is outside the usual ms. families. The readings preserved in B, Z, z and Non. 2(85) are remarkable in their correctness where the rest of the tradition is corrupt(86). There are several difficulties with this state of affairs: a) not all these mss. have the same selection of the cod. Pat. readings; something which would suggest that they were not copied from each other. b) Núñez managed to copy the lines Miii 92 a-f and say they were from the "ἀρχαιότατον βιβλίον" while they were not copied in B, z or L4. There are two important things that Z, B, L4, z and Non.1/2 have in common - a) they all have cod. Pat. readings b) they are all closely connected to the Aldine editions. The lemmas of Non.1 are all βi errors, z was copied from a βi (and βii for the later poems) with cod. Pat. readings written in the margins, L4 was copied from a βii, Z states that he based himself on the Aldine edition and B certainly knew of the editions. This connection is crucial. It would appear that these readings, so closely connected with the Aldine texts, are from the same source, and that that source was Musurus. Filippo Pandolfini describes the process in his letter to Euphrosynus Boninus printed in B - "διατριβων ενετιησι και των Μουσουρειων εις ων ακροατων, ενετυχον αντιγραφω τινι των θεοκριτου ειδυλλιων υπ αυτου μουσουρου της ακριβους επιδιορθωσεως αξιωθεντι καθ ον χρονον - τοις εν παταβιω σχολασταις την συρακουσιαν μουσαν φιλοφρονως αναγνωριζων τε και ξεναγωγων - ου μονον επηνωρθου τα πριν εντυπωθεντα (τοις εκει σφαλμασι μυριοις ουσι και δυσιατοις ομοσε χωρων) αλλα και τυ αλλα - τη μεν ποιηματια τη δ επιγραμματα, θεοκριτου πασων μεστα χαριτων και των ἰοπλοκάμων ἔκγονα μουσῶν - προῆγεν εἰς φῶς ἀναλεξάμενος ἐπί τινος ἀρχαιοτάτου βιβλίου (τὸ δ ελάνθανε ἀποκείμενον παρὰ Παύλῳ τῷ Βουκεφάλᾳ ....).". He dictated, just as Politian apparently did in his lectures(87), the readings from his "ἀρχαιότατον βιβλίον", as Filippo says, correcting the many corrupt places in the previously printed editions. These readings were then recorded by his hearers, presumably straight into their Aldines. It was this process which gave rise to mss. like z, L4 and most of all Non.1/2. There are two inferences to be drawn from all this: 1) contrary to Tovar, and more recently Rueda(88), Núñez never saw the cod. Pat. He could not have been the only one to copy 92 a-f as if it were from the cod. Pat. 2) these lines themselves were invented by Musurus(89). Núñez copied down these lines in a lecture (or from someone else's lecture notes) not hearing or knowing their true origin.

83) 40(ἴσχετο), 48, 52, 61(ἀδὺ), 67, 72, 75, 103(πρῶτα), 126(δυνάμην).
84) 16 (+ H alone), 18, 42, 49 (+ P alone), 54 (+ V8 alone), 56 (+ P alone), 70 (+ P alone), 71(μοι), 84 (+ P alone), 97, 104, 119(ἀλλὰ πᾶσα + PV8), 121(καὶ κεῖνος +PV8).
85) Bühler also included r2 and r3 i.e. the second and third hands in L4 - see above Table V (p. 184). l2 (the second hand in l) should perhaps also be included.
86) See Table 1, 54, 107. below, for example.

87) See p. 175 above concerning "Angelo Politiano dictante".
88) J.L. Rueda, "Helenistas Españoles del Siglo XVI" pp. 307 - 9. Consejo Superior de Investigaciones Cientificas, Manuales Y Anejos de "Emerita" (XXVII) Madrid 1973.
89) Bühler "Moschos" p. 14 "Die Ausführungen von Tovar [pp. 48 and 64] und Latte [K. Latte, Gnomon 23 (1951) p. 253 n. 1], die die Echtheit dieser Verse erhärten wollen, überzeugen nicht: Latte verkennt überdies, daß die Beweislast ihm obliegt".

A diagram of the relationships might look like this:



Conclusions:

1) The nature of the relationship between S and H and the sigma group has been clarified. H was not copied from S; S is not a pure witness of the sigma group and was corrected from a sigma group ms.

2) The sigma sub group is to a certain extent independent of the sigma group and transmits the poems under the name of Th. Its attachment to the poems by Th. reveals its basic φ origin much contaminated with sigma group readings for Miii and obvious sigma origin for Mii and Mi. βi/βii has fewer sigma sub readings than M4 or III and to a large extent shows L4,By readings. The correct readings at 38, 40 and 117 are thus transmitted text and not - as suggested by Gall.'s apparatus criticus - Aldus's conjectures.

3) The discovery of L4,By has shown how contaminated S,H,P and V8 are and also revealed the textual basis and the extent of the contamination for Miii in βi/βii. The L4,By readings at 2 and 3 have corroborated the readings shown in Non.2, which would then appear to be textual and not conjectures of Musurus(90).

4) Bühler's conclusions for Mii for the sigma group hold true also for Mi, Miii and Miv. As one would have imagined, the poems are transmitted in groups, and so poems having the same contents show to a large extent the same text.

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90) See also 107 τῶ Non.2 τοῖο σ.

5) The clarification of the position of z has led to a clarification of the role of Non.2 and the Juntine and Kalliergean editions. It has not, however, helped to discriminate between Musurus's conjectures and readings from his "ἀρχαιότατον βιβλίον" because it would appear that he read both out in his lectures.

Table 1

Miii - ἐπιτάφιος Βίωνος

2 κλάοιτε R,(V10),L4,By,A3,Dcorr. κλαίοιτε Z,B,,Non.2,z(91)
κλαάοιτε L,Wγρ.,Rγρ.2,P,V8,H,M4γρ.,III,βi/ii(92)
καλάοιτε S,W,σ,M4,Rγρ.1,D,P9
3 γοάοιτε L4,By,A3,Non.2,Z γοάοισθε L,W,R(V10),σ,S,H,P,D,P9,III,M4,B
γοάῃσθε V8,βi/ii,z
4 om. νυν L,W,L4,By,βi/ii,P(93),V8,H,A3 incl. νῦν σ,S,H2,P9,D,III,M4,Z,B
incl. τε R(V10) γοῦν Non.2
7 τοῖς W,σ,M4,III,S,P,V8,Hγρ.,βi/ii,L4,By,P9,D
σοῖς L,R(V10),H,A3,IIIγρ.,Non.2,Z,B
7 τέθνηκε Codd.,βi/ii,Z,B τέθναμε H2
10 τοὶς σικελικοὶς L,W,S,V8,Hγρ.,L4,By,M4,III,βi/ii
σικελικοὶς (omit τοὶς) R(V10)
τῆς σικελικῆς H τοὶς σικελοῖς σ,S2(+Ur/P20.),V10γρ.,P9,D,B,Z
10 τὰς ἀρεθοίσας W,R(V10) -ούσης Rγρ.
τῆς -ούσῃς L,P,σ,M4,III,βi/ii,S,L4,By,V8,H,P9,D,Z,B
11 ὅτι #1 H ὅττι Codd.,βi/ii,Z,B
11 βουκ- L,P,L4,By,βi/ii,V8,Z,B βωκ- W,R(V10)σ,M4,III,S,H,A3,P9,D
11 ὅττι R(V10),P,σ,M4,IIIcorr.,βi/ii,S,V8,L4,By,P9,D,Z,B
ὅτι #2 L,H,W,III
16 οἷαν ἐν P,βi/ii, οἵαν ἐν L,H,V8,V10,L4,By,A3,B
οἷα ἐν R(94) οἵαν σ,M4,III,S,V8corr.,Hcorr.,P9,D,Z,z
16 ὑμετέρους R(V10),σ,M4,III,S,P,V8,Hcorr.,P9,D,Z
ἡμετέρους L,H,By,L4,βi/ii(σ),B
17 ὀναγρίσιν σ ὀναγριοισιν III,M4 ἐν ἀγροῖς R(V10)
οἰαγρίσιν L,S,H,V8,By,L4,M4corr.?,βi/ii,P9,D,Z,B
18 βιστονίαις L,R(V10),σ,M4,S,Hcorr.,P9,D,Z,B
βυστονίαις P,V8,H,III,βi/ii,By,L4
21 ἐρημαίῃσιν H,V8,βi/ii,By,L4,V10,Z,B
ἐρημαίαισιν L,R(V10corr.),σ,M4,III,S,P,P9,D
22 om. 22 R(V10), omit end of 22 and beginning of 23 D, incl. P9
23 ποτε L,R(V10),V8,P,L4,By
ποτὶ σ,M4,III,βi/ii,S,H,V10γρ.,A3,P9,Z,B
27 πάνες R(V10),M4corr.,III,S,V10,By,L4,P9,D,Z,B,z
πάνες L,P,O6,l,βi/ii πάρες E3,M4? πάντες H,V8
30 ὅττι L,R,σ,M4,III,βi/ii,S,Hcorr.,V8,By,L4,P9,D,Z,B ὅτι H,P,V10
30 σιωπῃ Codd.βi/ii,Z,B σιωπᾷ Hγρ.,P,Rγρ.

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91) I have only recorded z readings where they show readings other than βi/ii; except where the reading is an error agreeing only with βi(/ii).
92) When not specified βi and βii refer to the text of Miii as found in the sigma sub grouping Miii, Mii, Mi.
93) Wrongly cited by Gall.
94) Wrongly cited by Gall.

34 κάτθανεν R(V10),L,H,V8,P,L4,By,βi/ii,Z,B (-εν δ' A3)
κάτθανε δ' σ,M4,III,S,Hcorr.,V8corr.,V10corr.,P9,D
35 τοῦ ... τοῦ σοῦ Rγρ.σ,M4,III,S,Hγρ.,V8,P,P9,D
τῷ ... τῷ σῷ L,R,(V10),V,H,By,L4,βi/ii,Z,B
35 αὐτό Codd.,βii,B ἄλλο Z,Non.2,lγρ. om. αὐτό βi,z
35 τρυγάσθαι Codd.,X,βi/ii,Z,B τροιγάσθαι V,βi(not σ(95))
37 σε πρὶν V,H,L4,By γε πρὶν R(V10),A3,IIIγρ. δὲ πρὶν P,V8
σε/δὲ/γε? πρὶν L δελφὶν σ,M4,III,βi/ii,S,Hcorr.,V8corr.,P9,D,Z,B
38 ποκ' ἄεισεν V,L,R(V10),L4,By,βi/ii,Z,B ποκὰ ἄυσεν H,A3
ποτ' ἄεισεν S,P,V8 ποτάεισεν P9,D πετάεισεν σ,M4,III
40 ἴαχε L,V,R(96)(V10),A3 ἴσχεν H
ἴσχετο M4,III,βi/ii,P,S,V8,L4,ByP9,D,Z,B
40 κήρυξ L,S(+Ur/P20.),H,E3,III,M4,A3,P9,D κόρυξ V10,
κειρυξ R(97)V κείρηξ V8,Byγρ. κ' ρηξ (sic) P
κηυξ L4,By,βi/ii,O6,l,(Scorr.?(98)),Lcorr.,Dcorr.,Z,B
41 after 42 L,V,R(V10),P,S(Ur./P20),V8,H,By,L4,A3,P9,D
41 before 42 σ(99),M4,III,βi/ii,Scorr.,Z
Refrain between 40 and 41 σ,M4,III,βi/ii,Z,B
No refrain between 40 and 41 L,V,R(V10),S(Ur./P20),P,V8,H,By,L4
41 ἆδεν L,V,R(V10),M4γρ.,III,(ἀ-βi/ii),By,L4,B,Z
ἄδων σ,M4,S,H,V8,P,P9,D
42 ἠώνοισιν L,V,A3,C,IIIγρ. ἰωνοῖσιν R(V10) οἰωνοῖσιν P,H,V8,L4,By
ἠῴοισιν E3,M4,III,βi/ii,S,P9,D,Z,B ἑῴοισιν O6,l
43 σαῦμα L,R(V10),S,M4corr.,III,βi/ii,V8,P,Z,B σῆμα L4,By,Rγρ.
σῶμα V,H,σ,P9,D
47 δ' ἐπὶ L,V,R(V10),P,L4,By,βi/ii,Z,B ποτὶ σ,M4,III,S,H,V8,P9,D
48 ἀλλήλαισιν Rγρ.,E3,M4,III,βi/ii,S,H,P,V8,L4,P9,D,Z,B
ἀλλάλαισιν L,R(V10) ἀλάλαισιν V ἀλλήλῃσιν O6,l ἀλλήλοισιν By
49 λυπεῦσθαι L -εῦσθε V(100),R(V10),P,V8,A3
λυπεῖσθε Rγρ.,L4,By,βi,Z,B λυπεισθαι O6,l
λυπεῖσθε γε E3,M4,III,βii,S,H,P9,D
49 πενθάδες Codd.,βi/ii,z
πελειάδες Z,B,Non.2
49 ἡμεῖς V(101),L,σ,M4,III,βi/ii,S,H,V8,A3,P9,D ἡμᾶς P,L4,By
ὑμεῖς R(V10),Non.2,Z,B

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95) i.e. the fragment of Miii found under the title of Miv in the first Aldine edition. See the previous section.
96) Written over a cancellation.
97) Written above cancellation.
98) Gall. said that the xi in the word seemed to be rubbed out. However, as Ur and P20 reproduce all S2 readings faithfully and both have the former reading, then, if it is really the case, it must have happened later than the first quarter of the 14th century.
99) Verse 41 is written at the top of the page in O6, with a line showing that it should be read before 42.
100) Wrongly cited by Gall..
101) Wrongly cited by Gall..

51 μελίσδεται L,V,R(V10),S,H,P,V8,Byγρ.,L4,βi/ii,Z,B -ετε By
μελίξεται σ,M4,III,Scorr.(+Ur./P20),P9,D
51 τριπόθατε L,V,R(V10),V8,L4,By,βi/ii,Z,B
τριπόθητε σ,M4,III,S,P(102),H,P9,D,Rγρ.
52 θάσει L,V,R(V10),P,V8,βi/ii,Z,B θήσει σ,M4,III,S,H,A3,L4,By,P9,D
54 ἀχεδὼν L, ἀχεδνὴ V,R(V10),A3,IIIγρ. ἀχῶ δ' ἐν Z,Non.2,1γρ.
ἀχεδονεῖ σ,M4,III,P,S,H,P9,D -ονη V8,L4,By,βi/ii,B
56 τὸ στόμα δειμαίνοι L,V,S(Ur./P20)(103),H,O6,1,E3γρ.,Rγρ.Z,B,z,Non.2
τὸ στόμα δειμαίνει R(V10),M4,III,E3,P9,D
δειμαίνοι τὸ στόμα P,V8γρ.,By,L4,βi/ii
δειμαίνει τὸ στόμα V8
61 ἄδιον L,V,R(V10),V8,A3,B ἀδὺ P,S,H,σ,M4,III,βi/ii,L4,By,P9,D,Z
61 ἔβλεπεν L,V,R(V10),V8,A3,P,By,L4,B
ἀπέβλεπεν σ,M4,III,βi/ii,S,H,P9,Z ἐπέβλεπεν D
61 ἅλμας L,R,S,V,By,L4,βi/ii,Z,B
ἅλμης Rγρ.,V10,P,H,V8,Vγρ.,σ,M4,III,P9,D
62 λασαμένα V,σ,M4,III,S,H,P9,D
λασαμένη L.R(V10),P,V8,By,L4,βi/ii,Z,B
65 συγκάτθανε L,V,R(V10),V8,H,By,L4,βi/ii,D
ξυγκάτθανε σ,M4,III,S,P9,Z,B om. P
66 φιλήματα Rγρ.,σ,M4,III,βi/ii,S,H,V8,P,P9,D,Z,B
φιλάματα L,V,R(V10),By,L4
67 στυγνον σ,M4,III,βi/ii,P,S,H,L4,By,P9,D,Z,B στυγνοὶ L,V,R(V10),V8
67 σᾶμα L,V,R(V10),S,M4,III,P,H,V8,V,L4,By,P9,D
σῆμα Rγρ.,A3,βi/ii(σ),Z,B σῶμα σ,βi(not σ)
68 φίλαμα L,V,R(V10),V8,By,L4,A3,III,βi/ii,Z,B
φίλημα σ,M4,P,S,H,P9,D,Rγρ.
69 φίλασεν L,V,R(V10),P,V8,By,L4,βi/ii,Z,B φίλησεν σ,S,H,P9,D,Rγρ.
69* omit refrain L.V,R(V10),σ,M4,III,S,H,P,V8,By,L4,βi/ii,P9,D,Z,P20
include ἄρχετε S2
include whole verse Ur.,Bγρ.
70 ἄλγος L,V,R(V10),σ,M4,III,βi/ii,S,V8,P9,D,Z,B
ἄλος? H ἄλσος P,By,L4
71 μέλη L,V,R(V10),P,V8,By,L4,M4corr.,IIIcorr.,Z,B μέλει III,M4,βi/ii
μένει σ,S,H,P9,D μέλι z
71 που L,V,R(V10) μοι P,V8,By,L4 του σ,M4,III,βi/ii,S,H,A3,P9,D,Z,B
72 λέγονται L,V,R(V10) λέγοντι σ,M4,III,βi/ii,P,S,V8,H,L4,By,P9,D,Z,B
74 πάσαν L,V,R(V10),P,V8,By,L4,βi/ii,Z,B
πάντα σ,M4,III,S,H,V10γρ.,P9,D
74 δ' ἔπλησε L ἔπλησε V,(-ησας Vγρ.)
δ' ἔπλησας R(V10),P,σ,M4,III,βi/ii,S,H,V8,By,L4,P9,D,Z,B

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102) -θτε P sic, probably -θητε contrary to Gall.
103) In S, however, τὸ στόμα is written above δειμαίνοι as if the word had been written in the margin of the exemplar and the copyist had copied the line starting with δειμαίνοι, realising his mistake at the end and copying the missing words above the beginning.

74 ἄλλα L,V,R(V10),V8,By,L4,βi/ii,Z,B α α (sic) P
ἄγκεα σ,M4,III,S,H,P9,D ἄγγεα V10corr.
75 καινῶ (sic) L,R(V10),V8 αἰνῶ σ,M4,III,βi/ii,P,S,H,L4,By.P9,D,Z,B
καὶ νῶ V
76 πεφιλαμένοι L,V,R(V10),V8,P,σ,M4,III,βi/ii,By,L4,Z,B
πεφιλημένοι S,H,P9,D,Rγρ.,P20
77 παγασιδας L,V,R(V10),P,V8,H,S,By,L4
παγασίδος σ,M4,III,βi/ii,Scorr.(+Ur./P20),P9,D,Z,B
77 τὰς ἀρεθούσας L,V,L4,By,βi/ii,Z,B τῆς ἀρεθούσας Rγρ.
τῆς ἀρεθούσης σ,M4,III,P,S,V8,H,P9,D τὰς ἀρεθοίσας R(V10)
78 ἄευσε L,V,R(V10),By,L4,σ,βi/ii,S,H,P9,D,Z,B ἀευδε V8,M4,III ἄυσε P
εὔησε βi(not σ)
81 βώτας Codd.,βi/ii,Z,B βούτας Rγρ.,V10
83 φιλάματα L,V,R(V10),V8,P,By,L4,βi/ii,Z,B
φιλήματα σ,M4,III,S,H,P9,D,Rγρ.
84 ἠρεθε(ν) L,V,R(V10),σ,M4,S,By,L4,V8,H,P,P9,B ἠρέθιζε III,M4γρ.
ἠρέτιζε βi/ii(ἠρέτι z) ἤρεσε Z,Non.2,Rγρ. ἤρεται D
84 τὰν ἀφροδίταν L,V,R(V10),σ,M4,III,S,H,P9,D τὴν ἀφροδίταν P,By,L4
τὴν ἀφροδίτην V8,βi/ii,Z,B,Rγρ.
86 θρηνασε L,V,R(V10),V8,P,By,L4,βi/ii,B
θρήνησε σ,M4,III,S,H,P9,D,Rγρ. θρηνεῖ σε Z θρήνει Non.2
86 κλυτα L,V,R(V10) κλυτὴ σ,M4,III,βi/ii,S,H,P,V8,By,L4,Rγρ.,P9,D,Z,B
87 γοάει σε V,R(V10),σ,M4,III,βi/ii,S,By,L4,P9,D,Z,B
γοάει δὲ V8 γοάει τι P γοάοισα H δοάεισε L
89 ἐρεννὰ L,V,R,A3 ἐρωνὰ V10(104) ἐρενέα P ἐρεννέα V8
ἐρενία L4,By ἐρεμνὰ σ,M4,III,S,H,P9,D ἐρυμνὰ βi/ii,Z,B
90 τηιον Codd.,Non.2,B ὕηον O6,1 κτήιον βi/ii κήιον Z,z
92 μέλισμα V10,σ,M4,III,βi/ii,S,V8,H,P,By,L4,P9,D,Z,B μέλιγμα L,R,V,X
92 μιτυλάνα L,V,R(V10),Bycorr.,L4,βi/ii,Z,B μυτυ- By
μιτυλήνα σ,M4,III,S,H,P,V8,D -ίνα P9 -ήνη Rγρ.
95 ἤυτ' ἐδιδάξαο L,V,R(V10),E3,M4,III,βi/ii(σ),S(Ur./P20),H,V8,L4,By,Z,B
ἤντε δίδαξαο P,βi(not σ),P9,D ἤντε ἐδίδαξαο O6,1
96 κλαρονόμος L,V,R(V10),P,V8,By,L4,βi/ii,B
κληρονόμος σ,M4,III,S,H,P9,D,Rγρ. κλαρονόμως Z,Non.2
96 τὰς L,V,R(V10),σ,M4,III,S?,Ur.,H,By,L4,P9,D,Z,Non.2,z τῆς P
τὰς Scorr.?,P20,βi/ii,V8,B
96 ἄμμε L,R(V10),(ἄμ- X),σ,M4,III,βi/ii,S,H,V8,P,By,L4,P9,D,Z,B
ἄμμεα R,V,βi,j(not σ)
97 ἀπέλειπες L,R ἀπέλειπεν V10 ἀπέλιπες V,P,V8,By,L4
ἀπέλειψας σ,M4,III,βi/ii,S,H,P9,D,Z,B
om. 100 and 101 III
100 ἠδὲ L,V,R(V10),V8 ἢ σ,M4,βi/ii,P,S,H,L4,By,P9,D,Z,B
102 καρτερικοὶ Codd.,βi/ii,B καρτεροὶ P,Z,Non.2
103 πρᾶτα L,V,R(V10),V8
πρῶτα σ,M4,III,βi/ii,P,S,H,By,L4,Rγρ.,P9,D,Z,B

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104) The fact that the epsilon/nu in R looks very much like omega would explain this bizarre reading in V10.

103 ἀνάκοοι L,R,(V10corr.),By,L4,Z ἀνάκοι(sic) V,(βi not σ)
ἀνάκοες V8,P,βi/ii,B ἀνήκοες σ,M4,S,H,P9,D
ἀνήκοοι III,M4γρ.,Rγρ.
103 κοίλᾳ L,V,R(V10),By,L4,βi/ii,Z,B
κοίλῃ E3,M4,III,S,H,P,V8,P9,D,Rγρ. omit 1,O6
104 νήγρετον L,V,R(V10),σ,M4,III,S,βii(σ),P9,D,Z,B
νηχέρτον Lcorr.,H,P,V8,By,L4,βi(σ)
107 τοῖς (]ῖς-V),L,R(V10),M4,III,βi/ii,S,H,P,V8,By,L4,P9,D,B om. X
τρίο σ οὐδ' βi(not σ) τῷ Z τῶ Non.2,z
109 εἴδες L,V,R(V10),By,L4,P9,D,Non.2,Z,B ἤδες σ,M4,III,βi/ii,P,S,H,V8
110 τοιούτοις L,V,R(V10),V8,P,By,L4,A3,βii(σ) τίς τούτοις S,H
τίς τεῦ(sic) βi(σ) τὶς σεῦ(sic) Non.1
τίς τευτοῖς σ,M4,III,Scorr.(+Ur./P20corr.),P9,D,Z
πῶς σεῦ τοις Non.2 πῶς τεῦ τοῖς B τως τευτοῖς (sic) z
110 χείλεσσι R(V10),V,E3,M4,III,S,V8,Hcorr.,P,P9,D,Non.2,Z,B,z
χείλεσι L,βi/βii(σ),O6,l,X,H,By,L4,Ur.
110 ποκ' ἔδραμε(ν) L,V,R(V10),S,P,V8,By,L4 ποτ' ἔδραμε O6,l,βi/ii,B
ποτέδραμε E3,M4,III,H,Scorr.(+Ur./P20),P9,D,Z,Non.2,z
111 ὃς σ,M4,III,S(+Ur./P20),P9,D ἢ L,V,R(V10),P,V8,H,By,L4,βi/ii,Z,B
ὅτι V10corr.(105)
111 κεράσαιτο L,V,(μεραί-P),H,V8,L4,By,A3 κεράσαι τὸ R(V10)
κεράοντι σ,M4,III,βi/ii,S,P9,D κεράσαι τοι V10corr.
κεράων τοι Z,B,Non.2,z
112 καλέοντι σ,M4,III,βi/ii,P,S,H,P9,D λαλέοντι L,V,R(V10),V8,L4,By
καλέων τοι Z,B,Non.2,z
112 ἢ φύγεν L,V,R(V10),P,V8,By,L4 ἐκφύγεν σ,M4,III,βi/ii,S,H,P9,D,Z,B
114 πάντας L,V,R(V10),V8,A3,L4,By,M4,III,βi/ii,Z,B
omit πάντας σ,P,S(+Ur./P20)(106),H,P9,D
115 δάκρυα καὶ Codd.,βi/ii,Z δακρυχέων B
115 δυνάμαν L,V,R(V10)
δυνάμην σ,M4,III,βi/ii,Rγρ.,S,H,P,V8,By,L4,P9,D,Z,B
117 ἐὶς L,V,V10,σ,M4,III,P,S,H,V8,P9,D
ἐς R(V10γρ.),A3,L4,By,βi/ii(σ),Z,B
118 κεν L,V,R(V10),S,H,P,V8,By,L4,M4corr.,βi/ii,P9,D,Z,B κ' σ,M4,III
118 μελίσδης L,Vγρ.,P
μελίσδεις V,R(V10),σ,M4,III,βi/ii,S,H,V8,By,L4,P9,D,Z,B
119 ἀκουσαίμην σ,M4,III,βi/ii,A3,P,V8,H,S,P9,D,Z,B
ἀκουσαίμαν L,V,R(V10),L4,By
119 μελίσδεο L,V,R(V10),P,V8,By,L4,βi/ii
μελίσδεαι σ,M4,III,S,H,P9,D,Non.2,Z,B
119 ἀλλὰ πᾶσα P,V8,L4,By καὶ πᾶσα L καὶ παρὰ V,R(V10),A3
ἀλλ' (ἀλλὰ βi/ii)ἐπὶ σ,M4,III,βi/ii,S,H,P9,D,Non.2,Z,B

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105) Here Gall. prints the reading ὡς, not present in any ms. or mentioned in his apparatus criticus.
106) In S there is a large gap between κίχε and ἐγὼ and very faintly (almost invisible on the microfilm) someone has added the word πάντας in what looks like a 15th century hand.

120 βουκολιάξευ L,V(βωκ-βi(not σ),R(V10),By,L4
βουκολιάσδευ P,βi/ii(σ),Z,B βωκολιάσδευ E3,M4,III,S,V8,H,P9,D
βοκολιάσδε (sic) O6,l
121 καὶ κείνα L,V καὶ κείνη βi/ii(σ),B κἀκείνη Z,Non.2,z
καὶ κεῖνος P,V8,By,L4 κεινη σ,M4,III,S,H,Rγρ.,P9,D κείνα R(V10)
121 σικελικὰ L,V,P,V8,By,L4 σικελικὰ καὶ R(V10) σικελαῖς καὶ B
σικελικαῖσι σ,M4,III,βi/ii(σ),S,H,Rγρ.,V10γρ.,P9,D
σικελαισιν Z,Non.2,z
122 οἶδε L,V,Rcorr.(V10),S(+Ur./P20),H,P,V8,L4.,A3,P9,D εἶδε z,Non.2
ἤδε σ,M4,III,βi/ii(σ),By,Sγρ.(+Ur.γρ./P20γρ.),Hγρ.,P9γρ.,Z,B
123 μολπά L,V,R(V10),σ,M4,III,P,S,V8,H,P9,D μολπῇ By,L4,βi/ii(σ),Z,B
125 εἰ δέ L,V,R(V10),σ,M4,III,βi/ii(σ),S,P,By,L4,P9,D,Z,B ἠδέ H,V8
126 συρίσδων L,V,R(V10),P,V8,By,L4,A3
συρίσδεν σ,M4,III,βi/ii(σ),S,H,P9,D,Z,B συρίσδευν Pγρ.(107)
126 δυναίμαν V, δυνάμαν R(V10) δυναίμην P,By
δυνάμῃν L,σ,M4,III,βi/ii(σ),V8,S,H,L4,P9,D,Z,B
126 πλουτῇι L,V,R(V10),P,V8,L4,By,A3,βi/ii(σ)
πλούτει σ,M4,III,S,H,P9,D,Z,B
126 ἀείδω L,V,R(V10),V8,L4,By om. P
ἄειδον σ,M4,III,βi/ii(σ),S,H,R2,P9,D,Z,B

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107) Wrongly cited by Gall.

Table 2

Mi - Ἔρως δραπέτης.

2 πλανώμενον εἶδεν Codd.,ἀνθ.,βi/ii,Z,B -όμενον ἴδεν O6,l
4 μιν σ, νιν S,Anth.,X,E3γρ.,M4,Z,B,ἀνθ.,βi/ii
5 τοι O6,l,Anth.,Xγρ. τι S,E3,M4,ἀνθ.,βi/ii τυ X,Z,B,Non.2
6 μάθοιο X μάθεις νιν Anth.,O6,l,X2 μάθης νιν S,E3,M4
μάθοις νιν ἀνθ.,βi/βii,Xγρ.,Z,B
7 ἵκελος X,E3,M4,S εἴκελος O6,l,ἀνθ.,βi/βii,Z,B
7 αὐτῷ X αὐτου S,Anth.,M4,O6,l,ἀνθ.,βi/βii,Z,B αὐτα (sic) E3 -ο ὺ ς E3γρ.
13 κεἰνῳ S,σ,M4 τήνῳ Codd.,ἀνθ.,βi/βii,Z,B
14 καὶ εἰς #2 X,ἀνθ.,βi/βii,Z,B καὶ(sic) #2Anth.,S,σ,M4
14 αἴδεω S,Anth.2,E3,M4,ἀνθ.,βi/ii,Z αἴδεο O6,l
αἴδαο Anth.1 αἴδην X
15 ἐμπεπύκασται X,S,Anth.,Z,B ἐμπεπύκασθαι ἀνθ.,βi/βii,z
ἐμπεπύκαστο M4,E3 ἐκπεπύκαστο O6,l
16 ὡς X,S,σ,M4 ὅσον Anth.,ἀνθ.,βi/βii,Xγρ.,M4γρ.,Sγρ.,Z,B
16 ἄλλῳ #2 X,Anth.,S,E3,M4 ἄλλο #2 O6,l
ἄλλους #2 M4γρ.,Icorr.,ἀνθ.,βi/ii,Z,B
18 τόξον #2 σ,M4 τόξω #2 V(X),S,Anth.,Z τόξου #2 Sγρ.
τόξῳ #2 z,ἀνθ.,βi/ii,B
19 μὲν V(X) ἐεὶ Anth. ἀεὶ S,σ,M4 ἑοῖ ἀνθ.,βi/βii,Z,B
22 μὲν V(X),ἀνθ.,βi/βii,Anth.,Z,B δέ γ' S,E3 δ' M4 δὲ O6,l
23 ἑοῖσα V(X),ἀνθ.,βi/βii,Icorr.,Z,B ἑνοῖσα Anth.,S,E3,M4
ἐγεῖσα O6,l ἡ οἶσα Non.2
23 ἀναίθει V(X),Z,B,Non.2,ἀνθ. ἀαίθει βi/βii ἐναίθει Anth.,S,σ,M4
24 τῆνον V(X),ἀνθ.,βi/βii,Z,B κεῖνον S,σ,M4
29 πλάνα V(X),ἀνθ.,βi/βii,Z,B τάγε S,σ,M4
30 incl. line V(X) om. line Cett.,ἀνθ.,βi/βii,Z,B

The purpose of this table is to show in higher relief the relationships of the sigma mss. betweeen themselves. We can see that O6 and l are closely related and separate from E3, M4 and S(108). We can also see where Aldus, although with several ms. exemplars to hand, copied his text from the printed edition. This corroborates the contention that although possessing several versions of the same text (one like X, one like ἀνθ. and one sigma sub.), he did not collate and conflate them, but simply printed the one he had decided to use; even to the extent of printing poor readings despite possessing better ones(109).

108) See particularly lines 5,6 and 14.
109) Lines 5, 18, 30.

Appendix I

Miii - ἐπιτάφιος Βίωνος

2 κλάοιτε (+βi/ii) γρ. κλαίοιτε (+Z,B)
3 γοάησθε (γοάησθε βi/ii) γρ. γοάοιστε vel γοάοιτε
4 ἄνθεα στυγνοισι (+βi/ii) γρ. ἄνθεα γοῦν στυγνοῖσι
7 τοὺς πετάλοισιν (+βi/ii) γρ. σοὺς πετά. etc.
35 τεθνακότος τρυγάσθαι (+βi/ii) γρ. τεθνακότος αὐτὸ ἢ ἄλλο,
38 ἐν ἰσκοπέλοισιν γρ. ἐνὶ σκοπέλοισιν (ἐνὶ σκοπέλοισιν βi/ii, ἐν ἰσκοπέλοισιν III)
43 Μένονος (+βi/ii) γρ. Μέμνονος,
48 ὑπ' ἐφώνευν (+βi/ii) γρ. ὑπεφώνευν
49 πενθάδες (+βi/ii) γρ. πελειάδες (+B)
49 ἡμεῖς (+βi/ii) γρ. ὑμεῖς
54 ἀχεδονὴ (+βi/ii) γρ. ἀχὼ δ' ἐν [δονα] etc. (+Z)
56 δειμαίνοι τὸ στομα (+βi/ii) γρ. τὸ στόμα δειμαίνοι
58 αὐ (sic) ποκ' ἕτερπες (+βi/ii) γρ. ἄν ποκ' ἕτερ. etc.
71 μέλεινεον (+βi/ii) γρ. μελη νέον
84 ἠρέτιζε (+βi/ii) γρ. ἠρεσε
86 θρῆνα σε (+βi/ii) γρ. θρῆνει
90 Κτήιον ἄστυ (+βi/ii) γρ. τήιον ἄστυ
92 ἀ Μιτυλάνα post hunc versum debent sequi sequentes omnes(110)
a) πάντες ὅσους καπυρὸν τελέθει/ στόμα βωκολιασταί b) ἐκ Μοισάν/ σέο πότμον ἀναλκλαίουσι θανόντος./ c) κλαίει Σικελίδας(111) τὸ Σάμου κλέος/ ἐν δὲ Κύδωσιν(112) d) ὁ πριν (sic) μειδιόωντι/ σὺν ὄμματι φαιδρὸς(113) ἰδέσθαι/ e) δάκρυα νὺν Λυκίδας κλαίων χέει,/ ἐν τε (sic) πολίταις f) Τριοπίδαις ποταμῷ/ θρῆνει παρ' Ἀλεντι Φιλιτᾶς. (+Z)
96 κληρονόμος (+βi/ii) γρ. κληρονόμως
96 τὰς (+βi/ii) γρ. τᾶς
102 καρτερικοὶ σοφοὶ (+βi/ii) γρ. καρτεροὶ ἢ σοφοὶ (+Z,P)
104 νηχερθὲν γρ. νήγρετον (νήγερτον βi)
107 τοὺς δ' ἐγω (+βi/ii) γρ. τῳ δ' ἐγὼ (τῷ Z)
109 ἤδες (sic) (+βi/ii) γρ. εἶδες
110 τὶς (sic) σεῦ χείλεσι γρ. πῶς σεῦ τοῦς χείλεσσι (πῶς τεῦ .. B)

110) These verses are referred to as 92 a - f. I have lettered them accordingly. The slashes indicate Núñez's own line endings.
111) All the following notes are Núñez's own and written in the margin beside the text. "Theocritus in ὁδοιπορίᾳ Σικελίδαν νίκημι τὸν ἐκ Σάμω"
112) "ἐν δὲ Κύδωσιν: Cydonius fuit Lycidas, i. (e.) Cretensis. Theocritus in ὁδοιπορίᾳ Κυδωνικὸν εὕρομες ἄνδρα ὄνομα μὲν Λυκίδαν"
113) "ὄμματι φαιδρὸς alludit ad versum Theocriti in supradicto edyllio καί μ' ἀτρέμας εἶπε σεσαρὼς ὄμματι μειδιόωντι γέλως δέ οἱ εὔχετο χείλευς"

τίς τεῦ χείλεσι βi, τοιούτους χείλεσι βii
110 ποτ' ἔδραμεν (+βi/ii) γρ. ποτέδραμε
110 κοὐκ γρ. κούκ (βi actually reads κούκ (sic))
111 κεράοντι (+βi/ii) γρ. κεράων τοι (+B)
112 καλέοντι (+βi/ii) γρ. καλέων τοι (+B)
112 τὸ φάρμ. (+βi/ii) γρ. superfluit τὸ
115 οὗτον (+βi/ii) γρ. οἷτον
119 μελίσδεο ἀλλὰ ἐπὶ κώρᾳ (+βi/ii) γρ. μελίσδεαι ἀλλ' ἐπὶ Κώρᾳ
121 καὶ κείνη Σικελικαῖσιν (+βi/ii) γρ. κἀκείνη Σικελαῖσιν ἐν (+Z)
122 ᾅιοσι (+βi/ii) γρ. ἀιόσσι
122 ἤδε (sic) (+βi/ii) γρ. εἶδε
123 μολπῇ (+βi/ii) γρ. μολπᾷ
126 Πλουτηι αὐτὸς (+βi/ii) γρ. Πλουτέι κ' αὐτός (σS)

The omission of αὐτὸ at line 35, the typographical errors at 43, 56 and 110, and the agreement in obvious errors at 71, 86, 90, 104 and 119 all lead to the conclusion that an Aldine was the source of the Non.1 readings. What is more, the error at 110 suggests that it was a βi. The slight variations at 38, 104 and 110 (twice) do not pose too serious a problem. It seems that Núñez misread his βi, taking the grave as a smooth breathing at 38, wrote theta instead of tau at 104 by reason of the similarity of pronunciation, and copied σεῦ instead of τεῦ at 110 because he had the reading of Non.2 already in mind. This fact, that the errors in the Aldine dictated the choice of readings taken from the codex antiquissimus, explains the bizarre selection that they provide. The objection that Núñez's exemplar was a Cal.(114), which shows the same order as βi, is not possible because the reading of Non.2 at 54 is exactly that of Cal., whereas that of Non.1 is from βi. The revelation that the basis and impetus for Nuñez's "emendationes" was the Aldine edition backs up the thesis that these readings were taken down at lectures, presumably Musurus's, and copied into Aldines. There is consequently no way of telling with any certainty whether these readings came from the ἀρχαιόταον βυβλίον or from Musurus himself.

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114) Call. himself said in his introduction that he had used Aldus's volume as his copy for the poems he did not publish for the first time.

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