

Forgotten Books

— www.forgottenbooks.com —

Copyright © 2016 FB &c Ltd.

All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the publisher, except in the case of brief quotations embodied in critical reviews and certain other noncommercial uses permitted by copyright law.

CATALOGUE
OF
THE GREEK PAPYRI
VOLUME I

BERNARD QUARITCH

11 GRAFTON STREET, NEW BOND STREET, LONDON, W.

SHERRATT AND HUGHES

PUBLISHERS TO THE VICTORIA UNIVERSITY OF MANCHESTER

34 CROSS STREET, MANCHESTER, AND
SOHO SQUARE, LONDON, W.

CATALOGUE
OF
THE GREEK PAPYRI
IN THE
JOHN RYLANDS LIBRARY
MANCHESTER

VOLUME I
LITERARY TEXTS (Nos. 1—61)

EDITED BY

ARTHUR S. HUNT, D.LITT.

HON. PH.D. KOENIGSBERG; HON. LITT.D. DUBLIN; HON. IUR.D. GRAZ
LECTURER IN PAPYROLOGY IN THE UNIVERSITY OF OXFORD, AND FELLOW OF QUEEN'S COLLEGE
CORRESPONDING MEMBER OF THE ROYAL BAVARIAN ACADEMY OF SCIENCES

WITH TEN PLATES

MANCHESTER: AT THE UNIVERSITY PRESS
LONDON: BERNARD QUARITCH, AND
SHERRATT AND HUGHES

1911

153472
9/12/19.

PA
3304
M3
v.1

OXFORD
LETTERPRESS AND PLATES
PRINTED AT THE UNIVERSITY PRESS
BY HORACE HART

INTRODUCTORY NOTE

THE present volume forms the first part of the third issue in the series of descriptive catalogues or guides to the collection of Oriental and Western manuscripts in the John Rylands Library.

Although the manuscripts described in the present catalogue are not of greater importance than those which furnished the material for the preceding issues in the same series—the Demotic and Coptic Papyri—they are certainly of more general interest, and therefore a much wider circulation will be given to the volume.

For that reason it has been thought advisable to indicate, in a few words, something of the range and character of the collection to which they belong, for the information of those scholars who are yet either unaware, or have but a vague idea of its importance.

The manuscripts number at the present time about 7,000, and constitute one of the principal attractions of the library. The nucleus of the collection consisted of the manuscripts contained in the Althorp Library, which was acquired by Mrs. Rylands in 1892 from the late Earl Spencer, to form part of the equipment of the present building, which was at that time in course of construction. This was added to from time to time by other purchases. But the present magnificence and special character of the collection were given to it by the purchase, in 1901, of the manuscripts of the Earl of Crawford, consisting of nearly six thousand rolls, tablets, and codices. It is of considerable importance, illustrating as it does the history of writing and illumination in the principal languages and characters, and at the same time offering to students, in many departments of literary research, original sources of great interest.

Beginning with the Eastern section, it must be said at once that the wealth of Oriental manuscripts, of all ages, and in a variety of languages, can only be indicated in the briefest manner. Armenian, Ethiopic, Sanskrit, Pali, Panjabi, Hindustani, Marathi, Parsi, Burmese, Canarese, Singhalese, Tamil, Chinese, Japanese, Malay, Javanese, Achinese, Mongolian, Balinese, Tibetan, Bugi, Kawi, Madurese, Makassar, and Mexican manuscripts are well represented. There are examples of those curious and rare productions the 'medicine books' of the Battas, inscribed on the bark of the alim-tree, or on bamboo poles. Of more general interest are the Persian, Arabic, and Turkish manuscripts, numbering nearly two thousand volumes. The examples of the 'Koran', dating from the eighth and ninth centuries, are, in many cases, of extraordinary beauty and value.

Of papyrus rolls and fragments there are examples of the 'Book of the Dead' in Egyptian Hieroglyphic and Hieratic. The Demotic papyri, the catalogue of which, compiled by Mr. F. Ll. Griffith, M.A., Reader in Egyptology in the University of Oxford, appeared last year, after about ten years of persistent labour, form probably the most important collection of documents in this script at present extant. There are a large number of

Greek papyri, the literary portion of which is described in the present volume; and a considerable collection of Arabic papyri, the result of the examination of which is awaited with interest.

In Coptic the papyri and the codices, ranging from the sixth to the sixteenth century, have been described by Mr. W. E. Crum, M.A., in the catalogue which also appeared last year. In Samaritan there is an interesting, though not large, group of Biblical and liturgical texts, including an important vellum codex of the 'Pentateuch', written in A. D. 1211. In Syriac there is a vellum codex of the 'Gospels' of the sixth century, and what is probably the earliest known complete Syriac 'New Testament', written about A. D. 1000. The Hebrew manuscripts comprise many 'Rolls of the Law', and several illuminated codices of the 'Haggadah'. Among the Greek manuscripts there are several beautiful Gospel books, but the most important member of the group is a considerable fragment of a vellum codex of the 'Odyssey', possibly of the third century; this is published in the present volume (No. 53) along with the papyri, with which its date and Egyptian provenance naturally associate it.

Of the Latin manuscripts, whether produced in Italy, Spain, France, Germany, Flanders, or England, there are some hundreds, including several known to have issued from famous writing schools of the Middle Ages. The English, French, and Italian manuscripts, though not numerous, will fittingly bear comparison with the Latin.

If the manuscripts themselves excite interest and admiration, not less striking are many of the jewelled bindings in metal and ivory, dating from the tenth to the thirteenth centuries, which impart to them a character and a value of a very special kind.

While it is the primary duty of a library to preserve its books and manuscripts, yet the importance of such an institution rests not upon the mere custodianship, nor upon the number of works assembled upon its shelves, but upon the use to which they are put. It is essential, therefore, that the value and importance of such a collection should be made known, and it is with this object that the Governors have undertaken the publication of the series of descriptive catalogues of which the present volume forms a part.

A number of recognized scholars have kindly undertaken to deal with the manuscripts in their own special line of research, with the result that work upon several other groups of documents is in an advanced state of progress.

Mr. H. W. Hogg, M.A., B.Lit., Professor of Semitic Languages in the University of Manchester, has undertaken the Arabic manuscripts, a large group of upwards of a thousand volumes. Dr. Montague Rhodes James, Provost of King's College, Cambridge, is dealing with the Western section. Dr. A. E. Cowley, Sub-Librarian of the Bodleian, Oxford, is engaged upon the Samaritan group. Dr. R. A. Nicholson, M.A., Lecturer in Persian in the University of Cambridge, has undertaken to catalogue the Persian collection; Dr. D. S. Margoliouth, Laudian Professor of Arabic in the University of Oxford, has undertaken to describe the Arabic papyri; and Dr. Rendel Harris the Syriac manuscripts.

HENRY GUPPY,
Librarian.

MANCHESTER,
December, 1910.

P R E F A C E

THE great majority of the texts here published, which constitute the literary portion of the Greek papyri belonging to the John Rylands Library, were purchased by myself in Egypt on behalf of Lord Crawford or the late Mrs. Rylands. The locality from which some of them proceeded was ascertained with tolerable clearness, and the origin of one or two more is fixed by internal evidence. Wherever the provenance seemed sufficiently assured this is specified; when no locality is named, it is to be inferred that satisfactory testimony was not forthcoming.

My thanks are due to several scholars who have kindly assisted me on special points, more particularly to Mr. T. W. Allen, whom I have consulted on matters pertaining to Homer, to Prof. J. Ilberg, who has made some valuable suggestions on Nos. 21, 29, and 29 (a), to Prof. Gilbert Murray, who has seen some of the proof-sheets and contributed a reconstruction of No. 15, and to Prof. Smyly in connexion with No. 27. Dr. Schubart was good enough to verify for me certain points in papyri preserved at the Berlin Museum.

The non-literary section of the Rylands papyri, which is naturally much more extensive, will occupy at least two volumes, of which the first is already in hand and will, it is hoped, be issued early in 1912. A chronological arrangement will be adopted, and the next Part of this Catalogue will accordingly contain documents of the Ptolemaic and Roman epochs, those of the Byzantine period being reserved until later.

ARTHUR S. HUNT.

QUEEN'S COLLEGE, OXFORD.

December, 1910.

CONTENTS

INTRODUCTORY NOTE	
PREFACE	
TABLE OF PAPYRI	
NOTE ON THE METHOD OF PUBLICATION AND LIST OF ABBREVIATIONS	

TEXTS

I. THEOLOGICAL FRAGMENTS	
II. NEW CLASSICAL TEXTS	
III. EXTANT CLASSICAL AUTHORS	

INDICES

I. INDEX TO NEW LITERARY TEXTS	
II. INDEX OF PASSAGES DISCUSSED	

LIST OF PLATES

1. 2 Frag. 1 recto, 5 verso, 10	} <i>at the</i>
2. 7, 12	
3. 6, 58 Fol. 4 recto, Fol. 5 recto	
4. 13, 14, 44, 51 Cols. ii-iii, 54	
5. 16, 22, 28 Fol. 2 verso, Fol. 7 verso	
6. 18, 19, 20, 30	
7. 21	
8. 24, 26, 42, 61 recto	
9. 53 Fol. 76 verso, Fol. 89 verso, Fol. 92 verso	
10. 55 Frag. 3, 57, 60	

TABLE OF PAPYRI

		PAGE
1. Deuteronomy ii–iii	Fourth century	1
2. Job i, v, vi	Sixth or seventh century	3
3. Psalm xc (xci)	Fifth or early sixth century	7
4. Epistle to the Romans xii	Late sixth or seventh century	9
5. Epistle to Titus i, ii	Third century	10
6. Nicene Creed	Sixth century	11
7. Hymn	Sixth century	13
8. Liturgical Fragment	Fifth century	15
9. Liturgical Fragment	Fifth or sixth century	16
10. Hagiographical Fragment	Sixth century	18
11. Christian Fragment	Fifth or sixth century	20
12. Certificate of Pagan Sacrifice	A.D. 250	20
13. Epic Fragment	Second century	22
14. Lyric Fragment	Second or third century	23
15. Lament for a Lover	Second century	24
16. Comedy	Late second century	25
16 (a). Comedy	Third century B. C.	26
17. Epithalamium	Fourth century	28
18. Historical Fragment	Second century B. C.	29
19. Epitome of Theopompus, <i>Philippica</i> xlvii	Second century	32
20. Political Treatise	First century B. C.	34
21. Treatise on Physiology	First century B. C.	36
22. Mythological Fragment	First century	40
23. Epitome of the <i>Odyssey</i>	Second century	42
24. Scholia on Homer, <i>Iliad</i> iv	First century	43
25. Lexicon to Homer, <i>Iliad</i> xviii	Second century	45
26. Apion, Γλῶσσαι Ὀμηρικαί.. . . .	First century	46
27. Astronomical Treatise	Third century	48
28. Ἡερὶ παλμῶν μαντική	Fourth century	56
29. Medical Receipts	Third century	65
29 (a). Medical Receipts	Second century	66
29 (b). Medical Receipts	Second century	69
30–41. Miscellaneous Minor Fragments	Third century B. C.—sixth century A. D.	69
42. Latin Fragment	Fourth century	75

TABLE OF PAPYRI

xi

	PAGE
43. Homer, <i>Iliad</i> i	Early third century 76
44. Homer, <i>Iliad</i> i	First century B. C. 81
45. Homer, <i>Iliad</i> ii	Second century 82
46. Homer, <i>Iliad</i> iv	First century 82
47. Homer, <i>Iliad</i> v	Second century 83
48. Homer, <i>Iliad</i> v	Third century 85
49. Homer, <i>Iliad</i> xvi	Third century B. C. 87
50. Homer, <i>Iliad</i> xviii	Third century 87
51. Homer, <i>Iliad</i> xxiv	First century B. C. 88
52. Homer, <i>Odyssey</i> xi	Second or third century 90
53. Homer, <i>Odyssey</i> xii–xv, xviii–xxiv	Third or fourth century 91
54. Hesiod, <i>Theogonia</i>	First century B. C. or A. D. 179
55. Herodotus ii	Second century 180
56. Hippocrates, <i>Περὶ διαίτης ὀξέων</i>	Second century 181
57. Demosthenes, <i>De Corona</i>	Late second or early third cent. 183
58. Demosthenes, <i>De Corona</i>	Fifth or sixth century 184
59. Writing Exercise : Demosthenes, <i>De Corona</i>	Third century 189
60. Polybius xi	Late second century 190
61. Cicero, <i>In Catilinam</i> ii	Fifth century 193

NOTE ON THE METHOD OF PUBLICATION AND LIST OF ABBREVIATIONS

IN this volume the originals are generally reproduced so far as possible except for division of words, capital initials in proper names, and supplements of lacunae. Accentuation and punctuation, &c., has however for the sake of greater clearness been introduced in Nos. 27 and 29-29 (*b*). Additions or corrections by the same hand as the body of a text are throughout in small thin type, those by a different hand in thick type. Square brackets [] indicate a lacuna, round brackets () the resolution of a symbol or abbreviation, angular brackets < > a mistaken omission in the original, braces { } a superfluous letter or letters, double square brackets [[]] a deletion in the original. Dots placed within brackets represent the approximate number of letters lost or deleted; dots outside brackets indicate mutilated or otherwise illegible letters. Letters with dots underneath them are to be considered doubtful. Heavy Arabic numerals refer to the texts in this volume, ordinary numerals to lines, small Roman numerals to columns.

The abbreviations used in referring to papyrological publications are as follows:—

P. Amh. = The Amherst Papyri (Greek), Vols. I-II, by B. P. Grenfell and A. S. Hunt.

Archiv = Archiv für Papyrusforschung.

B.G.U. = Aeg. Urkunden aus den K. Museen zu Berlin, Griechische Urkunden.

P. Brit. Mus. = Greek Papyri in the British Museum, Vols. I-II, by F. G. Kenyon; Vol. III, by F. G. Kenyon and H. I. Bell.

P. Fay. = Fayûm Towns and their Papyri, by B. P. Grenfell, A. S. Hunt, and D. G. Hogarth.

P. Flor. = Papiri Fiorentini, Vol. I, by G. Vitelli.

P. Grenf. = Greek Papyri, Series I, by B. P. Grenfell, and Series II, by B. P. Grenfell and A. S. Hunt.

P. Hibeh = The Hibeh Papyri, Part I, by B. P. Grenfell and A. S. Hunt.

P. Oxy. = The Oxyrhynchus Papyri, Parts I-VI, by B. P. Grenfell and A. S. Hunt; Part VII, by A. S. Hunt.

P. Par. = Les Papyrus grecs du Musée du Louvre, *Notices et Extraits*, t. xviii. 2, by W. Brunet de Presle and E. Egger.

P. Reinach = Papyrus grecs et démotiques, by Th. Reinach, W. Spiegelberg, and S. de Ricci.

P. Tebt. = The Tebtunis Papyri, Part I, by B. P. Grenfell, A. S. Hunt, and J. G. Smyly; and Part II, by B. P. Grenfell, A. S. Hunt, and E. J. Goodspeed.

I. THEOLOGICAL TEXTS

1. DEUTERONOMY ii-iii.

10.3 × 11.5 cm.

Fourth century.

These few verses from the second and third chapters of Deuteronomy in the Septuagint version are inscribed on the lower part of a leaf out of a papyrus book. It was not a showy volume, for the leaf is made up of a sheet of which the recto had been previously used, the two pieces being stuck together face to face; hence the literary writing in both pages is on the verso. This makeshift material is well matched by the unornamental character of the script. The text is in two (or possibly more) columns, written in rather large and roughly formed round uncials. Hands of this class are difficult to date, but a *terminus a quo* is fortunately provided by the cursive document of the recto, where the month Phaophi in the 10th year of Diocletian, which = the 9th of Maximian, i. e. A.D. 293, is mentioned. A fourth-century date for the copy of Deuteronomy is therefore very suitable, and to that period it is most probably to be assigned; it is not likely to be later than the end of the century.

This fragment may thus claim to be not inferior in point of antiquity to the Codex Vaticanus (B), and to surpass the Codex Alexandrinus (A), the other principal authority (commonly ascribed to the fifth century) for Deuteronomy; and in spite of its unattractive appearance it presents a text which is not without interest. This, as is so often the case with early papyri, cannot be readily classified. Noticeable agreements with B against A and F (the Ambrosianus, of the seventh century) occur at ll. 4, 7-8, 29, and 39, with AF against B at ll. 9, 14, 37, and 43. There is also one variant (l. 26) which is not shared with any of the uncial MSS., but reappears in several of the cursives; while two more (ll. 10-11 and 37) are the peculiar property of the papyrus, and not otherwise recorded. In the former of these two cases the ordinary reading has been supplied in the margin as an alternative. Accents and breathings have been added with what in a prose manuscript is a surprising frequency; another sign rarely met with outside poetical texts is the small marginal cross which occurs opposite ll. 48-9. An apostrophe usually accompanies the final letter of a proper name ending with a mute, a practice exemplified also in P. Oxy. 2, &c. Punctuation is effected by a stop in the middle position. All these adjuncts are presumably due to the original scribe, at any rate if, as is likely, he was responsible for the correction of ll. 10-11.

References in the collation below to the uncial MSS. are taken from Swete's Cambridge edition, to the cursives from Holmes and Parsons.

Page 1. Col. i.

[εγγυς υιω]ν Αμμ[ω̄] ii. 37
 [ου προ]σηλθαμεν.
 [παντα] τα συνκυρουν
 [τα χει]μαρρου Ιαβόκ'
 5 [και τας] πολεις τας
 [εν τη ο]ρινη· καθο
 [τι ενετ]ειλατο κ̄ς ο
 [θεος ημ]ων ημιν·
 [και επι]στραφεῦ iii. 1
 10 [τες απ]ήραμεν ανε
 βημεν οδον] την εις Βαν και ρ
 [εις συ]ναντησιν
 [ημιν α]υτος και πας
 [εξηλθεν] ἰγ' βασιλε]υς της
 15 [Βασαν] .] ↓

Col. ii.

του [μ]η κατα[λιπειν αυ iii. 3
 του σπερμα· και [εκρα 4
 τήσαμεν πασῶ[ν των
 πόλεων αυτου [εν
 20 τω καιρω εκειν]ω ου
 κ ην πόλις ἦν ου[κ ελα
 βαμεν παρ αυτων ε
 ξηκοντα πολεις παν
 τα τα περιχωρα [Αργοβ
 25 βασιλεως Ωγ' ε]ν Βα
 σαν πασαι αι πολεις 5
 οχυραι τείχη [υψηλα

Page 2.

Col. i.

I] iii. 8
 [ορδανο]ν απο του [χει
 [μαρρο]ν Αρνῶν και εως
 30 [Αερμ]ων οι Φοινικες ε 9
 [πονο]μαζουσιν ο Αερ·
 [μων] Σανιῶρ· και ο Αμορ
 [ραιος] επονομασεν αυ
 [το Σα]νείρ· πασαι πολεις 10
 35 [Μεισ]ῶρ και πασα Γα
 [λααδ] και πασα Βασαν
 [εως] Ελχά και εως Ε·
 [δραε]ῖν πολεις βασι

Col. ii.

[εκει]νην [επρονο iii. 12
 40 μευσαμ[εν εν τω
 καιρω[[ν]] ε]κεινω
 απο Αροηρ [η εστιν
 παρα το χ]ειλος χει
 μαρρου Αρ[ων και
 45 το ημισυ [ορους
 Γαλαάδ'· και τας πο
 λεις αυτο[ν εδωκα
 × τω Ρουβη]ν και τω
 × Γάδ'· και τ[ο καταλοι 13
 50 πον του [Γαλααδ και
 πασαν τη]ν Βασαν
 βασιλείαν [Ωγ

1. The supplements are taken from B; but the papyrus may of course have had *εις γην υιω]ν Αμμ[ᾱ* as in AF and Θ, the Freer MS. of the fifth century just published by H. A. Sanders.

2. προ]σηλθαμεν: so A; προσηλθομεν BΘF.

3. A horizontal stroke above the third *υ* of *συνκυρουν* is crossed through.

4. χει]μαρρου: so BF¹; χειμαρρω AΘ, χειμαρρων apparently F*. Θ has Ιαρβοκ'.

6. ο]ρινη: so AΘF; ορεινη B.

7-8. κ̄ς . . . ημιν: so B*; ημιν κ̄ς ο θ̄ς ημων B^{oort}·ΘF, om. ημιν A.

9. επι]στραφεντες, which is required by the size of the lacuna, is the reading of B^{ab}AΘF; στραφεντες B*. The stroke above *υ* at the end of the line is superfluous, since *υ* was written out; cf. note on l. 3.

10-11. απ]ηραμεν: ανεβημεν MSS., a reading which has been inserted in the margin of the papyrus.

For ἀπάραι δδόν cf. e. g. Numbers xxi. 4 ἀπάραντες ἐξ ἄνω τοῦ ὄρους δδόν ἐπὶ θάλασσαν ἐρυθράν. ἐξήραμεν is also possible; cf. Numbers x. 33 ἐξήραν ἐκ τοῦ ὄρους Κυρίου δδόν τριῶν ἡμερῶν. The marginal variant and the letters *ασ* omitted in the name Βασαν may have been supplied by the first hand.

11. *την; της* A. The omission of *και . . . Βασαν* was caused by the repetition of the name Βασαν. A hand perhaps not to be distinguished from that of the original scribe subsequently added the missing words, writing *και* at the end of l. 11 and the rest below the column (ll. 14–15); the corresponding symbols at the ends of ll. 11 and 15 are those usually employed in supplying an omission, e. g. P. Oxy. 223. 125.

14. The lectional signs accompanying Ωγ are visible. Ωγ (B^{bc}AΘF) not Γωγ (B*) was no doubt written, as in l. 25. *της* before Βασαν is also found in B^{ab}AΘ; om. B*F.

21. *ελαβαμεν*: cf. l. 2 *προσηλαμεν*. *ελαβομεν* BAΘF.

24. *τα περιχωρα*: so AΘF; B has *τα συνκυρουντα π.*, the words *τα συνκυρουντα* being, however, cancelled by dots placed above the letters.

25. *βασιλεως*: not *βασιλειας*, as in Θ and the cursives 19, 108, 118, and some others.

ε[ν Βα]σαν: or perhaps *ε[ν τη Β.*, with F.

26. *αι*: so a number of cursives, including the 'Lucianic' 108 and 118 (Holmes and Parsons), which, however, have *ισχυραι* in place of *οχυραι*; om. BAΘF.

29. *και εως*: so BΘ; *εως* A, *εως ορους* F.

30. *ε[πονο]μαζουσιν*: *επωνομασαν* B^{abc} over an erasure, and Θ.

31. *ο*: l. *το*: but the papyrus is damaged, and there is a trace of ink near the top of the preceding *ν*, so perhaps *ρ* was interlineated; cf. l. 11.

33. *επωνομασεν*: so B*AF; *επων*. B^{ab}Θ.

34. *πολεις*: so BAF; *αι πολεις* Θ. Cf. l. 26.

37. *εως E[δραε]ιν*: om. *εως* MSS. *Εδραειν* is also the spelling of AΘF; *Εδραειμ* B.

39. *[επρονο]μενσαμ[εν]*: so B* and the cursives 108 and 118; *εκληρονομησαμεν* B^{ab}AΘF.

43. *παρα το χ[ειλος]*: so B^{ab}AΘF; *επι του χειλους* B*.

45. It is impossible to be sure whether the papyrus read [*ορους* with B* or [*του ορους* with B^{ab}AF. The line without *του* would not be shorter than l. 41, nor longer than ll. 49 and 50 with it. Θ has *του ορους του*.

48–9. For the sign in the margin opposite these lines cf. e. g. P. Oxy. 841; its meaning remains uncertain. For other cases of critical signs in papyrus MSS. of prose works cf. e. g. 52. 33, P. Oxy. 16 and 442.

52. *βασιλειαν*: om. F*. The papyrus no doubt read Ωγ with B^{ab}AΘF (cf. note on l. 14); Γωγ B*.

2. JOB i, v, vi.

Frag. 3 17.2 × 10.2 cm.

Sixth or seventh century. Plate I (Frag. I recto).

The following portions of the chapters i, v, and vi of the book of Job are contained on the remains of two leaves from a papyrus book, doubtless the same as that to which P. Amh. 4 once belonged. Not only is the arrangement of the lines identical and the hand of the same type, but the verso at the top of the first page of P. Amh. 4 (i. 21) is the correct continuation of that at the bottom of one of the pages of 2, which cannot be a fortuitous coincidence; these two leaves were therefore contiguous in the codex. Several other instances will be noticed in this volume where Rylands papyri prove to be parts of texts already published, illustrating the unfortunate way in which the finds made by natives tend to become divided and scattered.

The hand is rather large upright uncial, which may be assigned to the sixth or seventh century. A light brown ink was employed which is sometimes very difficult to distinguish on the discoloured and rubbed surface. The verses are as usual stichometrically arranged,

a fresh line being normally begun for each successive *στίχος*, the initial letter of which is somewhat enlarged. Textually the papyrus possesses some slight interest, having two readings otherwise recorded only in later cursives (cf. notes on ll. 7–8 and 29) and two or three others which are peculiar to itself (ll. 19, 78, 82). Of the three chief uncials, BNA, which are collated below, it is much nearest to B, and incorporates none of the longer variants of the Codex Alexandrinus.

Frs. 1, 2 recto.

Plate I.

- του απαγγειλαι σοι i. 15
 ετι τουτου λαλουντος ηλθεν 16
 ετερος αγγελος και ειπεν
 προς Ιωβ
 5 πυρ επεσεν εκ του ουνου και
 κατεκαυσεν τα προβατα και
 τους ποιμ[εν]ας ομοιως
 κα[τ]εφ[α]γεν
 [και] σωθεις εγω μονος ηλθον
 3 lines lost.
 [προ]ς Ιωβ [οι ιππεις εποιησαν 17
 [ημ]ιν κε[φα]λας γ'
 15 [και] εκυ[κ]λω[σαν] τας καμηλους
 και η[χ]μαλ[ω]τευσαν αυτας
 και του[ς] παι[δα]ς απεκτειναν
 μαχ[α]ιραις
 [σ]ωθει[ς] δε ε[γω] μονος ηλ
 20 [θ]ον [τ]ου α[παγγειλαι σοι
 [ε]τι [τουτ]ου [λαλουντος αλλος 18
 αγγε[λο]ς ερχεται λεγων
 τω [Ιωβ

Frs. 1, 2 verso.

- των υιων σου και των [θυγα
 25 τερων σου εσθιοντων
 και πινοντων
 παρα τω αδελφω αυτων τω
 πρεσβυτερ[ω]
 εξεφνης πι[α] μεγα εξηλθεν 19
 30 εκ της [ερ]ημου
 και ηψατο των τεσσαρων γω
 4 or 5 lines lost.
 [θον του α]παγγειλαι σοι
 [ουτως ανασ]τα[ς] Ιωβ διερ 20
 [ρηξεν τα ι]ματ[ια] αυτου

THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page



HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies

[ε]ι δε και ρηξει φων[ην βους επι
 φατην[η]ν εχων [τα βρωματα
 ει βρωθησεται αρτο[s ανευ αλος 6
 80 ει δε και [ε]στι[ν] γευμα εν ρημα
 [σι]ν [κ]ε[υ]οις
 ου δυνατ[αι] παυ[σα]σθα[ι] . . .
 . . . η ψυχη μου
 βρομον γαρ ο[ρ]ω τα σειπ[α] μου
 85 ω[σπ]ερ οσμην λεου[τος
 ει γαρ [δω]η κ[αι] ελ[θοι] μου η 8
 αι[τη]σις
 κ[αι] την [ε]λ[πι]δ[α] μου [δω]η ο κ̄ς
 [αρ]ξαμ[ενος] ο κ̄ς τρ[ω]σατω με 9
 90 [.] . . .

1. At the end of the line there is an appearance of traces of ink, but it is probably deceptive.

3. αγγελος προς Ιωβ A, with αυρω after ειπεν.

5. ουρανου επι την γην A.

6. κατεκαυσευ : κατεφαγεν A.

7-8. ομοιως κα[τ]εφ[α]γεν : so the cursive 147 ; κατεφαγεν (κατεφλεξεν N*, κατεκαυσευ A) ομοιως other MSS.

9. Either [σω]θ[ει]ς δε (B) or [και] σ[ω]θεις (N) or [και] ε[σω]θην (A) may be read.

13. προς Ιωβ is omitted in N* ; A has ερχεται προς Ιωβ και λεγει αυτω (cf. note on l. 3). For the neglect of the stichometric division after Ιωβ cf. l. 72 and P. Amh. I. 4 recto 3.

14. κε[φα]λας : so BN* ; αρχας N^{o-a}A.

17. εν may have followed απεκτειναν as in NA (απωλεσαν for απεκτειναν N*) ; but the line is long enough without it.

19. [σ]ωθει[s] δε : cf. verses 15 and 16 ; εσωθην δε οτ και εσωθην MSS.

21-2. ερχεται ετερος αγγελος N.

22-3. λεγων] τω [Ιωβ : or possibly προς Ιωβ λε]]γω]ν as in A.

27. του (sic) υιου σου τω αδελφω A.

29. εξη[λθεν] : so the cursives 157, 254, 257 : επηλθεν other MSS. (ηλθεν 249). εξεφυνης is for εξαιφυνης.

37. ακουσας Ιωβ αναστας A.

38. αυτου : so NA ; there seems to be scarcely room for ματ[ια] εαυρο[υ] (B), but the reading is uncertain.

40. αυ[τ]ου : so N^{c-a}A, om. BN. A adds further και κατεπασατο γην επι της κεφαλης αυτου.

41-2. προσεκυνησεν τω κ̄ω N^{c-a}A, and this may have been in the papyrus if the division was προσεκυνη|σεν.

45. απελε]υσομε : cf. l. 29 εξεφυνης.

50. Though the papyrus is partially preserved where the ου of σου would have stood, there is no sign of those letters, and the supposed trace of the σ is very uncertain ; possibly the word was omitted.

53. απελευση (A) would be too long.

54. καιρον αυτου A.

58. εξιχνιασα N*.

60. τι : so B^{ab}N*A ; ει τι B*N^{o-a}C. A has εποιησας for επραξας.

61. The first line of the new chapter is begun further to the right than the rest, and in l. 62 also the supplement is rather shorter than would be expected. Perhaps the number of the chapter preceded ; but, as the verso shows, the arrangement of the lines was not very regular.

63. The apparent traces of ink are more than enough to account for την οργην, which should follow μου : the cursive 161 has a marginal variant την ἀθυμλαν, which is perhaps possible here, though unconvincing.

70. σωματι : στοματι N.

71. αυτων : om. A.

72. Cf. note on l. 13.

78. φατηνην : l. φατηνης.

79. ει . . . αλος om. N*.

81. [κ]εν[οις : καινοις NA. It is impossible really to say what the reading of the papyrus was.

82-3. The papyrus here had a peculiar variant, though what it exactly was is unfortunately doubtful. The ordinary reading is ου δυναται γαρ (δε A) παυσασθαι μου (μου παυσ. AC) η οργη (so BN* ; ψυχη N^c*A, ευχη C). In the papyrus μου is clear at the end of the sentence, preceded apparently by η ψυχη ; the connecting particle after δυναται seems to have been omitted, and on the other hand some word not found elsewhere to have been inserted between παυσασθαι and η ψυχη. The vestiges of the first two letters of l. 83 rather suggest νω, and perhaps πο|νων would be possible : ορ|γης is unsuitable, and θυ|μου unsatisfactory.

84. There is barely room for ου before γαρ.

85. οσμη N*.

3. PSALM xc (xci).

Behnesa.

10.4 x 10 cm.

Fifth or early sixth century.

The latter part of the 90th Psalm, badly copied in an irregular semi-cursive hand of medium size, probably in the fifth or early sixth century. The verses are written continuously without division, and punctuation is also lacking. From the appearance of the sheet, which at the ends of the lines is unbroken, as well as the character of the hand and of the orthography, it may be surmised that this fragment was not part of an extensive manuscript, and perhaps the papyrus when complete included no more than this single Psalm, which was transcribed as an amulet ; cf. the wax-tablet published by Nicole in *Textes grecs de la Collection papyrologique de Genève*, 1909, pp. 43 sqq., where part of the same Psalm is copied at the end of an account. For textual purposes a document of this kind is unlikely to be of much independent value, and the chief point of interest is to observe its affinities, which are with the Codex Alexandrinus, the Turin Psalter, and the second corrector of the Codex Sinaiticus, as against the Vaticanus ; cf. notes on ll. 3, 14, 21, 23.

.

[ου φοβηθ]ηση απο φοβου νυκ[τερινου	xc. 5
[απο βελ]ους πετομενους ημερας	
[απο πραγ]μ[α]τος εν σκ[ο]τει διαπορευ	
ομ[ε]νου απ[ο σ]υμπτωμ[α]τος και δεμ	
5 ονιου μ[εσημ]βριου πεσειτ]ου εκ του κ	
ριτου σο[υ μ]υριας και μυρια[ς εκ] δευξιον σ	
ους προ σε δε ουκ ευγειει πλην τοις οφ	8
θαλμοις ου κατανοησεις και ανταπο	
δοσιν αμαρτωλων [ο]ψη οτι συ κε η ε	9
10 λπισ μου των υψιστου εθου καταφυ	
γ[ην] σου ου προσε[λετε] προ[ς] σε κακα και	10

[μα]στιξ ου ουκ ενγεε[ι] του σκινωματι σ	
ου οτι τοις αγγελο[ι]ς ατου εντελειτε πε	11
ρι σου του διαφυλαξε σε αυτω εν πασης	
15 ταις οδοις σου επι χειρων αρουσιν σε	12
μη ποτε προσκοπ[τ]ης προς λιθον τον π	
οδον [σου] επι ασπ[ι]δα και βασιλισκον	13
επιβη[ση κα]ι καταπατησεις λεοντα	
και δρα[κον]τα οτι επ εμε ηλπισεν και ρυ	14
20 [σομαι] αυτων σ[κε]πασω αυτων οτι ε	
[γνω τ]ο ονομα [. .] μου κικραξετε μυ κ	15
[αι ε]πακουσο[μ]αι αυτου μετ ατου ιμ[ι]	
[εν θλ]ιψει εξελουμαι αυτων κα[ι] διξο	16
[αυτ]ω το σωτηριον μου ρ . . . [

2. 1. πετομενου.

3. εν σκ[ο]τει διαπορευομ[ε]νου: so $\mathfrak{N}^{\text{c-a}}\text{T}$; διαπορευομενον εν σκοτει BAR.

4. 1. δαιμονιου; cf. l. 13 εντελειτε, l. 14 διαφυλαξε, l. 21 κικραξετε.

5. The scribe seems to have written πεσειτου for πεσειται owing to confusion with the του following. κριτου is for κλιτου: AT similarly have κλιτου σου, R^* κλιτου (σου R^*); l. κλιτους with BN. For the omission of one of two sigmas cf. ll. 7 and 8.

6. 1. δεξιων σου.

7. 1. προς.

8. 1. σου for ου.

9. συ: so BNAT; συ ει R.

10. 1. τον for των. μ of μου is corrected, perhaps from τ.

11. There is not room for προσελευσεται, and since there is no known variant it is likely that there was a lipography of the letters υσε.

12. ου is repeated by mistake. 1. τω σκηνωματι.

13. 1. αυτου: cf. l. 22.

14. αυτω: om. MSS. πασης is for πασαις, which is also found in A(-σεσ)T; πασιν R, om. BN.

15. επι: και επι \mathfrak{N}^* (om. $\mathfrak{N}^{\text{c-a}}$). 1. αρουσιν.

16. προσκοπ[τ]ης: so Eusebius, *Dem. Evang.* p. 248; προσκοψης MSS. But there is barely room for the [τ], and possibly there was some correction, though the remains as they stand are inconsistent with προσκοψης.

20. 1. αυτον . . . αυτον.

21. There would be room for two letters between ονομα and μου. Probably there was some graphical error, or else a defect in the papyrus.

κικραξετε μυ: 1. κεκραζεται μοι κεκραζεται προς με $\mathfrak{N}\text{A}(\text{καικ.})\text{T}$, επικαλεσεται με BR.

22. Either ε]πακουσομαι ($\mathfrak{N}^{\text{c-a}}\text{AT}$) or ε]ισακουσομαι (BN^*R) can be read, but the former seems the more likely in view of the tendency of the papyrus to agree with $\mathfrak{N}^{\text{c-a}}\text{AT}$ against R. 1. αυτου for αρου.

23. εξελουμαι: so $\mathfrak{N}^{\text{c-a}}\text{RT}$; και εξελουμαι BN^*A . αυτων is for αυτον, which is read here also by $\mathfrak{N}^{\text{c-a}}\text{AT}$ (om. BN^*R), and διξο for δειξω, if ο is rightly read; but possibly ξ ended the line and ω followed in l. 24. After αυτ(ο)ν the writer has omitted και δοξασω αυτον. μακροτητι ημερων εμπλησω αυτον, the loss being probably caused by the repetition of αυτον.

24. After μου there seems to be a chiasm or a ρ followed by two or three more letters. It is not certain that this line was the last of the sheet.

4. EPISTLE TO THE ROMANS xii.

14.8 x 22.1 cm.

Late sixth or seventh century.

An extract from the twelfth chapter of the Epistle to the Romans, written with a dark brown ink in long lines across the fibres of the recto of the papyrus. The medium-sized sloping letters are of the uncial type for the most part, but δ is regularly provided with a diagonal loop, and other tendencies towards cursive occasionally manifest themselves; the style indicates a date about the end of the sixth or the beginning of the seventh century. There is a loss of some lines at the top, and the extract, which ends at verse 8, presumably began with verse 1 of the chapter. It seems to have been copied out for reading in church, and there are some comma-like marks (others have perhaps disappeared), inserted above the line between certain words and syllables, which may have been intended to guide the reader's eye; but since the verso is blank it is unlikely, though the inference is not certain, that this was a leaf from a formal lectionary. Textually the fragment is of slight value, though an agreement with the Codex Sinaiticus against the other chief MSS. is observable in l. 9.

.

φρονειν παρ ο [δε]ι φρου[ει]ν αλλα φρονειν [ε]ις το σωφρονειν	xii. 3
εκαστ[ω] ως [ο] $\overline{\theta\varsigma}$ εμ[ε]ρισεν πι[σ]τεω[ς] καθαπ[ε]ρ γαρ ε[ν] ενι σωματι	4
πολ[λ]α μελη εχομεν τα δ[ε] μελη π[α]ντ[α] ο[υ] την αυ[τ]ην' πραξιν εχει	
ουτως ο[ι] πολλοι εν σωμ[α] εσ[μ]εν εν $\overline{\chi\omega}$ το δε καθ εν αλλ[η]λων μελη	5
εχοντες δε χ[α]ρισματα κατα τη[ν] χαρι[ν] την δ[ο]θεισαν] ημιν	6
διαφ[ο]ρα [ειτε προφητ]ει[αν] κ[ατα] την αναλογ[ια]ν τη[ς] πιστεω[ς]	
ειτε διακομι[αν] εν' τη [δια]κ[ο]νια ειτε [ο] δ[ι]δασκων εν' τη διδασκαλεια	7
ειτε ο παρακ[α]λων [ε]ν τη παρακλησει ο μεταδιδους ε[ν] απλοτητι	8
ο προειστανομενος εν σπουδη ο ελεων εν ιλαροτητι τε . () η ει() α +	

2. [ο] $\overline{\theta\varsigma}$ εμ[ε]ρισεν: εμερισεν ο θεος A.
πι[σ]τεω[ς]: μετρον πιστεως MSS.
καθαπ[ε]ρ: so B^oAC; ωσπερ DEFG.
3. πολ[λ]α μελη: so B^oDEFG; μελη πολλα ALP.
μελη π[α]ντ[α]: παντα μελη F.
πραξιν εχει: so F; εχει πραξιν the better MSS.
4. εσμεν is omitted in FG.
το δε καθ εν: το δε καθ εις B^oAD*FGP, ο δε καθ εις D^{bo}EL.
7. [ο] δ[ι]δασκων: διδασκαλειαν A.
8. ειτε: so B^oA, &c.: om. DEFG.
9. προειστανομενος: so \aleph (προϊστ.); προϊσταμενος other MSS.

How the more cursive letters following ιλαροτητι should be explained is uncertain. An overwritten letter above the doubtful ϵ looks like a χ , but may possibly be meant for λ ; the supposed ι is a vertical stroke in continuation of the cross-bar of ϵ , through which stroke there is a diagonal dash. Perhaps nothing more than a chiasm follows, the appearance of an α at the top of it being delusive. τελ(ευτα) η επ(ιστολη) is a conceivable interpretation, but that is not a usual formula.

5. EPISTLE TO TITUS i, ii.

10.6 x 4.9 cm.

Third century. Plate 1 (verso).

This fragment, containing parts of a few verses from the first and second chapters of the Epistle to Titus, comes from the bottom of a leaf out of a papyrus book which appears to have been of a decidedly early date. The round and rather large uncial hand is very similar to that of the Oxyrhynchus Genesis (Part IV, No. 656; cf. Plate II), which we assigned to the third century, and it no doubt belongs to about the same period as that papyrus, though the present fragment is perhaps the later of the two. A slight tendency towards division of words may be observed. The usual contractions of *θεοῦ* and, probably, *ἀνθρώπων* are employed.

Though too small to be of much value textually, the fragment preserves one interesting reading, *ἀφθονίαν* for *ἀφθορίαν* in ii. 7, which is recorded as a variant in two ninth-century manuscripts, but has apparently not previously been found in any actual text. But the correctness of *ἀφθονίαν* does not of course follow from its now established antiquity.

Recto.

· · · · ·	
ζειν οἰτινες ολους οικους ανατρε	. 11i
πουσι διδα[σκοντες α μη δει αισχρου	
κερδους χαρην ειπεν τις εξ αυτων	12
ἴδιος αυτω[ν προφητης Κρητες αι	
5 ψευσται κ[ακα θηρια γαστερες αργαι	
η μαρτυρι[α αυτη εστιν αληθης δι	13
ην αιτιαν [ελεγχε αυτους αποτομωσ	
ἴνα υγλαινωσιν εν τη πιστει μη	14
προ[σ]εχου[τες Ιουδαικοις μυθοις	
10 και εντολ[αις ανων αποστρεφο	
μενων τη[ν αληθειαν παντα κα	15
θαρα τοις [καθαροις τοις δε μεμιαμ	
μενοις κα[ι απιστοις ουδεν καθαρων	

Verso. Plate 1.

· · · · ·	
δεδο]υλω	ii. 3
15 [μενας καλοδιδασκα]λους ἴνα	4
[σωφρονιζωσι τας νε]ας φιλαν	
[δρους ειναι φιλοτεκ]νους σωφρο	5
[νας αγνας οικουργου]ς αγαθας	
[υποτασσομενας τοις] ἴδιοις αν	
20 [δρασιν ινα μη ο λογο]ς του θυ βα	
[σφημηται τους νε]ωτερους	
[ωσαντως παρακαλ]ει σωφρο	

[νειν περι παντα σεαυ]τον παρε
 [χομενος τυπον καλ]ων εργαων
 25 [εν τη διδασκαλια αφ]θοριαν σε
 [μνοτητα λογον υγιη] ακαταγνω 8
 [οτον ινα ο εξ εναντι]ας εντρα

3. It is impossible to say whether the papyrus had δε after ειπεν with N*FG, &c. ; ACD and most other MSS. omit δε.

8. The omission of εν with N* would produce an unusually short line ; W(estcott)-H(ort) place εν within brackets. A diaeresis has probably disappeared above the υ of υγιαιν[ωσιν].

10. εντολ[αις : so most MSS. ; ενταλμασιν FG and Theodoret. The abbreviation of ανθρωπων seems likely, but is not certain.

11. The line is sufficiently long without μεν, which is added after παντα by KL and correctors of NDE, the ρ of την being under the λ of εντολ[αις ; but the omission of μεν in the papyrus cannot be considered certain.

12. μεμιαμμενοις is the spelling of the best MSS. ; vv. ll. μεμιαμενοις and μεμιασμενοις.

18. To attempt to decide between οικουργους (N*ACD*E, &c., W-H.) and οικουρους (N^cD^cHK, &c.) is precarious. The lacuna is of just the same size as those of the next two lines, where in the one case 17, and in the other 16, letters are lost.

23. παρε]χομενος τυπον : so N^oACDE, &c. ; τυπον παρεχ. N*.

25. αφ]θοριαν : the papyrus is considerably the oldest authority for this reading, which occurs as a v. l. in FG. αφθοριαν N*ACD*E*, &c., W-H., αδιαφθοριαν N^cD^cE**, &c. αγνειαν is added after αφθοριαν by C and αφθαρσιαν after σεμνοτητα by D^cE**, &c.

6. NICENE CREED.

12.4 × 12.9 cm.

Sixth century. Plate 3.

This papyrus has the distinction of preserving what is, apparently, considerably the oldest copy extant of the Nicene Creed. It is, unluckily, mutilated, the left-hand half of the sheet, on which the text was inscribed in long lines across the fibres, having disappeared entirely, as well as the corner at the top of the opposite side. In these circumstances it is difficult to measure the length of the lacunae with much accuracy, especially where, as in the case of the first ten lines, the precise point of division between the lines is not absolutely certain. With which of the slightly varying versions of the Creed this early Egyptian copy had most affinity is therefore uncertain ; so far as can be judged it did not quite coincide with any one of them. The main authorities for the text are : (1) a letter of Eusebius which was written to his diocese at the time of the Nicene Council and is extant in three chief recensions, viz. Appendix to Athanasius, *De decret. synod. Nic.* (E^a), Socrates, *Hist. Eccl.* i. 8 (E^s), and Theodoret, *Hist. Eccl.* i. 12 (E^t) ; (2) Athanasius, *Epist. ad Iovianum* 3 (A) ; (3) Socrates, *Hist. Eccl.* i. 8 (S) ; (4) Basil, *Epist.* 125 (B) ; (5) Cyril of Alexandria, *Epist. 3 ad Nestorium* (C) and *Epist. ad Anastasium* (Migne No. 55). A collation with these versions is appended in the notes below.

The text of the Creed proper is preceded and followed by certain formulae which are unfamiliar from other sources. That at the end is a personal profession of faith couched in the first person singular : ' This is my creed, with this language [I shall approach without fear (?)] the terrible judgement-seat of the Lord Christ in that dread day when He shall come again in His own glory to judge the quick and the dead and to reign with the saints for ever and ever. Amen.' Of the introductory matter only a few words remain, but they suffice to indicate that its tenor was a statement of the authority on which the Creed rested ; there is an ambiguous reference in the third line to Rome.

The papyrus is a good deal rubbed, and the brown ink is sometimes difficult to distinguish against the dark surface. The handwriting is a sloping uncial, small in the first three lines, but from that point onward of a medium size which tends gradually to increase ; it seems to be of about the sixth century. A soft breathing occurs twice in l. 12, and a stop in the middle position in l. 11. The usual theological contractions are found, besides one or two other abbreviations, including κ , for $\kappa\alpha\iota$; $\sigma\upsilon$ is written as a monogram above the line in $\mu\sigma\upsilon$ and $\tau\sigma\upsilon$ in ll. 14 and 15.

On the other side of the sheet are a few, for the most part illegible, lines of what looks like some sort of account, ending with the name of the month $\chi\omicron\iota\alpha\kappa$. Whether this is the recto or the verso is questionable, but on the whole it appears probable that the Creed is on the recto and was the first to be written of the two documents.

[+ αυτη η πιστις 23 letters	αφθ]αρτος ως κ, . [15 letters
[32 "	ωρισ]εν η αγιε εκκλ[ησια
[33 "	της Ρωμης ηγουμε(ν) [. πιστευ

[ομεν εις ενα $\theta\upsilon$ $\pi\rho\alpha$ παντοκρατορα παντων ορ]ατων τε και αορ[ατων ποιητην κ, εις
5 [ενα $\kappa\upsilon$ $\bar{\iota}\eta\nu$ $\bar{\chi}\nu$ του $\upsilon\nu$ του $\theta\upsilon$ γεννηθεντα εκ του πατρος μο]νο]γενη τουτεστιν
[εκ της ουσιας του $\pi\rho\sigma$ $\theta\upsilon$ εκ $\theta\upsilon$ φως εκ φωτος] $\theta\upsilon$ αληθεινον εκ [$\theta\upsilon$ αληθινου
[γεννηθεντα ου ποιηθεντα ομοουσιον τω $\pi\rho\iota$ δι ου τα παντα ε]γενετο τα τε εν
[τω ουρανω κ, τα εν τη γη του δι ημας το]υς [$\alpha\nu\sigma$] κ, δια την ημε]τεραν σωτηριαν
].με[...].
[κατελθοντα κ, σαρκωθεντα ενανθρωπη]σαντ[α] πα]θοντα κ, ανα]σταντα τη γ ημερα
10 [ανελθοντα εις τους ουρανοους ερχο]με[ον] κριναι ζωντας [κ, νεκρους κ,
[εις το αγιον $\pi\nu\alpha$ τους δε λεγου]τας. [η]ν ποτε οτε ουκ ην [κ,] πριν γεννηθημα[ι
[ουκ ην κ, οτι εξ ουκ οντων εγενε]το η εξ ετερας υ]ποστ[α]σεως η ουσιας
[φασκοντας ειναι η τρεπτον η αλλοι]ωτον του $\upsilon\nu$ του $\theta\upsilon$ τουτους αναθεματιζι
[η καθολικη κ, αποστολικη εκκλησι]α αυτη μου η πιστις μετα ταυτης της ο]νομ[α
15 [σιας 21 letters] τω φρικτω βηματι του δεσπο(του) $\bar{\chi}\nu$ εν τη φοβερα
[ημερα εκεινη η παλιν ελευσεται εν] τη ιδια δοξη κριναι ζωντας κ, νεκρους
[κ, βασιλευσαι συν αγιοις εις τους αιω]νας των αιωνων αμην +

1. αυτη η πιστις : cf. Eriphanius, *Ancorate*, c. 120 αυτη μεν η πιστις παρεδοθη απο των αγλων αποστολων κτλ. ; or perhaps η αγια πιστις, as in the introductory words to the so-called Constantinopolitan Creed, η αγια πιστις ην εξεθεντο οι αγιοι πατερες ρν' κτλ. Cf. also Cyril, *Ep. ad Nest.* 3 αυτη γαρ της καθολικης και αποστολικης εκκλησιας η πιστις, η συναινουσιν απαντες οι τε κατα την εσπεραν και κατα την εφωαν ορθοδοξοι επισκοποι πιστευομεν κτλ.

2. For ωρισεν cf. e.g. the Definitio Fidei of the Council of Chalcedon, η αγια . . . σύνοδος . . . ωρισε τα υποτεταγμένα. αγιε is a slip for αγια.

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

blessings. Some parallels in language are cited from the Greek liturgy for Christmas in the notes below.

The text is written across the fibres of the papyrus in fairly good sloping uncials of medium size, dating from about the sixth century. It is rather inaccurate, and a number of small alterations are necessary; it may of course be removed several stages from the archetype. There are signs of another line below the conclusion of the hymn, which therefore was perhaps followed by another; but the papyrus seems to have been an isolated sheet, not part of an extensive MS.

[α
 [β
 [γ . . .] . [

δο[ξ]ασοι[τες αυτον ειπομεν κ̄ε δο]ξα σοι[ι]

5 εκ πνευ[ματος αγιου εγεννηθη] Χ̄ς
 ζων ημ[ιν] χαρισομενος]
 ηξιωσας μεθ ημων συναναστραφηναι
 θαυμαζοντες αυτον ειπομεν κ̄ε δοξα σοι
 ιδου η παρθενος ετεκεν τον Εμμανουηλ

10 κατελθων εξ ουρανου
 λαον πεπλανημενον εκ γης Αιγυπτου διασωσ[ας
 μεγαλυνοντες αυτον ειπομεν κ̄ε δοξα σοι
 νικεν κατ εχθρον εβουλετο παρασχου ημιν κ̄ς
 ξενοτοχειτη παρα την Μαρθαν

15 ορατος εν σαρκει αορατος
 προσπειπτοντες αυτον ειπομεν κ̄ε δοξ[α] σ[ο]ι
 ρηματα αληθεια ανετειλ[εν] ημιν κ̄ς
 σαρκοθεις εκ παρθενου το[υ α]πειρογαμους
 υπερεψουντες αυτον ειπομ[εν] κ̄ε δοξα σοι

20 φως εκ φωτος ανετειλεν ημ[ιν] κ̄ς
 Χ̄ς ο βασιλευς
 ψυχας ημετερας εκ γης Αιγυπτου
 διασωσας
 ως πασα πνοη ειπομεν κ̄ε δοξα σοι +

_____ , , _____ , , , _____
 . [.] . [

ll. 4-24. ' . . . let us glorify Him, singing, Glory to Thee, O Lord.

Of the Holy Ghost was Christ incarnate, to bestow upon us life: Thou didst deign to dwell with us. Let us reverence Him and say, Glory to Thee, O Lord.

Lo the Virgin has born Emmanuel: He came down from heaven, and saved from the land of Egypt the people that was astray. Let us magnify Him and say, Glory to Thee, O Lord.

The Lord desired to give us victory over our enemies: He abode with Mary, the unseen was seen in the flesh. Let us worship Him and say, Glory to Thee, O Lord.

The Lord has risen for us, the Word of truth, incarnate of the unwedded virgin. Let us extol Him, and say, Glory to Thee, O Lord.

The Lord has risen for us, Light of Light, Christ the King, having saved our souls from the land of Egypt. As one voice let us say, Glory to Thee, O Lord.'

4. δα[ξ]α σοι [might be read, but the line is no doubt to be restored on the analogy of ll. 8, 12, 16, and 19, δα[ξ]ασου[τες being a misspelling for δοξαζοντες. ειπομεν here and in l. 8, &c., is of course for ειπωμεν.

6. χαρισομενος is added only *exempli gratia*; cf. Romans vi. 23 χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος.

10-11. 1. ουρανου. The participles κατελθων and διασωσ[as are loosely constructed with what precedes; διεσωσ[as cannot be read, but perhaps should be restored. Αιγυπτου is used in the common metaphorical sense, for which cf. Etym. Magn. Αἴγυπτος . . . σημαίνει παρὰ τῷ θεολόγῳ τὴν ἁμαρτίαν, ὡς Ἐντεῦθεν Αἴγυπτον φεύγομεν τὴν σκυθρωπὴν καὶ διώκτριαν ἁμαρτίαν (Greg. Naz. *Orat.* 42, p. 686 c).

13. 1. νικην . . . παρασχειν.

14. 1. ξενοδοχεται, and Μαρναν for Μαρθαν, who would obviously be out of place here.

15. Cf. the Menaca for Dec. 25 (p. 223, ed. Ven.) σήμερον ὀράται σαρκὶ ὁ φύσει ἀόρατος . . . διὰ τοῦτο καὶ ἡμεῖς δοξολογοῦντες βοήσωμεν αὐτῷ . . . Σωτὴρ ἡμῶν, δόξα σοι.

17. ρηματα αληθεια is apparently for ρημα της αληθειας in apposition to κ̄ς like φως in l. 20. The metaphor of ανετειλ[εν] (cf. l. 20) in the Christmas liturgy needs no illustration.

18. 1. σαρκωθεις . . . της απειρογαμου. The r line which should intervene between ll. 18 and 19 is missing, and perhaps has dropped out; but it may be easily supplied by writing της απειρογαμου as a separate line. Immediately below the initial σ of σαρκωθεις there is a mark resembling a paragraphus, but probably this is an accidental smudge and has nothing to do with the dislocation of the acrostic at this point.

19. 1. υπερυψουντες.

20. Cf. the Nicene Creed (6. 6) and the quotation from the Menaca in the next note.

24. Cf. Ps. cl. 6 πᾶσα πνοὴ αἰνεσάτω τὸν κύριον and the Menaca for Dec. 25, p. 218 . . . ὁ σαρκωθεις ἐκ Πνεύματος Ἁγίου καὶ ἐκ τῆς ἀειπαρθένου Μαρίας ἐνανθρωπήσας, φῶς ἡμῖν ἔλαμψας . . . φῶς ἐκ φωτὸς . . . πᾶσα πνοὴ αἰνεῖ σε . . .

8. LITURGICAL FRAGMENT.

6.2 x 8.7 cm.

Fifth century.

A small fragment of papyrus inscribed on both sides with a series of sentences based mainly upon the Psalms, but including one citation from the New Testament. A free use is made of the scriptural texts, suggesting that the quotations were from memory, and possibly the leaf, which is inaccurately written in a medium-sized clear semi-cursive, of, perhaps, the fifth century, was not designed for more than private devotional purposes; 9, however, which contains a composition of similar character, has the appearance of part of a regular service-book.

Recto.

δ . [.] λ . [.]
 + αφ[ε]ται τα παιδια ερχεσθ[αι]
 π[ρος] με των διουτων εστιν [η
 βασιλεια των ουρανων +
 5 + σοι υπερμεινα ολην την η

Verso.

[.] . [.] . [.
 10 [.] σ̄ωρ φυλαξον
 [με] κ̄[ε] ως κο]ρην οφθαλμον
 μη ε[γ]κ[α]τ[α]λ[ι]πισ με ως φιλαν
 [θρ]ω[π]ο[ς] + [μ]η αποριψις με

μεραν μνησθητι των οικ
 [τι]ρ[μω]ν σου] κ̄ε̄ αμαρτιας νεο
 τητος και αγν[οι]ας ου μη μνησ
 [θη]ς

[α]πο το[υ π]ροσωπω σου κ[α]ρ
 15 διαν κ[α]θαραν φιλανθρωπε
 εκτισ[ε]ν επ εμε και σωζον με

ll. 2-9. 'Suffer the little children to come unto Me, of such is the kingdom of heaven. On Thee do I wait all the day. Remember Thy tender mercies, O Lord ; remember not the sins of my youth nor my ignorances.'

ll. 10-16. '... Saviour. Keep me, O Lord, as the apple of the eyes ; forsake me not in Thy graciousness. Cast me not away from Thy presence ; create in me a clean heart, gracious God, and save me.'

2-4. Cf. Matt. xix. 14, Luke xviii. 16, Mark x. 14. The papyrus takes ἔρχεσθαι from Mark and Luke (ἐλθεῖν, Matt.), τῶν οὐρανῶν from Matthew (τοῦ θεοῦ, Mark, Luke). αφ[ε]ραι is for αφ[ε]τε and διουτων for τοιουτων.

5-8. Cf. Ps. xxiv. 5-7. σοι in l. 5 should be σε. In adding κ(υρι)ε after σου in l. 7 the papyrus agrees with NARU against B. It is peculiar in omitting μου after νεοτητος and in having ου μη for μη in l. 8, where μου μη (N^cARU) cannot be read. The κ of και has been corrected perhaps from a μ.

10-11. = Ps. xvi. 8. κορην: so B^{ab}N^cARU ; κοραν B. οφθαλμον is for οφθαλμων, but the MSS. have οφθαλμου. N^cARU inserts κυριε after με.

12. The scanty vestiges suit μη ε[γ]κ[α]τα[λ]ιπ[ι]ς, which will be for εγκαταλιπης like αποριψις for -ης in l. 13 ; cf. Ps. xxvi. 9, xxxvii. 21, lxx. 9, 18, cxviii. 8, cxxxxix. 9. Neither φιλάνθρωπος nor φιλανθρωπία occurs in the Psalms.

13. The supposed chiasm before [μ]η is very doubtful, being represented only by part of the cross-bar which might equally well belong to e. g. ε or σ ; but φιλαν[θρ]ωπ[ο]ς would not fill the space.

13-14. = Ps. l. 13. αποριψις is for απορ(ρ)ιψης and προσωπω for -ου.

14-16. Cf. Ps. l. 12 καρδιαν καθαρὰν κτίσον ἐν ἐμοί, ὁ θεός. Either εκτισ[ε]ν or εκτισ[ο]ν may have been written, κτίσον being intended in either case ; and l. σωσον for σωζον.

9. LITURGICAL FRAGMENT.

21.1 × 25.3 cm.

Fifth or sixth century.

The contents of this papyrus, the upper part of a large leaf from a book, resemble those of 8, consisting of a number of sentences which incorporate more or less exactly scriptural phraseology, derived in this case from Isaiah as well as the Psalms ; as before, however, the latter are especially prominent. The surface of the papyrus is in places much damaged, and the consequent difficulty of decipherment is augmented by the illiterate corruption of the text. This is written with brown ink in rather large and thick sloping uncials, which may be assigned to the fifth or sixth century. The common contractions are employed, and και is written κ. An abbreviation which perhaps stands for ἀλληλουιά (cf. note on ll. 10-11) usually marks the close of the different versicles.

Recto.

[.]κτ . . ε . [.] . . . σ . ησκλα . . [.
 [.] . εμε ι η δεξια σου . [.

τ . [.] . δεκατ . . [.
 ο . . ρμακ[.]ποι φαρα[γ .] . . [.
 5 η . . σιαν[.] . ο ς απο[.
 ναον $\bar{\kappa}\nu$ κ, α ολολυξω [.
 κ, λυμψασο . . [.] . . ταστη . . [.] τας καρ
 dias ημων + ο[. . . .] . ων [. .] . . [.] α[υ]το
 κρατωρ μεγαλη η δοξα του [.] ου
 10 κ, α . λ σο[.] . ειρηνην την εμην
 κ, ευλογη[σ]ω τ[ον] λαον μου εις τον αωνα αλ(ληλουια?) +
 μεγας $\bar{\kappa}\varsigma$ κ, ενετο σφοδρα εν πολει του $\bar{\theta}\nu$
 ημ[ω]ν [ε]ν ορει αγιω αυτου ευρισω αγαλλια
 ματι[ι] πα[σ]ης της γης καθαπερ οικουσαμεν
 σε ο . [. . . .] . . σου ε . . . σωσον λαον σου φιλανθρωπε
 15 ουτω[ς] ιδαμ[ε]ν [υ]πελαβομεν ος αλλ ε
 . . . ο . . λ[.] . γωσ[. .]ομενος
 πιθετω κρινον δικαιοσυνη σοι εξομο
 λογουμαι σοι εις τον αιωνα α . [. .] .
 σ . . κασατ . [.]νητων των π[. .]ω

Verso.

. . [.]σον μου την σαρκα π . . . ν σ . [.] .
 20 [. . . .]ον εμοι οιομενοι κακω ε . . .
 [. . . .]ς συ αλλον ου γινωσκομεν
 [. . . .]οσ ασ . . . ν αλ(ληλουια) +
 [. .] . . [.]ων ημας α . . ις χιρας εχθρων
 [ημ]ων αλλα βοηθησον ημας αλ(ληλουια)] +
 25 ενεκεν του ονο[μ]α[τος] σου ν . εν ημας $\bar{\kappa}\bar{\epsilon}$
 οτι παρα [σ]οι μονω . . ε . . [.] αλ(ληλουια) +
 εγω δε ου πισμαι [ε]ν[λ]ο[γω]ν σε [κ $\bar{\epsilon}$] μετα
 ψαλτηριω πασας τας ημερα[ς] τη[ς] ζωης μου
 κατεναντ[ι] του οικο[υ] σο[υ] αλ(ληλουια)] +
 30 οι οφθαλμο[ι] παντων εις σε[ε] ελπίζω λαβειν
 τροφην παρα σου $\bar{\kappa}\bar{\epsilon}$ οτι παν ζων ευδοκια
 επιπλας τ[ο]ς αγαθος ανυξον την χιρα σου
 $\bar{\kappa}\bar{\epsilon}$ αλ(ληλουια) + εν τοις οφ[θα]λμοι[ς] . .] . λλασε
 . . . ν σ[η] .]σο . . . [.] . ε εισο . . . δ . . . σε
 35 υ[.]τον β [.] . . . [.] . . [.] . .
 [. .] . α . αλ(ληλουια) +
 [. . .] σο . . . κα . . δ

1. η εκκλησια might be read at the end of the line.

2. Possibly κ, εμε σωσει: cf. Ps. cxxxvii. 7 καὶ ἔσωσέν με ἡ δεξιὰ σου.

3. The doubtful τ after δεκα may be a chrisem as in l. 8.

5. Possibly *η ουσια*, not *ημισια*. The doubtful *σ* may be *ε*.

6. It is uncertain whether *κ*, *α* or simply *κα* should be read.

7. *λυμψασ* seems clear, but the meaning is obscure; perhaps *λαμψας* or *λημψ* . . . was intended. The word before *τας καρδιας* is possibly *στηρισον* (cf. Ps. l. 14 *στήρισόν με*, cxī. 8 *ἐστήρικται ἡ καρδία*, &c.).

9. Cf. Ps. cxxxvii. 5 *μεγάλη ἡ δόξα Κυρίου* (N^o*ART). *αυτοκρατωρ* occurs only in 4 Maccabees (*αὐτοκρ. παθῶν, ἀλγηδόνων*).

10–11. Cf. Ps. xxviii. 11 *Κύριος ἐὺλογῆσει τὸν λαὸν αὐτοῦ ἐν εἰρήνῃ*. *αωνα*, not *αι-* nor *ε-*, was apparently written. Whether the letters before the chrisms are rightly interpreted as *αλ(ληλουια)* is doubtful. The *α* is quite clear at l. 22 (it is unlikely that *α* there should be connected with what precedes), and this is followed by what seems to be *λ* joined by an oblique stroke of abbreviation. *ἀλληλουιά* is commonly used as a title in the Psalms, but occurs also at the end of Ps. cl; cf. *Berl. Klass.* vi. vi. 4. 5. In l. 8 a chrisms only is used.

12–14. = Ps. xlvii. 1–2. 1. *αινετος σφοδρα* (A similarly has here *αινετο σφοδρα*) . . . *ευριζω*. Something apparently stood in the papyrus between *ημων* and *ορει*, and probably *εν* was read as in N^o*RT. B*^oNART all have *ευριζων*, and A reads *πασα τη γη*.

14–15. *καθαπερ . . . ι]δαμ[ε]ν* is from Ps. xlvii. 9. 1. *ηκουσαμεν: ιδαμεν* for *ειδομεν* is also the spelling of A*RT, the two latter MSS. as well as N^o* prefixing *και*.

15. Where the insertion placed above this line, and continued also over l. 16, was intended to come in is not clear. *υ]πελαβομεν* (cf. Ps. xlvii. 10 *ὑπελάβομεν, ὁ θεός, τὸ ἔλεός σου*) . . . *επιθετω* makes no sense, and the interlineation is presumably to be connected with those words; the identity of the termination *]ομενος* and *υ]πελαβομεν ος* is noticeable, but may be accidental. *σωσον τὸν λαόν σου* occurs in Ps. xxvii. 9. For *φιλαυθρωπε* cf. 8. 12 and 15.

16. *σοι* is for *σου*: cf. Ps. xxxiv. 24 *κρίνον με, Κύριε, κατὰ τὴν δικαιοσύνην σου*.

16–17. Cf. Ps. li. 11 *ἐξομολογήσομαι σοι εἰς τὸν αἰῶνα*.

19. *]σον* if right will be an imperative such as *σωσον*.

21. Cf. Isaiah xxvi. 13 *κτῆσαι ἡμᾶς, Κύριε, ἐκτός σου ἄλλον οὐκ οἶδαμεν*. Perhaps on this analogy *εκτο]ς σ(ο)ν* should be restored: *]σον* cannot be read.

23–4. Perhaps *ως (ε)ις: εἰς χεῖρας ἐχθρῶν* or *ἐχθροῦ* is common in the Psalms and elsewhere, e. g. Ps. xxx. 8, xl. 2, lxxvii. 61. The apparent horizontal stroke above *ι* may be meant for a mark of diaeresis.

24–5. Cf. e. g. Ps. lxxviii. 9 *βοήθησον ἡμῖν, ὁ θεὸς ὁ σωτὴρ ἡμῶν, ἕνεκα τῆς δόξης τοῦ ὀνόματός σου*. In l. 24 l. *ημιν* for *ημας*. In l. 25 the first letter of the verb if not *υ* must be *ψ*; possibly there is some corruption of *ὑψωσον*.

26. Some word like *σωτηρία* is wanted at the end of the line; cf. e. g. Ps. xxxvi. 39 *σωτηρία δὲ τῶν δικαίων παρὰ Κυρίῳ*.

27–9. From Isaiah xxxviii. 20 *καὶ οὐ παύσομαι ἐὺλογῶν σε μετὰ ψαλτηρίου πάσας τὰς ἡμέρας τῆς ζωῆς μου κατέναντι τοῦ οἴκου τοῦ θεοῦ*.

30–3. Cf. Ps. cxliv. 15–16 *οἱ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσιν . . . ἀνοίγεις σὺ τὰς χεῖράς (την χειρα N^o*RT) σου καὶ ἐμπιπλᾶς πᾶν ζῶον ἐὺδοκίας*. In l. 32 *τος αγαθος* seems to have been written for *τοις αγαθοις*; cf. e. g. Ps. cxxiv. 4 *ἀγάθυνον, Κύριε, τοῖς ἀγαθοῖς καὶ τοῖς εὐθέσι τῇ καρδίᾳ*.

36. It is doubtful whether any letter intervenes between *α* and *αλ(ληλουια)*. The rest of this line is blank.

10. HAGIOGRAPHICAL FRAGMENT.

18.3 × 21.4 cm.

Sixth century. Plate 1.

The following fragment, which is evidently part of a description of the adventures of some Christian saint, is apparently not extant. What remains of the narrative is for the most part a discourse by the saint, who had been condemned to death by starvation (l. 6) and already been twenty or more days without food or drink (l. 3). M. H. Delehayé,

to whom the text has been submitted, suggests that it may possibly come from an early redaction of the martyrdom of Lucian, who was similarly subjected to the torture of starvation, but is not credited in the extant account (Migne, *Patres Graeci*, 114. 397) with the language found in the papyrus.

Both the beginnings and ends of the lines are lost, but the extent of the lacunae is determined by ll. 7–8, where a quotation from the First Epistle to the Corinthians shows that the gap at that point extends to 25 letters. On this basis the loss elsewhere is roughly calculated, though of course it is quite uncertain how the lines are to be divided, and the arrangement adopted below is purely arbitrary. The hand, a large sloping uncial, but including a minuscule μ , may be assigned to the sixth century; the writing is at right angles to the fibres, and the ink of the brown colour common in the Byzantine period. For punctuation, besides the ordinary dots, which occur in three positions, a comma is sometimes used, but this seems to have indicated division of words rather than a true pause. On the verso is a seventh-century Coptic account giving a list of names with payments in artabae of σίτος.

.....]	ων, ουτωσῑ. και φασκων̄ γιν[.....]	[	21 letters
.....]	ας, ιηστευσαι προθεμενος. εκλυσιν, ῡπ[„	„
.....]	ρων και ιδου σημερον, ως ῑσ τε. εικοσι [ημεραι εισιν ας ασιτω μηδενο]ς γευσαμενος μητε αρτου. μητε ποματος. κα[ι..... κατα 5 ημεραν ε]καστην, εσθιων και πινων. δια την παρα[	19 letters	
.....]	ν. δι ον την ασιτιαν κατεκριθην̄ η γαρ ε[	16	„ τα η
	τοιμασ]μενα τοις δικαιοις αγαθα. α οφθαλμος ουκ ει[δεν και ους ουκ ηκουσεν και επι] καρδιαν αν[ου] ουκ ανεβη. της προς ολ[	21 letters	
.....]	με ου συγκεχωρηκεν̄ εν ολιγω γαρ κεκρ[ατηκα	16	„
10	..... αγ]ωνας. και τελειωσω την καλην στρατειαν κ[	19	„
	..... ταυ]τα αυτου λεγοντος. εθαυμαζον παντες ακο[υοντες αυτου.....		
.....]	φ]ωνη διαλεγομενου μετα τοσαυτην ασιτιαν [	18 letters	
.....]	παλι]ν την φωνη[ν] επηρε. λεγων̄ μετανοειτε [„	„
.....]	.....] . απελευσομαι προς τον εμον δεσποτην [	20	„

A fragment.

.....
]λω[
.....

1. Perhaps γιν[ωσκετε.

3. The first letter may be ϵ , i. e. ημ]ερων. A high stop has possibly disappeared between the ν and και. The vestige of the final letter suggests ι rather than τ .

6. ων was originally written, but the ω seems to have been altered to ο.

7–8. The quotation is from 1 Cor. ii. 9. ολ[at the end of l. 8 is perhaps ολ[ιγον.

10. If]ωνας is right, αγ]ωνας seems to suit the context better than αι]ωνας; but the first letter may be ο. For the succeeding words cf. 1 Tim. i. 18 ῑνα στρατεῡη . . . τ̄ην καλην στρατειαν.

II. CHRISTIAN FRAGMENT.

15.1 x 13.6 cm.

Fifth or sixth century.

Whether this fragment should be classed as literary is very doubtful. It is written across the fibres of the papyrus in a large uncial hand of the fifth or sixth century, and the widely spaced lines, of which the ends are preserved, may have been of considerable length. The first and second persons plural are used, and there is a reference to the 'terrible judgement-seat of Christ our God'. Perhaps the fragment belongs to a hortatory composition of some kind; but it may be only from a letter, though the style of the writing suggests that the contents were not intended simply for private perusal, and would suit an epistle of some dignitary of the Church.

.
] . [. . .] . [.
] α γρα φ η ν υ μ ι ν κ α τ α μ ε ρ ο ς
] . α υ τ η ς ε λ ε υ θ ε ρ ω σ η α υ τ .
] . ε ι ο υ ν ε π ι σ τ α μ ε θ α τ η ν
 5] ε ι π ρ ο ν ο ι α ν π ο ι ο υ μ ε ν η
] α τ η ρ η ι σ ω ς π ρ ο ς τ ω
 φ ο β ε] ρ ω β η μ α τ ι Χ υ τ ο υ θ υ η μ ω
] φ [. .] .

3. Perhaps] ταυτης.

7. Cf. 6. 15 and the passages quoted in the note *ad loc.*

12. CERTIFICATE OF PAGAN SACRIFICE.

Fayûm.

22 x 12.4 cm.

A. D. 250. Plate 2.

This papyrus, though not literary, may conveniently be included in the theological section. It is another example of the *libelli* or declarations of conformity to the pagan worship exacted during the Decian persecution of the Christians. As in the case of four out of the five instances hitherto known (B. G. U. 287; *Sitzungsb. Wien. Akad.* 1894; P. Oxy. 658; *Bulletin de la Société Archéol. d'Alexandrie*, No. 9, p. 88; *Patrol. Orient.* iv. 2), its provenance is the Fayûm, and its phraseology corresponds almost exactly with that of B. G. U. 287. The present declaration, however, which was made by a woman (cf. l. 2 and note), has this advantage over its predecessors that it is practically quite complete, including the official signature in l. 11, which closely resembles that of the *libellus*

THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page



HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies

II. NEW CLASSICAL TEXTS

13. EPIC FRAGMENT.

Behnesa.

12.5 × 7.4 cm.

Second century. Plate 4.

A strip of papyrus containing on the verso the beginnings of the last sixteen lines of a column, with vestiges of the column preceding, from an apparently non-extant hexameter or elegiac poem. A clue to the subject of the passage is probably to be found in l. 2 ἀρνηδασί. According to the statement of Clearchus *ap.* Aelian, *Nat. Anim.* xii. 34, ἀρνηίς was the name of the Argive festival held in honour of Linus: ἐν δὲ ταῖς ἡμέραις αὐτῆς καλοῦσιν ἀρνηίδας οἱ αὐτοί (*sc.* Ἀργεῖοι) . . . Several other words occur which support the hypothesis that the lines refer to the legend of Linus. ἀρνεῖος in l. 1 (so rather than Ἀργεῖος) confirms the reading ἀρνηδασί in the following verse, while Argos is mentioned in l. 21. παιδοφονῶ in l. 16 is a suitable epithet of the king Crotopus, who is said by Conon c. 19 (cf. Ovid, *Ib.* 573–4) to have put to death his daughter Psamathe, the mother (*μητέρα*, l. 19) of Linus. πλαγκτὺν in l. 12, a word unknown to the lexica, may well refer to the wanderings of Crotopus, who as a punishment had to leave his kingdom and founded Tripodiscium. Pausanias says (i. 43. 7; cf. Ovid, *Ib.* 575–6) that it was Coroebus who was driven from Argos; but παιδοφονῶ indicates that the version of the myth found in Conon, *l. c.*, was here reproduced. On the recto are parts of a few lines from the top of a column of accounts concerning land, written probably towards the end of the first or early in the second century. The literary text on the verso, which is in an irregular uncial hand of medium size, does not appear to be much posterior, and may be referred to the first half of the second century. A high stop is apparently used at the end of l. 3.

Col. i.

Col. ii.

· · ·
ἀρνεῖος μί
ἀρνηδασί
καὶ θανε . [
του μὲν αἰ
10 καὶ τον ἐπί
ἀνερες εἰ
πλαγκτὺν [
ἠνεκες ἀσί
ουδεμεναί
15 νυμφῆς αἰ

.	
]γ	παιδοφονω [
]	ηκεν επαρ[
]γ*	η σφεωγ [
]	μητερα σ[
5]	20 ουχ ουτω[
	Αργος ανα[

6. αρνειος: cf. Conon c. 19 μῆνά τε ὠνόμασαν ἀρνείον ὅτι ἀρνάσι Λίνος συνανετράφη.

12. πλαγτός, 'wandering,' is an Ionic form like διωκτός, ὄρχηστός, &c.

14. οὐδ εμεν[αι οἱ οὐδε μεν α[.

14. LYRIC FRAGMENT.

Behnesa.

6.9 x 4.5 cm.

Second or third century. Plate 4.

The following small fragment of a lyric poem appears to be novel. Only the ends of a few lines are preserved, written in well-formed uncials of the oval type, and dating from the latter part of the second century perhaps more probably than from the third. A high stop is the only lection sign which occurs.

.	
	]πον στρατον [
	]σφαραγων
	]αλαον ανδρος λ[
	]ις
-	]ασιαι φρενι
]
	φ]αρετραν ταυ[
	υπ]εραισιον
	]ναι
10	]αις ου . [. . .]αρ
]
	]πιχ . [. . . .]
.	

2. Compounds of σφάραγος were rather affected by Pindar, *Pyth.* ix. 5 ἀνεμοσφαράγων, *Isthm.* viii. 23 βαρυσφαράγῳ, Fr. 14, 15 ἐρισφάραγον. The last is also used by Bacchyl. v. 20.

3. ο after αλα is very doubtful: the letter may be ι.

5. Perhaps λ]ασιαι; cf. Alexis *ap.* Athen. 699 c λάσιαι φρένες.

7. ταυ[is probably an adjective τανα- or τανυ- agreeing with φ]αρετραν.

8. ὑπεραίσιος is cited in Bekker, *Anecd.* p. 359. 32, and Etym. Magn. p. 39. 21, but has not been found in any author; cf. the Homeric ὑπὲρ αἴσαν. The ε is not quite satisfactory, having lost its cross-bar, but no other letter seems possible.

15. LAMENT FOR A LOVER.

Fayûm.

20.1 x 13.8 cm.

Second century.

Remains of two columns containing lyric stanzas. In the first column two groups of four verses, distinguished by a space left below the fourth line as well as by a horizontal stroke under the final word, are followed by another group of five lines, the last of which is considerably shorter than the rest; while Col. ii begins with a series of ten verses. Lines 3-4 are put into the mouth of a woman, who complains of having been deserted; and probably the whole of the first column at least is a monody of the same kind as the 'Maiden's Lament' in P. Grenf. I. 1, described by Wilamowitz as a Hilarodia (*Gött. Nachr.* 1896, p. 230). In the present case the lover has been carried off to fight as a gladiator (ll. 1, 7), a plight from which the forlorn girl apparently proposes to release him by means of bribes. Whether Col. ii is the continuation of the same theme is uncertain, though likely, Col. i being the commencement of the piece. The metre seems to be Ionic, as in the erotic poem from Marisa discussed by Crönert and Wünsch in *Rhein. Museum*, lxiv, pp. 433 sqq., and perhaps also in P. Oxy. 219, the singular lament for a lost cock. Wilamowitz has emphasized the fact that Ionia was the home of this class of poetry (*l. c.* pp. 227 sqq.). The date of composition can be fixed fairly closely, on the one hand by the occurrence of the word *μορβίλλων* (*mirmillo*) which points to the Imperial period, on the other by palaeographical considerations. The text is written on the verso of the papyrus in a cursive hand, upright and rather large, which appears to belong to the earlier part of the second century. A correction from a different pen occurs in l. 1. The recto is occupied by a taxing-account relating to the Arsinoite nome.

I add below the transcript a restoration of ll. 1-12 kindly supplied *exempli gratia* by Prof. Gilbert Murray, to whom I am otherwise indebted in connexion with this papyrus.

Col. i.	Col. ii.
	ειθε τ[
^{ων}]συναις μορβιλλων σ ^ε μνου	15 κυνα[
]ν αμα κρατων εμ παλαμαις	μετε[
]· κρατεραις ξιφος οπλον αιαι	ηρα[
]ς μονην μ <u>ελιπες</u>	·δο· [
	ελε[
5 στεφανο]υς ροδινους πυκαζης σε	20 ακ[
.]με[.]ν παιδι κυρι κακοις	ελ· [
] μονομαχεσν ανεπεισαν	κυ· [
] γου μηδε <u>λαθοι</u>	ειθε
]σης γαρ εχεις χρυσον παι	
10 κ]αρ[τ]εροθρουν βριαρ· [·.]ε	α[
]ομειην πορφυρ[ε]ω[ν]	25 α[

]πλη[.] φερει[.]κα[δ[ι
] . χρ . ο[.]θα . . .

[Ἄνερος ἐφημο]σύναις μορμίλλων ὦν σεμνοῦ
 [δικτυβόλοισι]ν ἄμα κρατῶν ἐν παλάμαις
 [βέβηκας οἶο]ν κρατεραῖς ξίφος ὄπλον,
 αἰαῖ [ἔε, κὰν κακο]ῖς μόνην μ' ἔλιπες.

5 [τί στεφάνο]υς ῥοδίνοὺς πυκάζ(ει)ς; σέ,
 [σὲ καλῶ· δείν' ἤ]μειν παιδὶ κυρεῖ· κακοῖς
 [θηρίοις νιν] μονομαχήσειν ἀνέπεισαν.
 [Ζεῦ, σ' ἴκοι]θ' ἢ γῆ[ρ]ύς μου μηδὲ λάθοι.

[ἀλλ' ἴθ' ὦ, κυρίας] σῆς γὰρ ἔχεις χρυσόν, παῖ,
 10 [πειθῶ τινα κ]αρ[τ]ερόθρουν βριαρό[ν τ]ε
 [φῶτ' ἀποτρεψ]ομένην πορφυρ[έ]ω[ν θ' ἄλις]
 [φαρέων, καὶ δι]πλη[ν] φέρει[ν] κα[τόμοσον

'At the command of a proud man, as a mirmillo among the *retiarii* you are gone, gripping in strong hands a sword for your only weapon, ah me! and you left me alone in misery. (*To attendant*) Why do you weave garlands of roses? You, it is you I call! Terrible things are happening to our boy. They have persuaded him to fight alone with evil beasts. O Zeus, may my voice reach thee and not be unheard! Go, my servant, you have your mistress's gold, a power of persuasion to deter a loud-voiced violent man, and abundance of purple robes. And swear to bring twice as much.'

1. σεμνον is far from certain, but gives a good sense; γυμνον is unlikely.

5. στεφάνο]υς: στέφανοι ῥοδίνοι occurs in Anacreon, Frag. 83 (95); cf. Anacreont. 42. 15-16 ῥοδίνοισι στεφανίσκοις πεπυκασμένος. The vestige before the s would suit ν, α, or ε. σε at the end of the line may be -θε.

7. μονομαχησειν seems to be the word intended; but it is possible that the last letter is ι not ν, and that the interlineated ει was intended to explain or replace this: cf. κυρι in l. 6. For the fut. infin. after ανεπεισαν cf. Thuc. ii. 29. 5, where several MSS. have πείσειν . . . πέμψειν (v.l. πέμπειν).

8. The remains suggest νου rather than μου, but . . . υς μου seems possible, and on this Murray has based his suggested restoration ἴκοι]θ' ἢ γῆ[ρ]ύς μου, which is otherwise sufficiently consistent with the visible traces.

14. This line is higher up than the first line of Col. i, and perhaps the columns should not be regarded as complete at the top; the recto, however, suits though it does not necessitate this view.

15. κυνα followed at a short interval by ηρα[suggests a possible reference in these lines to Heracles and Cerberus.

16. COMEDY.

Harit.

26.4 × 8.5 cm.

Late second century. Plate 5.

A strip of papyrus containing the ends of a column of iambic lines evidently from a comedy, though neither the play nor its author seems to be determinable. From a palaeographical point of view, however, the fragment has some importance. The manuscript was an unusually sumptuous one, both in its scale and calligraphy. There is a very

broad margin of from 7.5 to 8 cm. both above and below the column, which numbers twenty lines, written in large and fine upright uncials. The hand is extremely similar to that of P. Oxy. 661 (IV, Plate V), and like it can fortunately be dated with some accuracy, since the verso is inscribed with a letter to Heroninus (cf. e.g. P. Flor. 9, introd.), written in the third year (of Gallienus), i. e. A.D. 255–256. A manuscript so elaborate would probably not be quickly destroyed, and hence the text on the recto can hardly be later than about the year 215 and may well belong, as there was reason to suppose that P. Oxy. 661 belonged, to the latter part of the second century. Other examples of this so-called biblical type on papyrus may be seen in P. Oxy. 25 (I, Plate III) and 867 (VI, Plate I); it is indeed not uncommon, and that it came into vogue so early as, at any rate, the beginning of the third century is noteworthy. Two accents, a mark of elision, and a high stop occur, all of which are perhaps more likely to be due to the corrector to whom is attributed the marginal insertion opposite l. 1, than to the original scribe. The occurrence in the letter on the verso of the name Heroninus as addressee shows that this papyrus, like 57, came from Harit (Theadelphia) in the Fayûm; cf. P. Fay. 133, &c.

	]σας ασφαλως	> αυτας ιδω ^ω		προσδ]οκωμενον
	]εμε			] ερειν τι σε
	]υται μενω			] αυτικα
	] σοι δ ετι			] τοτε
5	]ης μονωι		15	]ρον τινα
	(?) λ]ηρει Συρε			]ηι μενειν
	φ]ιλος θ αμα			]ενου πολυ'
	]ου τινος			]τ ετι
	]ιαν ου ποει			]ριν ουσ' ολωσ
10	(?) συντο]μωτερου		20	]νον βιον

1. In the marginal adscript the ω is written rather above the line, probably indicating $\text{id}\omega(\nu)$. The curved mark preceding *αυτας* is a sign used in supplying an omission (cf. e.g. P. Oxy. 16, iii. 3, 656. 139), or making a rectification (cf. e.g. P. Oxy. 844. 495), in the text; the words *αὐτὰς ἰδῶν* were presumably intended to be the commencement of the verse.

4. Several other divisions of the letters are of course possible.

8. Or] ουτινος.

17. Or]εν ου πολυ.

16 (a). COMEDY.

Hibeh.

Frag. 1 5.6 × 8.8 cm.

Third century B. C.

These small fragments from the cartonnage of a mummy are no doubt to be recognized as belonging to the same MS. as P. Hibeh 5 and P. Grenf. II. 8 (b). Like those two papyri, they contain remains of a comedy, and are written in a hand of just the same kind;

moreover on the verso of Frag. 2 occur a few lines of explanations of epic words or phrases; like those on the verso of P. Hibeh 5 Frag. (a). But no satisfactory combination has resulted, and the fragments are too small to throw fresh light upon the disputed question of the character and authorship of the play (Leo, *Hermes*, xli, pp. 629 sqq.; Blass, *Rhein. Mus.* lxii, pp. 102 sqq.). Frag. 2, and apparently Frag. 1, both come from tops of columns, while Frag. 3 is from the bottom of a column.

Frag. 1.

] . τε με παντα τα . [
]ασιω [[φ]] τροφιμε τοιουτοι πι
]σας σαντον ενεκ ερωμενης
] . εις ιλαρος γε νη τον ηλιου .
 5]αρ ιν αλλα . [
] . πα[.] . [.] [
]ιτ[.] . [.] [

Frag. 2.

]λυθενυμ . . [
]ομην . [
]ε κεδνα . [
]σηλι . [
 5] . αλουσενο[.]τ . . [
]κατω[.] [
]τας ημιν [
]πηι τ[
 []
 10] ημιν κα . . [
]κω . [

Frag. 3.

.
] . . [.] . [.]υ[.] . . [
] . . ερημια . . λ . . [
] . εν[ο]υς επιχ . . [
] . . . ος ταυτα [
 5]υς τις ηκων κ[
]μα τριτον εν . [

Frag. 4.

.
] . . τουσε[
]υ γαρ ο . [
]μμ . [

Frag. 5.

.
]νη . [
]α λεγω[
]μν[

On the verso of Frag. 2

ουλε χαιρε υγ[ι]αινε
 ουκ αλεγω ου φροντιζ[ω]
 ουκ οθετα[ι] ου φ[ρο]ντιζ[ει]
 [.] . . [.] . . . ο . [.]

Frag. 1. 2. τροφιμε: cf. P. Hibeh 5. 52. The letters τροφιμε are written over something else which has been washed out.

Frag. 3. The visible letters in this fragment are in each line preceded by about 1½ cm. of blank papyrus; possibly two selides were joined at this point.

Frag. 2 verso. It is noticeable that the three lemmata all begin with the letter ο, and that in P. Hibeh 5

one also begins with *ο*, the other with *π*. Perhaps then these entries belong to an alphabetical lexicon ; in that case Frag. 2 verso preceded P. Hibeh 5 (*a*) verso, and Frag. 2 recto would follow P. Hibeh 5 (*a*) recto.

1. *ω* 402. Cf. Hesych. *οὐλε· ὑγίαινε*.
2. *ου φροντιζ[ω]*: so Schol. Didymi Λ 389.
3. Cf. Schol. Didymi E 403 *οὐκ ὄθεται· οὐκ ἐπιστρέφεται, ἀπαμελεῖ, ἀφροντιστεῖ*.

17. EPITHALAMIUM.

Eshmunên.

10.3 × 15.1 cm.

Fourth century.

A small complete sheet of papyrus containing six hexameter lines addressed to a newly wedded couple. The verses are written across the fibres in an irregular semi-uncial hand of medium size, dating probably from the latter half of the fourth century ; the papyrus was bought together with several cursive documents from Eshmunên (Hermopolis), some of which are dated in the year A.D. 397, and is not likely to be very far removed from them in date. A single high stop occurs in l. 3 ; below the last line is drawn an interlacing border.

To what period the composition of these verses is to be assigned is less closely determinable. Epithalamia can be traced back as far as Sappho, to whom Catullus seems to have been indebted in his well-known sixty-first and sixty-second poems. For a complete Greek specimen, however, it is necessary to come down as far as the 'Ελένης Ἐπιθαλάμιος of Theocritus (xviii), in which, according to the scholia, use was made of a poem by Stesichorus on the same subject. The lines before us may have been extracted from some similar product of the Hellenistic or even the Roman epoch. The sentiment as well as the phraseology, in which Homeric echoes are noticeable, is of a conventional character. Some metrical laxity is seen in the scansion of *καί* as a long syllable before a vowel in l. 6.

νυμφιε συ Χαριτες γλυκεραι και κυδος σπηδ[ε]ι
 Αρμονιη χαριεσσα γαμοις γερας εγγυαλιξε
 νυμφα φιλη μεγα χαιρε διαμπερες· αξιον ευρες
 νυμφιον αξιον ευρες ομοφροσυνην δ' οπασ[ε]ι[ε]
 5 ηδη που θεος αμμι και αυτικα τεκνα γενε[σ]θαι
 και πα[ι]δων παιδας και ες βαθυ γηρας ικεσθαι

'Bridegroom, the sweet Graces and glory attend thee: gracious Harmonia has bestowed honour on thy nuptials. Dear bride, great and abiding joy be thine! A worthy, yea a worthy husband hast thou found ; may heaven now give you concord, and that ye may presently have children, and children's children, and reach a ripe old age.'

1. *συ* is of course for *σοι*. *κυδος σπηδει* is Homeric, P 251.

2. 'Αρμονίη : cf. Aesch. *Συηρλ.* 1041-2 *δέδοται δ' Ἀρμονίᾳ μοῖρ' Ἀφροδίτας ψευδραὶ τρίβοι τ' ἐρώτων*. Possibly *εγγυαλιξε* is to be interpreted as *ἐγγυαλίζαι*, with *σπηδ[ο]ι* in the previous line.

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

fixed within a period of fifty years. According to Diogenes, again, Chilon *πρῶτος εἰσηγήσατο ἐφόρους τοῖς βασιλεῦσι παραζευγνύναι*. Σάτυρος δὲ Λυκοῦργον. This is interpreted by some as meaning that he raised the power of the ephors to the level of that of the kings (Dum, *op. cit.*; Busolt, *Gr. Gesch.* i, p. 147), by others that the ephorate was actually held to be his institution (Niëse in Pauly-Wissowa, *Real-Encycl.* s.v. Chilon). In any case it seems that Chilon's period of office was an important landmark in Lacedaemonian history; and if Meyer is right in attributing to him a large share in shaping the policy of Sparta in the sixth century (*Gesch. des Altertums*, ii, p. 766), there is no reason why its anti-tyrant tendency should not have been inaugurated by him. The story told by Herodotus of his advice to the father of Pisistratus either not to marry or, if he had a son, to disown him, may thus acquire a fresh significance.

The relation of the following clause (ll. 21-3) to what precedes is not quite clear, owing to the loss of its conclusion; the natural view is that the tyrants mentioned were among those whose suppression was due to Chilon or Anaxandrides. But in the case of Hippias, at any rate, this would be incorrect, since he was expelled by Cleomenes, the son and successor of Anaxandrides (Hdt. v. 64); and if our author held a different opinion, he was doubtless mistaken. Perhaps, however, the sentence was continued in a way that would avoid such a discrepancy from the accepted chronology. A more important point is the reference to Aeschines, tyrant of Sicyon. The sole authority for this ultimate successor to the rule of Cleisthenes has hitherto been the well-known passage in Plutarch's *De Herodoti Malignitate*, c. 21, in which a list is given of the tyrants who were put down by Sparta: *Κυψελίδας μὲν ἐξέβαλον ἐκ Κορίνθου καὶ Ἀμπρακίας, ἐκ δὲ Νάξου Λύγδαμιν, ἐξ Ἀθηνῶν δὲ τοὺς Πεισιστράτου παῖδας, ἐκ δὲ Σικυῶνος Αἰσχίνην κτλ.* In the absence of other evidence this statement of Plutarch has been regarded with a certain amount of suspicion (cf. e. g. E. Meyer, *Gesch. des Altertums*, ii, p. 629); it is now seen to represent a tradition at least two centuries earlier, though whether the work of which the papyrus is a fragment was Plutarch's actual source is of course uncertain.

Of the character of this work it is hazardous to say much more than that it was historical; and even that statement needs to be made with some circumspection. Among the papyri published by M. Th. Reinach is a small fragment (No. 5) which contains a few lines relating to *κιθάρισις*,¹ and which, judged from the facsimile, is in the same handwriting as 18; since, moreover, another of Reinach's literary fragments is certainly to be connected with a Rylands papyrus (cf. 21 introd.), it is at first sight obvious, in spite of the diversity of subject, to assume that P. Reinach 5 and 18 are also from a single MS. That hypothesis, however, becomes much less attractive when it is added that, according to information kindly supplied by Dr. Schubart, P. Reinach 5 is in the same hand as the two pieces published in *Berl. Klassikertexte*, ii. 3 (= P. Berlin 9869), which evidently deal with a similar topic. That the Berlin and Reinach fragments have a common origin is therefore clear; but it becomes increasingly difficult to establish any connexion between them and 18, and it appears preferable to suppose that the latter, though written by the same scribe, belongs to a different treatise. Additional colour is lent to this theory by a further similarity of the

¹ The facsimile indicates that not *παρειαν* but *παιδειαν*, which is a much more suitable word, is to be read in l. 5. Lines 3-5 may be restored *κατακλεισθῆναι [εις | τ]ην κιθαρῖσιν πραγμ[α]τα ὡς παιδειαν τινα [.*

script of P. Berlin 9869 to that of *Berl. Klassikertexte*, v. ii. 20, which contains part of a poetical florilegium, the resemblance being so marked that Schubart would explain it by referring the two texts to the same writer. Apparently, then, a singular chance has preserved parts of three distinct manuscripts from the pen of one copyist.

	Col. i.	Col. ii.
	]οποις	[. .] . . ταπ . ι . . τα δια [
	] το δε	βας εις την ηπειρον [
	]εν	[πο]λλην της παραλι
	]στων	15 [ας υ]πωρειας εκτισ[εν
5	ο]υκ οιδεν	Χιλων δε ο Λακων
	] εαυτων	εφορευσας και στατ[ηγη
	] κοινον	σας Αναξανδριδη[s τε
	]τα ωφε	τας εν τοις Ελλ[ησ]ι[υ
[λ	] . εις δε	20 τ[υρα]ννιδας κατελυ
10	] Σπαρ	σα[ν] εν Σικυων[ι] μεν
[τ	]εσ . . σ	Α[ισχ]ινην Ιππιαν δε
.	.	[Αθηνησιν] Πεισιστ[ρα
.	.	[τ
.	.	.
.	.	.

1.]οποις: or]ωποις.

9. The letter before εις is probably ε, θ, ο, or σ.

10. Σπαρ[τ is a very uncertain reading.

12-22. ' . . . crossed over to the mainland and colonized much of the seaboard below the hills. Chilon the Lacedaemonian having become ephor and general, and also Anaxandrides, put down the tyrannies among the Hellenes: at Sicyon Aeschines and at Athens Hippias the successor (?) of Pisistratus . . . '

12. Perhaps ειτα διαβας: γε may be read in place of π.

12-15. It is unfortunate that the person and locality referred to in this passage are not more clearly indicated. What follows rather suggests that the person was some tyrant or his agent, otherwise a connecting link seems difficult to obtain. Polycrates of Samos made acquisitions on the mainland (cf. Hdt. iii. 39 συχνας μεν δη των νησων αραιρηκεε, πολλα δε και της ηπειρου αστα), but εκτισ[εν is not the word that would be expected of his operations. Can the scene be the coast of Acarnania or Epirus? This, however, is not very suitable from a chronological point of view, for the Corinthian colonization of that region was mainly effected by the illegitimate sons of Cypselus, long before the time of Anaxandrides (l. 18); though it is noticeable that Plutarch, in the important passage from the *De Herodoti Malignitate* quoted in the introduction above, mentions the expulsion of the Cypselids from Ambracia.

In l. 15 the π of υ]πωρειας is not above suspicion, and that reading makes the first four letters of the line somewhat cramped; it is also not quite clear whether the word was spelled with or without an ε.

17. The overwritten ρ is small and its tail faint, but to suppose that it is no letter but merely a blot is not a very satisfactory hypothesis; moreover, if the ρ be rejected, apparently the only word practically possible is στασ[ια]σας, and though this would give a good sense with Αναξανδριδη[ι in place of Αναξανδριδη[s τε, the vestige following στα is inconsistent with σ but well suits the cross-bar of a τ. It may be added that Αναξανδριδη[ι would give a rather short line; the termination of the verb in l. 21 is too doubtful to found any argument upon. Hence στρατ[ηγη]σας or στρατ[ευ]σας is the most suitable reading: it may be connected either with Χιλων, as in the text, or, if τε be dropped, with Αναξανδριδη[s.

20. The second υ of τ[υρα]ννιδας seems to have been corrected from δ; the scribe perhaps still had Αναξανδριδης in his head.

21. Either σα[ν] or σε[ν] might be read: cf. note on l. 17.

22. The letters are none of them absolutely certain, but their remains suit Αι[σχ]ινην so well that the name is almost assured; cf. introd.

23. Perhaps Πεισιστρα[τον διαδεξαμενον or Πεισιστρα[του νιον or διαδοχον. On the relation of this clause to that preceding it cf. introd.

19. EPITOME OF THEOPOMPUS, *PHILIPPICA* XLVII.

7·2 × 10·8 cm.

Second century. Plate 6.

This small but interesting fragment, of which the text has already been printed in the Oxford edition of Theopompus and Cratippus, belongs to an epitome of the 47th Book of the former's *Philippica*, as is expressly stated in the heading of the first column; the name of Theopompus was also written as a title by a second hand upon the back. Though the figure 40 is a restoration the number of the book is certain, being not only suited to the contents as given in the papyrus, but also directly confirmed by the occurrence in l. 10 of the Thracian city Angissus, which according to Stephanus of Byzantium was mentioned in the 47th Book (*s. v.* Ἀγησσός: cf. note on l. 10). Concerning the contents of that book of the *Philippica* the explicit evidence has hitherto been confined to three bare geographical references, the Thracian Angissus already cited, Astacus as a Byzantine district, for which the authority is again Stephanus, and Cabyle, another Thracian town spoken of by Harpocration; see Theopompus, Frag. 211 (*a*), Oxford edition. From these data it could be inferred that the book dealt with Macedonian operations in Thrace (cf. Müller, *F. H. G.* i, p. 319), while the allusion to Byzantium might suggest that the year in question was 340 B.C., which witnessed Philip's unsuccessful sieges of Byzantium and Perinthus. That this was in fact the period to which the 47th Book related is now definitely proved by the papyrus. Column i begins by mentioning the outbreak of war between the Macedonian king and Athens, and its immediate cause, the sieges of the two great Hellenic cities on the northern shore of the Propontis. The remainder of this column is unfortunately broken away, and what is left of the next reports operations carried on in the north-west of Thrace by the Macedonian generals Antipater and Parmenion. They were, apparently, actively engaged with the Τετραχωρίται, a Bessic people living in the neighbourhood of Philip's recent foundation Philippopolis; and Angissus, a city probably in the vicinity, was captured. Of these facts the latter is novel; the former has to be brought into connexion with Polyænus, *Strateg.* iv. 4. 1, where a stratagem of Antipater against the Τετραχωρίται is described,—an anecdote of which the source is now sufficiently evident; cf. note on ll. 8–9. This activity on the part of the Macedonians in the interior of Thrace seems significant. Frontinus (*Strateg.* i. 4. 13) has described a device by which Philip, after his ill success at Byzantium, opened the way from the Black Sea for his fleet: he wrote a fictitious letter, we are told, to Antipater that Thrace was in rebellion and his military posts there were surrounded, and contrived that this should fall into the hands of the

Athenians, who thereupon retired to the Chersonese. Perhaps the statements of this supposed letter possessed a speciousness in being not so very far removed from the truth. It is likely enough that the unwonted reverses sustained by the Macedonian army in 340 B.C. encouraged the newly subjugated Thracian tribes to hostile movements; and Philip may possibly have found it necessary to take measures for their suppression even while the sieges of Perinthus and Byzantium were still in progress.

This epitome is precisely of the same kind as the P. Oxy. 665, a summary of events in Sicily, and no doubt both papyri represent tables of contents prefixed to the detailed historical work, like those which precede the several books of Diodorus. As in P. Oxy. 665, the successive items are distinguished by the slight protrusion of their first lines into the left margin; paragraphi, however, are not employed. The script, a well-formed round uncial of medium size and somewhat ornate character, may be assigned to about the middle of the second century. Vertical strokes are commonly finished off with small apices, and the broad base with which the v-shaped upsilon is supplied is also noticeable. No stops or other lection signs occur. One correction has been introduced by a second hand, perhaps the same as that which wrote in cursive the title on the back of Col. i,—an indication that that column was, as would be expected, the first of the roll.

Col. i.	Col. ii.
[ταδε ενεστι]ν εν τη εβδομ[η και [τεσσαρακο]στη των Θε[ο]πομ [που Φιλιπ]πικων [του προς Φιλι]ππου πολεμου 5 [Αθηναιοι]s αρχη και Περιν [θου και Βυζα]ντιο[ν πολιο]ρ [κια υπο Φιλιππου	Θρακων των Τετρ[αχωριτων καλουμενων 10 Ανγισσου Θρακιας [πολεως υ π Αντιπατρου κα[τα κρατος α λωσις Αντιπατρω κα[ι] Παρ[μενιωνι περι του Τετραχωρ[ιτας . . . 15 [. . . .] . [.] Φιλιππ[. [.]των[. [.]παν[.

On the verso

Θεοπομπου [Φιλιππικων μζ

'The following is the content of the forty-seventh Book of the *Philippica* of Theopompus:—

Origin of the war of the Athenians against Philip, and the siege by Philip of Perinthus and Byzantium . . . (Revolt?) of the Thracians called Tetrachoritae.

Capture by storm of Angissus, a city of Thrace, by Antipater.

. . . by Philip to Antipater and Parmenion in the territory of the Tetrachoritae . . .'

1. [ταδε ενεστι]ν: this is the formula regularly used in the summaries of, for instance, the books of Diodorus, e. g. τάδε ενεστιν εν τη πρώτῃ τῶν Διοδώρου βίβλων.]ν, however, might also represent τω]ν, preceded by some substantive like ελεγχος.

4-7. The supplement [Αθηναιοι]s scarcely admits of doubt, though there is a slight looseness of statement: the outbreak of war with Athens followed the investment of Perinthus and Byzantium, and there was no formal rupture till the siege of the latter had been begun (Philochorus frag. 135, Diodorus xvi. 77). The occurrence, however, was an outstanding event which may well have been given a prominence in the opening

chapters of this book, before its causes and circumstances were narrated in detail. Hence 'origin' seems a better translation of *αρχη* than commencement. It is noticeable that there is no mention of Selymbria, though this absence will of course not justify the inference that the assault on that town, mentioned in some documents of very doubtful authenticity in the *De Corona*, did not take place.

For the dative [Αθηναίοι]s cf. e. g. the abstract of Diod. xi πόλεμος Ῥωμαίοις πρὸς Αἰκολανούς. In l. 6 only the tips remain of the letters]ντιο[, but τι are fairly secure, and the following letter was a round one. The supplement [υπολιο] is a trifle long for the lacuna, in which a letter less would suffice; there are, however, considerable variations elsewhere in the size of the writing.

8-9. Cf. ll. 13 sqq. The genitive not improbably depends on some such substantive as ἀπόστασις. Only two other mentions of the Τετραχωρίται appear to be found, Steph. Byz. Τετραχωρίται· οἱ Βεσσοί, ὡς Στράβων ἐβδόμη. οὔτοι λέγονται καὶ Τετράκωμοι, and Polyæn. *Strateg.* iv. 4. 1, where the following passage occurs:—'Αντίπατρος ἐν τῇ Τετραχωριτῶν στρατεύων ἔταξε τὸν χόρτον τῶν ἵππων ἐμπρῆσαι τὸν περὶ τῇ σκηνῇ· οἱ μὲν ἐνέπρησαν, ὁ δὲ σαλπικτῆς ἐσήμαιεν, οἱ δὲ Μακεδόνες περὶ τὴν σκηνὴν ἠθροίζοντο, μετέωρα ἔχοντες τὰ δόρατα. ταῦτα ἰδόντες οἱ Τετραχωρίται καταπλαγέντες ἐξέλιπον τὸ χωρίον, ἀμαχεὶ δὲ Ῥαντίπατρος ἐκράτησεν. This stratagem was presumably employed during the campaign to which the papyrus refers, and there can be little doubt that the authority for it was Theopompus. The passage of the seventh Book of Strabo cited by Steph. Byz. is lost.

10. *Αγγισσου*: cf. Steph. Byz. Ῥαγησσός· πόλις Θράκης, ὡς Θεάπομπος ἐν τεσσαρακοστῇ ἐβδόμη. τὸ ἐθνικὸν Ῥαγήσσιος ὡς Ῥασήσσιος Ταρτήσσιος. Whether the spelling of the papyrus, Ῥαγησσός (Ῥαγ.), or that of the MSS. of Stephanus, Ῥαγησσός, is correct it is impossible to determine; the confusion of ΓΙ and Η is one of the easiest of errors. Livy, who describes the town as Macedonian, has Agassae (xliv. 7, xlv. 27), which favours the spelling of Stephanus; but pending further evidence it is safer to follow the earlier authority and adopt Ῥαγησσός.

11. κα[τα κρατος: cf. e. g. Epit. Diodor. xiii ὡς Καρχηδόνιοι . . . Σελιωῦντα καὶ Ῥμέραν κατὰ κράτος εἶλον. κα[ι is less likely, since there is certainly not room for Παρμενίωνος, whose name, if any one's (cf. l. 13), would be expected.

13 sqq. The datives in l. 13 appear to indicate either a junction between Philip and his two generals or the dispatch to them of orders or reinforcements. Τετραχωρ[ιτας was no doubt followed by a participle, e. g. οὔσι or διατρίβουσι.

16-17. Perhaps [Τετραχωρι]των, and υ]π Αν[τιπατρον in the line below.

20. POLITICAL TREATISE.

Frag. 3 13 × 7 cm.

First century B. C. Plate 6.

The hand in which these fragments of a prose work are written is a good-sized and rather ornamental uncial, which may be dated to about the end of the Ptolemaic period; it has a general similarity to that of P. Oxy. 659, but is characterized by superior finish and regularity. Short blank spaces, in one instance probably accompanied by a medial point, mark a pause; a rough breathing is apparently inserted in l. 19. The sign for filling up a short line takes the form of a short-topped z. Some supporting strips, which the thinness of the papyrus rendered desirable, adhere to the verso.

The relation of the three pieces surviving is doubtful. Frag. 2, containing the first letters of a few lines, may well be the continuation of the second column of Frag. 1; but whether Frag. 3 belongs to the same or to the preceding column, or is unconnected with either, is quite uncertain. This last fragment gives a connected passage which serves to define to some extent the nature and date of the treatise. Its subject is, broadly, of

a political nature, and the use of the second person points to a dialogue or an epistolary composition. The person addressed is advised to be warned by the example of the Persians not to deplete the treasury by providing for military forces out of revenue, the alternative presumably being to support them by local levies. Since the Persian empire is spoken of as a thing of the past, the treatise must be at least subsequent to the conquests of Alexander. Who then is the ruler here introduced, and who can the author be? The conditions might be satisfied by such a work as the *Πτολεμαῖος* of Demetrius Phalereus, which in Ostermann's opinion (*De Demetrii Phal. vita*, ii, p. 21) was more probably a dialogue than a life of the first Ptolemy; though there would be difficulties in crediting a well-informed writer with the novel view taken concerning the Persian military administration and its financial effects.

Frag. 1.

	Col. i.	Col. ii.
	] ἀπαρχαι	ευπορια[
	] . σα . ι	σιν[
	] . οἰς μισ[.]	ὡς ἰ[
	]ενοῦσω z	20 ἐξήρ[
	] την τρο	τεραι δ[
	]θαι πως	φην εκ[
	]νοῖς ακο	οι μεν [
[λουθ	]ν . ει δε z	. .
	] πρα	
10	]που	Frag. 2.
	]αισ	δ[
	σ]υμβη	25 ε[
	] . περ πεισ	τε[
[θ	]εισηγη	α[
15	]ω διελ z	η[
	]μ .	.
	.	.

Frag. 3.

.
 . . ν ει γαρ κα[θα
 30 περ ο Περσης απο τ[ων
 προσιοντων επιχ[ει
 ρησεις διοικειν το[υς
 στρατιωτας ολιγα [παν
 [τα]πασιν εσται σο[ι τα
 35 π[ε]ρι]γεινομενα τ[ων
 χρηματων ως σα[φως
 καταμαθειν απο [των
 υπο του Ξερσου [κα

ταλειφθεντων ε[νι πο
 40 ρων ουτω γαρ π[ολυν
 μεν χρονον αυτοι τη[ς
 Ασιας επαρξαντες α [
 παντων δε κρατη[σαν
 τες των χρη[μ]ατω[ν
 45 των υπο Μηδ[ων τε και
 Συρων συ[λ]εχθεντων
 τοις [
 κ . . . τ[
 τ[

29-46. 'For if you try like the Persian king to provide for the soldiers out of revenues, your surplus of the wealth will be quite small, as may be clearly perceived from the sums left by the Persians; for in this way, though they were for a long period rulers of Asia and possessed themselves of all the wealth amassed by the Medes and Assyrians . . .'

29 sqq. It is strange that an example should be found in Persia of needless expenditure of revenue upon military forces. This is not at all the ordinary view of Persian administration: 'Man sieht,' says E. Meyer, *Gesch. des Altertums*, iii, p. 89, 'wie wenig Geld verhältnismässig für Reichszwecke gebraucht wurde. Fast nur in Kriegszeiten wird es zu grösseren Geldausgaben gekommen sein'; cf. Heeren, *Asiatic Nations*, i, p. 266, Grote x, p. 121. Perhaps, however, it was the periods of actual war which the writer had in view. His implication that the treasure which fell into the hands of the Macedonians was comparatively small is also remarkable; according to the statements of Diodorus and others the spoil amounted to upwards of 180,000 talents, or some 60 millions sterling (cf. Meyer, *op. cit.* pp. 89-90).

39. ε[νι suits the space better than ε[στι].

40. ουτω : i. e. by maintaining armies ἀπὸ τῶν προσιόντων. ουτοι cannot be read.

46. Συρων : the use of Σύροι for Ἀσσύριοι is frequent in Xenophon's *Cyropaedia*, e. g. v. 4. 51 τὰ μεθόρια τῶν Σύρων καὶ Μήδων : cf. Hdt. vii. 63, Strabo xvi, p. 737.

21. TREATISE ON PHYSIOLOGY.

Frag. I 9.9 × 7.1 cm.

First century B. C. Plate 7.

These five fragments from a treatise on the nervous system of the human body belong to the same papyrus as P. Berlin 9770, which was edited by Kalbfleisch in *Berliner Klassikertexte*, iii, pp. 10 sqq. This identification was first suggested to me by Prof. Ilberg, and a reference to the facsimile at once established it. An additional proof, if it were wanting, is supplied by the verso, which, as in the Berlin papyrus, contains some ill-preserved medical receipts,—though I cannot agree with the editor (*l. c.*, p. 10) that the hand in which these are written is much like that of the recto. The latter is a small and neat though not very formal uncial, which is, I think, rightly referred to the first century B. C.; and it may perhaps be placed early rather than late in that century.

THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page



HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies

]
]
 μη]νιγ
]
]ε
]
 5]· εν
]τα
]αις εκα
]
]

φυκοτα και εις ετε[ρ
 5 πεφυκοτα μυ[ω]δη τ[·^{νευ}
 ρωδη
 και εν τωι κατα προ[ο]αιρεσιν κινει
 σθαι τα τοιαυτα συ[
 · ιντ[·]. εντα εστε[
 τωι ανεισθαι πεπλ[ε
 10 μενα ειπερ μη τ[· [·
 αυτοις νευρωδη και δι[
 των αισθανο[μεν]ων · [·
 νων κινειται [το ν]ευρο[ν
 των εκτος ετερ[·]. . . [·
 15 εντεινεται τα δε[
 γαρ · [·] των οργανω[ν
 νων ετερων το ομο[·
 γινομενον εκ τι[·
 · [·] . . ρον τοι[·
 20 [·] . . [·
 ·

Frag. 2.

Col. i.

Col. ii.

·
 [·] · [·
 [·] ρ · [· . .] ρ[·
 [· . .] αποψαδες δι[·] [·
 5 [πε]φυκασιν φ[λ]εβε[ς] και αρτη[ρ]ιαι
 [το]ις προ[ρ]οις τοις επιτετρημ[ε]νοις
 [· .] α[· .] ν και εκ των οστων εκπε
 [φυκοσι και] επι ποσον τι περ[ι] πεφυ[
 [κασι] . . τοις αισθητη[ρ]ιοις
 10 [·] · τ[οι]ς της ραχεως οστ[οι]ς
 [·] λο[ι]π[ο]ι ως ειρηται γεγεν
 [η] ι εξ αυτων ου μονον νευρια

·
 [· νω]τιαιοι[·
 [·] απορια[·
 [· προα]ιρεισθαι · [·
 [·] [·
 5 [·] · [·] προαιρει[·
 [·] αν απορειται περ[ι]
 [·] τισιν αισθητικης · [·
 [·] δι[· εν]ιων μεν το αισθα[νεσθαι] α
 [φ]ικνειτα[ι] δι ετερων δε το [προαι
 10 ρεισθαι] εναρξεται και [κατα λο
 γον δι ων το προαιρεισ[θαι] προη (?)
 γειται δι εκεινων κα[·
 νας διαπ[ε]μπεσθ[αι]

Frag. 3.

Col. i.

Col. ii.

Col. iii.

·
 [·] · τινα εκ του εγκεφαλου
 [διαπεφυ]κοτα νευρα τα δε τι του
 [τοις προσε]χομενα εσχ[α]τα δε πε
 φυκοτα εκ του νωτιαιου διαπεφυ

·
 ρη[·
 ει[·
 το[·

]νδε	5	κε δια των τρηματων των εν τωι	χι[
]με		ιερωι οστωι σχεδον πλεον η τριτα	5 κα[
]		και αυτα τωι παχει αφ ων εις τε	δια[
]		το αιδοι[ο]ν και εις την κυστιν και	τα[
]		εις την μητραν και επ ολιγον εις	κα[
]	10	τους διδυμους και την εδραν και	φ . [
]α		ει[s] τροπον της οσφυος τινα δια[πε	.
]σ		φυκε δυναμ[	.

Frag. 4.

.
] μ[ο]στ . [.
 τ]α σκελη πεφ[υκ
]ς εκατερου [.
 ε]πι τουτων τ[.
 5] κοινωνιαι τι[.
]ες τα μικρ[α
]αι ομαλα τ[.
] . α περιπλ[.
] διδυμοις κε[.
 10] πλευρας πο . [.
]ορ . ισ[.
]ου[.

Frag. 5.

.
 ζεν . [.]εκα[.] . [επ]ι
 θυμ[ιαν λογισμων] και ουθεν
 δοκων παρηλλακεναι ουδε
 νοσειν τον ουτω διανοουμε
 5 νον αν τε θυμωται αν τ επιθυ

Frag. 1. i. 1. μηνιγ: cf. P. Berlin 9770 A. iii. 1, vi. 1, &c. In the former passage an abbreviation would be expected to take the form *μηνιγγ*; but, as Schubart informs me, *μηνιγγ[ος]* should be read.

ii. 3. If the sentence ended at *σιον*, part of the space between *ν* and the following]π was probably blank. *εκτιω[* here and in l. 18 might be taken for some form of *εκτ(ε)ινειν*, contrasting with *εντεινεται*, which occurs in l. 15; but since the spelling with an *ε* is there used (cf. however l. 18), *εκ τιω[ος]* or *τιω[ων]* is perhaps preferable; cf. e.g. P. Berlin 9770 B. ii. 15 *απο τιω[ν] μυων*.

6. Cf. P. Berlin A. ii. 3-4 *αιθανετα[ι και κατα προ]αιρεσιν κινειται*.

9. *πεπλ[εκται]*, or some similar form, probably stood here; cf. P. Berlin A. i. 1, B. iii. 10, 14, iv. 16. But the doubtful *λ* could also be *α*.

18. *γινόμενον*: *οι τινομενον*.

19. Possibly *τερων* (*ε]τερον*?), hardly *ν]ευρον*.

Frag. 2. i. 4. *αποψαδες* is difficult, and apparently there is some corruption. The fourth letter is conceivably a *φ*, and if so *αποψαδες* might be the original word. There is no possibility of reading *απορια*.

9. *αισθητη[ριοις]*: cf. P. Berlin B. iv. 19.

10. Cf. P. Berlin B. ii. 10-11 *οστων των τε λοιπων και των της ραχ[ε]ως*.

11. *γεγεν[ηται]* or *γεγεν[ημενοι]* seems unavoidable, though the division is contrary to rule. *γεγεν[νη]* . . . hardly suits the context.

ii. 1-3. On the character of these three lines cf. introd.

8-9. The distinction between the motor and sensory nerves is here clearly stated; cf. the passage of the Berlin papyrus quoted in the note on Frag. 1. ii. 6.

Frag. 3. ii. 1-2. The nerves of the brain are not expressly mentioned in the Berlin fragments, and this passage confirms Kalbfleisch's remark (*l. c.* p. 10) that the writer 'kennt . . . doch wohl die Hirnnerven'; cf. P. Reinach 2, ii. 8 ενκε[φαλ . . .

5. Cf. P. Berl. A. iv. 1-2 δια τε των] εν τωι ιερωι οστωι τρηματων και δια των κοιλων των εν τω οσφνι.

6. τριτα, which is clearly written, gives no sense, and some such word as τριπλασια seems required; τριτ(τ)α, as Ilberg suggests, would be the gentlest remedy. In explanation of και αυτα in the next line he further conjectures that the thickness of the lower vertebrae had just been referred to.

7 sqq. Cf. P. Berlin A. ii. 1-2 διαπεφ[υ]κεν εις αιδοι[ον μη]τραν κυστιν διδυμους κτλ. The διδυμοι are mentioned again in Frag. 4. 9.

11. τοπον Ilberg.

Frag. 4. 2. τ]α σκελη: cf. P. Berl. A. i. 7, iv. 5, x. 1.

11. A slight mark above the line between ρ and ι may belong to a tall letter like φ or represent an interlineation or an accent (cf. e. g. P. Berlin B. iii. 15) or, most probably perhaps, be due to accident. There is another faint trace further to the right.

Frag. 5. 3. Whose is the opinion referred to is obscure. Ilberg compares the divergent views of Poseidonius and Chrysippus with regard to the νόσος τῆς ψυχῆς set forth in Galen, *De Placit. Hipp. et Plat.* v, while remarking that neither of those philosophers is likely to be meant here.

5. επιθυ|μηι.

22. MYTHOLOGICAL FRAGMENT.

Behnesa.

19.2 × 7.4 cm.

First century. Plate 5.

The following fragment gives a brief narrative of events at Troy subsequent to the death of Achilles. Both the beginnings and ends of the lines are lost throughout, but the extent of the lacunae, which are evidently considerable, can be fairly gauged from a comparison of ll. 7-9 and 10-14, where a minimum loss of from 14 to 16 letters is indicated for the first 13 lines; in the lines following the gaps are still larger. It is desirable not to exceed the minimum in order to avoid increasing the breadth of the column, which, in any case, will be rather broader than is usual. How the supplements are to be divided between the lines is of course uncertain; the arrangement adopted below is quite arbitrary, and several of the restorations are only made *exempli gratia*.

The events described in the papyrus are as follows:—1. (ll. 1-10) Expedition of Odysseus and Diomedes to the Trojan citadel in quest of the Palladium, the removal of which had been declared by Helenus to be one of the conditions of the fall of Troy; they kill among others Corybus (Coroebus), son of Mygdon, who had come to assist the Trojans, and return to the camp with the Palladium. Joy of the Greeks and discomfiture of the Trojans. 2. (ll. 11-14) Voyage of Odysseus and Phoenix to Scyros to fetch Neoptolemus, who returns with them and receives from Odysseus the arms of Achilles. 3. (ll. 16 sqq.) Arrival of Eurypylos, son of Telephus, from Mysia, bringing aid to the Trojans. These subjects were all treated in the *Little Iliad* of Lesches or Lescheos, though not apparently in the same order. According to the summary of

Proclus (cf. note on l. 1) the capture of the Palladium by Odysseus and Diomedes occurred after the arrival and death of Eurypylus; and that Proclus is correctly presenting the sequence of the *Little Iliad* is evident from the close agreement with him of the *Epitome* of Apollodorus, who, though he had other sources than the *Little Iliad*, was at this point obviously summarizing that work (cf. note on l. 1). Another peculiarity of the fragment is the time and occasion of the death of Coroebus, who according to Virgil, *Aen.* ii. 341, 425, and Quintus Smyrnaeus xiii. 168 sqq. was slain during the sack of Troy. But we know from Pausan. x. 27. 1 (cf. note on l. 4) that the author of the *Little Iliad* differed from the common account in attributing the death of Coroebus to Diomedes instead of to Neoptolemus (Virgil assigns it to Peneleus), and it is possible that he also connected it, as the papyrus does, with the seizure of the Palladium. The real divergence lies in the precedence of the latter event, apart from which the new text is nearly allied in matter, as it is also in manner, to the summaries of Proclus and Apollodorus. There are, however, other traces of a version in which the capture of the Palladium was put earlier. Ovid, *Metamorph.* xiii. 1-381, makes it precede the dispute between Odysseus and Ajax for the arms of Achilles; in Tzetzes, *Post-Hom.* 509-17, it follows on the death of Ajax, and in Dictys v. 14 Ajax and Odysseus quarrel over the Palladium instead of the armour. Their chronology is thus analogous to that of the papyrus; but what is the ultimate source of this form of the story is quite obscure.

The text is written in rather large uncials upon the verso of an account dating probably from the latter part of the first century B.C. Early characteristics are evident also in the uncial hand, which is unlikely to be posterior to the first few decades of the century following. No lection signs occur. A pause is denoted by a short blank space in l. 14; the other intervals are less clearly marked.

Οδυσευς και Διομηδη]ς εισελθοντες εις Ειλι]ον
 οπως εκκλεψωσιν] το της Αθηνas ουρανι]ον
 αγαλμα τουτο Ελ]ενου παλιν αυτοις ειπα]ντος
 αποκτεινουσι]ν Κορυβον τον Μυγδω]νος
 5 τον εκ Φρυγιας] εληλυθοτα επι συνμα]χι
 αν τοις Τρωσιν] και αλλους αυτου ετερο]υς
] και σωζονται προς του]ς Ελ
 ληνas εχοντες] το παλλαδιον ειτα γε]ινε
 ται τουτοις μεν] χαρα των δε Τρωων [. . .
 10] τροπη επι τοις γεγει]η
 μενοις Οδυσευ]ς δε και Φοινιξ πλε]υ
 σαμενοι εις την] Σκυρον αγουσι τον Ν]εο
 πτολεμον ηδη κα]ι αποδιδωσιν αυτω [Οδυσ
 σευς τα οπλα του πατρο]ς αυτου α[.
 15]ται παρα τ[.
 . . . και κατα τον αυ]τον καιρον [Ευρυπυ
 λος ο Τηλεφου υιο]ς εκ της Μυ]σias πα
 ραγεινεται βοηθων] τοις Τρωσ]ι

..... Πρια]μω ειτα . . [. . . .
 20 γεινε]ται μαχη [. . . .

1 sqq. Cf. Apollodorus, *Epit.* 5. 11-12 τούτων (*sc.* the prophecy of Helenus) ἀκούσαντες Ἕλληνες τὰ μὲν Πέλοπος ὅσα μετακομίζουσιν, Ὀδυσσέα δὲ καὶ Φοίνικα πρὸς Λυκομήδην πέμπουσιν εἰς Σκύρον, οἱ δὲ πείθουσι Νεοπτόλεμον προέσθαι. παραγευόμενος δὲ οὗτος εἰς τὸ στρατόπεδον καὶ λαβὼν παρ' ἐκόντος Ὀδυσσέως τὴν τοῦ πατρὸς πανοπλίαν πολλοὺς τῶν Τρώων ἀναιρεῖ. ἀφικνεῖται δὲ ὕστερον Τρωσὶ σύμμαχος Εὐρύπυλος ὁ Τηλέφου πολλὴν Μυσῶν δύναμιν ἄγων τοῦτον ἀριστεύσαντα Νεοπτόλεμος ἀπέκτεινεν. Ὀδυσσεὺς δὲ μετὰ Διομήδους παραγευόμενος νύκτωρ εἰς τὴν πόλιν . . . δι' ἐκείνης (*sc.* Helen) τὸ παλλάδιον ἐκκλέψας καὶ πολλοὺς κτείνας τῶν φυλασσόντων ἐπὶ τὰς ναῦς μετὰ Διομήδους κομίζει, and the analysis of the *Little Iliad* in Proclus, *Chrest.* (Kinkel, *Epic. Graec. Frag.* p. 36) καὶ Νεοπτόλεμον Ὀδυσσεὺς ἐκ Σκύρου ἀγαγὼν τὰ ὄπλα δίδωσι τὰ τοῦ πατρὸς καὶ Ἀχιλλεὺς αὐτῷ φαντάζεται. Εὐρύπυλος δὲ ὁ Τηλέφου ἐπικουρος τοῖς Τρωσὶ παραγίνεται καὶ ἀριστεύοντα αὐτὸν ἀποκτείνει Νεοπτόλεμος. . . . καὶ μετὰ ταῦτα σὺν Διομήδει τὸ παλλάδιον ἐκκομίζει (*sc.* Odysseus) ἐκ τῆς Ἰλίου.

3. Ελ]ενου κτλ. : cf. Apollod. *Epit.* 5. 10 καὶ ἀναγκαζόμενος ὁ Ἐλενος λέγει πῶς ἂν αἰρεθείη τὸ Ἰλίον, πρῶτον μὲν εἰ τὰ Πέλοπος ὅσα κομισθείη παρ' αὐτοῦς, ἔπειτα εἰ Νεοπτόλεμος συμμαχολή, τρίτον εἰ τὸ διπετὲς παλλάδιον ἐκκλαπέη.

4. Κορυβον : cf. Pausan. x. 27. 1 ἀφίκετο μὲν δὴ ἐπὶ τὸν Κασσάνδρας ὁ Κόροιβος γάμον, ἀπέθανε δέ, ὡς μὲν ὁ πλείων λόγος, ὑπὸ Νεοπτολέμου, Λέσχως δὲ ὑπὸ Διομήδους ἐποίησεν. The name is sometimes spelled Κόρυβος elsewhere, e. g. *Etym. Mag.* 577. 33, but Κόροιβος is no doubt the correct form. Μυγδόνος not Μυγδῶνος is moreover the genitive of Μυγδών, e. g. Homer, Γ 186.

6. ετερο]υς = εταιρο]υς ; cf. the analogous interchange of υ and οι in l. 4.

11. Phoenix is named in this connexion also in Soph. *Phil.* 343 and Philostr. *iun. Imag.* 2, as well as by Apollodorus in the passage quoted on l. 1. According to Quintus Smyrn. vii. 169-417 and Tzetzes, *Post-Hom.* 531, Diomedes was the companion of Odysseus on this occasion. In Proclus' argument of the *Little Iliad* cited above, as in Homer, λ 508, only Odysseus is mentioned ; but it would be too much to infer from the silence of Proclus that Phoenix was not coupled with Odysseus in the *Little Iliad*.

14-15. Perhaps Αχιλλε]υς δε αυτω φαντα]ζεται παρα τω [τυμβω ; cf. the passage from Proclus quoted in the note on l. 1, Eurip. *Hecuba* 37 sqq. ὁ Πηλέως γὰρ παῖς ὑπὲρ τύμβου φανείς, κτλ., Quintus Smyrn. xiv. 179 sqq., and Westermann, *Mythogr. Gr.* p. 382.

19. Πρια]μω : οτ πολε]μω ?

23. EPITOME OF THE ODYSSEY.

6.5 × 15.4 cm.

Second century.

This fragment contains the ends of two columns from an epitome of the *Odyssey*, written in round upright uncials which appear to date from about the middle of the second century. A stop in the central position in l. 10 and a rough breathing in l. 11 may well be original, but the supplement of an omitted word at the end of the latter line looks like a subsequent addition. What remains of Col. i relates to the third book, of Col. ii to the sixth ; hence it is probable that Col. i was actually the first of the epitome, which, if the space devoted to the successive books was fairly constant, could have been completed in eight columns. The books were treated separately, and at the head of the several abstracts stood the first verse of the book concerned (see ll. 9-10), preceded no doubt by the book's number. There is little in common between the wording of these abstracts and that of the ὑποθέσεις in the extant scholia.

Col. i.

· · · · ·
 [14 letters]λα . [. . . .
 [νοστο]ν της εξ Ιλιου αναμεμν[η]
 ται των Ελληνων και των
 [τοις] μ[ν]ηστηρσιν διαπρασσο
 5 [μενω]ν ετι δε τα περι την . . [.]
 [. . . .]ν και προπομπαν Τηλε
 [μαχ]ου εις Λακεδαιμονα προς
 [των Πυ]λιων

Col. ii.

· · · · ·
 ως ο μεν ενθα καθευδε πολυ
 10 τλας διος Οδυσσευς· περιεχει
 ως παρίσταται καθ υπνους ^{Αθην[α} Να[υ
 σικαα κελουσα αμ ημερα επι
 τους πλυνους πορευεσθαι κα[ι
 [ι]ματια καθαραι Ναυσικαας την
 15 [ο]μειλιαν προς τον πατερα Αλ
 κινουον υπερ την απηνην α . [

ll. 2–8. ‘. . . makes mention of the return of the Greeks from Ilium and the deeds of the suitors; and further the events concerning . . ., and the dispatch of Telemachus to Lacedaemon by the Pylians.’

2. αναμεμν[η]ται is not a very satisfactory reading, chiefly because the η must be supposed to have been written either very small or above the line in order to be got into the space. This supposition is, however, less objectionable than to assume the division αναμεμν[[η]ται. The subject of the verb is presumably Nestor, the reference being to γ 102 sqq.

5. ετι δε: sc. περιεχει; cf. ll. 10 and 14–15. At the end of the line the second letter after την is a round one and the preceding vestiges suit α. Αθ[η] could well be read, and a mention of Athena would be most appropriate (cf. γ 331 sqq.), but Αθ[η]να]ν does not fill the lacuna, and with Αθ[η]νας the difficulty is to find another substantive short enough. It is not at all likely that Αθ[η]ναια]ν was written or that Αθηνας was abbreviated.

6. 1. προπομπην or προπομπιαν. Cf γ 475 sqq.
 9–10 = ζ 1.

10–16. ‘The contents are, how Athena appears in sleep to Nausicaa bidding her to go at daybreak to the washing-tanks and cleanse the linen; the conversation between Nausicaa and her father about the wagon . . .’

16. υπερ την απηνην for υπερ της απηνης is a remarkable construction.

24. SCHOLIA ON HOMER, *ILIAD* IV.

Behnesa.

11 × 7.7 cm.

First century. Plate 8.

Remains of two columns of a Homeric commentary, written in a medium-sized semi-uncial hand which is probably not later than about the middle of the first century A. D. A single high stop occurs in l. 16, and a pause before a quotation is marked by a short blank space in l. 28. On the verso is part of a demotic account.

The book to which the commentary relates is doubtless Δ, what survives being for the most part a discussion of the interpretation of ll. 306–7 ὅς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἴκηται, ἔγχει ὀρεξάσθω, ἐπεὶ ἦ πολὺ φέρτερον οὕτω. In Col. i an eccentric explanation of that passage, noticed without reference to an author in Schol. A and Eustathius *ad loc.*, is cited, and is followed by an allusion to Apollonius and another person, though whether as supporters of the preceding view or of a different opinion is uncertain. The same passage is still under consideration in the upper part of Col. ii.

The commentary was thus on an extensive scale, pointing, like the palaeographical evidence, to a comparatively early period; and in view of the verbal coincidences in ll. 12-16 with Schol. A it seems not improbable that the writer may have been Aristonicus or Didymus. As for the Apollonius who is quoted as an authority in l. 17, Dyscolus is excluded by the date of the papyrus, the compiler of the Lexicon may be dismissed on similar grounds, while the son of Molon was perhaps hardly of sufficient importance to be given so much space. There remains Apollonius of Rhodes, who is known to have interested himself in the criticism of Homer and Hesiod, and is supposed to be referred to in the extant scholia at Λ 4, 97, τ 177. Mr. Allen remarks that exegesis of the fanciful character described would be more natural in one of the older grammarians.

Col. i.	Col. ii.
.
[. 17 letters . . .] . ι .	.. [. 18 letters
[.] εικοτῶς	20 μηδεῖ 16 „
[.] ἰς τὴν τα	παρῆσα[γει Διομηδῆ πα
[ξιν] ἠν τῶν πο	ραδεχομῆον τὸν Νεστορα
5 [λεμιῶν] κηται τιμῶ	φησι γὰρ Νεσ[τῶρ δ ἐν χεῖρεσ
[.] τὸν ἐστίν	σι λαβ ἠνῖα σ[ιγαλοεντα . . .
[.] ἀν τὰ ἑαυτοῦ	25 γὰρ ἀγωνιζ[ι
[ἀπολιπῶν] ἀρματα ἢ ἵππου	π[ι . . .] οὐνο[.
[βληθέντος] ἢ ἀλλοῦ τινος	χρησ[ι . .] τάλ[.
10 [ἀτυχη] ματος γενομένου	μην[ι . .] ἀλ[λα σε γήρας τειρεῖ
[ἐφ ἑτέρων ἐπι] βῆναι βιαζῆ	ομοῖον ὡς [οφέλεν τις ἀν
[ται παταξ] ατῶν τις αὐτοῦ	30 δρ[ῶν] ἄλλος [εχειν συ δε κου
[ἐγχει εὐ] τελες γὰρ κρίνει	ροτεροῖσι μ[ετειναι
[τὸ τεθνα] ναι τὸν τοιοῦτον	[. .] . τῶν οἱ γ[ι
15 [καὶ μὴ ζῆν] αὐτὸν συγχεῖν	[. .] . ραφῶ[14 letters
[τὰ τὴν ταξιν] . ἐγδεχονται	. . . . .
[δε] κα[ι] Ἀπολλωνι	
[ος] . . αὐτοῦ	
.

3-7. Mr. Allen suggests εἰς τὴν ταξιν ἰκομενος τὴν τῶν πο[λεμιῶν διαμα]χηται, τιμω[μενος κατὰ τοῦ]τον ἐστίν. [κατ' ἄλλους δ' ος] ἀν κτλ., supposing that ll. 1-6 contain the ordinary interpretation of Δ 306-7, ll. 7-18 that of Apollonius (ll. 16-17 ἐγδεχονται [δε οὕτω κα]ι, which is hardly long enough), and ll. 19-28 the refutation of the latter. This may be on the right lines, but it is also possible to complete τιμῶ as e. g. τιμω[ρητεος and to regard ll. 1-16 as all belonging to the same explanation, to which that of Apollonius is afterwards opposed. In l. 5 the doubtful κ may be χ, but κ seems rather more suitable;] ἰς in l. 3 is perhaps τ] ἰς.

7-16. 'If he leave his own chariot, whether on account of a horse being stricken or the occurrence of some other disaster, and force his way on to another, let some one smite him with his spear; for Nestor judges it a thing of small account that such a man should perish and not live when disturbing the ranks.'

7 sqq. Cf. Schol. A 307 ἢ διπλῆ πρὸς τὸ σημαινόμενον, ὅτι ἐκ τοῦ ἐγχει ὀρεξάσθω ἐστὶν ἐγχει παταξάτω τις αὐτόν, ὥστε παραλείπει τὸ τίς καὶ τὸ αὐτόν. καὶ τὸ ἐπιλεγόμενον τοῦτο συνίστησι, ἐπεὶ ἢ πολὺ φέρτερον οὕτω τὸ ἕνα τεθνάναι

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

6-8. Cf. Schol. Did. *θείων δ. ἄγ.*: *εἰς τὰ τῶν θεῶν κατελεύσονται τεμένη καὶ ἀθροίσματα.* There is not room for *εἰς* in front of *τα*, and very likely there is nothing lost there. *νο* in l. 8 may be *τεμε]νος*, but the vestiges do not well suit, e. g., *τεμε]νος πρ[οσιουσι*.

10. [*κατεσκευα]ζε*: so Schol. Did. [*ητοιμα]ζε* (Schol. B Townl.) would not suit the space so well.

12. *ηλους*: *οἱ λαβας*. Cf. Schol. B *δεσμούς δὲ τὰς λαβάς, ἣ τοὺς ἥλους . . . ἥλους καθὸ συμβάλλουσι κτλ.*

13. Perhaps *ενηργει*; cf. Schol. Did. I 12.

14. *προελ]θουσα*: so Schol. Did.

17-18. Cf. Schol. Did. *ἤτοι λαμπρὰ ἔχουσα περιβόλαια τῇ κεφαλῇ, ἐξ οὗ εὐσταλῆς καὶ κοσμία, ἣ λιπαρὰ ἀπὸ τοῦ ἐλαίου*, Schol. Townl. *καὶ ἀλλαχοῦ 'λιπαρὰ κρήδεμνα' τὰ λαμπρά.*

19. Cf. Schol. Did. Π 178 *κατὰ νόμον συνώκει, ἐγεγαμήκει.*

20. Cf. Schol. Did. Ξ 210 *αἰδοῦς ἀξία, αἰδέσιμος.*

21-3. Cf. Schol. A B Townl. *ἀντὶ τοῦ οὐδαμῶς . . . οὐ γὰρ πυκνῶς εἴωθας ἡμῖν ἤκειν*, and Schol. Did. *πυκνῶς οὐ παρεγένου.*

26. APION, ΓΛΩΣΣΑΙ ΟΜΗΡΙΚΑΙ.

Behnesa.

11 x 9.9 cm.

First century. Plate 8.

The following fragment of a Homeric glossary is written in an upright and clear cursive hand which may be assigned with confidence to the first century A.D. The text is arranged in paragraphs, a new line being begun at each new Homeric word; and these words, as is usual in such cases, are made to project by two or three letters into the left margin. No lectional signs of any kind occur. On the verso is part of an account, which may itself fall within the first century.

It is not so rash as it may at first sight perhaps appear to attribute such a small fragment as the present to a work so shadowy as the glossary of Apion. There is extant a short alphabetical vocabulary, bearing the name of Apion, which was printed by Sturz from a Darmstadt MS. in his edition of the *Etymologicum Gudianum* (pp. 601-10). Its genuineness was denied by Lehrs (*Quaest. Ep.* p. 33) and others; in 1885, however, A. Kopp (*Hermes*, xx, pp. 161 sqq.) maintained that though greatly altered by epitomizing processes it nevertheless represented an authentic work. Kopp's acute criticism failed to convince L. Cohn (Pauly-Wissowa, *Real-Encycl.* s. v. Apion), but is now thoroughly vindicated. The essential and peculiar principle of the Darmstadt glossary (D) is an enumeration of the meaning of Homeric words which are used in more than one sense, with illustrative quotations. In the earlier portion this method is to be clearly recognized; later on it is obscured by the omission of the quotations and by other compressions. Now the principle of D is precisely that of the fragment before us. In the latter the successive words are regularly followed (1) by a figure indicating the number of meanings borne by the word in the Homeric poems, (2) a specification of the meanings, (3) illustrative quotations from the *Iliad* and *Odyssey*; e. g. [ὄνειρο]ς β. τὸν θεὸν καὶ τὸ δι' αὐτοῦ θέα[μα· ὅταν μὲν τὸν θεόν, βάσκ' ἴθι, οὐλε ὄνειρε, ὅταν δὲ τὸ δι' αὐτοῦ θέαμα, ὡς οἱ ἐναρ[γὲς ὄνειρον ἐπ]έσσυτο (Il. 7-10). Let us compare a couple of articles in D: ἀλαπάξαι δύο. τὸ ἐκπορθῆσαι, ὡς Ἰλίου ἐξάλαπαξε πόλιν, ἣ ἐκκενῶσαι, ὡς νέων δ' ἀλάπαξε φάλαγγα . . . ἀμείβομενος γ σημαίνει· τὸ ἀποκρινόμενος τῷ λόγῳ, τὸν δ' ἀπαμειβόμενος προσέφη, καὶ τὸ κατὰ μικρὸν τι ποιεῖν, οἱ μὲν

{απ}ἀμειβόμενοι φύλακας ἔχον, καὶ τὸ ἐναλλάσσειν, ὡς (l. ὁς) πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβε. The similarity is striking: practically the only difference is that the illustrations here follow immediately the meaning, an alteration readily explained as due to the desire for brevity; occasionally the arrangement of D is actually the same as that of the papyrus, e. g. ἀργύριον δ' τὴν ὕλην, καὶ τὸ καλόν κτλ. . . . τὴν μὲν ὕλην, ἀργύρεον χρυσέοισιν ἀορτήρεσσιν ἀρηρός· τὸ καλόν, κλυθί μεν κτλ. Had the papyrus contained words beginning with α instead of ο the affinity might have been still more evident. Of the three which occur, ὀμφαλός, ὄνειρος, and ὄπλον, only the last is represented in D, the other two having been omitted probably as of minor importance. The article ὄνειρος, it may be observed, is quite in the manner of D, where there are ten instances of such names, e. g. ἄτη· τὴν δαίμονα, καὶ τὴν βλάβην· ἢ δ' Ἄτη σθεναρή κτλ. With regard to ὄπλον, D leaves out the quotations, but the same meanings are distinguished as in the papyrus, though in rather different language (cf. note on ll. 11–18).

The so-called Ἀπίωνος Γλῶσσαι Ὀμηρικαί have fared ill at the hand of the epitomizer, as the lexicon of Apollonius, to a less degree, is plainly shown by the Bodleian fragment (*Class. Rev.*, Nov. 1897, pp. 390 sqq.) to have done; but so far from being *toto colore recentiores*, as Lehrs held, they are proved to be based on a scheme identical with that of a glossary current in the first century. That glossary may be earlier than Apion; it can hardly be later. In these circumstances a strong presumption arises in favour of the reputed authorship of D. The common-sense view is that tradition is once more upheld, and that the mediaeval glossary is ultimately, what it professes to be, the work of Apion, of which the papyrus offers a specimen in its original form.

ομφ]αλος β̄ κυριως τον εν ανθρωποις
 και τους εν ταις ασπισιν ηλου[s [[.]]]
 [[. . [. .]]] οταν μεν [τ]ον ε[ν] αν
 5 θρωποις γαστερα γαρ μιν τυψε παρ ομ
 φαλον οταν δε τους εν ταις ασπισιν ηλους
 εν δε οι ομφ[α]λ[ο]ι ησαν ε[ε]ικοσι κασσιτεροι[ο
 ονειρο]s β̄ τον θεον και το δι αυτου θεα[μα οταν
 μεν τον θεον βασκ ιθι ουλε Ονει[ρε οταν δε
 [τ]ο δι αυτου θεαμα ως σοι εναρ[γες ονειρον
 10 [επ]εσσυτο
 οπλον] γ̄ το τε σχοινιον και πα[σαν την κα
 [τασ]κευην κ[αι τα π]ολεμιστηρ[ι]α οπλα
 [οταν] μεν το σ[χοι]νιο[ν] ενθ εμε μεν κα
 [τεδησαν ευ]σσε[λμω] ενι [νηι ο]πλ[ω] ευστρε
 15 [φει οταν δε πασαν την κα]τασκ[ε]υην
 [ενθα δε νηων οπλα μελαι]νων οταν δε
 [τα πολεμιστηρια οπλα μητερ] εμη τα
 [μεν οπλα θεος πορευ]
 30 letters] οταν

1. κυρίως is similarly used in the Darmstadt glossary, e. g. φίλος· κυρίως ὁ ἔρῶν. The last two letters of ἀνθρώποις are over a deletion.

2-3. The letters originally written between ηλουίς and οταν have been so effectively deleted as to be quite illegible.

4-6. The quotations are from Φ 180 and Λ 34.

8-10. From B 8 and δ 841. ως σοι in l. 9 is a mistake for ως οι.

11-12. The Darmstadt glossary has ὅπλα· σχοινία, καὶ τὰ πολεμικὰ ἐργαλεῖα, καὶ τὰ τεκτονικὰ ἢ χαλκευτικά. Apollonius is very similar: ὅπλα· τὰ πολεμικὰ λέγει, καὶ τὰ τῆς νεὸς σχοινία, καὶ τὰ χαλκευτικὰ ἐργαλεῖα.

13-18. The quotations are from ξ 345, ζ 268, and T 21. In l. 16 μελαινων was apparently written for μελαιναων.

19. The Homeric word and its explanations must have been short if οταν, as would be expected, introduces the citations.

27. ASTRONOMICAL TREATISE.

20.8 × 36.4 cm.

Third century.

Three columns, inscribed on the verso of 43 in a legible cursive hand of the latter part of the third century. The columns are imperfect at the bottom, but the loss is no doubt trifling, since in 43, where the lines are closer together, the lacunae at the ends of the columns amount to only three lines. Column i, which is preceded by a broad margin and surmounted by the symbol for the moon, was evidently the first of the treatise, and it appears not unlikely that Col. iii was the last, though on this side the margin is quite narrow. That column terminates with a table of the Roman emperors from Commodus, with their regnal years, the last name before the break being that of Gallus (A.D. 251-3), and the palaeographical evidence indicates that the table was not carried down much further. A slight compression of the lines in this table also suggests that the scribe was concerned to include the whole of it within the limits of the column. There is a considerable use of abbreviation; the more noticeable forms are κ' for καί (in l. 53 κ̄), πρ (to which s is sometimes added) in the form of a monogram, with the π either square or semicircular, for πρόσθες, ωρ also as a monogram for ὦρα and its cases, μ̄ (o small and low down between the tops of the μ) for μοῖρα and cases, and ∙/ for ἐστί. ν at the end of a line is occasionally represented by a horizontal stroke above the preceding vowel. An isolated instance of an elision-mark is found in l. 48, but no accents or breathings occur. Horizontal lines are placed over numerals, the stroke covering the entire number when composed of more than one figure; for convenience of printing, these lines are omitted in the text given below. The copyist makes a number of mistakes, and clearly failed in places to comprehend what he was writing; there is also reason to call in question the accuracy of his figures in several passages.

The contents of the three columns are somewhat heterogeneous. Col. i and the greater part of Col. ii (ll. 1-50) are occupied with mathematical formulae for the calculation, after a given number of years, of (a) the day, according to the Egyptian calendar, on which a certain ἐποχή occurred, and (b) the corresponding longitude and latitude. ἐποχή

is the general term for a position occupied by a heavenly body; the particular *ἐποχή* here meant is that of the moon in, apparently, its anomalistic revolution from perigee to perigee. For the solution of the problem two distinct formulae are given, a longer (ll. 1-31) and a shorter (ll. 32-50), but in neither case is the method quite clear. Apart from minor obscurities it is not evident why at the outset 2 years and 61 days are added in the first process (ll. 1 and 3) or 92 years in the second (l. 33). Presumably the initial divergence is to be explained by the use of different eras as starting-points, and Prof. Smyly, upon whose valuable annotations on this papyrus the present commentary largely depends, suggests that the era used in the first formula is that of Philip, the era in the second being the end of the reign of Commodus; cf. note on l. 33.

In l. 51 begins a new section, which is headed *περὶ συνδέσμων*. *σύνδεσμοι* mean the moon's nodes, i. e. the points where the planet's orbit intersects the ecliptic, to which it is inclined at a small angle. These points are not constant, but have a retrograde motion along the ecliptic; and ll. 52 sqq. describe a method for determining the change of position.

Col. iii gives the formula for finding the date of the solstices and equinoxes on the Egyptian calendar, starting from the observations of Ptolemy; the observations correspond closely with those of the *Syntaxis Mathematica*, though they are somewhat differently stated. This is followed by a section of the chronological Canon, which differs from the ordinary form in counting the years from the beginning of the reign of Augustus instead of from the death of Alexander, and in combining the reigns of associated emperors. The number of years required to produce the longer era is written at the side of the first row of figures

On the other side of the papyrus in the margin between two columns of the Homeric text is endorsed the title *Ἔπομνημα Πτολεμαίου*. Can this title be accepted literally? It is sufficiently evident that Ptolemy did not actually write Col. iii; and in the two preceding columns there are some suspicious discrepancies from the *Syntaxis Mathematica* (cf. note on ll. 14-24), as well as the anachronism of a reference to Commodus in l. 33. When to these difficulties there is added the consideration that little affinity of style is to be recognized between this treatise and the other works of the writer whose name it claims, some doubt of its authenticity will not appear groundless. Perhaps the attribution to Ptolemy merely rests upon the use made of his observations in Col. iii, though it is possible that the processes set forth in Cols. i-ii were originally formulated by him. But 'A treatise of Ptolemy' cannot be regarded as a strictly accurate description, and therefore his name has not been placed at the head of this article.

Col. i.

C

τὰ πλήρη ἔτη, πρόσθετες β, ἄρον ἀνὰ κε,
 τὰ λοιπὰ ἐπὶ τξε, τοὺς κύκλους
 τοὺς ἀνὰ κε ἐπὶ λβ, εἶτα πρόσθετες ξα.
 5 συν{τ}άξας πάντα τὸν ἀριθμὸν ἄρον),
 ἂν ἔχης, ἀνὰ Ἐλα, καὶ τὰς λοιπὰς {Γ}

H

ἀνὰ σμη, καὶ τὰς ὑπολειφθείσας
 ἄρον ἐπὶ μὲν τῶν συνδέσμων
 ἀπὸ τγ, ἐπὶ δὲ τῶν μὴ συν-
 10 δέσμων ἀπὸ) σμη, καὶ τὰς λοι- {π(α)s}
 πὰς διέκβαλε ἀπὸ) Θῶθ νεομηνία
 καὶ) γίνεταί) ἡμέρα τῆς ἐποχῆς
 κατ' Αἴγυπτίους, οἱ δὲ [[σι . . ων]]^[v] σύνδε-
 σμοὶ γίνονται) τω ξ καὶ?) κδ κγ. ἡ δὲ
 15 μοῖρα) οὕτως εὐρίσκειται· τοὺς κύκλους
 τοὺς ἀνὰ κε ἐπὶ μὲν μήκ(ους) ποιήσον
 ἐπὶ μοῖρας) σαβ λγ νζ κα, ἐπὶ δὲ
 τοῦ πλάτους ἐπὶ μοῖρας) ς λη ια
 κδ με, τοὺς δὲ ἀνὰ Ἰλα ἐπὶ
 20 μὲν μήκου[s] ἐπὶ μοῖρας) τλζ λα ιθ
 ζ ἐπὶ δὲ πλάτους ἐπὶ θ ιβ μγ
 μη ιε, καὶ τοὺς ἀνὰ κ μη ἐπὶ μὲν
 μήκ(ους) ἐπὶ μοῖρας) κζ μγ κδ νς
 ἐπὶ δὲ πλάτους β μγ κη λδ ο, καὶ)
 25 ἀν ἀφέλης ἀπὸ σμη, πρόσλαβε ἐ-
 πὶ μὲν μήκους ἄλλας μοῖρας) κζ μγ
 κδ νς ἐπὶ δὲ πλάτους β μγ κη λδ ο,
 εἰαν δὲ ἀπὸ τγ, ἐπὶ μήκους λη [. .].
 [. .]. ἐπὶ δὲ πλάτους . . .] ιγ ιδ . [. . .

7. First ε of υπολειφθεισας corr. from ι.

10. λοι' Pap.

16. ποιησῶ Pap.

22. μῆ Pap.

Col. ii.

30 αὐτῶν?) μήκ(ους) μ[.] . ζ λγ ν πλάτους
 ιβ ιβ λθ ιθ ιε, εἶτα διέκβ(αλε) ἀπὸ Λέοντος.
 ἄλλως συντομώτερον ἀπὸ ἀρχῆς· κε
 ἀπὸ Κομμόδου πάντα τὰ ἔτη, πρ(όσθες) ρβ, ἄρον
 ἀνὰ κ, εἶτα λοιπ(ὰ) ἔτη τξε. τοὺς κύ-
 35 κλους τοὺς ἀνὰ κε ἐπὶ λβ. συνάξας
 πάντα{s} τὸν ἀριθμὸν ἄρον, ἀν ἔχης, ἀνὰ
 Ἰλα. τὰς λοιπ(ὰς) ἀνὰ κ μη. καὶ) οὕτως ἔσον-
 ται αἱ ἐπὶ τέλει περιλειπόμεναι πόσαι λε-
 πτουσιν εἰς σαγ, καὶ ταύτας ἀπόλυε
 40 ἀπὸ Θῶθ α καὶ) γίνεταί) ἡ ἡμέρα τῆς ἐποχῆς κα-
 τ' Αἴγυπτίους. αἱ δὲ μοῖραι οὕτως κατα-
 λαμβάνονται· τοὺς κύκλους τοὺς ἀνὰ τλα
 ποιήσον ἐπὶ μὲν μήκους ἐπὶ μοῖρας) τλζ

λα ιθ ζ ἐπὶ δὲ πλάτους θ ιβ μγ
 45 μη ιε, τοὺς δὲ ἀνὰ κε μήκους) ἐπὶ μοίρας) σθβ
 ια κδ με, τοὺς δὲ ἀνὰ σμη μήκους)
 ἐπὶ μοίρας) κζ μγ κδ νς πλάτους β μγ
 κη λδ, ἐπ' ἀέρος λάβε μήκους μοίρας) ιβ λδ
 μ λη πλάτους ἄρον ο κα κβ ιδ ιε,
 50 εἶτα ἀπόλυε ἀπὸ Λέοντος.

περὶ συνδέσμου.

περὶ συνδέσμου· τὰ πλήρη ἔτη, ἄρον ἀνὰ
 ιη, τὰ λοιπὰ) ἐπὶ ιθ, κ(αι) τοὺς κατ' Αἰγυπτίους
 μῆνας ἐπὶ α λε, τὰς ἡμέρας) ἐπὶ ο γ ι
 55 συνάξας πάντα τὸν ἀριθμὸν . . .]ωσον εἰς
 . . . [. . ., τοὺς] κύκλου[ς τοὺς ἀνὰ ι]η ποιήσον

37. εσθ Παρ.

48. επ' Παρ.

56. ποιησθ Παρ.

Col. iii.

τροπ[αὶ κ(αι) ἰσημερίαὶ ἄς ἐτήρη]σεν Πτολεμαῖος
 (ἔτει) υξγ [ἀπὸ τῆς Ἄλ]εξάνδρου τελευτῆς.
 θερινὴ τροπῆ [Με]σορῆ ια εἰς ιβ ὥρα) ζ
 60 νυκτ[ό]ς· πρόσθε)ς ἡμέρας] ρβ λ. αιτη ἀρχή (ἔστι)
 τῶν τηρήσεων. [μ]ετοπωρινὴ [[τροπη]]
 ἰσημερία Ἄθῦρ [θ] μετὰ α ὥραν ἔγγιστα
 τῆς τοῦ (ἡλίου) ἀνα[το]λῆς· πρόσθε)ς ἡμέρας πη ζ λ.
 χειμερινὴ τροπῆ Μεχειρ ζ ὥρα δ ἡμέρα[ς·]
 65 πρόσθε)ς ἡμέρας] ρε λ. ἐαρινὴ ἰσημερία Παχῶν ζ
 μετὰ ὥραν) α ἔγγιστα τῆς μεσημβρίας· πρόσθε)ς ἡμέ-
 ρας ρδ λ.
 (ἔστι) δὲ τὸ (ἔτος) γ Αἰλίου Ἄντωνίνου. ἀπὸ οὖν
 δ (ἔτους) μέχρι τοῦ ἐνεστῶτος ἐνιαυτοῦ λα-
 70 βῶν καὶ τούτων τὸ δ' ποιήσον καὶ ἀπὸ
 τῶν συναχθεισῶν ἡμερῶν ἄρον ἐ-
 κάστου ἐνιαυτοῦ ἀνὰ ο ο ιβ, καὶ
 λε λ
 τὰς τειμένας πρόσ[θ]ες ἐκάστη τῶν
 τηρήσεων.

75 λοιπὰ ἔτη Αἰλίου Ἄντωνίνου ι[ς]

σκα	Κομόδου	λβ	[σ]α (ἔστι?) ρη	σθδ
σμς	Σεουήρου	κε	σα	σκβ
σν	Ἄνοσίου	δ	σα	σμζ
σξγ	Ἄλεξάνδρου	ιγ	σα	σνα
σξς	Μαξιμίνου	γ	σα	σξδ
σοβ	Γορδιανού	ς	σα	σξζ

80

σοη	Φιλίππων	ς	σα	σογ
σ[π]	Δεκίου	β	σα	σοθ
[σπβ]	Γάλλ[ου]	[β	σα]	σπ[α

On the recto, between Cols. iii and iv

ὑπόμνημα Πτολεμαίου.

62. εἴγιστα Pap.; so also in l. 66. 65. ἰσημερια Pap. 76. 9 of ρ9 corr. 82. φιλιππῶ Pap.

2-11. The operations prescribed are:—Add 2 to the complete number of years, divide the result by 25, multiply the remainder by 365 and the quotient by 32, then add 61; add together the numbers so obtained and divide the total, if possible, by 3031 and the remainder by 248, subtract the remainder from 303 or 248, and number off the final remainder from Thoth 1.

Division by 25 is a device for eliminating multiples of 3031, for if the number of Egyptian years be $25x + y$ (x being the quotient and y the remainder) the number of days will be $365(25x + y) = 9125x + 365y = (9093 + 32)x + 365y$. Rejecting $9093x$, which is a multiple of 3031, we have the remainder $32x + 365y$, corresponding to the rule in ll. 3-4. The elimination of 3031 and its multiple 9093 implies that these numbers of days were treated as lunar cycles, and as a matter of fact the moon would be in the same position approximately in its orbit at the beginning and end of those periods. 3031 days are equivalent to 8 years 3 months and 21 days of the Egyptian calendar. The corresponding anomalistic numbers in the tables of Ptolemy, *Synt. Math.* (ed. Heiberg, pp. 286 sqq.), are:—

8 years	349°	44	59	49	29	51	20
3 months	95°	50	54	26	47	58	30
21 days	274°	21	52	42	15	11	39
Total	719°	57	46	58	33	1	29

This total differs by less than $2\frac{1}{2}$ minutes from 720° or two complete revolutions. Again, with regard to the third divisor 248 (l. 7), which, like 9093 and 3031, recurs in the shorter method of Col. ii, a comparison with Ptolemy's tables gives an analogous result. This cycle is equivalent to 8 months and 8 days, for which the anomalistic numbers are:—

8 months	255°	35	45	11	27	56	0
8 days	104°	31	11	30	22	55	52
Total	360°	6	56	41	50	51	52

The sum thus obtained is not quite 7 minutes in excess of one complete revolution.

5. *συνάξας*, not *συντάξας*, is the usual word; cf. e. g. ll. 35, 55, and 71.

6. The figure Γ at the end of this line is meaningless. Perhaps it is a mistake for ἀρ(ου).

8-10. This part of the rule is obscure. *σύνδεσμοι* must mean, as usual, the moon's nodes, but it is not evident why 'in the case of nodes', i. e., apparently, when the given ἐποχή is a node, the subtraction is to be from 303, and otherwise from 248. It should be noted that the difference between the two numbers, 55 days, is almost exactly two anomalistic months, the month consisting of 27.5545995 days. Another difficult reference to *σύνδεσμοι* occurs in ll. 13-14.

10-11. *λοιπας* was written in the abbreviated form *λοι'* at the end of l. 10, but the second syllable was repeated at the beginning of l. 11. *διεκβάλλειν* means to measure off a given number of divisions from a fixed point on a graduated scale; cf. e. g. Ptolemy, *Introd. to Πρόχειροι Κανόνες*, p. 8 (Halma) τὸν . . . ἀριθμὸν διεκβάλλουτες ἐπὶ τοῦ ἐπικύκλου.

13-14. The meaning of this mention of the *σύνδεσμοι* (cf. ll. 8-10) is again doubtful, and the question is complicated by an uncertainty as to the reading. The supposed τ might be taken for a zero (cf. ll. 24 and 27), or some other symbol, a dot with a stroke above it, resembling the common sign for ἀρτάβη. ωξ would then be a number; but ξ, again, is not written as it is elsewhere in this papyrus, being here of the cursive shape with a tail. Possibly then this also is a symbol, though it has a stroke over it like those of the other figures.

THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page



HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies

32. ἀπὸ ἀρχῆς is more easily connected with what precedes than with what follows. What κε means is uncertain. The two letters have a horizontal stroke above them like that placed over numbers, but a number at this point appears meaningless. Prof. Smyly suggests that they may be interpreted as an abbreviation of κεφαλαίωσον: κεφαλαίωμα means 'sum total' in Herod. iii. 159, and συγκεφαλαιούω is commonly used in this sense. It is, however, to be observed that in ll. 2 and 52 there is no corresponding verb.

33. ἀπὸ Κομμύδου probably means from the end of the reign of Commodus. Assuming the era used in the first formula to be that of Philip, Prof. Smyly points out that if x be the number of years 'from Commodus', $515 + x$ will be the number from the era of Philip, and that this applied to the first process gives $\frac{517+x}{25}$ or $20 + \frac{17+x}{25}$, while if it be applied to the second the result is $\frac{92+x}{25}$ or $3 + \frac{17+x}{25}$. $20 - 3 = 17$; and as $25 \times 365 (= 9125)$ is the first multiple of 365 which is greater than 9093 ($= 3 \times 3031$), so $17 \times 365 (= 6205)$ is the first multiple of 365 which is greater than 6062 ($= 2 \times 3031$). These curious coincidences perhaps justify the hypothesis that in the one case the years were reckoned from the era of Philip, in the other from what may be called the era of Septimius Severus.

34. 1. ἀνὰ κε, τὰ λοιπ(ὰ) ἐπὶ τξε; cf. ll. 2-3. The writer is rather apt to confuse τ and π: cf. l. 38 λεπτοῦσιν for λείπουσιν, and l. 48 επα for εἶρα. Some blurred marks above the line between λοιπ(α) and ετη are probably accidental.

37. 1. σμη; cf. note on l. 22.

38-9. 1. λείπουσιν. Why subtraction from 293 is employed is not clear.

42. τλα is a mistake for ἴλα.

45-6. The statement of the latitude is wanting here, and a comparison with ll. 17-19 shows that the writer has omitted a line or most of one, running on the last three sexagesimals of the latitude to the degrees of the longitude. Hence the passage is to be restored μήκ(ους) ἐπὶ μο(ίρας) σθβ (λγ νζ κα, πλάτους ἐπὶ κζ (cf. note on ll. 18-19) λη) ια κδ με.

48. 1. εἶρα πρόσλαβε for ἐπ' ἀέρος λάβε; cf. l. 34, note.

52-5. 'Concerning the node. Take the complete number of years, divide by 18, multiply the remainder by 19, the Egyptian months by $1^{\circ} 35'$, and the days by $0^{\circ} 3' 10''$; add all the number together . . .'

52 sqq. For the term σύνδεσμος cf. Cleomedes 114 ὥστε οὕτως ἔχων (sc. ὁ τῆς σελήνης κύκλος) τὸν διὰ μέσου (i. e. the ecliptic) κατὰ δύο σημεία τέμνει ἀναγκαίως. ταύτας οὖν τὰς τομὰς οἱ μὲν συναφὰς οἱ δὲ συνδέσμους καλοῦσιν. The moon's nodes have a retrograde motion along the ecliptic at the rate of approximately 19° annually. Hence if the number of years be multiplied by 19 and multiples of 360 be subtracted the change in the position of the nodes is obtained. Division by 18 is employed in order to avoid the subtraction of 360 and its multiples, just as multiples of 3031 were eliminated through the division by 25; cf. note on ll. 2-11. If the number of years be $18x + y$ the number of degrees traversed by the nodes will be $19(18x + y) = (360 - 18)x + 19y$. Hence the rule follows: Divide the number of years by 18, multiply the remainder by 19 and subtract from the result 18 times the quotient. The direction for this last process was contained in ll. 56 sq. The Egyptian months are multiplied by $1^{\circ} 35'$ and the days by $0^{\circ} 3' 10''$ because those quantities respectively represent the mean monthly and daily retrogression of the nodes ($1^{\circ} 35' \times 12 = 19^{\circ}$, $0^{\circ} 3' 10'' \times 30 = 1^{\circ} 35'$).

53. κ(αί) is here written κ̄, like a numeral.

55-6. What intervenes between ἀριθ[μόν and τοὺς] κύκλους is obscure. In l. 56 there is a horizontal stroke above the vestiges of the first letters (or letter), which were therefore probably a number. The next word may have been κ(αί). After πόλησον there came something like ἐπὶ ιη καὶ ἄρον ἀπὸ τοῦ συναχθέντος ἀριθμοῦ; cf. note on l. 52.

56-74. 'The solstices and equinoxes observed by Ptolemy in the 463rd year from the death of Alexander. The summer solstice is at the 7th hour of the night of Mesore 11 to 12; this is the starting-point of the observations. Add 92 days 30. The autumnal equinox is on Hatbur 9, one hour approximately after sunrise. Add 38 days 7 30. The winter solstice is Mecheir 7, the fourth hour in the day. Add 95 days 30. The vernal equinox is Pachon 7, one hour approximately after noon. Add 94 days 30.

'The year is the third of Aelius Antoninus: starting then from the fourth year down to the present year take the quarter of this number and from the total of days so obtained subtract for each year $0^{\circ} 0' 12''$ and add the remainder to each of the observations.'

57-60. Cf. Ptol. *Synt. Math.* i, pp. 205-6 ἡμεῖς δὲ τὴν ἐν τῷ προκειμένῳ υξγ ἔτει ἀπὸ τῆς Ἀλεξάνδρου τελευτῆς (sc. θερινὴν τροπὴν) ἀσφαλῶς ἐπελογισάμεθα γεγυμέναι τῇ ια τοῦ Μεσορῆ μετὰ β ὥρας ἔγγυς τοῦ εἰς τὴν ιβ μεσονυκτίου. Since the night at the summer solstice contained 10 hours (cf. *ibid.* i, p. 198 and P. Hibeh 27. 115-17), the seventh hour of the night corresponded to the second after midnight.

60-1. The words αἴτη (l. αὔτη) . . . τηρήσεων are misplaced and should be transposed before πρ(όσθεσ). For the number 92 30 cf. *Synt. Math.* i, p. 234 ἐπειδήπερ, ὡς ἔφαμεν, ἡ μὲν μετοπωρινὴ ἡσημερία γέγονεν τῇ θ τοῦ Ἀθῦρ μετὰ τὴν ἡλίου ἀνατολήν, ἡ δὲ ἔαρινὴ τῇ ζ τοῦ Παχῶν μετὰ τὴν μεσημβρίαν, ὡς συνάγεσθαι τὴν διάστασιν ἡμερῶν ρη δ', τὴν δὲ θερινὴν τροπὴν τῇ ια τοῦ Μεσορῆ μετὰ τὸ εἰς τὴν ιβ μεσονύκτιον, ὡς καὶ ταύτην τὴν διάστασιν . . . ἡμέρας συνάγειν ρδ λ, καταλείπεσθαι δ' εἰς τὴν ἀπὸ τῆς θερινῆς τροπῆς ἐπὶ τὴν ἐξῆς μετοπωρινὴν ἡσημερίαν τὰς λοιπὰς εἰς τὸν ἐνιαύσιον χρόνον ἡμέρας ἔγγιστα ρβ λ. The doubtful λ is suspiciously like an α, but λ in any case must be read; there is a stroke above the line rather suggesting an interlinear λ, so perhaps α was first written and then corrected.

61. After writing μετοπωρινὴ τροπὴ the copyist saw his error and cancelled the two words by the common expedient of a line drawn above them (cf. e. g. P. Oxy. 843. 142). He then realized that μετοπωρινὴ should stand and so distinguished τροπὴ by enclosing that word within brackets, not troubling to erase the line over μετοπωρινὴ.

62. For Ἀθῦρ [θ] cf. the passage quoted in the note on ll. 60-1, and *Synt. Math.* i, p. 204 (Heiberg) τῷ γ ἔτει Ἀντωνίνου, δ' ἔστιν υξγ ἀπὸ τῆς Ἀλεξάνδρου τελευτῆς, ἡμεῖς ἐτηρήσαμεν ἀσφαλῆστατα πάλιν τὴν μετοπωρινὴν ἡσημερίαν γεγενημένην τῇ θ τοῦ Ἀθῦρ μετὰ μίαν ὥραν ἔγγιστα τῆς τοῦ ἡλίου ἀνατολῆς.

63. ἡλίου is represented by the common symbol, for which cf. e. g. P. Oxy. 886. 11. For the numbers πη ζ λ (the divisions are of course the usual sexagesimals) cf. *Synt. Math.* i, pp. 237-8 τὴν μὲν ΓΔ περιφέρειαν, ἣτις ἔστιν ἀπὸ μετοπωρινῆς ἡσημερίας ἐπὶ χειμερινὴν τροπὴν, φανήσεται διερχόμενος ὁ ἥλιος ἐν ἡμέραις πη καὶ η', τὴν δὲ ΔΑ, ἣτις ἔστιν ἀπὸ χειμερινῆς τροπῆς ἐπὶ τὴν ἔαρινὴν ἡσημερίαν, ἐν ἡμέραις ρ καὶ η' ἔγγιστα. Hence in l. 65 ρ ζ λ must be read for ρε λ.

65-6. l. ρ ζ for ρε; cf. the preceding note. For ἔαρινὴ ἡσημερία κτλ. cf. *Synt. Math.* i, p. 205 τῷ υξγ ἔτει ἀπὸ τῆς Ἀλεξάνδρου τελευτῆς ἔαρινὴν ἡσημερίαν εὐρίσκομεν γεγενημένην τῇ ζ τοῦ Παχῶν μετὰ μίαν ὥραν ἔγγιστα τῆς μεσημβρίας.

68-74. Since the Egyptian year contained 365 days, and the true length of the tropical year is 365 14' 48" days (*Synt. Math.* i, p. 208), that is, is less than 365½ days by 0° 0' 12", in order to arrive at the days of the solstices and equinoxes we must divide the number of years by 4, then, treating the quotient as days (hence ἀπὸ τῶν συναχθεισῶν ἡμερῶν), subtract from it 0° 0' 12" days for each year, and add the remainder to each of Ptolemy's observations. After an interval of 300 years, e. g., the number of days to be added would be $\frac{300}{4} - 300 (0^\circ 0' 12'') = 75 - 1$.

69. The first syllable of μεχρι has been corrected; apparently the writer blundered over the ε and so made another.

71. There is a hole in the papyrus between συναχθεισων and ημερων in which there would be room for one or two letters.

73. τειμενας is corrected to λελειμμενας, but the τ is not cancelled and it is singular that a considerable gap is left between the over-written λε and λ.

75. ι[ε]: though the surface of the papyrus shows slight signs of damage the ε which must have been written is not to be recognized.

76-84. In this table the first row of numbers, which is enclosed by vertical lines, represents the years of the era of Augustus, the year being in each case the last of the emperor whose name is placed opposite. The number in the last row is that of the first year of the reign according to the same era, and the number immediately following the name gives the length of the reign. σα, which regularly precedes the final number, seems meaningless as a numeral, and is probably a mistake on the part of the copyist for λ (= ἔτος) α, referring to the number following. This probability would be still stronger if it were certain that (ἔστι) in l. 76 is rightly read. The number 294 at the end of that line is that of the years from the death of Alexander to the accession of Augustus, and is to be added to the figures of the first row in order to obtain the number of years according to the era of Philip, which is used in the ordinary form of the Canon.

76. λβ: the years of Antoninus (19) are combined with those of Commodus (13), who counted his regnal years from his father's accession; cf. P. Oxy. 35 verso 13. In the Canon the two reigns are distinguished.

77. Σεουήρου: i. e. Caracalla, whose years were reckoned, like those of Commodus, from the accession of his predecessor with whom he had been associated; cf. P. Oxy. 35 verso 14 Σεουήρου (ἔτη) κε. In the Canon the reigns of Septimius Severus and Caracalla are separately given (18 and 7 years respectively).

78. Ἀνοσίου: i. e. Elagabalus, who is for example ranked by the author of the *Vita* among the *prodigiosos tyrannos* . . . *quorum nec nomina libet dicere*.

82-3. The Canon as given by Halma assigns 7 years to Philip and 1 to Decius, which is incorrect. Philip died some time between Sept. 1 and Oct. 16 of his 7th year, and since in reckoning the length of the reigns the odd months after the last Thoth 1 are neglected (the interval between the death of an emperor and the next Thoth 1 counting as his successor's first year), Philip should be given 6 years only. Decius on the other hand reached his third year, and therefore on similar grounds his reign should be reckoned at two years, not one. In P. Oxy. 35 verso 18-19 the arrangement is the same as that of this papyrus.

28. ΠΕΡΙ ΠΑΛΜΩΝ ΜΑΝΤΙΚΗ.

Page about 7.5 × 6.6 cm. Fourth century. Plate 5 (fol. 2 verso, fol. 7 verso).

A well-preserved quire of eight papyrus leaves, the string with which they were bound together being still in its place. The sheets were so arranged that when the quire is opened in the middle the verso of each sheet is uppermost; hence in the first four leaves the recto, in the last four the verso, was first written upon. The leaves are nearly square and very small, the book being apparently intended for the pocket like the copy of the Oxyrhynchus uncanonical gospel (P. Oxy. 840), the dimensions of which were very similar. In the present case, however, the character of the writing is less in keeping with that of the page. The script is a medium-sized upright uncial, well formed if somewhat heavy, of the so-called biblical type, and dating from the fourth century perhaps more probably than the third. A certain amount of variation both in the size and configuration of the letters is observable, and the writing is decidedly more careful in the first two pages than in those which follow. A peculiarity is to be noticed in the formation of ω, in which the central stroke is commonly carried well above the line. Other round letters, θ, ο, σ (usually), and often ε, are disproportionately small; ξ is of the cursive shape. It is remarkable that these characteristic forms are also conspicuous in the marginalia of the Codex Sinaiticus of the Bible, and a new argument may here be found for the Egyptian origin of that MS. In a few places ν at the end of a line has been written as a horizontal dash over the preceding vowel. Short lines are sometimes filled by the small angular sign usually employed for the purpose. Punctuation is exceptional (see below), and there are no other lectional signs beyond an occasional diaeresis. A second hand has introduced one or two alterations.

The subject of the book is the prognostications to be derived from the involuntary movement—ἄλλεσθαι or πάλλειν, i. e. quivering or twitching—of various parts of the body. That such movements portended certain events was a popular belief which finds expression in both Greek and Latin classical literature. It is as old at any rate as Theocritus: ἄλλεται ὀφθαλμός μεν ὁ δεξιός· ἀρά γ' ἰδησῶ αὐτάν; (iii. 37-8); cf. Plautus, *Pseudol.* i. 1. 107

nisi quia futurum est: ita supercilium salit, &c. Suidas, *s.v.* οἰωνιστική (Nonnus in Greg. Naz. 72), defines the process thus: παλμικὸν δὲ τὸ διὰ τῆς πάλσεως τοῦ σώματος γνωριζόμενον, οἷον εἰ ἐπάλθη ὁ δεξιὸς ἢ ἀριστερὸς ὀφθαλμὸς ἢ ὤμος ἢ μηρός, ἢ κνησμὸς ἐν τῷ ποδὶ ἢ πρὸς τὸ οὖς ἢ ἤχος ἐγένετο, τότε συμβαίνει ὁ συνέγραψε Ποσειδώνιος. This with similar forms of divination was repudiated by the Christian Church; it is expressly forbidden in the *Apostolic Constitutions*, viii. 32, and condemned in the *Responsa ad quaest. Aeg. episcopi* ([Justin], *Quaest. ad Orthodoxos*, 19): ὁ δὲ παλμὸς πάθος ἐστὶ σωματικὸν ἐκ τῆς διαδρομῆς τοῦ φυσικοῦ πνεύματος ἐν τῷ σώματι ὑφισταμένου πάντων τῶν ζώων· διὸ ἀνάξιον ἔκρινον οἱ ἅγιοι εἶναι κριτήριον τῶν μελλόντων τὸ τοιοῦτον σωματικὸν κίνημα; cf. Augustine, *De Doctr. Christ.* ii. 31. Our papyrus is prior to the general Christianization of Egypt; but in any case it is not to be supposed that the Church succeeded in effectually eradicating such popular superstitions.

Suidas, in the citation above (see also *s.v.* Ποσειδώνιος), attributes a work on omens of this sort to a certain Posidonius, apparently the Stoic Posidonius of Apamea (second to first century B.C.), who was interested in divination and wrote five books *περὶ μαντικῆς*. But a regular treatise on the subject is still extant entitled *Μελάμποδος ἱερογραμματέως περὶ παλμῶν μαντικῆ πρὸς Πτολεμαῖον βασιλέα*, and professing to have been composed in obedience to a royal command. According to Fabricius, *Bibl. Gr.* i, p. 116, the Ptolemy was Philadelphus; but modern criticism has declined to take the title and preface seriously, and the author is commonly described as the Pseudo-Melampus; cf. Susemihl, *Gesch. d. Gr. Lit. i. d. Alexandrinerzeit*, i, pp. 300, 873. The *περὶ παλμῶν μαντικῆ* exists in more than one form; besides the longer version (A) there are three more or less reduced epitomes, of which the chief is known from a fourteenth-century manuscript at Paris (P). These versions have recently been edited and discussed by Diels in his *Beiträge z. Zuckungslitt. des Okzidents u. Orientis* in the *Abhandl. d. k. Preuss. Akad. d. Wissensch., Phil.-Hist. Kl.*, 1907–1908. Diels considers that the body of writings bearing the name of Melampus, which were known to Artemidorus (*Oneir.* iii. 28), and of which the *περὶ παλμῶν* represents one section, was composed at about the beginning of the Imperial period or even rather earlier; and he plausibly explains the divergences between A and P, &c., as due to an accretion of adscripts derived from other authorities and treated by the various redactors in different ways. The problem has lately been further complicated by Vitelli's publication (*Atene e Roma*, 61–2, pp. 32 sqq., 1904; reprinted by Diels, *loc. cit.*, 1908) of a papyrus purchased by him in the Fayûm and attributed to the third century, containing part of a similar yet distinct treatise (P. Vit.); and to this there is now added the present text, which, though having much in common with both A and P. Vit., by no means coincides with either. These three treatises, like the shorter compendia, all follow the same scheme; the various members of the body are taken one after the other, starting from the head downwards, and the omens associated with their movement are concisely enumerated. There is often a close correspondence in the names of the various bodily parts, 28 and P. Vit. being especially harmonious in this respect; A shows more variation (cf. notes on ll. 1–3, 14 sqq., 86, 118–22, 180–91). Resemblances in vocabulary are strongly marked throughout; and as the obscure word *συμβουλή* (A 10, &c.) was elucidated by *συμβολή γάμου* of P. Vit. 17, so

28. 58 sqq. supply a satisfactory emendation of another corruption in A. Certain other formal characteristics, however, introduce divisions. (1) In **28** frequently, in P. Vit. regularly, after the prognostications, directions are given to pray to or propitiate appropriate divinities, which, though they do not correspond in the two authorities, agree in this, that they are all Greek, with no Egyptian admixture; in A no such advice occurs. (2) Although in **28** slaves and women are frequently specified, the favourite triad of A, *δοῦλος, παρθένος, χήρα* (cf. e. g. the note on ll. 201-12: it is very prominent earlier in the treatise), does not figure. P. Vit. here sides with A, only the triad becomes by the addition of *στρατιώτης* a tetrad, which is repeated with wearisome regularity. In style **28** has advantages over the other two, being distinctly less monotonous and bald. (3) A fondness for alternative predictions (*ἐν ἄλλοις, ἄλλως, &c.*: cf. e. g. notes on ll. 4-8, 75-85) is a peculiarity of A. With regard to the character of the predictions there are curious coincidences and divergences. For example, each has a different interpretation for the *γαστροκνημία εὐώνυμος* (**28.** 156 sqq.), whereas all three agree closely respecting the *κερκὶς δεξιά* and *ἀριστερά* just above. Plainly, then, there is a substantial common element; but on the other hand the discrepancies of interpretation not less plainly point to the early currency of independent authorities, which were differently combined by the authors of the three versions. The question of the relation of A to the shorter forms thus assumes a new aspect. It is no longer necessary to assume that they are actually compendia of A: they may be the descendants of other parallel versions such as those the existence of which the papyri have now revealed.

The text of **28**, as of P. Vit., is broken up into paragraphs, a new paragraph commencing with each new mention of a member or part of one. In two places where the scribe inadvertently neglected to make the usual distinction a dash has been inserted after the final word of the clause, and is accompanied by a marginal coronis (ll. 52 and 63). This system of paragraphs rendered the book easier of reference, enabling the inquirer to find readily the portent of which he might be in search.

In the commentary below, the parallel passages from A, which for purposes of comparison are cited throughout along with those of P. Vit., are taken from the edition of Diels.

Fol. 1 recto.

υπογαστριον εαν
 αλληται αγαθον τι
 δηλοι μετ αλλο[ιο]υ λογου
 ισχιου το δεξιον με
 5 ρος εαν αλληται λυπη
 θη τον παροντα καιρο
 ειτα ευφρανθη δια αυτω
 η φιλον
 ισχιου τα αμφοτερα μερη
 10 εαν αλλωνται στησεται
 πολλα ο τοιουτος εν δι
 πλοις κοποις εχομενος

Fol. 1 verso.

εκ κοπων
 οσφυος ευωνυμον μερος
 εαν αλληται εν πολλοις [ε]μ
 20 βησεται και ζημιας μεχρι
 καιρο[υ] τινος και εκ των
 κακων ανακυψει
 οσφυος το μεσον εαν αλλη
 ται δοθηται τι αυτω υπο
 25 των οικιων λαμπρο[υ]
 κερδος και δουλω και ελευ
 θερω
 ηβη εαν αλληται ευσχη

ευχου Νεικη
 οσφυος δεξιον μερος εαν
 15 αλληται μεγαλως ευπορη
 σει κα[ι] δουλος και πενης

Fol. 2 recto.

φιμαιον δουλω δε μετα
 35 στασιν της δουλιας η το
 πους ως Βηρασσος λεγει ευ
 χου Διῖ
 ιερων οστων εαν αλλη
 ται επικτησιν δηλοι
 40 πολλων αγαθων γενεσθ^α
 αιδοιον εαν αλληται πολ
 λα αποβαλλει ο τοιουτος
 εχων δε τεκνα γηροβο
 σκηθη εν δανιοις δε
 45 υπαρχων αποδωσει
 βαλανος η επιδερμις
 εαν αλλη ευφρασιαν^{ται}
 δηλοι γυναικι δε [[κε]] κερ
 dos μετα ψογου δηλοι

Fol. 3 recto.

65 εαν αλληται ἴς κενον
 τι πραγμα αναλωσαι
 προδηλοι
 η εδρα δακτυλιος δε ν
 πο τινων καλουμενη
 70 εαν αλληται διγματ[ι]
 σμους και λoidοριας
 και κρυφμαιων πρα
 γματων επιφαναν
 δηλοι
 75 κοτυλις δεξια εαν αλ
 ληται ο καλουμενος
 γλουτος σκυλμους
 και πονους δηλοι

μονησει ο τοιουτος αγαμω
 30 δε γαμον δηλοι
 υποταυρος εαν αλληται
 δειγματισθησεται ο τοι
 ουτ[ο]ς απολεσθαι τι κρυ

Fol. 2 verso. Plate 5.

50 ορχις ευωνυμο[[ν]] εαν αλ
 ληται αγαθον τι σημαι
 νει απο κοπων' ορχις
 /
 οι δυο εαν αλλωνται
 ευφρασιας δηλουσιν
 55 γενεσθαι εκ γυναικι
 ου προσωπου χαλε >
 πον δε δανισταις
 πυγη δεξια εαν αλ
 ληται τω μεν επιδι
 60 φριω εχοντι εργασι
 αν δε απραγιαν δη
 λοι εκδημησαι δε αλυ
 πον το σημιον' πυγης
 /
 το ευωνυμον μερος

Fol. 3 verso.

εις εκδημιαν πορευο >
 80 μενω αγαθον
 κοτυλεις ευωνυμ
 εαν αλληται σκυλ
 μους και πονους δη
 λοι κακοπαθησαντα
 85 δε ευφρανθηναι
 μηρος δεξιος εαν αλ
 ληται επικτησιν
 εκ νεωτερου προσω
 που γενεσθαι δηλοι
 90 ομοιως δε και γυναι
 κι και δουλω
 μηρος ευωνυμος

Fol. 4 recto.

εαν αλληται ευφρα
 σιαν δηλοι και κερ >
 95 δος εκ θηλυκου προ
 σωπου
 γονυ δεξιον εαν αλλη
 ται ευφρανθησεται ο
 τοιουτος εκ φιλιακου
 100 προσωπου ευχου Τυ
 χη
 γονυ ευωνυμον εαν
 αλληται μεταστασι
 ας και αηδιας δηλοι
 105 απο θηλυκων
 κνημη δεξια εαν αλ

Fol. 5 verso.

120 εκ γυναικος μεγα
 λας δηλοι πραξεις και
 αποδημιας
 αντικνημιον δεξι
 ον εαν αλληται δηλοι
 125 αυτον ευπορησαι με
 γαλως ευχου Ερμει
 αντικνημιον ευ
 ωνυμον εαν αλη
 ται δηλοι αυτον α
 130 ποβαλειν προσω
 πον υποτακτι >
 κον δουλον δε ον

Fol. 6 verso.

αν αλλωνται αγαθον
 δηλοι ευχο[υ] Τυχη
 γαστροκνημια δεξια
 150 εαν αλληται εξ απροσ
 δοκητου προσλημψε
 ται τι κατα τον βιον >
 και εξει του καιρου ευ
 σταθιαν δουλος δε και
 155 πενης ευπορησει
 γαστροκνημια ευωνυ
 μα εαν αληται επι

Fol. 4 verso.

ληται σημαινι αυ >
 τον γενεσθαι ενδο
 ξον γυναικι δε ε
 110 παφροδεισιαν δη
 λοι ευχου Αφροδειτη
 και θυε
 κνημη ευωνυμος ε
 αν αλληται σημαινι
 115 γυναικι ψογον εκ >
 μοιχειας δουλοις δε
 απειλαι και μοχθοι
 κνημαι αμφοτε >
 ραι εαν αλλωνται

Fol. 5 recto.

τα εν δουλια κουφι
 σιν εκ της δουλιας
 135 κερκεις δεξ[ι]α εαν αλ
 ληται λυπηθησε
 ται ο τοιουτος δια φι
 λον γενησεται δε εν
 επηρια ευχου Νεμε
 140 σει
 κερκις αριστερα εαν αλ
 ληται οδον μακραν
 πορευσεται απροσδο
 κητον εφ η και λυπη
 145 θησεται ο τοιουτος
 αγκυλαι αμφοτεραι ε

Fol. 6 recto.

σημαινι απροσδοκη
 τον
 σφυρον ευωνυμον ε
 165 αν αληται εν κρισει
 βαρη[θ]εις εσται και εκ
 φευξεται
 αστραγαλος δεξιου
 ποδος εαν αληται λυ
 170 πην δηλοι γενεσθαι
 εκδημητη δε κακο
 παθιαν οισι ευχου Νει

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

1-3. The *ὑπογάστριον* is not noticed in A, the parts in this region which there appear being *γαστήρ, κοιλία, λαγών, πλευρά, σπλήν,* and *ἦπαρ*; P has similar entries, in a different order. For *αλλο[ιο]υ λογου* cf. l. 48 *κερδος μετα ψογου*.

4-8. Cf. A 121-2 *ισχίον δὲ τὸ δεξιὸν μέρος ἀλλόμενον οἰκείων καὶ φίλων (ἀχαριστίαν). ἐν ἄλλῳ ἀγαθὸν δηλοῖ. ἰσχίου τὸ εὐώνυμον μέρος ἀλλόμενον λύπας δηλοῖ. ἐν ἄλλῳ ἀκαταστασίαν δηλοῖ.* In ll. 5 and 7 of the papyrus *λυπηθη* and *ευφραυθη* have to be corrected either to *λυπηθησεται* and *ευφραυθησεται* or *λυπηθηται* and *ευφραυθηται* (cf. e. g. l. 24 *δοθηται*). A similar mistake occurs in ll. 43 and 158. Between ll. 8 and 9 a sentence relating to *ισχίον τὸ εὐώνυμον μέρος* may have dropped out; cf. ll. 50-7, note. Other omissions, however, occur which may not be accidental, e. g. l. 146, where there is no mention of *ἀγκύλη δεξιά* and *ἀριστερά* but only of *αἱ ἀγκύλαι*, or l. 207, where *δάκτυλος μέγας* follows *δάκτυλος τρίτος*.

9-13. No separate prognostication for a simultaneous affection of both parts of the *ισχίον* is given in A.

14 sqq. There is a wide divergence here between the papyrus and A; in the latter the only entries between those concerning *ισχίον* and *βάλανος* (cf. l. 46 below) relate to *ράχεως τὰ δεξιά* and *νῶτος δεξιός* and *εὐώνυμος*. P, however, 96-105, offers some coincidences: *ψοῖα δεξιὰ ἀσθένειαν σημαίνει. εὐώνυμος κάματος σημαίνει. ὄσφυς εὐώνυμος παρέχειν πράγματα ὑφ' ὧν εὐφραυθῆναι σημαίνει. ὄσφυς τὸ μέσον κέρδος σημαίνει. ἦβη πάλλουσα ἀγαθὰ παρά τινος σημαίνει. βουβῶν εὐώνυμος πορισμὸν σημαίνει. ὑπόταυρος ψόγον δηλοῖ. σφικκτῆρ κέρδος αἰφνίδιον δηλοῖ. αἰδοῖον πάλλον περὶ τέκνων ἕξιν χαρὰν σημαίνει. ἱερὸν ὄστον ἐπίκτησιν σημαίνει.*

19-20. For *εν πολλοῖς [ε]μβησεται* cf. e. g. Demosth. *De Cor.* 248 *ἐν αὐτοῖς τοῖς δεινοῖς καὶ φοβεροῖς ἐμβεβηκῶς.* After *ζημίας* some verb like *εξεῖ* has been omitted.

31. *υποταυρος*: cf. P quoted in the note on ll. 14 sqq. The word is found elsewhere only in Schol. on Lucian, *Lexiph.* 2 *ad v. τὴν τράμιν*: *οἱ μὲν τὸ τρῆμα τῆς ἕδρας, οἱ δὲ τὸ ἀπὸ τούτου μέχρι τῆς ἀρχῆς τοῦ βαλάνου χωρίον, δὲ καὶ ὑποταῦρον καλοῦσιν.* Valckenaer, *Animadv. ad Ammon.* p. 40, needlessly proposed to read there *ὑποταῦριον*.

33. The first two letters of *απολεσθαι* are a correction, probably by the second hand.

35. *τοπους*: l. *τοπου*.

36. *Βηρασος*: l. *Βηρωσος*. The eminence of Berosus as an astrologer is referred to e. g. by Pliny, *H. N.* vii. 37, who says that the Athenians put up a statue of him with a gilt tongue *ob divinas praedictiones*; but it was not known that he made prognostications of the kind indicated in the text. Similar references to other authorities are found in A 17 *κατὰ Φημονόην*, 18 *κατὰ Φημονόην καὶ Αἰγυπτίους καὶ Ἀντιφῶντα*, 19 *κατὰ δὲ Ἀντιφῶντα*.

38. A mark like a grave accent above the *ν* of *εαν* appears to be meaningless.

40. Probably the *α* of *γενεσθαι* was written above the line for lack of space, and not accidentally omitted; cf. l. 97.

43. *γηροβοσκηθη*: l. *γηροβοσκηθησεται*; cf. note on ll. 4-8.

46-9. Cf. A 127 *βάλανος ἀλλόμενος* (l. -η) *δούλω εἰς Ἀφροδίτην ἐλθεῖν δηλοῖ.*

46. Cf. P 106, where the original hand has written *ἡ ἐπίδερμα* above *βάλανος*. *ἐπίδερμις* = *praeputium*, a sense attested for the cognate form *ἐπίδερματίς* in Theophilus Protosp. p. 902 *ἐπίδ. ἥτις ὀνομάζεται πόσθη*.

47. *ται* was added above the line by a second hand.

50-7. Cf. A 128-9 *ὄρχις δεξιὸς ἀλλόμενος βίου καὶ τέκνων ἐπίκτησιν δηλοῖ. ὄρχις εὐώνυμος ἀλλόμενος εὐωχίαν καὶ γυναικὸς ὠφέλειαν δηλοῖ.* An entry concerning *ὄρχις δεξιός* has perhaps been omitted in the papyrus; cf. note on ll. 4-8.

58-67. Cf. A 130-1 *πυγὴ δεξιὰ ἀλλομένη ἐπιδιαφθορὰν τῷ ἔχοντι πραγματεῖαν καὶ ἐργασίαν δηλοῖ. πυγὴ εὐώνυμος ἀλλομένη πλουσίῳ ἀναλώματα ποιῆσαι δηλοῖ, τοῖς δὲ λοιποῖς ἀγαθόν. ἐν ἄλλοις μελλόντων κυρίευσιν.* For *ἐπιδιαφθορὰν* Struve conjectured *ἐπ' ἰδίᾳ φθορᾷ*, which Diels accepts, but this hardly mends the passage, to which the papyrus, though itself requiring some alteration, now supplies the key. In l. 59 *ἐπιδιφριω* might pass, but most probably is a mistake for *ἐπιδιφριον* referring to *ἐργασίαν* (cf. Artemid. *Oneir.* ii. 14 *ἐπιδιφριον τὴν ἐργασίαν ἐχόντων*), and *δε* in l. 61 is then superfluous; the proper antithesis to *τω μεν . . .* is *εκδημησαντι δε* in l. 62. Turning now to the text of A, *ἐπιδιαφθορὰν* is evidently a corruption of *ἐπιδίφριον* and the sentence is apparently to be restored on the analogy of the papyrus *τῷ ἐπιδίφριον* (or possibly *ἐπιδίφριόν τω*) *ἔχοντι πραγματεῖαν καὶ ἐργασίαν (ἀπραγίαν) δηλοῖ.*

62. *εκδημησαι*: l. *εκδημησαντι*.

68-74. A 132 here differs considerably: *δακτύλιος* (so Sylburg rightly for *δάκτυλος*) *ἀλλόμενος κέρδος ἀπροσδόκητον δηλοῖ.* In l. 69 it is doubtful whether *καλουμένη* or *καλουμένο[ς]* is the reading of the papyrus.

75-85. κοτυλη and γλουτος are treated separately in A 133-6 but with points of resemblance to the papyrus: κοτύλη δεξιὰ ἀλλομένη κίνησιω ἐπὶ προκοπῆν δηλοῖ παντί. ἐν ἄλλοις ἀγαθὸν σημαίνει. κοτύλη εὐώνυμος ἀλλομένη λύπης τιωδὸς ἀπαλλαγὴν δηλοῖ. ἐν ἄλλοις ἀηδίαν σημαίνει. γλουτὸς δεξιὸς ἀλλόμενος εὐπορίαν δηλοῖ. καὶ ὁ εὐώνυμος τὸ αὐτό. P. Vit. begins with the γλουτὸς εὐώνυμος, which εὐφρασίαν δηλοῖ· δούλω καλόν, παρθένω ψόγον, χήρα μάχας, στρατιώτη προκοπήν. ἰλάσκου Ἐκάτην. The form κοτυλῖς found in the papyrus used to be read in Hippocrates *Mochl.* and *De morbis* ii, but is now replaced by κοτυληδών, though κοτυλῖς was apparently recognized by Galen.

86-159. 'If the right thigh quiver, it denotes that there will be an acquisition from a young person, and similarly for a woman or a slave. If the left thigh quiver, it denotes happiness and gain from a female. If the right knee quiver, a person so affected will be made happy by a friendly-disposed person: pray to Fortune. If the left knee quiver, it denotes changes and troubles from females. If the right leg quiver, it signifies that the man will be honoured; for a woman it denotes loveliness: pray and sacrifice to Aphrodite. If the left leg quiver, it signifies for a woman censure in consequence of adultery, and for slaves, threats and labour. If both legs quiver, it denotes great achievements and travel. If the right shin quiver, it denotes that he will be very wealthy: pray to Hermes. If the left shin quiver, it denotes that he will lose a subordinate person; for a slave in servitude it means an alleviation of his servitude. If the right leg-bone quiver, the person so affected will have pain on account of a friend and will be involved in ill-treatment: pray to Nemesis. If the left leg-bone quiver, the person so affected will go on a long and unexpected journey in which he will have pain. If both houghs quiver, it denotes something good: pray to Fortune. If the right calf quiver, the person will unexpectedly acquire something in his life and will have prosperity; a slave or a poor man will become rich. If the left calf quiver, he will have pain over a woman or a friend: pray to Fortune.'

86. The arrangement is the same as in P. Vit. In A there occurs an entry concerning βουβών between γλουτὸς and μηρός. βουβών is placed earlier in P; cf. note on l. 14.

86-96. Cf. A 139-40 μηρὸς δεξιὸς ἀλλόμενος ὠφελίαν δηλοῖ. ἐν ἄλλοις δὲ ἐχθρῶν κράτησιω δηλοῖ. μηρὸς εὐώνυμος ἀλλόμενος ἐπιβουλήν καὶ δόλον δηλοῖ. ἐν ἄλλοις ὁδὸν ἐπωφελῆ δηλοῖ πορευθῆναι. This is followed by prognostications from the ὀπισθομήριον, which does not figure either here or in P. Vit., which has μηρὸς δεξιὸς πάλλων λύπην δηλοῖ· δούλω ἐλευθερίαν, παρθένω γάμον, χήρα ὠφελίαν, στρατιώτη φόβον. ἰλάσκου Δία. μηρὸς εὐώνυμος πάλλων μεγάλην ἀξίαν δηλοῖ· δούλω οἰκονομίαν, παρθένω διαβολήν, χήρα νωθρίαν, στρατιώτη ἀποδημίαν. ἰλάσκου Ἡλίον.

97-105. Cf. A 143-4 γόνυ δεξιὸν ἀλλόμενον εὐωχίαν δηλοῖ παντί, ἄλλοις δὲ εὐπορίαν. γόνυ εὐώνυμον ἀλλόμενον ἀηδίαν μεγάλην δηλοῖ, P. Vit. 12-18 γόνυ δεξιὸν (ἐὰν) πάλλη, κακοπάθειαν δηλοῖ· δούλω ὠφελίαν, παρθένω διαβολήν, χήρα εὐφρασίαν, στρατιώτη εὐπορίαν. ἰλάσκου Κρόνον. γόνυ εὐώνυμον ἐὰν πάλλη, ἀηδίαν δηλοῖ· δούλω ἐλευθερίαν, παρθένω συνβολήν γάμον, χήρα εὐωχίαν, στρατιώτη προκοπήν. ἰλάσκου Δήμητρα.

97. η was written above the line owing to want of space; cf. l. 40.

103. μεταστασία for μεταστασις is apparently a new form.

106. After γόνυ A and P both deal with ἀγκύλη, which in 28 is treated after κερκίς, l. 146. In P. Vit. κνήμη follows γόνυ, as here.

106-17. Cf. A 147-8 κνήμη δεξιὰ ἀλλομένη ἐπίσημον δηλοῖ ἢ ὁδὸν μακρὰν πορευθῆναι· ἢ δὲ εὐώνυμος ἀνδράσι λύπην, γυναιξὶ δὲ ψόγον, ἄλλοις ἀρρωστίαν δηλοῖ, P. Vit. 19-23 κνήμη δεξιὰ ἐὰν πάλλη, σημαίνει ἐπίδοξον γενέσθαι· δούλω διαβολήν, παρθένω γάμον, χήρα εὐφρασίαν, στρατιώτη εὐπορίαν. ἰλάσκου Νέμεσιω. κνήμη εὐώνυμος πάλλουσα λύπην πᾶσι δηλοῖ. ἰλάσκου Δία.

117. l. απειλας και μοχθους.

118-22. There is no corresponding entry in A, P, or P. Vit.

123-34. Cf. A 149-50 ἀντικνήμιον δεξιὸν ἀλλόμενον εὐπορίαν δηλοῖ. τὸ δὲ εὐώνυμοι ἀποβολήν ὑπάρξασθαι ἢ πονηρόν τι δηλοῖ, P. Vit. 24-31 ἀντικνήμιον δεξιὸν πάλλον σημαίνει ἐν ἀγαθοῖς γενέσθαι· δούλω δεσποτικὸν θάνατον, παρθένω γάμον, χήρα δ[ιαβολήν,] στρατιώτη προκοπήν. ἰλ[άσκου . . .] ἀντικνήμιον εὐώνυμον πάλλον σημαίνει ἀπ(ό)κλιτον βίον· δούλω ὠφελίαν, παρθένω νωθρίαν, χήρα ὕβριν, στρατιώτη νωθρίαν. ἰλάσκου Δία.

128. l. αλληται. The word is frequently written with one λ from this point onwards; cf. ll. 165, 169, 175, 201, 207, 215.

133. κουφισιω probably = κουφίσειω: cf. for the intransitive use e. g. Soph. *Phil.* 735 ἄρτι κουφίζειω δοκῶ. This seems simpler than to suppose that κούφισιω was intended, supplying e. g. ἔξειω; cf., however, ll. 19-20, note.

135. In A γαστροκνήμιον (*sic*) intervenes between ἀντικνήμιον and κερκίς, while in P κερκίς is preceded by γαστροκνήμιον; in P. Vit. the order is ἀντικνήμιον, ἀγκύλη, γαστροκνημία, κερκίς.

135-45. Cf. A 153-4 κερκίς δεξιὰ ἀλλομένη λύπην δηλοῖ, ἢ δὲ εὐώνυμος ὁδὸν ἐπικερδῆ δηλοῖ. P. Vit. is closer to 28, κερκίς δεξιὰ ἐὰν πάλλη, λυπηθήσεται ἐπὶ φίλων¹ συγγενῶν προσώπων· δούλῳ εὐπορίαν, παρθένῳ ψόγον, χήρῳ ὠφελίαν, στρατιώτῃ ἀποδημίαν. ἰλάσκου Ἑκάτην. κερκίς εὐώνυμος ἐὰν πάλλη, ὁδὸν μακρὰν ἀπροσδόκητον δηλοῖ· δούλῳ ταραχάς, παρθένῳ ψόγον, χήρῳ ὕβριν, στρατιώτῃ εὐπορίαν. ἰλάσκου Ἑρμῆν.

146-8. Cf. note on l. 106. A 145-6 has ἀγκύλη δεξιὰ ἀλλομένη ἀηδίαν δηλοῖ. ἢ δὲ εὐώνυμος εὐφρασίαν δηλοῖ: cf. P. Vit. 32-4 ἀγκύλη δεξιὰ πάλλουσα εὐπορίαν δηλοῖ· δούλῳ διαβολήν, παρθένῳ γάμον, χήρῳ ὠφελίαν, στρατιώτῃ [ὁδό]ν. ἰλάσκου Ἑρμῆν. The particulars for the ἀγκύλη εὐώνυμος are imperfect. It is likely enough that entries for the ἀγκύλαι separately have been erroneously omitted in 28; cf. note on ll. 4-8.

149-59. Cf. A 151-2 γαστροκνήμιον δεξιὸν ἀλλόμενον ἀπροσδόκητα ἀγαθὰ πᾶσι δηλοῖ. τὸ δὲ εὐώνυμον ἐμπόδιον τῆς προκειμένης ὁδοῦ, P. Vit. 39-44 γαστροκνημία δεξιὰ ἐὰν πάλλη, σημαίνει εὐπορον γενέσθαι· δούλῳ νόσον, παρθένῳ γάμον, χήρῳ ὠφελίαν, στρατιώτῃ προκοπήν. ἰλάσκου Ἑκάτην. γαστροκνημία εὐώνυμος ἐὰν πάλλη, εὐφρασίαν δηλοῖ· δούλῳ ἐλευθερίαν, παρθένῳ ἰαρίαν, χήρῳ βλάβην, στρατιώτῃ εὐπορίαν. ἰλάσκου Ἡλίου.

156. l. εὐώνυμος.

158. l. λυπη[θ]ησεται; cf. note on ll. 4-8.

160-230. 'If the right ankle quiver, it signifies that the person will have unexpected news. If the left ankle quiver, he will be burdened with a trial, and will be acquitted. If the ankle-joint of the right foot quiver, it denotes the approach of grief; to a traveller it will bring distress: pray to Victory. If the ankle-joint of the left foot quiver, it denotes chequered fortune: pray to Nemesis. A quivering of the heels denotes something good. If the right foot quiver, the man will be master of many blessings and possessions, and a slave will become free. If the left foot quiver, it signifies that a man will be deceived over a promise and pledge; for a traveller on a journey it means hindrance: pray to Hermes. If the little toe of the right foot quiver, it denotes riches: pray to Fortune. If the toe next to the little one quiver, it has the same meaning: pray to Fortune. If the third toe quiver, it signifies trouble, and the man will have strife on account of a female and afterwards gladness: pray to Dionysus. If the great toe quiver, it signifies for a slave that he will become a master and be freed from all pain. If the little toe of the left foot quiver, it denotes that the man will have care concerning another's affairs, and afterwards joy: pray to Zeus. If the next one quiver, he will be involved in much anxiety and distress: pray to Zeus. If the fourth toe, he will be lord of much wealth and many slaves, and a slave will be his heir. If the fifth toe similarly quiver, he will have wealth on account of a female.'

160-7. Cf. A 155-6 σφυρὸν δεξιὸν ἀλλόμενον ὠφέλειαν δηλοῖ. τὸ δὲ εὐώνυμον νικῆσαι ἐν κριτηρίῳ δηλοῖ, P. Vit. 53-5 σφυρὸν δεξιὸν πάλλον ὠφελίαν καὶ εὐφρασίαν δηλοῖ· δούλῳ ὠφελίαν, παρθένῳ εὐετηρίαν, χήρῳ ψόγον, στρατιώτῃ ὠφελίαν. ἰλάσκου Ἡλίου. At this point P. Vit. becomes defective. βαρη[θ]εῖς εἶσται is not a satisfactory reading, but (βε)βαρημενος would be still less suitable; perhaps βαρηθησεται stood in the original text.

168-77. Cf. A 157-8 ἀστράγαλος δεξιῶ ποδὸς ἀλλόμενος μέριμναν δηλοῖ ἢ ἀηδίαν. καὶ τὸ (? ὁ) τοῦ εὐωνύμου τὸ αὐτό.

178-9. Cf. A 159-60 πτέρνα δεξιὰ ἀλλομένη εὖ πορευθῆναι δηλοῖ. καὶ ἢ (τὸ MSS.) τοῦ εὐωνύμου τὸ αὐτό.

180-91. Both A 161 sqq. and P 134 sqq. vary considerably here, not mentioning the feet as wholes, but instead treating of the κοῖλον τῶν ποδῶν, τὸ ἄνω, ταρσός, πέλμα, and πλάγιον τοῦ βήματος. ὁδοί (cf. l. 189) comes in both in connexion with τὸ κοῖλον τοῦ δεξιῶ ποδός and πέλμα, but there is no further resemblance.

187. Some ink-marks in the left margin just below this line could be read as .ν or και, but their significance, if they had any, is obscure.

192-200. Cf. A 170-1 δάκτυλος μικρὸς τοῦ δεξιῶ ποδὸς ἀλλόμενος ὠφέλειαν δηλοῖ. ὁ δεύτερος ἐργασίαν δηλοῖ.

201-12. There is little resemblance hereabouts with A, which has (172-4) ὁ τρίτος καὶ μέσος ἀγαθὸν σημαίνει· δούλῳ ἀποδημίαν, παρθένῳ ὕβριν, χήρῳ εὐωχίαν. καὶ ὁ μετ' αὐτὸν ἀποδημίαν δηλοῖ· δούλῳ καὶ παρθένῳ βλάβην, χήρῳ

¹ It does not seem at all probable that the marks in the papyrus above ω of φίλων are to be interpreted with Diels as a χ representing χ(ίασον), i. e. *dele*. I would suggest that the scribe first wrote φίλω for φίλων and that then either he or another added the final ν and deleted the horizontal stroke; cf. e. g. l. 3 and 9, notes.

νόσον. ἐν ἄλλοις ὠφέλειαν. ὁ μέγας ἀποδημίαν δηλοῖ· δούλῳ κατάστασιν, παρθένῳ γάμον, χήρῳ ἰαρίαν. The ὄνυχες δεξιῶν ποδῶν, which do not figure in the papyrus, are then treated collectively and individually.

213-30. A has (181-5) δάκτυλος μικρὸς εὐωνύμου ποδὸς ἀλλόμενος ἀγαθὸν σημαίνει· δούλῳ ἀλλαγὴν δεσπότου, παρθένῳ ὕβριν, χήρῳ εὐωχίαν. ὁ δεύτερος ἀποδημίαν ἀγαθὴν δηλοῖ· δούλῳ εὐφροσύνην, παρθένῳ συμβο(υ)λήν, χήρῳ ὑποταγήν. ὁ μέσος ἀηδίαν δηλοῖ· δούλῳ ὠφέλειαν, παρθένῳ νωθρείαν, χήρῳ ἀηδίαν (αἰτίαν ἢ ἀπορίαν *coni. Franz*). ὁ τέταρτος ὠφέλειαν ἀπὸ φίλων δηλοῖ· δούλῳ νόσον, παρθένῳ γάμον, χήρῳ διαβολήν. ὁ μέγας ἀγαθὰ σημαίνει μέγιστα· δούλῳ εὐπορίαν, παρθένῳ γάμον, χήρῳ ὠφέλειαν. The ὄνυχες are then mentioned, as in the case of the right foot, and finally ὅλον τὸ σῶμα, with which the treatise concludes.

29. MEDICAL RECEIPTS.

7.5 × 7.3 cm.

Third century.

A small fragment of vellum inscribed on the verso (hair-side) with a series of medical receipts in a cursive hand of, probably, about the middle of the third century. The other side is blank, and the fragment is thus unlikely to have been part of a leaf from a book; it perhaps belonged to a short roll, and the letters in the left margin opposite ll. 9-10 may be the remains of a preceding column, though in that case the lines were very uneven in length. Directions are given for the production and use of τροχίσκοι, lozenges or pastilles, for certain ailments, e. g., in ll. 8 sqq., fluxes of various kinds; the ingredients appear to be arranged alphabetically. Prof. Ilberg, to whom I owe a number of suggestions on 29 and 29 (a), points out analogous prescriptions in Galen and Paulus Aegineta.

· · · · ·
 δατος κυα[θ
 τροχίσκος πρὸς δ[.
 ἐν τέταρτ(ον) (δραχμαὶ) δ, κηκίδο[ς .]. ι[.
 νος (τριώβολον), μάννης λιβάνου (τριώβολον), ὕδα[τος κύα-
 5 θοι β. ἀναλάμβανε τροχίσ[κους . .
 μετὰ οἴνου Μενδησίου . [.
 εἰς κοίτην α καὶ πρῶει τῆ[.
 τροχίσκος πρὸς ῥεῦμα στ[ομάχου
]λεμ μήτρας πνεύμονος κάλλι[στος ὅδε
 10]· χ· () ἄκρωσ πνεῖ· ἔστιν δὲ ἄμε[ως
 σπέρμ(ατος) (δραχμαὶ) β, ἀννήσου σπέρμα[τος)
 σπέρματος (δραχμῆ) α (τριώβολον) (ἡμιωβέλιον), μαράθου [σπέρμ(ατος) . .
 [λευ]κοῦ μήκονος . . παρ[.
 [.]· ρασοιτο[. . .]σν[.
 · · · · ·

1. ὕ]δατος κυα[θ . . : cf. l. 4.

3. The weight indicated seems to be the *μναεῖον*, but *τετάρτ(ην)* is unlikely with no following figure.

7. Perhaps *πρῶει τῆ* [ἐξήσ.

8 sqq. Cf. Galen xiii, p. 90 (Kühn) ἄλλη ἀνώδυνος ἢ διὰ σπερμάτων, in which various quantities of σελίνου σπέρμα, ἄμμεως, ἀνίσου, μαράθρου, ὀπίου, κασσίας μελαίνης are to be made up into τροχίσκοι σὺν ὕδατι. The source of this receipt is stated to be Andromachus. In Paulus Aegin. vii. 12 α τροχίσκος διὰ σπερμάτων is composed of ἀννήσου, ἄμμεως, μαράθρου σπέρματος ἀνὰ (δραχμὰς) δ, σελίνου σπέρματος, ὀπίου, ὑοσκυάμου σπέρματος ἀνὰ (δραχμὰς) β. ὕδατι: cf. Aetius, ix. 48.

9-10. κάλλι[στος is rather tautologous with ἄκρωσ πυεῖ (ποιεῖ), but there is no doubt about the reading and κοιλλ[ας is quite impossible. Cf. e. g. Galen xiii, p. 95 ποιεῖ καὶ πρὸς τοὺς λιθιῶντας . . . καὶ τοῖς ἤδη ἀπειρηκόσι . . . λίαν καλόν. For ἄμε[ως cf. the parallels quoted in the note on l. 8; the remains of the third letter suit ε better than another μ. On the writing in the left margin here cf. introd.

13. [λευ]κοῦ, which is suggested by Ilberg, is quite doubtful, the vestige of the supposed κ being very slight, and the initial lacuna being sufficiently filled by two letters, if this line was accurately ranged with the preceding one. μήκονος (l. μήκωνος) was presumably followed by a figure or symbol; σπέρματος cannot be read.

29. (a) MEDICAL RECEIPTS.

Frag. 1 11.2 x 7.7 cm.

Second century.

The following fragments from a series of medical receipts are written in medium-sized cursive of probably the second century. Frag. 1 is the bottom of a column, and Frags. 2 and 3, which appear to join, form the bottom of a second; but the relation of these two columns to each other is uncertain. Prof. Ilberg thinks that the prescriptions in Frag. 1 were intended for the eyes, and for this reason the fragment is placed first, since it was usual in receipt-books of this kind to work down the body, starting from the top (cf. 28). The eyes are certainly the subject of the verso of Frag. 1, where some further receipts have been added by another hand. Frags. 2-3, the verso of which is blank, deal with the mouth, and contain a receipt for a tooth-powder (ὀδοντότριμμα), and specifics for the uvula and for thrush. The width of the columns on the recto is not clearly determined; the lines were at any rate considerably longer than those on the verso of Frag. 1.

Frag. 1.

· · · · ·
 ·] [ύ]πνοποιεῖ καὶ π[
 πεπ]έρεος, καδμίας [
 συ]κάμινον καὶ λεά[ν](ας) χρῶ [·] · [
 (?) ἀμ]μων(ιακοῦ) ι, πεπέρεος [λευκοῦ ε[
 5] · οκουν. ἄλλο· σηπέας ὄσ[τράκου
 λευκοῦ (δραχμαὶ) γ. · [
 περὶ τῶν ἐφ' ἑαυτὸ ἔχρη τὸ χ · [
] αμου, μέλιτος α, καπν[ίου] (?)
] ν τὸ [στ]έαρ ἐχίδνης ατη · [
 10] η χαμαιλέοντος χολη · [
] λλα[·] ον ἴσα. ἄλ[λο

, but
 mes in
 hificance,
 αν δηλοῖ.
 , σημαίνει
 ἴβην, χήρα
 with Diels
 her he or

μέλιτο]ς Ἀττικοῦ παλαιοῦ κναθο[
 σκαμμ]ωνέας βοτάνης δακ[ρυδίου
] . ἐλαίου παλαιοῦ κναθο[
 15] . μαινα εἶτα αμ . [
 ἀμμωνιακοῦ Κυ]ρηναικοῦ (δραχμῆ) α, με . [
]γιγ[.] . τρ[ο]φή καὶ [

Frag. 2 and 3.

ησον. πρὸς τὰς ἐν στό-
 [ματι]ρας οἴνωι παλαιῶι εὐώδει κ[ο]τ(υλ)
 20 γλυ]κυτάτου δ[ια]κλυσάμενος
] . οἰς προ . . . μησάμενος
]ασας διακλύζου. πρὸς
 στ]αφίς ἀγρία, πίπερ λευ[κό]ν,
] ὄδου[τό]τριμμα
 25 κυά]μους Α[ἰ]γυπτίους λείους
] ψαμ(μ)ίνης, σχιστῆς ἀνὰ (δραχμὰς) β,
]ς. πρὸς κιονίδας μά[λ]α-
 [γμα (?)] [?] σεμ]ιδ[ά]λι α[. . .] . οσ[.] Frag. 3
 (?) μά]ννης ἴσα λεία [.] [.]
 30]ας χριό[μ]ενος . [.
] ἀκακίας, σχιστῆς ἀνὰ (δραχμὰς) . . .
] πρὸς ἄφθ[α]ς [.]εγγονο[.] . [

Frag. 4.

.
 σ]ηπία[ς
] πρὸς οσ[
 35] μετὰ μέ]λιτος
] ἔαρινὸν α[
] πρὸς φιλε . [.
] γ' κρόκου [.
]τοσ[.

Frag. 1 verso.

40 λιπαρά·
 ψ[ιμυθ]ίου [.
 λιθαργύρου [.
 οἴνου κοτ(ύλη) α,
 ἐλαίου ἡμικοτύλιο[ν,
 45 λιβάνου [α] (δραχμῆ) α.

Frag. 4 verso.

.
 [. . . .]ε[
 χηται τ[
 παρὰ τ[
 60 ροναμ[
 μηλ . [.
 δεσ[

§ κ[ολ]λούριον τ . . ηρ [. . .	φα[
[. .] . ποιεῖ πρὸς τὰ	τρ[
ἐ[π]ὶ τῶν τελέων τρα-	. . .
χέα βλέφαρα καὶ βεβ[ρω-	
50 μένους κανθοὺς καὶ ρεῦ-	
μα παλαιὸν καὶ χ . [. .] . . υ	
καὶ τὰς τυλώδεις δια-	
θέσεις μέγα, π[οιε]ῖ	
καὶ πρὸς τὰ μ[ε]γάλα	
55 τραχώματα . [. . . .	
. [.] φιωπισμεν[.	
.	

2. πεπ]έρεος is very doubtful; the first ε is unsatisfactory, and there may be a letter lost after the supposed ρ.

5. For δσ[τράκου (Ilberg) cf. e. g. Galen xii, p. 347, where σηπίας ὄστρακον is recommended both for the eyes and mouth.

8. α, which is not easily combined with the following letters, is probably the numeral, the measure being unexpressed, as in l. 4.

9–10. For στέαρ ἐχίδνης Ilberg compares Galen xii, p. 331, and for χαμαιλέοντος χολή, Marcell. *De Medic.* 8. 67; these were both used for diseases of the eye.

13. The supplements were suggested by Ilberg; cf. Diosc. iv. 170 (ed. Wellmann), Alex. Trall. i, p. 381 (ed. Puschmann).

16. Ilberg is probably right in restoring ἀμμωνιακοῦ (cf. Diosc. iii. 84 ὁπός ἐστι νάρθηκος γεννωμένου ἐν τῇ κατὰ Κυρήνην Λιβύῃ), but it is unlikely that αμ . [in l. 15 is the beginning of the word since this would imply a narrower column than what seems to be indicated elsewhere in the fragments. Another possibility is σιλφίου (or ὀποῦ) which was used for the eyes (Diosc. iii. 80) among other things.

18. Probably not κλ]ύσον.

19. Perhaps ἐσχά]ρας, as Ilberg proposes; but the doubtful ρ may possibly be ξ, e. g. μ[ξ]ας. δωσωδ]ας is less likely. The iota adscript of ὄνωι was added above the line.

21. προδ[ι]αμησάμενος for προδ[ι]αμ(ασ)ησάμενος could be read; it is noticeable, as Ilberg remarks, that this verb occurs several times in the prescriptions for the mouth in Ps.-Galen xiv, pp. 424 sqq.

23. πίπερ here has the Latin form, as in *Berliner Klassikertexte*, iii, p. 32, l. 6, 10. For σταφίς ἀγρία cf. Diosc. iv. 152, where we are told ὀδονταλγίας ὠφελεῖ . . . καὶ ἄφθας τὰς ἐν στόματι θεραπεύει.

24–6. Various ὀδοντοτρίμματα are specified in Ps.-Galen xiv, pp. 426–7, but the ingredients do not correspond with those here given. κνά]μους is due to Ilberg, who compares Diosc. ii. 106 and Galen xii, p. 876 καλῶς διατηρεῖ . . . τοὺς ὀδόντας, ἐὰν κύαμον Αἰγύπτιον δίχα τοῦ ἐντὸς πικροῦ λείον ποιῶν παρατρίβῃς τοὺς ὀδόντας καὶ τὰ οὖλα ἀπαξ τοῦ ἔτους.

28 sqq. It is likely that Frags. 2 and 3 belong to the same column, but that they directly join is uncertain. Of the letters in l. 28 the first ι and part of the supposed λ belong to Frag. 2. For σεμίδαλις in specifics for the mouth cf. Ps.-Galen xiv, p. 124 (δύσφοροι ὄσμαλ).

29. μά]ννης is suggested by Ilberg.

31. Cf. e. g. Galen xii, p. 973 σχιστήν μετ' ἀλόης τοῦ ἡμίσεος καὶ ὀλίγης ἀκακίας, for affections of the κίων. σχιστή is also recommended πρὸς κιονίδας in Ps.-Galen xiv, p. 434.

37. Not πρὸς φλεγμ[ονάς.

45. If [[α]] is rightly read, the figure was at first misplaced.

46. Either κ[ολ]λούριον or κ[ο]λλύριον could be read. What follows may perhaps be τὸ τηρ[ητι]κό]ν, as Ilberg suggests, though this is not particularly satisfactory. The initial letter can be π. A wavy stroke in front of this line perhaps marks the new heading.

THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page



HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies

in l. 12 of the preposition *ἀπέναντι*, of which Stephanus quotes no example earlier than Polybius.

31 consists of ten lines from the top of a column, the last line being followed by a considerable blank space, from which the natural inference is that the work, whatever it was, concluded at this point. It is no doubt prose, and perhaps again of a historical character; there is a reference to Athens in l. 4. The occurrence of the numeral β in l. 5 is noticeable. The hand, a carefully written good-sized uncial, is of a generally similar type to that of **44**, with which this fragment was purchased, and belongs to the same period.

32 is poetic, and not improbably hexametrical. A mention of Cerberus occurs in l. 8, and in this connexion *σκυταλω* in l. 4 appears significant; cf. note *ad loc.* The fragment is written in not very regular upright uncials which have early characteristics and probably date from late Ptolemaic times.

33 is a prose fragment of doubtful character; indeed neither its language nor the quality of the script indicates very clearly that it should be classed as literary, though they rather favour that view. It is written in informal uncials of medium size and thoroughly Ptolemaic cast; the date indicated is the second century B.C.

34 contains the ends of a few lines written in good-sized rather irregular uncials which may be assigned to the first century. The lines are uneven in length, l. 8 for instance extending more than $1\frac{1}{2}$ cm. beyond l. 6, a feature suggesting a metrical arrangement, and have an Ionic rhythm; possibly they are Anacreontic verses. Line 10 is a title or heading of some kind.

35, from the top of a column of prose, is written in rather small oval uncials on the verso of part of an account of produce, which may date from the second or third century. A reference to Anacreon is perhaps to be recognized in l. 4.

36 is another third-century fragment from the top of a column in medium-sized sloping uncials the lines of which are rather widely spaced. It may be either poetry or prose.

37 is a badly damaged strip containing the ends of a few lines of prose from the top of a column; in the lower part of it there are vestiges of the initial letters of the lines of the succeeding column, but nothing is legible. The script is a sloping medium-sized uncial with some tendency to cursive, which may belong to the second or early third century; it is remarkable for a curious δ , shaped just like the Latin uncial δ . On the verso is part of a list of names in cursive of the second or third century.

38. A fragment from the bottom of a leaf of a papyrus book. The recto preserves the ends and the verso the beginnings of a few lines of prose written in a neat uncial hand of medium size and of the third-century oval type.

39 is a piece of mummy-cartonnage, the source of which may be guessed to be Hibeh; cf. **16 (a)**. This fragment contains the ends of a few lines from a medical treatise, with some very scanty traces of the succeeding column. The hand, a well-formed uncial of medium size, is to be assigned to the first half of the third century B.C.

40, written in a rather small semi-cursive hand of the second century, mentions Minos and Sisyphus, and may belong to a commentary or to some mythological treatise or compendium. A Homeric citation in l. 9 was identified by Mr. Allen, who suggests that the numbers *π]έμπτου* and *ὄγδοου* in ll. 5 and 10 denote the order in which the hero

personages stood in some list. The text is on the verso of the papyrus, the recto being blank. κ' in ll. 26-7 apparently stands, as often, for καί, and πρὸς in l. 28 is written in the form of a monogram.

41 is a fragment from the end of an acrostic, the lines of which, as in 7, represent the letters of the alphabet in consecutive order. So far as they are preserved the sentences have a moral tendency, and were no doubt put together for educational purposes. Perhaps they were originally in iambic metre, which was often employed in compositions of this class; cf. Krumbacher, *Gesch. d. Byz. Litt.* pp. 717, 814. The hand is a slightly sloping informal uncial of, probably, the sixth century. On the verso there are parts of seven lines in Coptic.

30.

5.6 x 11.3 cm.

First century B.C.

Plate 6.

Col. i.

Col. ii.

<p>· · · · ·</p> <p>] και π . . σ . [. .] . ν</p> <p>] οὐκ επι τας</p> <p>] . νεινεμεαθη</p> <p>κ]ατερουσιν διογε</p> <p>5] γαρ πλιστου επι</p> <p>]μος αμα παραγον</p> <p>] . τα κ[α]θιστας εις</p>	<p>· · · · ·</p> <p>[. .]ω . . [</p> <p>ται . . . [</p> <p>10 αποχωρει δε τ[. .] . κυσ[. . . .</p> <p>θεις την στολ[ην] τω[ν]</p> <p>εκαθιζειν απενα[ν]τι της [κρη</p> <p>νης ην καλουσιν Πειρηνην</p>
---	---

3. εμε Αθη- or Νεμεα θη-?

5. The two last letters of the line are corrected and their identity is very doubtful.

11. τω: or τι. or πι.; and the doubtful ν may well be α, δ, or λ.

31.

12 x 7 cm.

First century B.C.

(?) πη]δησας απο κλιμακ[ος

]ι καλα να . ε . . πω . [

]ς λυκοις αν . . σω[

] Αθηνas διαλυε[. .] . [

5 ε]κεινοις β̄ γα . [. .] . [

]ν ταυτην σεμ . [. .] . . [

] λοιπον . . γκιε[. .] . . [

]τονου ον . [.]εμ . . . [

] Ειραφιω[τ] . [

10] . . . νο . [

2. The letter between λ and ν is possibly ι, i. e. καλινα.

6. The word after ταυτην is apparently not Σεμελη.

32.

5.7 x 4.2 cm.

First century B.C.

· · · · ·

] . νδε[

]εον δε κο[

]ναν βρ . . . κω . [
]νον σκυταλω . . . [
 5] μεν φευγον βωμ[
] δεινοισι προσω . . λο[
]νης δ οπισω . α[
]σι πολλοισιν πι[
]ε Κερβερος ειθ[
] . . . [

4. The first two or three letters of *σκυταλω*, if that is the right reading, have undergone alteration. *σκύταλον* is used of the club of Heracles in Pindar, *Ol.* ix. 30, Theocr. xvii. 31, and is thus appropriate in a context mentioning Cerberus (l. 8).

6. A verse originally omitted has been inserted above this line by the original scribe.

33.

5.4 x 4.8 cm.

Second century B.C.

.
] . . . ζουτο εν . [
] ανδρος ισταμ[
] . ασιν κοι[
] . δ . . αι . . . [
 5] εμος μαλ[
]ων [
] κυριο[.] απο του χα[
] λεγει ποτε μ[
] . υσ . [

6. A considerable blank space was apparently left after the letters]ων.

34. Behnesa.

6.1 x 7 cm.

First century.

.
]μος
]δε
]α[.]στον
]ε δε θαψαι
 5 εφ]οβειτο
]ισωσι
] . ε υπνον
] . ουργος ων γαρ
]ων ανεστη
 10]αι παρθενω̄

] . σιτον συναγω[ν
] . [

.

4. An oblique dash opposite this line near the right edge of the papyrus probably referred to a succeeding column.

10. e. g. ωδ]αι, as Murray suggests.

35.

6.2 × 3.6 cm.

Third century.

] . ε Καριοθρεπ[τ
] κατα δυο μερη [
] . ρα καταγωγη[
Α]νακρεων θηλ[
5 π]αραιρη μεν α[
]ει ορυσσουσα[
]ς περιβαλλ[
]οτε νεατο[

.

1. Καριόθρεπτος seems an unobjectionable though novel compound.

4. Α]νακρεων: the doubtful ν is suitable but quite uncertain, and might be read e. g. as ρ. It is worth noting in connexion with l. 1 that Καρικοεργέος or Καριοεργέος occurs in Anacreon, Frag. 91.

36.

4.7 × 4 cm.

Third century.

]λα αδικουμει[
] συνουτος αυτ[
]νη δειν τι[
] . ς δικης [

.

37.

11.8 × 3.6 cm.

Second or third century.

	] .		] . [.]νδεχε
	]ρες λεγον		10] . α . ο .
[ται	]ει ερ . . μονο και [		]ει δυνοι
	] . αλλο οτιου]
5	]ο . . δεκα . ως		]λλα εκερ
	] . . . ρονεδ .		]ερων οποι
	] . φομοι	15	]ον λογον
	]εισ . . . ον		]γων . .
	]απ[.] . ισ . ο[.]		. . . . .

1. Some ink-marks near the upper edge of the margin could be read as a large φ.

3. μονο(ν) was meant to end the line, and και was subsequently inserted (by the original scribe).

7. Above the end of the line there are some indistinct marks which perhaps indicate a correction.

38.

5.7 x 3.7 cm.

Third century.

Recto.

· · ·
]· η
]αγω
]ηναν

Verso.

· · ·
σ· [
χί[
επ[

39. Hibeh?

7.2 x 6.1 cm.

Third century B. C.

· · · · ·
]νας
] πνευμα ετι
]ν εστι προ των
]ων
5] τουτ επιτελουσιν
]τον εστι τι συστελ
]ν πορων και
]. θλειβοντων ει τι
ε]νεστηκει φλεγμα
10] την λημωσιν
]υτο ηδυναντο
] χαλεπω
· · · · ·

4. This line, which is markedly shorter than the rest, apparently concluded a section. Line 7 is also rather short, but since it ends with the word *και* this must be merely a case of irregular spacing.

10. *λημωσιν* preceded by *την* is no doubt a substantive, but there is no other instance of its use.

40.

Frag. 1 8.1 x 3.7 cm.

Second century.

Frag. 1.

· · · · ·
]ω[
]. κενω[
]. νων κατο[
]τι Μινως δ[
5]εμπτον ακ[
] κατ αλκην [
]ανα . . . τουτ[
]. ν . . . ως Σισυφο[ς
] εσκεν ο κερδισ[τος
10]λων ογδοον φ[
]. ας Ομηρον ουδε[
]αμησθαι τι[.]· [

Frag. 2.

· · · · ·
] . . . νεα . . . μ[
δ . [.
]. τον πως ω[
]ι χρονον π[
] Ηρας ωσπερι[
20]πεγε . . . ωσπ[
]υσιω . . . [.]ιστ[
]αδρ . σ[.]ο[
]. υτο[.]εδ . [
]ρ ουκ εστι κ[
25] . . . αν γε . [
]ι . . . κ(αι) . . . [
]λως κ(αι) επι . [

	]στ[·]ε[	]· εν πρ(ος) αυτο[
	]· · τ[	]ον ανευεγ[κ
15	]σ[	30]ρτα· [

8-9. Cf. Homer Z 153 *ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν*. But there is a lacuna of uncertain length between the name Σίσυφο[s in l. 8 and *εσκεν* in l. 9, as is shown by the projection of ll. 11 and 12. *ανδ]ρων* cannot be read in l. 10; perhaps *αλλων*.

12. Allen proposes *πεπαλ]αμησθαι*, with a reference to the etymology of the name Παλαμήδης, which would then have been *ογδοον*. [*μεμνήσθαι* might then be supplied after *ουδε* in l. 11, with some word like *φη]σας* before *Ομηρον* to govern the infinitives.

30. This line seems to have been the last of the column.

41.

8.5 x 9.5 cm.

Sixth century.

· · · · · · ·

[ν] · [·] · [

φιλω τα γραμματα μισ[

χαρις επι χρησιν ουχ [

ψυχ[ης] ουκ εστ]ιν φαρμ[α]κ[ον

5 ω παιδι[ον] μη φευγι καλα τ[

3. *επι χρησιν*: or perhaps *επιχρησιν* as a single word, though this does not occur elsewhere.

5. 1. *φευγε*.

42. LATIN FRAGMENT.

11.6 x 12.8 cm.

Fourth century. Plate 8.

This fragment from the bottom of a column is written in rather large rustic capitals in which the contrast between heavy and light strokes is very strongly marked. On the verso are the ends of two lines of Greek cursive dating perhaps from the fourth or fifth century, and the Latin text on the recto may be assigned like P. Oxy. 871, which is in a hand of a similar type, to the fourth century. Unless it can be identified the piece is of course too small to possess more than a palaeographical interest; the words *quaestio*, *caedem*, and *carcere* have rather a legal flavour.

· · · · ·

[·] · [

[· . .] · · bε[

[qu]aestio[

]osicoraç · [

5 · i caedem item [

[·] · dinis mu[

lis in carcere ad[

sunt utriusque ç · [

4. Perhaps *si cor* or *sic oracu]l*. The doubtful *i* may be *e* but *secura* cannot be read.

6. [*O]rdinis* is not impossible.

7. Not *carcerem*.

III. EXTANT CLASSICAL AUTHORS

43. HOMER, *ILIAD* I.

20.8 × 36.4 cm.

Early third century.

Remains of four columns from a roll containing the first book of Homer's *Iliad*. The first and last columns have lost the beginnings and ends of lines respectively, but the two intervening ones are nearly complete. The handwriting is a clear semi-cursive, of, probably, the earlier decades of the third century. A *terminus ante quem* is provided by the verso, on which is a short astronomical treatise (27) written after, but apparently not much after, the reign of Gallus. No lexical signs occur except the diaeresis. The papyrus shows the vulgate text in a fairly correct form, and apart from clerical errors rarely differs from the better mediaeval MSS. The appended collation of this and the other Homeric pieces in the present volume is based on the editions of Ludwich, whose readings are distinguished by an asterisk. Additional information has sometimes been derived from the apparatus of Monro and Allen, which, however, is confined to a notice of the more important variants. I do not as a rule remark on minor orthographical details, such as the presence or absence of *ν* ἐφέλκυστικόν or the interchange of *ι* and *ει*.

Col. i.

[τον δ ημειβειτ επει]τα [ποδαρκης διο]ς Αχ[ιλλευς
[Ατρειδη κυδιστ]ε φιλ[οκ]τεα[νω]τατ[ε] π[αντων
[πως γαρ τοι δω]σουσι γερας με[γ]αθυμοι Αχ[αιοι
[ουδε τι που ιδμ]εν ξυνηια κειμενα πολ[λα
125 [αλλα τα μεν πο]λιων εξεπρα[θο]μεν τα δεδ[ασται
[λαους δ ουκ επε]οικε παλιλλογα τ[αυ]τ επαγειρε[ιν
[αλλα συ μεν νυ]ν τηνδε θεω προ[οε]ς αυταρ Αχαιο[ι
[τριπλη τετρα]πλη τ αποτισομ[εν] αι κε ποθι Ζε[υς
[δωσι πολιν Τρ]οϊην ευτειχεον [εξ]αλαπαξαι
130 [τον δ απαμειβο]μενος προσεφη [κ]ρειων Αγαμεμ[νω]ν
[μη δ ουτως αγ]αθος περ εων θεο[εικ]ελ Αχιλλευ
[κλεπτε νω] επ[ει] ου παρελευσεα[ι] ουδε με πει[σεις
[η εθελεις οφρ] αυτος εχης γερας [α]νταρ εμ αυτως
[ησθαι δευομ]ενον κελευει δε με [τη]νδ αποδουναι
135 [αλλ ει μεν δωσο]υσι γερας μεγα[θυμ]οι Αχαιοι
[αρσαντες κατα θ]υμ[ον] οπως ανταξιον εσται
[ει δε κε μη δωσω]ν] εγω δε κεν αυτος ελωμαι
[η τεον η Αιαν]τος ἴων γερας η [Ο]δυσσηος

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

EXTANT CLASSICAL AUTHORS

ως εμ αφαιρειται Χρυσηΐδα Φοιβος Απολλων
 την μεν εγω συν νηϊ τ εμη και εμοις εταροισι
 πεμψω εγω δε κ αγω Βρισηΐδα καλλιπαρηον
 185 αυτος ἴων κλισιην δε το στον γερας οφρ ευ ειδης
 οσσον φερτερος ειμι σεθεν στυγη δε και αλλος
 ἴσον εμοι φασθαι και ομοιωθημεναι αντην
 ως φατο Πηλειωνι δ αχος γενετ εν δε οι ητορ
 στηθεσσιν λασιοισι διανδιχα μερμηριξε
 190 η ο γε φασγανον οξυ ερυσσαμεν[ο]ς παρα μηρου
 τους μεν αναστησειεν ο δ Ατρειδην εναριζοι
 ηε χολον παυσειεν ερητυσειε τε θυμον
 εως ο ταυθ ωρμαινε κατα φρενα και κατα θυμον
 ελκετο δ εκ κολεοιο μεγα ξιφος ηλθε δ Αθηνη
 195 ουρανοθεν προ γαρ ηκε θεα λευκωλενος Ηρη
 αμφω ομως θυμω φιλεουσα [τε] κηδομενη τε
 στη δ οπιθ[ε]ν ξανθης δε κομ[ης] ελε Πηλειωνος
 οιω φαι[ο]μενη των δ αλλων ου τις ορ[α]το
 [θαμ]βησεν δ Αχιλ[ε]υς [μετα δ ετραπετ αυτικα δ εγνω

Col. iii.

τιπτ αυ[τ] αιγ[ι]ο[χ]ο[ι]ο Δ[ι]ο[ς] τε[κ]ος ειληλουθας
 η [ἴ]να υ[β]ριν ἴδη Αγαμεμνονος Ατρειδαο
 αλλ εκ τοι ερω το δε και τετελεσθαι οιω
 205 ης υπεροπλειησι ταχ αν ποτε θυμον ολεσσαι
 τον δ αυτε προσεειπε θεα γλωκωπισ Αθηνη
 ηλθον εγω παυσουσα το στον μενος αι κε πιθηαι
 ουρανοθεν προ γαρ ηκε θεα λευκωλενος Ηρη
 αμφω ομως θυμω φιλεουσα τε κηδομενη τε
 210 αλλ αγε ληγ εριδος μηδε ξιφος ελκεο χειρι
 αλλ ητοι επεσιν μεν ονειδισον ως εσεται περ
 ωδε γαρ εξερω το δε και τετελεσμενον εσται
 και ποτε τοι τρις τοσσα παρεσσεται αγλαα δωρα
 υβριος εινεκα τησδε συ δ ισχεο πειθεο δ ημιν
 215 την δ απαμειβομενος προσεφη ποδας ωκυσ Αχιλλευς
 χρη μεν σφωϊτερον γε θεα επος ειρυσασθαι
 και μαλα περ θυμω κεχολωμενον ως γαρ αμεινον
 ος κε θεοις επιπειθηται μαλα τ εκλυον αυτου
 η και επ αργυρη κωπη σχεθε χειρα βαρειαν
 220 αψ δ ες κουλεον ωσε μεγα ξιφος ουδ απιθησε
 μυθω Αθηναιης η δ Ουλυμπον δε βεβηκει
 δωματ ες αιγιοχοιο Διος [μ]ετα δαιμονας αλλους
 Πηλειδης δ εξαυ[τ]ι[ς] [αταρ]τηροισ επεεσσι

Ατρείδην προσείπε και [ου] πω ληγε χολοιο
 225 οινοβαρες κυνος ομματ εχων κραδιην δ ελαφοιο
 ουτε ποτ ες πολεμον αμα λαω θωρηχθηναι
 ουτε λοχον δ [ι]εναι συν αριστηεσσιν Αχαιων
 τετληκας θυμω το δε τοι κηρ ειδεται ειναι
 η πολυ λωϊον εστι κατα στρατον ευρυν Αχαιων
 230 δωρ αποαιρεισθαι ος τις σεθεν αντιον ειπη
 δη[μοβορο]ς βασιλευς επι ουτιδανοισιν ανασσεις
 η γαρ αν Ατρείδη νυν υστατα λωβησαιο
 αλλ εκ τοι ερεω και επι μεγαν ορκον ομουμαι
 ναι μα τοδε σκηπτρον το μεν ουποτε φυλα και οζους
 235 φυσει επει δη πρωτα τομην εν ορεσσι λελοιπεν
 ουδ αναθηλησει περι γαρ ρα ε χαλκος ελαψε
 φυλλα τε και φλοιον νυν αυτε μιν υϊες Αχαιων
 εν παλαμης φορεουσι δικασπολοι οι τε θεμιστας
 προς Διος ειρ[υατ]αι ο δε τοι μεγας εσσεται ορκος
 240 η ποτ Αχιλ[ληος π]οθη ιξεται υϊας Αχαιων
 [σ]υμπα[ν]τας τοτε δ ο]ν τι δ[υ]νησεαι αχυνμενος περ

Col. iv.

χωμενος ο [τ αριστον Αχαιων ουδεν ετισας
 245 ως φατο [Π]ηλ[ειδης] ποτι δε σκηπτρον βαλε γαιη
 χρυσειης η[λοισι] πεπαρμενον εζετο δ αυτος
 Ατρείδης δ [ε]τερωθεν εμηνιε τοισι δε Νεστωρ
 ηδυεπης α[υ]ορουσε λιγυς Πυλιων αγορητης
 του και απο [γ]λωσσης μελιτος γλυκιων ρεεν αυδη
 250 τω δ ηδη δ[υ]ο μεν γενεαι μεροπων ανθρωπων
 εφθια[θ] οι οι προσθεν αμα τραφεν ηδε γενοντο
 εν Πυλω η[γ]αθηη μετα δε τριτατοισιν ανασσεν
 ο σφιν ευφ[ρο]νεων αγορησατο και μετεειπεν
 ω ποποι η [μ]εγα πενθος Αχαιδα γαιαν ικανει
 255 η κεν γηθ[η]σαι Πριαμος Πριαμοιο τε παιδες
 αλλοι τ[ε] Τρω[ες] μεγα κεν κεχαροιατο θυμω
 ος σφωϊν τ[α]δε παντα πυθοιατο μαρναμενοι
 οι περι μεν [β]ουλην Δαναων περι δ εστε μαχεσθαι
 αλλα πειθ[ε]σθ αμφω δε νεωτερω εστον εμειο
 260 ηδη γαρ πο[τ] εγω και αρειοσιν ηε περ ημιν
 α[ν]δρασιν ω[μ]ιλησα και ου ποτε μ οι γ αθεριζον
 ο[ν] γαρ πω το[ι]ους ιδον ανερας ουδε ιδωμαι
 οιον Πει[ρι]θοον τε Δρυαντα τε ποιμενα λαων
 264 Καινεα τ Εξ[α]διον τε και αντιθεον Πολυφημον
 266 καρτιστοι δη [κ]εινοι επιχθονιων τραφεν ανδρων

καρτιστοι μέν εσαν και καρτιστοις εμαχοντο
 Φηρσιν ορεσ[κωοισι και εκπαγλωσ απολεσσαν
 και μεν τοισ[ιν εγω μεθομιλεον εκ Πυλου ελθων
 270 τηλοθεν ε[ξ απιης γαιης καλεσαντο γαρ αυτοι
 και μαχομην κα[τ εμ αυτον εγω κεινοισι δ αν ου τις
 των οι νυν βροτοι [εισιν επιχθονιοι μαχειοιτο
 και μεν μ[ευ] βουλ[εων ξυνιεν πειθοντο τε μυθω
 274 αλλα πειθεσθαι κα[ι υμμεσ επει πειθεσθαι αμεινον
 277 μητε συ Πηλειδη θ[η]ελ εριζεμεναι βασιληι
 αντιβιην επει ου [ποθ ομοιησ εμμορε τιμησ
 σκηπτουχοσ βασιλευσ ω τε Ζευσ κυδοσ εδωκεν
 280 ει δε συ καρτεροσ [εσσι θεα δε σε γεινατο μητηρ
 αλλ οδε φερτεροσ ε[στιν επει πλεονεσσιν ανασσει
 Ατρειδη συ δε πα[υε τεον μενοσ αυταρ εγωγε
 λισσομ Αχιλληϊ μ[εθεμεν χολον οσ μεγα πασιν
 ερκοσ Αχαιοισιν [πελεται πολεμοιο κακοιο

129. Τρ]οίην: so Aristarchus and the majority of MSS. ; *Τροίην others with Zenodotus.

140. αυθις: so SMFW: *αὐτις other MSS.

142. εγειρομεν: l. αγειρομεν.

162. πολλ εμογησα: so AB, &c. ; *πολλὰ μόγησα Aristarchus.

168. επην: so MSS. ; *ἐπέ Aristarchus and Herodian.

176. εστι: l. εσσι; cf. l. 178.

178. εστι: l. εσσι; cf. l. 176.

190. ερυσσαμει[ο]σ: so most MSS. ; *ἐρύσαμενοσ M.

193. εωσ is the usual reading in MSS. ; εἴωσ Y, *εἶοσ Bekker.

197. ξανθησ δε κομ[η]σ ελε Πηλειωνοσ: so τινεσ according to Schol. A ; *Πηλείωνα Aristarchus, &c., ξανθὴν δὲ κόμην ἔλε Πηλείωνοσ being another variant.

203. *ιδη: so Aristarchus AB, &c. ; ἴδησ Zenod.

204. τετελεσθαι: so most MSS. ; *τελεεσθαι Aristarchus and a few MSS., τετελεσμένον ἔσται Zenod.

205. ολεσσαι: the MSS. are divided between this reading (so A) and *ὀλέσση.

208. γαρ ηκε: δέ μ' ἦκε MSS.

234. φυλα: l. φυλλα.

236. ελαψε: l. ελεψε.

246. χρυσειησ: l. χρυσειοισ.

257. οσ: εἰ MSS. If οσ is not merely a clerical error, the verse must have been completed somewhat differently, with a verb in the singular instead of the plural; cf. for such a construction e. g. Ψ 285-6 ἄλλοι δὲ στέλλεσθε κατὰ στρατόν, ὅσ τις Ἀχαιῶν ἵπποισίν τε πέποιθε κτλ.

259. πειθ[ε]σθ: so SWX^o; l. πιθεσθ.

265. The papyrus agrees with ASB and the majority of MSS. in omitting the verse Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισι, which is rejected by Ludwich.

274. The first πειθεσθαι = πειθεσθε (for πιθ-), which is also found, e. g., in S; cf. l. 259.

275-6. The omission of these two verses, μήτε σὺ τόνδ', ἀγαθός περ ἐών, ἀποαίρεο κούρην, ἀλλ' ἔα, ὥσ οἱ πρῶτα δόσαν γέρας νῆεσ Ἀχαιῶν, was evidently caused by the homoeoarchon of ll. 275 and 277.

277. θ[η]ελ: θ is represented by a very slight vestige which may belong to an ε, but it is likely that the papyrus agreed with the great majority of the MSS., which have Πηλειδὴ θέλ', Πηλειδ' ἤθελ' or similar readings; *Πηλειδὴ ἔθελ' Bekker.

281. *οδε: so AB, &c. ; ὄγε others.

44. HOMER, *ILIAD* I.

8.7 × 13.5 cm.

First century B.C. Plate 4.

A fragment containing the ends and beginnings of lines from two columns of the first Book of the *Iliad*, written in good-sized upright uncials which are obviously of early type, and may be assigned to the middle or latter part of the first century B.C. The hand is an ornamental one, most of the straight strokes being finished off with small *apices*. Z and Ξ are of the archaic shape; P and Φ are not carried below the line. No lection signs occur, but the 500th line is marked in the usual way in the margin of Col. ii. The column consisted of 22 lines, l. 480 being exactly opposite l. 503. This papyrus, like 31, was purchased together with 51, the hand of which is extremely similar,—so similar that it becomes a question whether they can be regarded as identical. Probably, however, they are to be distinguished. A difference in the size of the letters, which are larger in 51 than in 44, is of no consequence; but it is also noticeable that Α, Λ, Μ, and Π are proportionally narrower in the latter than in the former. Another Homeric fragment in a hand of much the same type is P. Reinach 1 (*Iliad* xix), which the editor dates too late. This is likely to approximate to 44 and 51 in period as it does in style.

There are no variants from Ludwich's text. It is possible that critical marks, which are used in 51, were also inserted in the present MS.; so little of the margin is preserved that their non-appearance in what remains is inconclusive.

Col. i.

.
 [νωμησαν δ αρα πασιν επαρξαμενοι δε]παεσ[σιν
 [οι δε πανημεριοι μολπηι θεον ιλασ]κουτο
 [καλον αιδοντες παιηονα κουρ]οι Αχαιων
 [μελποντες εκαεργον ο δε φρε]να τερπεται ακουων
 475 [ημος δ ηελιος κατεδυ και επι κ]νεφας ηλθε
 [δη τοτε κοιμησαντο παρα πρ]υμνησια νηος
 [ημος δ ηριγενεια φανη ροδοδ]ακτυλος Ηως
 [και τοτ επειτ αναγοντο κατα στρατον ευ]ρυ[ν] Αχαιων
 [τοισιν δ ικμενον ουρον ιει εκαεργος Απολ]λων
 480 [οι δ ιστον στησαντ ανα θ ιστια λευκα πετασσα]ν

Col. ii.

.
 495 [παντ]ες αμ[α Zeus δ ηρχε Θετις δ ου ληθητ εφετμεων
 [πα]ιδος εου αλλ [η γ ανεδυσετο κυμα θαλασσης
 [ηε]ριη δ ανεβη με[γαν ουρανον Ουλυμπον τε
 [ευρε]ν δ ευρυοπα Κρ[ονιδην ατερ ημενον αλλων
 [ακ]ρο[τ]ατηι κορ[υ]φη[ι πολυδειραδος Ουλυμποιο

500 ξ κ[α]ι ρ[α] παροιθ αυτο[ιο] καθεζετο και λαβε γουνων
 σκαιηι δεξιτερηι δ α[ρ] υπ ανθερωνος ελουσα
 λισσο[μ]ενη προσεειπε Δια Κρονιωνα ανακτα
 Ζευ πατερ ει [ποτε δη σε μετ αθανατοισιν ονησα
 η επει [η εργωι τοδε μοι κρηηνον εελδωρ
 505 τιμη[σον μοι υιον ος ωκυμορωτατος αλλων
 επλετ [αταρ μιν νυν γε αναξ ανδρων Αγαμεμνων

45. HOMER, *ILIAD* II.

Behnesa.

6.2 x 5.3 cm.

Second century.

This is a small fragment from the top of a column, written in medium-sized round uncials, which may be attributed to the first half of the second century. A smooth breathing in the first line appears to be due to the original scribe. No variants from the text of Ludwich occur.

[οκτω αταρ μη]τηρ ε[νατη] ην η τ[εκε] τεκνα
 [ως ημεις τοσσ]αυτ [ετ]εα π[τ]ολεμ[ιξομεν] αυθι
 [τω δεκατω δ]ε πο[λι]ν αιρ[η]σομ[εν] ευρυαγυιαν
 330 [κεινος τως αγο]ρευε [τ]α δη [ν]υν π[αντα] τελειται
 [αλλ αγε μιμνε]τε παντες ευκνη[μιδες] Αχαιοι
 [αυτου εις ο κεν α]στυ μεγα Π[ρι]αμο[ιο] ελωμεν
 [ως εφαιτ Αργειοι] δε μ[ε]γ ιαχον αμ[φι] δε νηes

328. πτολεμιξομεν, not πολ., was probably written.

46. HOMER, *ILIAD* IV.

Behnesa.

5.3 x 3.5 cm.

First century.

The following small fragment from Δ is written in a round and upright uncial hand which probably dates from the first century A.D. The scribe was not very skilful and had a difficulty in keeping the letters, which are of above the medium size, sufficiently tall; several of them have been retouched and enlarged, perhaps by another pen. An accent and a high stop occur.

.
 [ως γν]ω χωομε[ιο]ιο παλιν δ ο γε λαζετο μυθον
 [Διογε]νες Λαερτ[ιαδη] πολυμηχαν Οδυσσειν

[ουτε σ]ε νεικε[ιω περιωσιον ουτε κελευω
 360 [οιδα γ]αρ ώς το[ι θυμος ενι στηθεσσι φιλοισιν
 [ηπι]α δηνεα ο[ιδε τα γαρ φρονειεις α τ εγω περ
 [αλλ] ιθι· ταυτα δ [οπισθεν αρεσσομεθ ει τι κακον νυν
 [ειρηται τ]α δε παι[τα θεοι μεταμωνια θειεν
 [ως ειπω]ν τους με[ν λιπεν αυτου βη δε μετ αλλους

361. *ο[ιδε: ε[ιδε (P) could be read equally well.

364. μ of μεν seems to have a horizontal stroke drawn through it, but this appearance may be caused by an enlargement of the letter after it was originally written; cf. introd.

47. HOMER, *ILIAD* V.

24.6 x 7.9 cm.

Second century.

Ends of 45 lines from the fifth book of the *Iliad*, written in medium-sized irregular uncials of, probably, the second century. The papyrus is broken at the bottom, but it is not likely that very much is missing in that direction, since the column is already fairly tall. Stops in two positions (high and middle) and a few accents and marks of elision occur, some at any rate and perhaps most of these accompaniments being due to a second hand, which has also made occasional alterations in the text. The accentuation is rather erratic. A reading of some small interest is found in l. 221, where a proposal of Bentley's, which had already been supported by an Oxyrhynchus papyrus, receives further attestation.

[χερσι διακλασσας ανεμωλ]ια γαρ μοι οπη[δει
 [τον δ αυτ Αινειας Τρωων αγο]ς αντιον ηυδα
 [μη δ ουτως αγορευε παρος] δ ουκ' εσσεται α[λλως
 [πριν γ επι νω τωιδ ανδ]ρι συν ιπποισιν [και οχεσφιν
 220 [αντιβιην ελθοντε συν εν]τεσι πειρηθ[ηναι
 [αλλ αγ εμων οχεων επι]βηισεαι· οφρα ι[δρηι
 [οιοι Τρωιοι ιπποι επιστα]μενοι πεδι[ο]ι[ο
 [κραιπνα μαλ ενθα και ενθα διωκεμεν [ηδε φεβεσθαι
 [τω και νωι πολιν δε σαωσ]ετον· ει περ αν [αυτε
 225 [Ζευς επι Τυδειδη Διομη]δεϊ κυδος ορ[εξηι
 [αλλ αγε νυν μαστιγα και] ηνια σείγαλο[εντα
 [δεξαι εγω δ ιππων αποβ]ηισομαι οφρα μ[αχωμ]αι
 [ηε συ τουδε δεδεξο μελ]ησουσιν δ' εμοι ιπποι·
 [τον δ αυτε προσεειπε Λυ]καονος αγλαος υιος·
 230 [Αινεια συ μεν αυτος εχ] ηνία και τεω[[ι]] ιππωι
 [μαλλον υφ ηνιοχαι ειω]θοτε καμπυλον αρμα

- [οισετον ει περ αν αυτε φε]βώμεθα Τυδεος υἱον
 [μη τω μεν δεισαντε ματ]ήσεται· ουδ εθελητον
 [εκφερεμεν πολεμοιο] τεόν φθογγον ποθειντε· [[ς]]
 235 [νυι δ επαιξας μεγαθυ]μου Τυδεος υἱος
 [αυτω τε κτεινη και ελασ]σηι μωνυχας ιππους·
 [αλλα συγ αυτος ελαυνε] τε^α αρματα και τεω ἵππω[[ι]]
 [τουδε δ εγων επιοντα δ]εδέξομαι οξεί δουρι·
 [ως αρα φωνησαντες ες αρμ]ατα ποικιλα βαντες
 240 [εμμεμαωτ επι Τυδειδη] εχον ωκεας ιππους·
 [τους δε ιδε Σθενελος Καπαν]ήϊος αγλαος υἱος·
 [αιψα δε Τυδειδην επεα πτερο]εντα προσηυδαι·
 [Τυδειδη Διομηδες εμωι κεχαρισμ]ενε θυμωι
 [ανδρ ορω κρατερω επι σοι με]μαωτε μαχεσθαι
 245 [ιν απελεθρον εχοντας ο μεν τοξ]ων εὔ ειδως
 [Πανδαρος υιος δ αυτε Λυκαονο]ς ευχεται ειναι·
 [Αινειας δ υιος μεν αμνμονος Αγ]χ[[ε]]ισαο
 [ευχεται εκγεγαμεν μητηρ δ]ε οι εστ Αφρ[ο]δειτη
 [αλλ αγε δη χαζωμεθ εφ ιππω]ν· μηδε μο[ι] ουτω
 250 [θυνε δια προμαχων μη πως φι]λον ητορ ολεσσης
 [τον δ αρ υποδρα ιδων προσεφη κρ]ατερο[ς] Διομηδης·
 [μη τι φοβον δ αγορευ επει ουδε σ]ε [πεισ]εμεν οίω·
 [ου γαρ μοι γενναιον αλυσκαζοντι μαχεσ]θαι
 [ουδε καταπτωσσειν ετι μοι μενος εμ]πεδον εστιν·
 255 [οκνειω δ ιππων επιβαινεμεν αλλα κ]αι αυτως
 [αυτιον ειμ αυτων τρειν μ ουκ εαι Ηαλλας Α]θηνη·
 [τουτω δ ου παλιν αυτις αποισετον ωκ]εες ιπποι
 [αμφω αφ ημειων ει γ ουν ετερος γε φ]υγησιν·
 [αλλο δε τοι ερεω συ δ ενι φρεσι βαλλε]ο σησιν·
 260 [αι κεν μοι πολυβουλος Αθηνη κυδος ορ]ε[ξ]ηι

221. *επιβησαι* is found here also in P. Oxy. 223 (third century) and was proposed by Bentley in the parallel passage Θ 105 in place of the vulgate *επιβησεο*, which is superscribed in the papyrus (by the second hand?) as a variant.

222. The letters *ι πεδι[ο]ι* are coarsely written, probably owing to an imperfect surface.

228. *δ' *εμοι*: so AB, &c.; *δέ μοι* P. Oxy. 223, S, &c.

230. The superfluous iota was deleted by the corrector; cf. l. 237, where a similar alteration has been made. But he apparently neglected the *ι* adscript of *ιππωι*.

231. *ειω]θοτε*: so a number of MSS.; **ειωθότι* Aristarchus and the bulk of the written tradition. P. Oxy. 223 is defective.

234. *ποθειντες* (so P. Oxy. 223, S, &c.) has been corrected by the second hand to **ποθέοντε*.

242. l. *προσηυδα*.

245. *εὔ*: so MSS., including P. Oxy. 223; Ludwig writes *ξυ*.

247. *ε* was probably deleted by the corrector.

THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page



HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies

[ενθ ο γε] Κοιρανον ειλεν Αλα[σ]τορα τε Χρομιον τε
 [Αλκανδ]ρον θ Αλιον τ[ε Νοημ]ονα τε Πρυτανιν τε
 [και νυ κ] ετι [πλ]εονας Λυκιων κτανε διος Οδυσσευς
 680 [ει μη αρ ο]ξυ ν[οησε μ]εγ[α]ς κορυθαιολος Εκτωρ
 [βη δε δια προμ]αχων κεκορυθυμος αιθοπι χαλκω

Col. ii.

· · · · ·
 Πρια[μιδη μη δη με ελωρ Δαναοισιν εασης
 685 κεισθα[ι αλλ επαμνυον επειτα με και λιποι αιων
 εμ πολ[ει υμετερη επει ουκ αρ εμελλον εγωγε
 νοστησα[ς οικον δε φιλην ες πατριδα γαιαν
 ευφρου[εειν αλοχον τε φιλην και νηπιον υιον
 ως φατ[ο τον δ ου τι προσεφη κορυθαιολος Εκτωρ
 690 αλλα πα[ρηξεν λελημενος οφρα ταχιστα
 ωσαιτ Αρ[γειους πολεων δ απο θυμον ελοιτο
 οι μεν αρ αντ[ιθεον Σαρπηδονα διοι εταιροι
 εισαν νπ αν . . . [Διος περικαλλει φηγω
 εκ δ αρα οι μηρ[ου δορυ μειλιον ωσε θυραζε
 695 [ι]φθιμ[ος] Πε[λαγων ος οι φιλος ηεν εταιρος
 τον δ ε[λιπε ψυχη κατα δ οφθαλμων κεχυτ αχλυσ
 · · · · ·
 Εκ[τωρ τε Ηριαμοιο παις και χαλκεος Αρης
 705 αντ[ιθεον Τευθραντ επι δε πληξιππον Ορεστην
 Τρη[χον τ αιχητην Αιτωλιον Οινομαον τε
 Οινο[πιδην θ Ελενον και Ορεσβιον αιολομιτρην
 οis ε[ν Τλη ναιεσκε μεγα πλουτοιο μεμηλωσ
 λιμν[η κεκλιμενος Κηφισιδι παρ δε οι αλλοι
 710 ναιο[ν Βοιωτοι μαλα πιονα δημον εχοντες
 [τ]ο[υς δ ως ουν ενοησε θεα λευκωλενος Ηρη

648. 1. ητ[ο]ι.

649. 1. αφραδιησιω αγαου.

651. ηλθον : 1. ηλθε οr ηλθεν with the MSS. ε of τηλοθεν has been altered probably from ο.

652. The scribe has apparently written εσω in place of εγω, as well as φθονου for φονου. A converse case of the common confusion between ε and αι shown in μελεναν is found in l. 670 ται for δε.

654. 1. Αιδι κλυτοπωλω. Other instances of metathesis occur in ll. 655 and 673.

655. 1. μειλιον εγχος : cf. the previous note.

656. 1. δουρατα. *ἀμαρτῆ has better authority than ὄμαρτῆ.

657. 1. ηξαν . . . αυχενα μεσσον.

661. *[βεβληκ]ειν : so Aristarchus, A²BG ; βεβλήκει most MSS. 1. μαιμωσα.

662. λυγον = λοιγον.

666. There is not room for μ(ε)ιλιον after δορυ. Perhaps μινου was written through a lipography, but the traces are too scanty for verification. 1. επιβαιη.

670. ται : 1. δε.

673. l. των πλει[ω] . . . θυμον; for the latter cf. l. 654, note.

681. The corrector, who seems to have been the original scribe, neglected to delete the *v* after *θ* in altering κεκορυθυμος to κεκορυθμενος.

693. Perhaps ἀγγ[οχοιο] was written for αιγ., but the vestiges do not suit γι particularly well; ἀντι[θεοιο] (from l. 692) is not to be read.

708. l. ος ρ for οis. The letter between *ο* and *ς* is indistinct and possibly was deleted; the vestige following *ς* is slight but does not suit ρ.

49. HOMER, *ILIAD* XVI.

Hibeh?

3.9 × 2.4 cm.

Third century B.C.

A tiny fragment inscribed with medium-sized upright uncials of the third century B.C., from the cartonnage of a mummy. Its origin was perhaps Hibeh, but that is uncertain. So exiguous a scrap could not be expected to show much variation from the ordinary text, but it keeps up the character of the oldest Homeric papyri by offering one otherwise unrecorded reading. A review of the earlier Ptolemaic evidence and a discussion of the problems to which this gives rise will be found in the introduction to P. Hibeh 19.

.
 εξέταμ[ον πελεκεσσι νεηκεσι νηιον ειναι
 485 ως ο προσθ ιππων και διφρου κειτο τανυσθεις
 βεβρυχ[ω]ς κονιος δεδραγμενος αιματοεσσης
 ως δ οτε [ταυρον επεφνε λεων αγεληφι μετελθων
 αιθωνα μ[ε]γαθυμον εν ειλιποδεσσι βοεσσι
 ωλετο τ[ε] στεναχων υπο γαμφηλησι λεοντος

487. ως δ οτε: ήύτε MSS. Cf. e. g. T 386, where Aristarchus read εύτε, Aristophanes ώστε.

50. HOMER, *ILIAD* XVIII.

4.1 × 3.1 cm.

Third century.

This small fragment from Σ is part of a leaf from a papyrus book inscribed in not very regular sloping uncials of medium size, which may date from about the middle of the third century. Marks of elision were inserted by the original hand, but such accents and breathings as occur were added subsequently in a lighter-coloured ink. The text coincides so far as it goes with that of Ludwich.

Verso.

.
 395 [η μ εσαωσ οτε μ αλγος αφικετο τηλε πεσο]ντα
 [μητρος εμης ιοτητι κυνωπιδος] ή μ' εθέλησε

[κρυψαι χωλον εοντα τοτ αν παθον] άλγεα θυμῶι
 [ει μη μ Ευρυνομη τε Θετις θ υπεδε]ξατο κολπωι
 [Ευρυνομη θυγατηρ αψορροου Ω]κεανοιο
 400 [τηισι παρ ειναιετες χαλκευον δαι]δαλα πολλα
 [πορπας τε γραμπτας θ ελικας κά]λυκά[s] τε [και ορμους

Recto.

.
 [τ]ογ [δ ημειβετ επειτα Θετις κατα δακρυ χεουσα
 Ἥφαιστ' ἠ ἀ]ρα δη τις οσαι θεαι εισ εν Ολυμπωι
 430 τοσσαδ' [ενι φρεσιν ηισιν ανεσχετο κηδεα λυγρα
 ὄσσ' εμοι εκ [πασεων Κρονιδης Ζευς αλγε εδωκεν
 [εκ] μ[εν μ αλλαων αλιαων ανδρι δαμασσειν
 [Α]ιακ[ιδηι Πηληι και ετλην ανερος ευνην
 [πολ]λα μαλ' [ουκ εθελουσα ο μεν δη γηραι λυγρωι

400. *πολλά is the reading of Aristarchus; πάντα Zenod., Aristoph.

51. HOMER, *ILIAD* XXIV.

Height 23.9 cm. First century B.C. Plate 4 (Cols. ii-iii).

Remains of three columns, all much damaged, from a roll containing the last Book of the *Iliad*. This papyrus belongs to the same group as 31 and 44, and the hand closely resembles that of the latter papyrus; cf. introduction to 44.

The text is a correct version of the vulgate, of little interest except for the occurrence of critical signs, which have now been found in several papyri, e. g. P. Oxy. 445, 687, P. Tebt. 4, P. Berlin 8440, and P. Brit. Mus. 128. Of these P. Tebt. 4, of the late second century B.C., is the oldest example, the present manuscript, which belongs to the succeeding century, ranking next. It has three instances of the διπλή, but none of the other signs occur.

Col. i.

.
 [βασκ ιθι και Πριαμον κοιλ]α[s επι νηας Αχαιων
 [ως αγαγ ως μητ αρ τις] ιδηι μητ αρ [τ]ε [νοησηι
 [των αλλων Δαναων] πριν Πηλειωι[α δ ικεσθαι
 [ως εφατ ουδ απιθ]ησε διακτορος Αργε[ιφ]ου[της
 340 [αυτικ επειθ υπο π]οσσιν εδησατο καλ[α] πεδιλα

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

400 [τ]ω[ν με]τα παλλομενο[ς κληρωι λαχον ενθαδ επεσθαι
 υ[νν δ ηλθο]ν πεδιον δ απ[ο νηων ηωθεν γαρ

An unplaced fragment.

. . .
]τον[
 . . .

367. There is a diplê against this line in Ven. A, with the note *ὅτι οὐ πάντως βρώματα τὰ δνείατα . . . καὶ ὅτι ἄγοντα εἴρηκεν, οὐ φέροντα· οὐ γὰρ αὐτὸς ἐβάσταζεν.*

369. *απα[μυνασθαι seems to be the reading of the papyrus, with P. Brit. Mus. 114 and Add. MS. 17210, &c.; ἐπαμύνασθαι others.

383. Ven. A similarly has the diplê with the remark *ὅτι θηλυκῶς τὴν Ἰλιον.*

388. It is doubtful whether the papyrus had *ωs or os.

391. A dot in front of this line may be meaningless.

394. A diplê here in Ven. A is accompanied by the note *ὅτι ἀντὶ τοῦ ἐθεώμεθα.* The diplê of Ven. A against the next line does not figure in the papyrus.

398. οδ: so P. Brit. Mus. 114 ΣΑ¹ and others; *δ γ' Α²Β, &c.

The small fragment cannot satisfactorily be assigned to l. 388 οιτ[ον].

52. HOMER, ODYSSEY XI.

9.7 x 6.4 cm.

Second or third century.

Fragment from the top of a column containing parts of a few lines from λ, written on the verso of the papyrus in upright rather small uncials, of a round informal type, which may be referred to the second or third century; there are traces of cursive writing on the recto, but practically nothing is legible. No variants from the text of Ludwich occur.

[αλλ αγε μοι του παιδος αγαου μ[υθον ενισπες
 [η επετ ες πολεμον προ]μο[ς ε]μμ[εναι ηε και ουκι
 [ειπε δε μοι Πηληος αμν]μ[ον[ος] ει τ[ι πεπυσσαι
 495 [η ετ εχει τιμην πολεσ]ι[ν] μ[ετα] Μυ[ρμιδονεσσιν
 [η μιν' ατιμαζουσιν αν Ελ]λαδ[α τ]ε Φ[θιην τε
 [ουνεκα μιν κατα γηρα]s εχε[ι χε]ιρ[ας τε ποδας τε
 [ου γαρ εγων επαρωγος] υπ αυ[γας η]ελιοιο
 [τοιος εων οιος ποτ εν]ι Τρ[οιη] εν[υ]ρειη
 500 [πεφνον λαον αριστο]ν αμυνω[ν] Α[ργειοισιν
 [ει τοιοσδ ελθοιμι μιν]υθ[α περ [ε]s πα[τ]ερ[ος δω
 [τω κε τεω στυξαιμι με]νο[ς] και χ[ει]ρας α[α]πτους
 [οι κεινον βιωνται εερ]γουσιν τ [α]πο τιμης
 [ως εφαιτ αυταρ εγω] μιν [α]μειβο[με]νο[ς] προσειπον
 505 [η τοι μεν Πηληος] αμυμονος ο[υ τι] πε[π]υσμαι
 [αυταρ τοι παιδος γε Νεοπ]τολε[μοιο] φιλοιο

[πασαν αληθειην μυ]θη[σο]μα[ι] ω[ς με κελευεις
 [αυτος γαρ μιν εγω κοιλη]ς [ε]πι νηο[ς εισης
 [ηγαγον εκ Σκυρου] με[τ ευκνημι]δ[ας Αχαιους
 510 [ητοι οτ αμφι πολιν Τρο]ιη[ν φραζοιμεθα βουλας
 [αιει πρωτος εβαζε και] ο[υχ ημαρτανε μυθων

53. HOMER, *ODYSSEY* XII-XV, XVIII-XXIV.

Leaf about 16.8 x 13 cm. Third or fourth century. Plate 9
 (Foll. 76 verso, 89 verso, 92 verso).

The MS. of which the following extensive remains have survived was a vellum book once containing the entire *Odyssey*. Its original compass is clear from the occurrence in the top left-hand corner of Fol. 79 recto, the first page of a quire, of the number κδ (cf. Fol. 87 recto κε), showing that twenty-three gatherings had already preceded. The gatherings are quaternions and the number of lines on a page ranges from 28 (30 commonly in the earlier remaining portions) to 34. If 29 lines be taken as the average, the resulting total up to Fol. 79 is approximately that of the lines contained in the twenty-one preceding books. There is no foliation of individual leaves, but with the assistance of the quire-mark κδ their number can be deduced as 207. Stichometrical figures are also absent. On the other hand the letter denoting a book not only appears as a title at the beginning and end of the book, but is also usually entered at the top of each right page, enabling the reader to find his place readily. When a book ends on the left page, the letter-number is sometimes added at the top of that also. At the conclusion of the last book the name *Οδυσσειας* accompanies the letter ω; probably this also stood at the beginning of Book i. The sheets are normally so arranged that the recto (flesh-side) and verso (hair-side) lie uppermost alternately, the recto of one leaf thus facing the recto of the next; the arrangement is however sometimes disturbed, e. g. Foll. 6, 73-4, 88. In the bottom sheet of the quire the recto is underneath, and therefore it is uppermost in the top sheet. Each sheet is ruled with a hard point horizontally and vertically in the usual way, the rulings being carried across the entire sheet; the points at which the top and bottom horizontal lines were to intersect the vertical lines were previously pricked off, and the distances of the horizontal lines down the leaves were similarly fixed by prickings placed at about 1.5 cm. inside the outer vertical lines.

The text is written in a slightly sloping medium-sized uncial hand, which though fairly regular is distinguished by no marked accuracy or grace. It is of a type which is commonly associated with the third century, and there seems to be no clear indication, either in the original hand or in that of the corrector who has made a number of insertions, of a date later than about A.D. 300. The codex may then be assigned, if not to the later decades of the third century, to the beginning of the century following, and thus deserves to be ranked

among the earliest examples of vellum books which have descended to us. An ink of a brown colour was used, which is dark enough where applied with a full pen, but became, or with the lapse of time has become, rather light and faint where put on thinly, with the result that in many of the pages an unpleasing patchy effect is produced. Iota adscript is commonly written, though with decreasing uniformity towards the end. Final $\eta\nu$ is once (ϕ 281) in the form of a monogram (cf. e. g. P. Oxy. 842). Of the lexical signs the original scribe is to a large extent responsible for diaereses, and marks of elision, which it may be noted he often introduces into such compounds as e. g. $\mu\epsilon\tau' \epsilon\phi\eta$ (ν 270, &c.); but stops, breathings, accents, marks of quantity, &c., are for the most part subsequent additions by a second hand which has also made a number of emendations—not always very successful—in the text. This corrector generally employed a black ink, so that his additions are easily distinguished; towards the close of Book xxiii, however, and through most of the book following, as well as occasionally elsewhere, his ink is similar to that of the first hand. All three kinds of stops occur, that in the high position being much the most frequent; the other two are, as usual, not used with great discrimination, and at the end of a verse it is sometimes difficult to determine whether a high or medial point was intended. Both rough and smooth breathings, occasionally approximating to a rounded form, are fairly common: they are now and then inserted in compound words, e. g. χ 341 *αργυροῦλου*, ψ 365 *προτιόσσεο*. A rough breathing with an initial ρ is noticeable at ϕ 291 and ψ 366. With regard to the accents, which have been profusely supplied, there is a peculiarity in the treatment of oxytone words. As is well known, the early method of accentuating such words was to place a grave accent on one or more of the preceding syllables, and this system is frequently utilized in the present MS. But very often a different plan is followed and the accented syllable is given a grave accent, just as in the modern style, except that the grave is not turned into an acute before a stop. It appears to be a matter of indifference to the accentuator which of these alternative systems he adopts; for example in χ 176 he writes *υψηλῆν* and in 193 *υψηλήν*. Moreover he sometimes combines both systems, accenting the final syllable as well as one or more of the syllables preceding, e. g. χ 136 *Διοτρεφῆς*, 148 *χέρσι*, 166 *νημέρτες*, ψ 275 *αθηρηλοῖγον*. Some few parallels for these uses are to be found elsewhere. In the Oxyrhynchus Callimachus (1011, fourth century) oxytone monosyllables commonly have a grave accent, and in Pindar's *Paeans* (P. Oxy. 841, second century) polysyllables are occasionally similarly accented, e. g. IV. 37 *εκατόν*; while the mixed system is exemplified in *Paeon* II. 98 *θαμά*, and in l. 5 of the Paris Alcman papyrus (P. Paris 71) *κόρυστάν*. Such phenomena are not to be regarded as 'instances of mistaken accentuation' (P. Oxy. V, p. 14); they are rather sporadic illustrations of a method which has hitherto not been adequately attested. Syllables preceding enclitics receive an accent, as usual, but enclitics do not any more than stops affect a preceding grave accent (cf. e. g. ψ 341 *χαλκόν τε χρυσόν τε αλις εσθῆτά τε δόντες*: ν 289 *μεγάλη τε* is not an exception, since the η need not have had any accent apart from the $\tau\epsilon$); of a retracted accent on a paroxytone word examples are χ 204 *πολεές τε* and ψ 179 [*εν*]θά οι, for which cf. P. Oxy. 841, &c. In diphthongs a circumflex generally covers both vowels, but with acute and grave accents there is no consistency; indeed the accentuation generally is carelessly done, and it is not seldom a matter of doubt, not merely which vowel, but which syllable was intended

THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page



HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies

EXTANT CLASSICAL AUTHORS

ηωθεν δ' αναβα[ντες ενησομεν ευρει ποντωι
 ως εφατ' Ευρυλοχος επι δ ηινεον αλλοι εταιροι
 295 και τοτε δη [γινωσκον ο δη κακα μηδετο δαιμων
 κα[ι] μιν [φωνησας επεα πτεροεντα προσηυδων

Fol. 2 recto.

.
 [ενθα δ εσαν Νυμφεων καλοι χοροι ηδε] θ[ο]ωκοι
 [και τοτ εγων αγορην θεμ]ε[νος] μετα πασιν ειπουν
 320 [ω φιλοι εν γαρ νηι θοηι βρ]ώσις τε πόσις τε
 [εστιν των δε βοων απεχωμ]εθα· μη τι πάθωμεν·
 [δεινου γαρ θεου αιδε βοες και ιφ]ι[α] μῆλα
 [Ηελιου ος παντ εφοραι και παντ επ]ακούει·
 [ως εφамην τοισιν δ επεπειθετο θυμο]ς αγήνωρ·
 325 [μηνα δε παντ αλληκτος αη Νοτος ουδε] τις [αλ]λ[ο]ς
 [γινετ επειτ ανεμων ει μη Ευρος τε Ν]ότ[ο]ς τε
 3 lines lost.
 330 [και δη αγρην εφέπεσκον αλητευοντες αναγκη]ι

Fol. 3 recto.

.
 αιψα κεν Η[ελιωι Υπεριουι] πιονα νηον
 τέυξομεν εν δε κε θε[ι]μεν αγαλματα πολλα και εσθλα
 ει δε χολωσάμενος τι β[ο]ων ορθοκραιραων
 νη εθεληι ολέσαι [επι δ εσπωνται θεοι αλλοι
 350 βόυλομ' απαξ] [προς κυμα χανων απο θυμον ολεσσαι
 η δηθα στρε]υγεσθαι εων εν νησωι ερημηι
 ως έφατ' Ε[υρυλοχος επι δ ηινεόν] αλλοι εταιροι
 αυτικα δ' [Ηελιοιο βοων ελασαντες αριστους
 ε]γ[γύ]θεν [ου γαρ τηλε νεος κυανοπρωροιο
 3 lines lost.
 ο]υ γαρ εχον κρι λευκου ενσσελμου επι νηος

Fol. 3 verso.

.
 375 [Λαμπετιη τανυπεπλο]ς [ο ο]ι βοας έκταν έταιροι
 [αυτικα δ αθανατοισι με]τ' ηύδα χωομενος κηρ·
 [Ζευ πατερ ηδ αλλοι μακαρε]ς θεοι αιέν εόντες
 [τισαι δη εταρους Λαερτιαδεω Οδ]υσῆος·
 [οι μεν· βους εκτειναν υπερβιον ηισι]ν εγωγε
 380 [χαιρεσκον μεν ιων εις ουρανον αστερ]όεντα·

[ἦδ' ὅποτ' ἀψ' ἐπὶ γαίαν ἀπ' οὐρανοθεν προ]τραποιμην
[εἰ δέ μοι οὐ τισουσι βῶν ἐπιεικε ἀμοιβ]ῆν

.

Fol. 4 verso.

.

[ἡμεῖς δ' ἀ]ψ' ἀναβαντες ἐνηκαμεν εὐρεὶ ποντῶν
ἴστον στήσαμ[ενοι ἀνα θ' ἰστία λευκὰ ἐρυσαντες
ἀλλ' ὅτε δὴ τὴν νῆσον ἐλειπομεν οὐδὲ τις ἀλλή
φαίνεται γαῖάνων· ἀλλ' οὐρ[ανος ἦδε θάλασσα
405 δὴ τότε κυανέ[ην νεφέλην ἐστήσε Κρονίων
νῆος ὑπερ γ[λαφυρῆς ἠχλυσε δὲ πόντος ὑπ' αὐτῆς
ἦ δ' ἔθει οὐ μ[αλα πολλὸν ἐπὶ χρόνον αἴψα γὰρ ἦλθε
κεκληγῶ[ς Ζεφύρος μεγαλήϊ συν λαιλαπὶ θυῶν
ἴσ[τ]ου δὲ [προτονοῦς ἐρρηξ' ἀνεμοῖο θυέλλα
410 ἀμφο[τερους ἴστος δ' ὀπίσω πέσεν ὄπλα τε πάντα
2 lines lost.

π[αντ' ἀμυδὶς κεφαλῆς ὁ δ' ἀρ' ἀρνευτήρι εἰκῶς
κ[αππεσ' ἀπ' ἰκρίοφιν λίπε δ' ὀστέα θυμὸς ἀγῆνωρ
415 Ζ[εὺς δ' ἀμυδὶς βροντήσε καὶ ἐμβαλε νῆϊ κεραυνὸν
1 line lost.

ἐν δὲ θεοῖο πλητὸ πέσον δ' ἐκ νῆος ἑταῖροι
οἱ [δὲ κορωνήσιν ἰκελοὶ περὶ νῆα μέλαιναν

Fol. 4 recto.

.

430 [ἦλθον ἐπὶ Σκυλλῆς σκοπέλων] δεινὴν τε Χάρυβδιν·
[ἦ μὲν ἀνερροιβδήσε θά]λασσης ἀλμυρὸν ὕδωρ
[αὐτὰρ ἐγὼ ποτὶ μακρ]ὸν ἐρινεὸν ὑψοσ' ἀερθεῖς
[τῶν προσφύς ἐχομῆν ὡς νυκ]τερὶς οὐδὲ πῆϊ εἶχον
[οὔτε στήριξαι ποσὶν ἐμπεδὸν ο]ὐδ' ἐπιβῆναι
435 [ρίζαι γὰρ ἕκαστ' εἶχον ἀπηῶροι δ' ἐσ]τ' ὄζοι
[μακροὶ τε μεγάλοι τε κατεσκίαον δὲ] Χάρ[υ]βδιν
[νώλεμεως δ' ἐχομῆν ὄφρ' ἐξεμέ]σειεν [ο]πίσσω
438 [ἴστον καὶ τροπὴν αὐτὶς ἐλδομένωι δὲ μο]ι ἦλ[θον]
2 lines lost.

442 [ἦκα δ' ἐγὼ καθυπερθε ποδᾶς καὶ χεῖρε φερεσθ]αί
[μέσσωι δ' ἐνδουπήσα παρ' ἐξ' ἐπιμηκεᾶ δ]οῦρα
[ἐζόμενος δ' ἐπὶ τοῖσι διήρεσα χερσὶν ἐμ]ήϊ
445 [Σκυλλῆν δ' οὐκετ' εἶσε πατὴρ ἀνδρῶν τε θεῶν] τε
1 line lost.

[ἐνθεν δ' ἐννημαρ φερομῆν δεκάτηι δὲ μὲ] νυκτὶ

Fol. 5 recto.

· · · · ·
 ν 1 ὡς εἶπαθ' οἱ δ' ἀρα [παντες] ἀκη[ν] ἐγενοντο σιωπη
 κληθμῶι δ' ἐσχοντο κ[ατα] μεγαρα σκιοεντα
 τον δ' αὐτ' Ἀλκίνοος ἀπα[μειβετο] φωνησεν τε
 ω Ὀδυσσευ ἐπι εἰ[κευ] ἐμον ποτι χαλκοβατες δω
 5 ὑπερεφές· τω [σ] ου τι παλιμπλαγχθεντα γ οιω
 ἀψ' ἀπονο[στησειν] εἰ και μαλα πολλα πεπονθας
 ὕμεων δ [ἀνδρι] ἐκαστωι ἐφιεμενος ταδε εἰρω
 οσσοι εἴ[ι] μεγαροισι γερουσιον αἰθοπα οινον
 [αι]ει πι[ν]ετ ἐμοισιν ἀκουαζεσθε δ αοιδου

1 line lost.

κ[ε]ιται και χρυσος πολυδαιδαλος ἀλλα τε παντα
 δω[ρ] οσα Φαιηκων βουληφοροι ἐνθαδ ἐνεικαν
 ἀλλ [αγε] οἱ δωμεν τριποδα μεγαν ηδε λεβητα
 αἰδρακας ημεις δ αὐτε ἀγειρομενοι κατα δημον
 15 τ[ι]σομεθ ἀργαλεον γαρ ἐνα προικος χαρισασθαι
 ὡ[ς] εἶπατ Ἀλκίνοος τοισιν δ ἐπιηνδανε μυθος
 οἱ μ[ε]ν κακκειοντες ἐβαν οικον δε ἐκαστος

Fol. 5 verso.

· · · · ·
 [Δημοδοκος] λαοισι τετιμενος αὐ[τ]αρ [Ὀδυσσευς]
 [πολλα] προς ηελιο]ν κεφ[αλην] τρ]επε παμφανοωντα
 30 [δυνα]ι ἐπειγομενος] δη γαρ μενεαινε νέεσθαι
 [ὡς] δ οτ ἀνηρ δορποιο] λιλαίεται· ὦι τε πανῆμαρ
 [νειον] ἀν ἐλκητον βοε οἰνοπε π]ηκτον ἀροτρον·
 [ἀσπασιως] δ ἀρα τωι κατεδν φαος] ηελίοιο
 [δορπον] ἐποιχεσθαι βλαβεται δε τε γ]ούνατ' ἰόντι·
 35 [ὡς] Ὀδυσση ἀσπαστον ἐδν φαος ηελιο]ιο·
 [αἰψα] δε Φαιηκεσσι φιληρετμοισι με]τ' ἠνδα·
 [Ἀλκίνοω]ι δε μαλιστα πιφανσκομενος] φάτο μ[υ]θον

1 line lost.

[πεμπετε] με σπεισαντες ἀπημονα χαιρετε δ α]υτοι
 40 [ἦδη] γαρ τετελεσται α μοι φίλος ηθελε θυμο]ς·
 [πομπη] και φιλα δωρα τα μοι θεοι Ουρανω]νες
 2 lines lost.

[ὑμεις] δ αὐθι μενοντες εὐφραινοιτε γυναι]κες
 45 [κουριδια]ς και τεκνα θεοι δ ἀρετην οπασεια]ν

Fol. 6 recto.

· · · · ·
 55 [ἐσπεισ]α[ν] μακαρεσσι τοι ουρανον ευρυν εχουσιν
 α[ν]το[θε]ν εἰ εἰδρεων ἀνα δ ἰστατο διος Ὀδυσσευς

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

ανδρες εσέρχονται αλλ [αθανατων οδος εστιν
 ενθ οι γ' εισέλασαν πρι[ν ειδοτες η μεν επειτα
 ηπειρω επεκελσεν· οσο[ν τ επι ημισυ πασης
 115 σπερχομενη· τοιων γαρ [επειγετο χερσ ερεταων
 οι δ' εκ νηος βαντες ευζυγου ηπειρον δε
 πρωτον Οδυσσηα γλαφ[υρης εκ νηος αιραν
 αυτω συν τε λινωι [και ρηγει σιγαλοεντι
 καδ δ αρ' επι ψαμ[αθωι εθεσαν δεδμημενον υπνωι
 120 [εκ] δε κτηματ' αειραν α οι Φαιηκες αγαυοι
 ωπ[ασαν] οικ[αδ ιοντι δια μεγαθυμον Αθηνην
 1 line lost.
 εκ[τος οδου μη πω τις οδιταων ανθρωπων
 π[ρι]ν Οδυση εγρεσθαι επελθων δηλησαιτο
 125 α[υτοι δ αυτ οικον δε παλιν κιον ου δ ενοσιχθων
 1 line lost.
 π[ρωτον επηπειλησε Διος δ εξειρετο βουλην
 Ζε[υ πατερ ουκετ εγωγε μετ αθανατοισι θεοισι
 τιμ[ηεις εσομαι οτε με βροτοι ου τι τιουσι

Fol. 7 verso.

· · · · ·
 [τον δ απαμειβομενος] προσεφη νεφεληγερ[ετα Zeus
 140 [ω ποποι εννοσιγαι ευρ]υσθενές οιον έειπες
 [ου τι σ ατιμαζουσι θεοι] χαλεπον δε κεν έιη
 [πρεσβυτατον και αρισ]τον ατιμησιν ιαλλειν·
 [ανδρων δ ει περ τις σε] βιη και καρτεϊ έικων
 [ου τι τει σοι δ εστι και] εξοπίσω τισις αιει
 145 [ερξον οπως εθειεις και] τοι φιλον επλετο θυμωι·
 [τον δ ημειβετ επειτα Ποσε]ιδαων ενοσιχθων·
 [αιψα κ εγων ερξαιμι κελαι]νεφες ως αγορευεις·
 [αλλα σον αιει θυμον οπιζομαι] ηδ' αλεινω
 [νυν δ αυ Φαιηκων εθειω περικαλ]λε[α νηα
 1 line lost.
 151 [ραισαι ιν ηδη σχωνται απολληξωσι δε πομπ]ης
 [ανθρωπων μεγα δε σφιν ορος πολει αμφικαλ]υψει
 [τον δ απαμειβομενος προσεφη νεφεληγερετα Ζ]ευς·
 1 line lost.
 155 [οποτε κεν δη παντες ελαυνομενην προιδ]ωνται
 1 line lost.
 [νηι βοηι ικελον ινα θαυμαζωσιν απαντ]ες

Fol. 8 verso.

· · · · ·
 [ωδε] δε τις ει[πεσκε]ν [ιδων ες πλησιον αλλον

[ω]μοι· τις δη νηα θοην [επεδησ ενι ποντωι
 οικαδ' ελαυνομενην· κ[αι δη προυφαινετο πασα
 170 ως αρα τις είπεσκε· τα δ' ο[υκ ισαν ως ετετυκτο
 τοισιν δ' Αλκινους αγορη[σατο και μετεειπεν
 ω ποποι· η μαλα δη με παλ[αιφατα θεσφαθ ικανει
 πατρος εμου· ος εφασκε Ποσειδαων αγασεσθαι
 ημιν· ουνεκα πομποι απημ[ονες ειμεν απαντων
 175 φη ποτε Φαιηκων ανδ[ρων περικαλλεα νηα
 ε[κ] πομπης ανιούσα[ν εν ηεροειδει ποντωι
 [ρ]αισε[μ]εναι· μεγα δ' [ημιν ορος πολει αμφικαλυψειν
 [ω]ς [αγορε]ν ο γερων [ταδε δη νυν παντα τέλειται
 α[λλ αγεθ ως αν εγων ειπω πειθωμεθα παντες
 180 πο[μ]πης μεν παυσασθε βροτων οτε κεν τις ικηται
 ημ[ε]τερον προτι αστυ Ποσειδαωνι δε ταυρους
 δω[δεκα κεκριμενους ιερευσομεν αι κ ελεησηι
 μηδ ημιν περιμηκες ορος πολει αμφικαλυψηι
 ως [εφαθ οι δ εδδειςαν ετοιμασσαντο δε ταυρους
 185 ως [οι μεν ρ ευχοντο Ποσειδαωνι ανακτι
 δημ[ου Φαιηκων ηγητορες ηδε μεδοντες

Fol. 8 recto.

.
 [πετραι τ ηλιβατοι και δενδρεα τη]λεθ[ω]ντα
 [στη δ αρ αναιξας και ρ ει]σιδε πατριδα γαιαν
 [ωιμωξεν τ αρ επειτα και ω πεπλήγετο μηρῶ
 [χερσι καταπρηνεσσ ο]λοφυρόμενος δε προσήυδα
 200 [ωμοι εγω τεων αυ]ε βροτων ες γαιαν ικανω
 [η ρ οι γ υβρισται τε κ]αι άγριοι ουδε δίκαιοι
 [ηε φιλοξεινοι και] σφιν νόος εστι θεουδής·
 [πη δη χρηματα π]όλλα φέρω τάδε· πη δε και αυτος
 [πλαζομαι αιθ οφελον] μείναι παρα Φαιήκεσσιν
 205 [αυτου εγω δε κεν αλλον υ]περμενέων βασιλήων
 [εξικομην ος κεν με φιλει] και έπεμπ[ε νέε]σθα[ι
 [νυν δ ουτ αρ πη θεσθαι επ]ίσταμα[ι ουδε μεν αυτου
 [καλλειψω μη πως μοι ελω]ρ α[λλοισι γενητ]αι
 [ω ποποι ουκ αρα παντα νοημονες ουδε δικ]αιοι
 210 [ησαν Φαιηκων ηγητορες ηδε μεδοντε]ς
 [οι μ εις αλλην γαιαν απηγαγον η τε μ εφα]ντο
 1 line lost.
 [Zeus σφεας τισαιτο ικετησιος ος τε και αλλο]υς
 [ανθρωπους εφοραι και τινυται ος τις αμ]αρτη·
 215 [αλλ αγε δη τα χρηματ αριθμησω και ιδω]μαι·

Fol. 9 recto.

225 [ποσσι δ̄ υπο λιπαρο]ισι [πεδιλ̄ εχε χειρι δ̄ ακοντα
 [τ]ην̄ δ̄ Οδυσευ[s] γηθησεν [ιδων και εναντιος ηλθε
 και μιν φωνήσας̄ έπεα [πτεροεντα προσηυδα
 ω̄ φίλ'̄ επει σε πρώτα κεχ[ανω τωιδ̄ ενι χωρωι
 χαίρε τε και μη μοι [τι κακωι νοωι αντιβολησαις
 230̄ αλλα σάω̄ μεν ταῦτα [σαω̄ δ̄ εμε σοι γαρ εγωγε
 εύχομαῑ ω̄ς τε θεω̄ι και σευ φίλα γουναθ̄ ικανω
 και μοι τουτ'̄ αγόρευσον̄ ετήτ[υμον̄ οφρ̄ εῡ ειδω
 τις γη̄ τις δῆμος̄ τινέ[s̄ ανερες̄ εγγεγαασιν
 η̄ που τις νήσων̄ ευεί[ελος̄ ηε̄ τις ακτη
 235̄ [κ]είθ'̄ ἀλῑ κεκλιμένη [εριβωλακος̄ ηπειροιο
 [τ]ον̄ [δ̄ αυτε] προσείπε̄ θεᾱ γλαυκωπις̄ Αθηνη
 [νηπιος̄ εις]̄ ω̄ ξείν̄ [η̄ τηλοθεν̄ ειληλουθας
 εῑ δ[η̄ τηνδε]̄ τε γαῖα[ν̄ ανειραῑ ουδε̄ τῑ λιην
 οὔ[τω̄ νων]υ[μός̄ εστιν̄ ισασῑ δε̄ μιν̄ μαλᾱ πολλοι
 240̄ ημ[εν̄ οσοῑ ναιουσῑ προς̄ ηω̄ τ̄ ηελιον̄ τε
 η[δ̄̄ οσοῑ μετοπισθε̄ ποτῑ ζοφον̄ ηεροεντα
 ητ[οῑ̄ μεν̄ τρηχειᾱ καῑ ουχ̄̄ ιπηλατος̄ εστιν̄
 οῡ δ[ε̄̄ λιην̄ λυπρη̄ αταρ̄̄ ουδ̄̄ ευρειᾱ̄ τετυκται
 εν̄ μ[εν̄̄ γαρ̄̄ οῑ̄ σιτος̄̄ αθεσφατος̄̄ εν̄̄ δε̄̄ τε̄̄ οινος̄̄

Fol. 9 verso.

[οῡ δ̄̄ ο̄̄ γ̄̄ αληθεᾱ̄ ειπε̄̄ πα]λιν̄ δ̄̄ [ο̄̄ γε̄̄ λαζετο̄̄ μυθον̄
 255̄ [αιεν̄̄ ενῑ̄ στηθεσσῑ̄ νοο]ν̄̄ πολυκερ[δ]εᾱ̄ νωμω[ν̄̄
 [πυνθανομην̄̄ Ιθακ]ης̄̄ τε̄̄ καῑ̄ εν̄̄ Κρήτηῑ̄ ευρέη[ῑ̄
 [τηλοῡ̄ υπερ̄̄ ποντοῡ̄ ν]υν̄̄ δ'̄̄ ειλήλουθᾱ̄ καῑ̄ αυτος̄̄
 [χρημασῑ̄ συν̄̄ τοισδεσσῑ̄ λι]πων̄̄ δ'̄̄ έτῑ̄ παισῑ̄ τοσαῦτα
 [φευγω̄̄ επεῑ̄ φιλον̄̄ υι]ᾱ̄ [κ]ατέκτανον̄̄ Ἰδομενῆος̄̄
 260̄ [Ορσιλοχον̄̄ ποδας]̄̄ ωκυν̄̄ ὄς̄̄ εν̄̄ Κρήτηῑ̄ ευρέηι
 [ανερας̄̄ αλφησ]τας̄̄ νίκᾱ̄ ταχεέσσῑ̄ πόδεσιν̄̄
 [ουνεκᾱ̄ με̄̄ στερεσαῑ̄ τ]ης̄̄ ληϊδος̄̄ ήθελε̄̄ πάσης̄̄
 [Τρωιαδος̄̄ της̄̄ εινεκ̄̄ ε]γω̄̄ πάθον̄̄ άλγεᾱ̄ θυμῶι
 [ανδρων̄̄ τε̄̄ πτολεμους̄̄ αλ]εγεινᾱ̄ τε̄̄ κυματᾱ̄ πει[ρων]
 265̄ [ουνεκ̄̄ αρ̄̄ ουχ̄̄̄ ωῑ̄ πατρῑ̄ χ]αριζόμεν[ος̄̄ θερά]πευ[ον̄̄
 [δημωῑ̄ ενῑ̄ Τρωων̄̄ αλλ]̄̄ αλλων̄̄ ηρχον̄̄ εταιρων̄̄
 [τον̄̄ μεν̄̄ εγω̄̄̄ κατιοντᾱ̄ βα]λον̄̄ χα[λκηρεῑ̄ δο]ῦρι
 [αγροθεν̄̄ εγγυς̄̄ οδοιο̄̄ λοχησαμενος̄̄ συν̄̄ ετα]ίρω̄̄
 [νυξ̄̄ δε̄̄ μαλᾱ̄ δυοφερη̄̄ κατεχ̄̄ ουρανον̄̄ ουδε̄̄ τις̄̄ ημέας̄̄
 270̄ [ανθρωπων̄̄ ενοησε̄̄ λαθον̄̄ δε̄̄ ε̄̄ θυμον̄̄ απουρ]ας̄̄

1 line lost.

THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page



HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies

325 [ηκειν εις Ιθακην ευδειελο]ν αλ[λα] τιν [αλλην
 [γαιαν αναστρεφομαι σε δε κ[ερτομεουσαν] οτω
 [ταυτ αγορευεμεναι ιν εμα]ς φ[ρενας ηπερο]πέυης
 [ειπε μοι ει ετεον γε φιλην ες πατριδ ικα]νω
 [τον δ ημειβετ επειτα θεα γλαυκωπις Αθη]νη

Fol. 11 recto.

.
 [φθινουσιν] νυκτε[ς τε και ηματα δακρυ χεουση
 339 [αυταρ εγω] το μεν ου [ποτ απιστεον αλλ ενι θυμωι
 [χω]ομενος οτι οι υιον φ[ιλον εξαλαωσας
 340 [ηι]δε ο νοστήσεις ολέσας [απο παντας εταιρους
 [α]λλα τοι ουκ εθέλησα Ποσιδ[αωνι μαχεσθαι
 [πα]τροκ[α]σιγνήτωι· ος τοι [κοτον ενθετο θυμωι
 χωόμενος· οτι οι υ[ι]ον φιλον εξαλαωσας
 αλλ αγε τοι δείξω Ιθακης [εδος οφρα πεποιθηις
 345 Φόρκυνος μεν οδ' εστι λιμη[ν αλιοιο γεροντος
 346 ηδε δ' επι κρατος λιμένος [τανυφυλλος ελαιη
 349 τουτο δε τοι σπέος εστι κατ[η]ρεφες ενθα συ πολλας
 350 [έρ]δεσκες Νύμφησι τ[ε]λεσσης εκατομβας
 [τ]οῦ[το δε] Νήριτόν εσ[τιν] ορος καταειμενον υληι
 [ως ειπουσα] θεὰ σκέδασ ηερα εισατο δε χθων
 γη[θησεν τ α]ρ επειτ[α πολυτλας διος Οδυσσευς
 χαιρ[ων η]ι γαίηι· κ[υ]σε δε ζειδωρον αρουραν
 355 αυτ[ικα δε Νυ]μφ[η]ις ηρησατο χειρας ανασχων
 Νυμ[φαι νηια]δε[ς] κουραι Διος ου ποτ εγωγε
 όψεσ[θ υμμ εφαμην ινυ] δ ευχωλης αγανησι
 χαιρε[τ αταρ και δωρα διδωσομεν] ως το παρος περ
 αι κέ[ν εαι προφρων με Διος θυγατηρ] αγελειη

Fol. 11 verso.

.
 [μαιομένη κευθμωνας] ανα σ[πεος αυταρ Οδυσσευς
 [ασσον παντ εφορει χρυ]σον και ατ[ειρεα χαλκον
 [ειματα τ ευποιητα τ]α οι Φαιηκες εδ[ωκαν
 370 [και τα μεν ευ κατεθη]κε λιθον δ επε[θη]κε θυρ[η]σι
 [Ηαλλας Αθηναιη] κουρ[η] Διός αιγ[ι]όχοιο
 [τω δε καθεζομενω] ιερῆς παρα π[υθ]μεν [ελαιης
 [φραζεσθην μνηστηρσι]ν υπερφιαλοισιν ολεθρον
 [τοισι δε μυθων ηρχ]ε θεα γλαυκῶπις Αθήνη·
 375 [Διογενες Λαερτ]ιαδη πολυμήχαν Οδυσσεῦ
 [φραζευ οπως μν]ηστηρσιν αναιδέσι χείρας εφήσεις
 [οι δη τοι τριετες] μεγαρον κατα κοιρανέουσι

[μνωμενοι αντιθεην α]λοχον και ἔδνα διδο[ντ]ες
 [η δε σον αιει νοστον οδυρ]ομένη κ[ατα θύ]μο[ν]
 380 [παντας μεν ρ ελπει και υ]πισχετα[ι ανδρι εκαστωι
 [αγγελιας προεισα νοος δε] οι αλλα [μενοινα]ι
 [την δ απαμειβομενος προ]σεφη πολ[υμητις Ο]δυσσευς
 [ω ποποι η μαλα δη Αγαμεμ]νο[ος Ατρειδα]ο
 [φθισεσθαι κακον οιτον ενι μ]ε[γαροισιν εμ]ελλον
 385 [ει μη μοι συ εκαστα θεα κατα μοιραν ειπ]ες
 [αλλ αγε μητιν υφηνον οπως αποτισομαι] αυτους
 [παρ δε μοι αυτη στηθι μενος πολυθαρσες ενεισ]α

Fol. 12 verso.

.
 395 [αιματι τ εκε]φαλ[ωι τε παλαξεμεν ασπετον ουδας
 397 [αλλ αγε σ αγν]ωστον [τευξω παντεσσι βροτοισι
 [καρψω μεν] χροά καλον [ενι γναμπτοισι μελεσσι
 [ξ]α[νθα]ς δ εκ κεφαλῆς ολ[εσω τριχας αμφι δε λαιφος
 400 [εσσ]ω [ο κε στ]υγῆισιν ἴδω[ν ανθρωπος εχοντα
 [κνυζωσω δε] τοι ὅσσε [[κ]]α[ρος περικαλλε εοντε
 [ως α]ν [α]εικελιος πασι μ[ι]ηστηρσι φανειης
 σθη τ' αλοχωι και παιδι τον [εν μεγαροισιν ελειπες
 αυτος δε πρωτιστα συβωτην [εισαφικεσθαι
 405 ος το υων επιουρος ομω[ς δε τοι ηπια οιδε
 παιδα τε σον φιλεει και εχεφρονα Πηνελοπειαν
 [δ]ηεις τον γε συνεσσι π[α]ρημενον αι δε νεμονται
 [π]αρ [Κορα]κ[ος] πετρη[ι επι τε κρηνηι Αρεθουσηι
 [εσθουσαι βα]λανον [μενοεικεα και μελαν υδωρ
 410 πι[ουσα]ι τα θ νε[σσι τρεφει τεθαλυιαν αλοιφην
 ει[θα] μενειν [και παντα παρημενος εξερεεσθαι
 ο[φρ αν εγ]ων [ελθω Σπαρτην ες καλλιγυναικα
 Τηλ[εμαχου] κα[λεουσα τεον φιλον υιον Οδυσσευ
 ος τοι ες ευρυχορον Λακεδαιμονα παρ Μενελαον
 415 ωιχε[το πευσομενος μετα σον κλεος η που ετ ειης
 την δ' [απαμειβομενος προσεφη πολυμητις Οδυσσευς

Fol. 12 recto.

.
 [ησται εν Ατρειδαο δομοις] παρ[α δ ασπετα κειται
 425 [η μεν μιν λοχωσιν νε]οι συν ν[ηι μελαινηι
 [ιεμενοι κτειναι πρι]ν πατριδα [γαιαν ικεσθαι
 [αλλα τα γ ουκ οιω π]ριν και τινα γ[α]ια καθεξει
 [ανδρων μνηστ]ηρων οι τοι βι[οτον] κατεδουσιν

[ως αρα μιν φαμεν]η ραβδωι επ[εμασσατ Αθηνη
 430 [καρψε μεν οι χροα καλ]ον επι γναμπτ[οισι μελεσσι
 [ξανθας δ εκ κεφα]λης ολεσαι τριχας [α]μφι δε δ[ε]ρμα
 [παντεσσιν με]λεεσσι παλαιου θηκε γεροντος
 [κνυζωσεν δε οι οσσ]ε παρος περικαλλε εοντε
 [αμφι δε μιν ρακος αλλο] κακον βαλεν ηδε χιτωνα
 435 [ρωγαλεα ρυπωιντα κα]κωι μεμορυχμεν[α κα]πνω
 [αμφι δε μιν μεγα δερμα] ταχειης [εσσ ελ]αφ[οιο
 [ψιλον δωκε δε οι σκηπτρ]ον και α[εικεα πηρην
 [πυκνα ρωγαλεην εν δε σ]τροφος η[εν αορ]τηρ
 [τω γ ως βουλευσαντε διετ]μαγεν η [μεν ε]πειτα
 440 [εσ Λακεδαιμονα διαν εβη] μετ[α παιδ Οδ]υσηος

[v̄]

Fol. 13 recto.

· · · · ·
 ξ [αυτος δειμα]θ υεσ[σιν αποιχομενοιο ανακτος
 [υοσφιν δεσπ]οινη[ς και Λαερταο γεροντος
 10 [ρυτοισιν λαεσ]σι και εθρ[ιγκωσεν αχερδωι
 [σταυρους δ εκ]τος ελασσ[ε διαμπερες ενθα και ενθα
 [πυκνους και] θαμέας· το με[λαν δρυος αμφικεασσας
 [εντοσθεν] δ αυλής συφέο[υς δυοκαιδεκα ποιει
 [πλησιον] αλλήλων ε[να]ς συσιν εν δε εκαστωι
 15 πεντηκοντα σνες χαμα[ιευναδες ερχατοωντο
 θήλειαι τοκάδες· τὸι δ' αρσει[ες εκτος ιαυον
 πολλον παυρότεροι· τους γ[αρ μινυθεσκον εδοντες
 αντίθεοι μνηστῆ[ρες επει προιαλλε συβωτης
 [αι]ει ζατρεφέων σ[ιαλων τον αριστον απαντων
 20 [οι] δε [τριηκ]ό[σι]οί τε κα[ι εξηκοντα πελοντο
 [παρ δε κνυ]ες θήρεσ[σιν εοικότες αιεν ιαυον
 τεσσ[αρες] ους έθρεψ[ε συβωτης ορχαμος ανδρων
 αυτος [δ αμφι π]όδε[σσι]ν εοις αραρισκε πεδιλα
 τάμ[ι]ων δερμ[α] βοέ[ι]ον ευχροες οι δε δη αλλοι
 25 ωιχο[ντ αλλυ]δ[ι]ς άλ[λος αμ αγρομενοισι] συεσσιν
 οι τρε[ι]ς τον δε] τέτα[ρτον αποπροε]ηκε πολιν δε
 συν α[γεμεν μνηστη]ρσιν υπερφιαλοισιν αναγκηι
 οφρ' ι[ερευσαντες κρειων κορεσαι]ατο θυμον

Fol. 13 verso.

· · · · ·
 [πυκνηισιν λιθαδεσσι]ν ο δε π[ροσε]ειπεν ανακτα
 [ω γερον η ολιγου σε κνυες] διεδη[λησαντο
 [εξαπινης και κεν μοι] ελεγχείην [κατεχευας

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Fol. 14 recto.

.
 [οσσαι γαρ νυκτες τε και ημ]εραι [εκ Διος εισιν
 [ου ποθ εν ιρευουσ ι]ερήιον ουδ[ε δυ οιω
 95 [οινον δε φθινυθουσ]ιν υπέρβιο[ν εξαφ]υοι[τες
 [η γαρ οι ζωη γ ην α]σπετος ού τιμι [τοσση
 [ανδρων ηρωω]ν ουδ' ηπειροιο [μελαινης
 [ουτ αυτης Ιθακης] ουτε ξυνεεικ[οσι φωτων
 [εστ αφενος τοσσουτο]ν· ἐγω δέ κε τοι κα[ταλεξω
 100 [δωδεκ εν ηπειρ]ωι αγέλαι τόσα πωε[α οι]ων
 [τοσσα συων συβ]οσεια· τοσ' αιπόλια πλατέ αιγων
 [βοσκουσι ξεινο]ι τε και αυτοῦ βώτορες ανδρες
 [ευθαδε τ αιπολια πλ]ατέ' αιγῶν ένδεκα πάντα
 [εσχατιη βοσκόντ επι δ]' ανέρες ἐσθλοι ορου[τα]ι
 105 [των αιει σφιν εκαστος ε]π' ήματι μ[ηλον] αγ[ινει]
 [ζατρεφεων αιγων ος τις] φαινηται α[ριστος
 [αυταρ εγω συς τασδε φυλ]ασσω τε ρύο[μ]αι τε
 [και σφι συων τον αριστο]ν εν κρίνας αποπέμπω
 [ως φαθ ο δ ενδυκεως κρ]έα τ' ήσθιε· πίνε τε οἶνον
 110 [αρπαλεως ακεων κακα] δε μνηστήρσι φυτευεν
 [αυταρ επει δειπνησε και] ηραρε θυμ[ον εδ]ωδῆς
 [και οι πλησαμενος δωκε σ]κύ[φ]ος [ωι περ] έπινον
 [οινου ενιπλειον ο δ εδεξατο χ]αι[ρε δε θυμῶι

Fol. 15 recto. (Third quaternion.)

.
 120 [ει κε μιν αγγει]λαιμι [ιδ]ῶ[ν επι πολλα δ αληθην
 [τον δ ημειβετ] έπειτα συβ[ωτης ορχαμος ανδρων
 [ω γερον ου τις κε]ινον ανη[ρ αλαλημενος ελθων
 [αγγελλων πεισ]ειε γυναικα [τε και φιλον υιον
 [αλλ αλλως κομ]ιδης κεχρημε[νοι ανδρες αληται
 125 [ψευδοντ ουδ εθέ]λουσιν αληθε[α μυθησασθαι
 [ος δε κ αλητευ]ων Ιθακης ες δη[μον ικηται
 [ελθων ες δεσπ]οιναν έμην α[πατηλια βαζει
 η δ εν δεξαμε]νη φιλέει και εκ[αστα μεταλλαι
 και οι οδυρομένη βλεφάρων [απο δακρυα πιπτει
 130 η θεμις εστι γυναικος επην [ποσις αλλοθ οληται
 αιψα κε και συ γεραιε έπος π[αρατεκτηναιο
 [ει τ]ις τοι [χ]λάιναν τε χιτω[να τε ειματα δοιη
 [του]ν [δ ηδη] μέλλουσι κυ[νες ταχες τ οιωνοι
 [ρ]ι[ον απ] οστεόφιν ε[ρυσαι ψυχη δε λελοιπεν
 135 η τον γ' εν πόντωι φ[αγον ιχθυες οσtea δ αυτου
 κείται επ ηπέιρου ψα[μαθωι ειλυμενα πολληι

ως ο μιν ενθ' απόλω[λε φίλοισι δε κηδε οπισσω
 πάσιν εμοι δε μάλιστ[α τετευχάται ου γαρ ετ άλλου
 ήπιον [ω]δε ανακτα [κιχησομαι οπποσ επελθω
 140 ουδ ει κ[εν πα]τρὸ[s] κ[αι μητερος αυτις ικωμαι
 οικον [οθι] πρώτο[ν γενομην και μ ετρεφον αυτοι

Fol. 15 verso.

[τον δ αυτε προσει]πε π[ολ]υτλ[ας διος Οδυσσευς
 [ω φιλ επει δη παμ]παν αναί[εαι ουδ ετι φηισθα
 150 [κεινον ελευσεσθαι θ]ύμος δέ το[ι αιεν απιστος
 [αλλ εγω ουχ αυτως] μυθησομ[αι αλλα συν ορκωι
 [ως νειται Οδυσε]υς ευαγγέλιον [δε μοι εστω
 153 [αυτικ επει κεν] κείνος ἴων τα α [δωμαθ ικηται
 155 [πριν δε κε και μ]αλα περ κεχρήμ[ενος ου τι δεχοιμην
 [εχθρος γαρ μοι] κεινος ὁμῶς Α[ιδαο πυληισι
 [γινεται ος πενι]ηι είκων απατη[λια βαζει
 [ιστω νυν Ζευ]ς πρώτα θεῶν ξενιη τε τραπέζα
 [ιστιη τ Οδυσηος αμ]ύμονος ήν αφικάνω
 160 [η μιν τοι ταδε παντ]α τελείεται ως αγορευω
 [τουδ αυτου λυκαβαντο]ς ελευσεται ενθαδ' [Ο]δυσε[υς
 [του μιν φθινοντος μη]νος· του δ ἴστα[μενοιο
 [οικαδε νοστησει και τισ]εται ος κεν εκ[ε]ν[ου
 [ενθαδ ατιμαζηι αλοχον] και φαιδιμον υιον
 165 [τον δ απαμειβομενος] προσέφησ Ευμαιε συβῶτα
 [ω γερον ουτ αρ εγων ε]ναγγελιον τοδε τισω·
 [ουτ Οδυσευς ετι οικον ε]λευσεται· αλλα ἔκηλος
 [πινε και αλλα παρ εξ μεμν]ωμεθα μη[δε μ]ε τουτων
 [μιμνησκ η γαρ θυμος ενι σ]τήθε[σιν ε]μοισιν
 170 [αχυνται οπποτε τις μνησηι κ]εδν[ο]ιο [αν]ακτος·

Fol. 16 recto.

[και μιν εφην εσσ]εσ[θαι εν ανδρασιν ου τι χερεια
 [πατρος εοιο φίλοι]ο φρενας κ[αι ειδος αγητον
 [τον δε τις αθανα]των βλαψεν [φρενας ενδον εισας
 [ηε τις ανθρωπ]ων ο δ' εβη μ[ετα πατρος ακουην
 180 [εσ Πυλον ηγαθε]ην τον δε μ[νηστηρες αγανοι
 [οικαδ ιοντα λ]οχωσιν οπω[s απο φυλον οληται
 [νωνυμον εξ] Ιθακης Αρκεισιου [αντιθεοιο
 [αλλ ητοι κεινο]ν μιν εάσομεν [η κεν αλωη
 [η κε φυγηι και κα]ιν οι υπέρσχηι [χειρα Κρονιων
 185 αλ[λ α]γ[ε μοι συ γ]εραιε τα σ αυτου κη[δε ενισπεσ

και μοι τουτ' αγόρευσον ετή[τυμον οφρ ευ ειδω
 τις πόθεν εις ανδρων· πόθι [τοι πολισ ηδε τοκης
 οπποίης δ' επι νήος αφίκ[εο πως δε σε ναυται
 ηγαγον εις Ἰθακην· τινε[ς εμμεναι ευχετοωντο
 190 [ου] μεν γαρ τι σε παιζον [οιομαι ευθαδ ικεσθαι
 [τ]ον δ' απαμειβόμεν[ος προσεφη πολυμητις Οδυσσευς
 τοι γαρ εγω τοι ταῦτα μ[αλ ατρεκεως αγορευσω
 ειη μεν νυν νῶϊν ε[πι χρονον ημεν εδωδη
 ηδε μεθυ γλυκερον κ[λισης εντοσθεν εουσι
 195 δαινυσθαι αέκοντ' α[λλοι δ επι εργον εποιεν
 ρηϊδιως κεν έπειτα κ[αι εις ενιαυτον απαντα
 ου τι διαπρήξαιμι [λεγων εμα κηδεα θυμου
 οσσα γε δη ξύμπ[αντα θεων ιοτητι μογησα

Fol. 16 verso.

.
 [Καστωρ Τλακιδης του εγω γ]ει[ος ευχομαι εινα
 205 [ος τοτ ενι Κρητεσσι] θεος ὡς [τιετο δημωι
 [ολβωι τε πλουτωι] τε και υιάσι κ[υδαλιμοισι
 [αλλ ητοι τον κηρες] έβαν θανάτ[οιο φερουσαι
 [εις Αιδαο δομους τ]οι δε ζωη[ν εδασαντο
 [παιδες υπερθυ]μοι και επι κληρ[ους εβαλοντο
 210 [αυταρ εμοι μαλ]α παῦρα δόσαν κ[αι οικι ενειμαν
 [ηγαγομην δε γ]υναίκα πολυκλ[ηρων ανθρωπων
 [εινεκ εμης αρ]ετῆς· επει ουκ α[ποφωλιος ηα
 [ουδε φυγοπτο]λεμος· νυν δ' ηδη [παντα λελοι]πεν·
 [αλλ εμπης καλά]μην γ' εσοί[ομαι] [[οιομαι]] ε[ι[σ]φρασθαι
 215 [. η γαρ μ]ε δ[ο]νη έχει ήλιθα πόλλη·
 [η μεν δη θαρσος μο]ι Άρης τ' εδοσαν και Αθήνη
 [και ρηξηνοριην οπό]τε κρ[ί]νοιμι λόχον δε
 [ανδρας αριστηας κακ]α δυσμενέεσσι φυτέυ[ων
 [ου ποτε μοι θανατον προ]τιόσσετο θυμος αγήν[ω]ρ
 220 [αλλα πολυ πρωτιστος επα]λμενος έγχει έλεσκον
 [ανδρων δυσμενεων ο] τε μοι είξειε πόδεσσι:
 [τοιος εα εν πολεμωι ε]ργον δέ μοι ου φίλον έσκεν
 [ουδ οικωφελιη η τε τρ]έφει αγλαα τέκνα
 [αλλα μοι αιει νηes επη]ρετμοι φίλαι ησαν
 225 [και πολεμοι και ακοντες ε]ύξεστοι και οϊστ[οι
 [λυγρα τα τ αλλοισιν γε καταριγ]ηλά πέλονται

Fol. 17 recto.

.
 [των εξαιρευ]μην [μενοεικα πολλα δ οπισσω
 [λαγχανον αιψα δ]ε οίκος οφ[ελλετο και ρα επειτα

THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page



HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies

[και κυσα γουναθ ελων ο] δ' ερυσατο και μ' ελεησε[
 280 [εσ διφρον δε μ εσας αγ]εν οίκαδε δακρυ χρο[ντα
 [η μεν μοι μαλα πολλοι ε]πη[ισ]σον μελίησιν
 [ιεμενοι κτειναι δη γαρ κεχ]ολώατο λίην

Fol. 18 verso.

.
 [δη τοτε Φοινιξ η]λθεν α[νηρ απατηλια ειδως
 [τρωκτης ος δη πο]λλα κακ [ανθρωποισιν εωργει
 290 [ος μ αγε παρπε]πιθών η[ισι φρεσιν οφρ ικομεσθα
 [Φοινικην οθι το]υ γε δόμ[οι και κτηματ εκειτο
 [ενθα παρ αυτωι μ]εΐνα τε[λεσφορον εις ενιαυτον
 [αλλ οτε δη μηνε]ς τε και [ημεραι εξετελευντο
 [αψ περιτελλο]μένου έτε[ος και επηλυθον ωραι
 295 [εσ Λιβυην μ επ]ι νήος εεσσ[ατο ποντοποροιο
 [ψευδεα βουλευσ]ας· ινα οι σύν [φορτον αγοιμι
 κειθι δε μ ως] περάσγησι κ[αι ασπετον ωνον ελοιτο
 τωι επομη[ν] επι νήος οϊόμ[ενος περ αναγκη
 η δ' έθειεν Βορέηι ανέμωι α[κραει καλωι
 300 μεσσον ῡπερ Κρήτης· Ζέν[ς δε σφισι μηδετ ολεθρον
 αλλ' ότε δη Κρήτην μεν ελ[ειπομεν ουδε τις αλλη
 φάινετο γαιάων αλλ' ο]υρανος ηδε θαλασσα
 [δη τ]οτε κυανέην νεφ[ελην εστησε Κρονιων
 [νη]ος υπερ γλαφυρή[ς· η]χλυσε δε ποιτος υπ αυτης
 305 Ζεύς δ' άμυδις βρόντ[ησε και εμβαλε νηι κεραυνον
 η δ' ελελίχθη π̄ασα Δι[ος πληγεισα κεραυνωι
 [εν δ]ε θεείου πλητο· π[εσον δ εκ νηος απαντες
 [οι δ]ε κορώνησιν ικ[ελοι περι νηα μελαιναν
 [κυ]μασιν εμφορε[οντο θεος δ αποαιυντο νοστον
 310 αυταρ εμοι Ζευς α[υτος εχοντι περ αλγεα θυμωι

Fol. 18 recto.

.
 [ενθα με Θεσπρωτων βα]σιλευ[ς εκομισσατο Φειδων
 [ηρωσ απριατην του] γαρ φίλο[ς υιος επελθων
 [αιθρωι και καματωι] δεδμημ[ενον ηγεν εσ οικον
 [χειρος αναστησας ο]φρ' ικετ[ο δωματα πατροσ
 320 [αμφι δε με χλαινα]ν χιτῶν[α τε ειματα εσσειν
 [ενθ Οδυσηος εγω] πυθόμην [κεινος γαρ εφασκε
 [ξεινισαι ηδε φιλησαι] ιοντ' εσ πα[τριδα γαιαν
 [και μοι κτηματ ε]δειξεν όσα [[υ]] ξ[υναγειρατ Οδυσσεισ
 [χαλκον τε χρυσο]ν τε πολύκμητ[ον τε σιδηρον
 325 [και νυ κεν εσ δεκατ]ην γενεήν ε[τερον γε ετι βοσ]κοι

[τοσσα οι εν μεγαροις] κειμήλια κει[αι α]νακτος
 [τον δ ες Δωδωνη]ν φάτο βήμεναι οφρα θεοῖο
 [εκ δρυος υψικομοιο] Διός βούλην επακούσαι
 [οππως νοστησηι Ιθ]άκης ε[ς] πίονα δήμον·
 330 [ηδη δην απεων η αμφα]δὸν [η]ε κρυφήδον·
 [ωμοσε δε προς εμ αυτ]ὸν αποσπένδων ει[ι οικω]ι
 [νηα κατειρυσθαι και επ]αρτέας έμμεν εται[ρου]ς
 [οι δη μιν πεμψουσι φιλη]ν ες πατρίδα γαίαν
 [αλλ εμε πριν απεπεμψε τ]υχησε γαρ ερχομένη νηυς
 335 [ανδρων Θεσπρωτων ες] Δουλιχιον πολύπυρ[ον]
 [ενθ ο γε μ ηνωγει πεμ]ψει βασιλη[ϊ] Ακαστω[ι]
 [ενδυκεως τοισιν δε κακη φ]ρέσιν ηνδανε βουλ[η]
 [αμφ εμοι οφρ ετι παγχυ δυης] επι πῆμα γενοίμην

Fol. 19 recto.

· · · · ·
 [αυταρ εμοι δεσμο]ν μ[εν ανεγναμψαν θεοι αυτοι
 [ρηιδιως κεφαλ]ῆι δε κ[ατα ρακος αμφικαλυψας
 350 [ξέστον εφολκ]αιον καταβ[ας επελασσα θαλασσηι
 [στηθος επειτα δε] χέρσι διη[ρεσσ αμφοτερηισι
 [νη]χομενος μ[αλα δ' ὦκα [θυρηθ εα αμφις εκεινων
 ενθ αυ[αβας οθι] τε δρυος ην [πολυανθεος υλης
 κείμην π[επτ]ηώς· οι δε μ[εγαλα στεναχοντες
 355 φοίτων· αλλ ου γαρ σφιν εφα[ινετο κερδιον ειναι
 μα[ι]εσθαι προτέρω· τοι με[ν παλιν αυτις εβαινον
 νηὸς επι γλαφυ[ρη]ς· εμε δε κρυψαν θεοι αυτοι
 ρηϊδίως· και με [στ]αθμ[ωι επελασσαν αγοντες
 α[νδ]ρος επισταμένου [ετι γαρ νυ μοι αισα βιωναι
 360 το[ν] δ απαμειβόμενος π[ροσεφης Ευμαιε συβωτα
 α [δειλαι ξείνων η μο]ι μαλα θυμον ορινας
 ταυτα ἕκαστ[α λε]γων ο[σα δη παθες ηδ οσ αληθης
 αλλα τα γ' ου κατα κο[σμον οιομαι ουδε με πεισεις
 ειπων αμφ' Οδυσῆ[ι τι σε χρη τοιον εοντα
 365 μαψιδίως ψεύδε]σθαι εγω δ ευ οίδα και αυτος
 νόστον εμοῖο ανα[κτος ο τ ηχθετο πασι θεοισι

Fol. 19 verso.

· · · · ·
 [αλλ εμοι ου φιλον εστι] μ[εταλλησαι και ερεσθαι
 [εξ ου δη μ Αιτωλος ανη]ρ εξ[ηπαφε μυθωι
 380 [ος ρ ανδρα κτεινας π]ῶλλον [επι γαιαν αληθεις
 [ηλθεν εμον προς στ]ᾶθμον [εγω δε μιν αμφαγαπαζον
 [φη δε μιν εν Κρητ]εσσι π[αρ] Ἰ[δομενηι ιδεσθαι

- [νηας ακειομενο]ν· τας οι ξυ[νεαξαν αελλαι
 [και φατ ελευσεσθα]ι· η ες θερος η [ες οπωρην
 385 [πολλα χρηματ αγο]ντα συν αυτ[ιθεοις εταροισι
 [και συ γερον πολυ]πενθές επει σε μοι ηγαγε [δαιμων
 [μητε τι μοι ψευδε]σσι χαρι[ζε]ο μητε τι θελγ[ε
 [ου γαρ τουνεκ εγω σ αιδε]σσ[ομ]αι ουδε φιλήσω
 [αλλ Δια ξενιον δεισας] αυτον τ' ελεάιρω[ν
 390 [τον δ απαμειβομενος] προσεφη πολύμ[ητις Οδυσσευς
 [η μαλα τις τοι θυμος ενι στ]ηθεσσιν άπιστο[ς
 [οιον σ ουδ ομοσας περ επηγαγον] ουδε σε [πειθω
 [αλλ αγε νυν ρητρην ποιησομεθ αυτα]ρ όπι[σθε
 [μαρτυροι αμφοτεροισι θεοι τοι Ολυμ]πον έχ[ουσιν]
 395 [ει κεν νοστησειεν αναξ τεος ες τ]οδε δώμ[α
 [εσσας με χλαιναν τε χιτων]α τε ειματα πέμψαι

Fol. 20 verso.

- [προφρων κεν δη επ]ειτ[α Δια Κροنيωνα λιτοιμην
 [νυν δ ωρη δορπο]ιο· τα[χιστα μοι ενδον εταιροι
 [ειεν ιν εν κλισιη]ι· λάρον [τετυκοιμεθα δορπον
 [ως οι μεν τοιαυτα] προς α[λληλους αγορευον
 410 [αγχιμολον δε σνες τ]ε και α[νερες ηλθον υφορβοι
 [τας μεν αρα ερξα]ν κατα ηθ[εα κοιμηθηναι
 [κλαγγη δ ασπε]τος ώρτο συ[ων αυλιζομεναων
 [αυταρ ο οισ εταρ]οισιν εκέκλε[το διος υφορβος
 [αξεθ] υων [τον] άρι[σ]τον ιυ[α ξεινωι ιερευσω
 415 [τηλε]δαπ[ωι] πρ[ος δ αυτοι ονησομεθ οι περ οιζυν
 [δη]ν εχομεν [π]α[σ]χοντες υων ενεκ αργιοδοντων
 [αλλοι δ] ημέτερον κ[α]ματον νηποινον εδουσιν
 [ως αρα] φωνήσας κε[ασε ξυλα νηλει χαλκωι
 [οι δ υ]ν εισήγον μά[λα πιονα πενταετηρον
 420 [τον με]ν έπέ[ιτ εστησαν επ εσχαρηι ουδε συβωτης
 [ληθ]ετ α[ρ αθανατων φρεσι γαρ κεχρητ αγαθησιν
 [αλλ] ο γ' απ[αρχομενος κεφαλης τριχας εν πυρι βαλλεν
 [αργ]ιόδοντο[ς νος και επευχετο πασι θεοισι
 νοστησαι Οδυσηα π[ολυφρονα ον δε δομον δε

Fol. 20 recto.

- [και τα μεν επταχα πα]ντ[α διεμοιρατο δαιζων
 435 [την μεν ιαν Νυμφηισ]ι και Ερμηι Μαιαδος υiei
 [θηκεν επευξαμεν]ος· τ[ας δ αλλας νειμεν εκαστωι
 [νωτοισιν δ Οδυσηα] διηνεκ[εεσσι γεραιρεν
 [αργιοδοντος νος κ]υδαι[νε δε θυμον ανακτος

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Fol. 22 recto.

.
 25 [δμωιαων η τις τοι αριστη φαινεται ει]ναι
 [εις ο κε τοι φηνωσι θεοι κυδρην πα]ρακοιτ[ιν
 [αλλο δε τοι τι επος ερεω συ δε συνθ]εο θυμω[ι
 [μνηστηρων σ επιτηδες αριστης λ]οχοω[σιν
 [εν πορθμωι Ιθακης τε Σαμοιο τε π]αιπαλο[εσσης
 30 [ιεμενοι κτειναι πριν πατριδα γα]ιαν ικεσθ[αι
 [αλλα τα γ ουκ οιω πριν κ]αι τινα γαια καθεξε[ι

Fol. 23 recto. (Fourth quaternion.)

.
 [αγ]χι[μολον δε σφ ηλθε βοην αγαθος Μενελαος
 [αν]στας ε[ξ ευνης Ελεινης παρα καλλικομοιο
 [το]ν δ ως ο[υν ενοησεν Οδυσσηος φιλος υιος
 60 [σπ]ερχο[μενος ρα χιτωνα περι χροι σιγαλοεντα
 [δυ]νεν και μ[εγα] φ[αρος επι στιβαροις βαλετ ωμοις
 48 ← τον δ αυ Νεστοριδη[ς Πεισιστρατος αντιον ηυδα
 49 Τηλεμαχ' ου πας [εστιν επειγομενους περ οδοιο

Fol. 23 verso.

.
 91 [η τι μοι εκ μεγαρων κειμηλιον εσθλ]ον οληται

Fol. 24 verso.

.
 127 [σηι] αλοχωι φ[ορειν τειως δε φιληι παρα μητρι

Fol. 25 verso (?).

.
 150 [στη δ ιππων προπαροιθε δεδισκο]μεν[ος δε προσηυδα
 [χαιρετον ω κουρω και Νεστορι ποι]με[νι λαων

Fol. 26 lost.

Fol. 27 verso (?).

.
 260 [ω φιλ επει σε θυοντα κιχανω] τω[ι]δ' ει[ι χωρωι
 [λισσομ υπερ θυεων και δαιμ]ονο[ς αυταρ επειτα
 [σης τ αυτου κεφαλης και εται]ρων [οι τοι επονται

Fol. 28 recto (?).

.
 318 [εκ γαρ τοι ερεω συ δε συνθεο και με]ν α[κουσον
 [Ερμειαιο εκητι διακτορου ος ρα τε] πα[ντων

Fol. 29 verso (?).

370 [αγρον δε προιαλλε φιλει δε με κη]ροθι [μαλλον
 [νυν δ ηδη τουτων επιδ]ευομαι· αλλ[α μοι αυτωι
 [εργον αεξουσιν μακαρες] θεοι· ωι επιμιμνω
 [των εφαγον τ επιον τε και] αιδοιοισιν ε[δωκα
 [εκ δ αρα δεσποινης ου με]ιλ[ιχον εστιν ακουσαι
 4 lines lost.

[αγρον δ οια τε θυμον αει δμωεσ]σιν ι[αινει
 380 [τον δ απαμειβομενος προσεφη πολ]υμητις [Οδυσσευς
 [ω ποποι ως αρα τυτθος εων Ευμα]ιε συβω[τ]α

Fol. 30 verso (?).

[δειπνησα]ς αμ [νεσσιν ανακτοριησιν επεσθω
 [νωι δ εν]ι κλισιηι π[ινοντε τε δαινυμενω τε
 [κηδεσιν] αλληλων [τερπωμεθα λευγαλειοισι
 400 [μνω]μενω μ[ετα γαρ τε και αλγεσι τερπεται ανηρ

2 $\frac{5}{8}$ quaternions (Foll. 31–51) lost.

Fol. 52 verso. (Seventh quaternion, of which the first five leaves are lost.)

σ 103 εισ[εν ανακλινας σκηπτρον δε οι εμβαλε χειρι
 και [μιν φωνησας επεα πτεροεντα προσηνδα

Fol. 52 recto.

137 [οιον επ ημαρ αγησι πατηρ ανδρων τε θεω]ν τ[ε
 [και γαρ εγω ποτ εμελλον εν ανδρασιν ολβιος ει]ν[αι]

Fol. 53 recto.

170 να[ι δη ταυτα γε παντα τεκος κατα μοιραν εειπες
 157] αφ δ' α[ντις κατ αρ εξετ επι θρονου ενθεν ανεστη
 158 τ]η δ α[ρ επι φρεσι θηκε θεα γλαυκωπις Αθηνη

Fol. 53 verso.

201 [η με μαλ αινοπαθη μαλακον περι κωμ εκαλυψε]ν
 [αιθε μοι ως μαλακον θανατον ποροι Αρτεμις αγ]νη

Fol. 54 verso.

μυ[ηστηρων ιοτητι βιηι δ ο γε φερτερος ηεν
 235 αι γαρ Ζευ τε πατηρ και Αθηναιη και Απολλον

Fol. 55 recto (?). (Eighth quaternion.)

303 [τη] δ α[ρ] αμ αμφιπολοι εφερον περικαλλεα δωρα

Fol. 56 verso.

365 τ[ον] δ απαμειβομενος προσεφη πολυμητις Οδυσσευς
Ευ[ρυ]μαχ ει γαρ νωιν ερις εργοιο γενοιτο
ω[ρ]ηι εν ειαρινηι οτε τ ηματα μακρα πελονται

Fol. 56 recto.

400 [μνησ]τηρες δ ομαδησαν ανα μεγαρα σκι]ο[εν]τα
[ωδε δε τις ειπεσ]κεν ιδων ες πλησιον α]λλον
[αιθ ωφελ]λ ο ξεινος αλωμενος αλλοθ ο]λεσθαι

Fol. 57 recto.

τ ι αυτ[αρ] ο ε[ν] μεγαρωι υπελειπετο διος Οδυσσευς
μνηστ[η]ρεσσι φονον συν Αθηνη μερμηριζων
αιψα δε Τηλ[ε]μαχον επεα πτεροεντα προσηυδα
Τηλεμαχε [χρη] τευχε Αρηια κατθεμεν εισω

Fol. 57 verso.

35 [δη] τοτε Τηλεμαχος προσεφωνεεν ον πατερ αιψ]α
[ω πατερ η] μεγα θαυμα τοδ οφθαλμοισιν ορωμ]αι
[εμπης] μοι τοιχοι μεγαρων καλαι τε μεσοδ]μαι
[ειλατιναι] τε δοκοι και κιονες υψοσ εχ]οντες

Fol. 58 verso (?).

70 η τ[α]χα και δαλωι βεβλημενος εισθα θυραζε
τ[ην] δ] αρ [υποδρα] ιδων προσεφη πολυμητις Οδυσσευς
δαιμου[ι]η τι μοι ωδ επεχεις κεκοτηοτι θυμωι

Fol. 58 recto (?).

104 [ξεινε] το μεν σε πρωτον εγων ειρησο]μαι α[υ]τη

Fol. 59 recto (?).

138 φαροσ μεν [μοι] πρωτον ενεπνευσε φρεσι δαιμων

Fol. 59 verso (?).

175 [πολλοι] απειρεσιοι και εννηκοντα] πο[λ]ηες
[αλλη] δ αλλων γλωσσα μεμιγμενη εν] μεν Αχαιοι

THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page



HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies

Fol. 63 verso.

.
 440 [την μεν αρ ουτ ανεμων διαη μενος υγρον α]εντων
 [ουτε μιν Ηελιος φαεθων ακτισιν εβαλλ]εν
 [ουτ ομβρος περαασκε διαμπερες ω]ς αρα πυκνη
 [ηεν αταρ φυλλων ενεην χυσις ηλιθα] πολλη

Fol. 64 verso.

.
 δ[ακρυοφι πλησθεν θαλερη δε οι εσχετο φωνη
 αψαμει]η δε γενειου Οδυσσηα προσειπεν
 η συ γ' Οδυ[σσευς εσσι φιλον τεκος ουδε σ εγωγε
 475 πριν εγνω]ν πριν παντα ανακτ εμον αμφαφασθαι

Fol. 64 recto.

.
 505 [αυταρ επει νιψεν τε και ηλειψεν λιπ] ελαιω[ι]
 [αυτις αρ ασσοτερω πυρος ελκετο διφρ]ον Οδυσσευς
 [θερσομενος ουλην δε κατα ρακεε]σσι καλυψεν
 [τοισι δε μυθων ηρχε περιφρων Πηνε]λόπεια·

Fol. 65 recto.

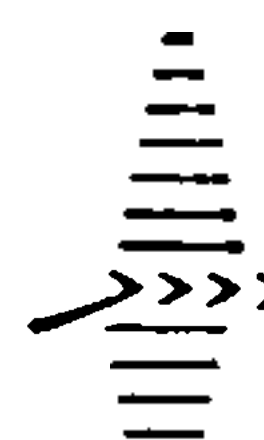
.
 ε[ξ υδ]α[τος και τε σφιν ιαινομαι εισοροωσα
 ελθων δ' ε[ξ ορεος μεγας αιετος αγχυλοχειλης
 πασι κατ' [αυχενας ηξε και εκτανεν οι δε κεχυντο
 540 αθροοι εν [μεγαροις ο δ ες αιθερα διαν αερθη

Fol. 65 verso.

.
 [ελθεμεν η κ ασπαστον εμοι και παιδ]ι γει[οιτο]
 570 [αλλο δε τοι ερω συ δ ενι φρεσι βαλλε]ο σηισιν
 [ηδε δη ηως εισι δυσωνυμος η μ Οδυ]σσης
 [οικου αποσχησει νυν γαρ καταθησω αε]θλα

Fol. 66 verso.

.
 [ενθα κε λεξαιμην συ δε λεξεο τωι]δ' ενι ο[ικωι]
 [η Χαμαδις στορεσας ητοι κατα δε]μνια θε[ντων
 600 [ως ειπουσ ανεβαιν υπερωια σι]γαλόει[τα
 [ουκ οη αμα τη γε και αμφιπολοι] κιον α[λλαι
 [ες δ υπερωι αναβασα συν αμφιπο]λο[ισι γυναιξι
 κλαιεν [επειτ Οδυσηα φιλον ποσιν οφρα οι υπνον
 ηδυν επι [βλεφαροισι βαλε γλαυκωπις Αθηνη



Fol. 66 recto.

.
 υ 26 [εμπλει]ην κνισης [τε και αιματος ενθα και ενθα
 [αιολλη]ι· μαλα δ ωκ[α λιλαιεται οπτηθηναι
 [ως αρ ο] γ' ενθα και εν[θα ελισσετο μερμηριζων
 [οππως δ]η μνηστ[ηρσιν αναιδεσι χειρας εφησει
 30 [μουνος ε]ων [π]ολε[σι σχεδοθεν δε οι ηλθεν Αθηνη
 [ουρανοθεν καταβασα δεμας δ ηικτο γυνα]ικι
 [στη δ αρ υπερ κεφαλης και μιν προς μ]υθον εειπεν·
 [τιπτ αυτ εγρησσεις παντων περι κα]μμορε φωτων·
 [οικος μεν τοι οδ εστι γυνη δε τοι ηδ ενι] οικωι·

Fol. 67 recto.

.
 [αυταρ επει κλαιουσα κορεσσατο ον κατ]α θ[υμον
 60 [Αρτεμιδι πρωτιστον επευξατ]ο δια γυν[αικων
 [Αρτεμι ποτνα θεα θυγατερ Διο]ς· ειθε μοι [ηδη
 [ιον ενι στηθεσσι βαλουσ εκ θ]υμον ελοιο
 [αντικα νυν η επειτα μ αν]αρπαξασα θυελλα
 [οιχοιτο προφερουσα κατ η]ερόεντα κέλευθα
 65 [εν προχοηις δε βαλοι αψορροου] Ωκεανοῖο
 ως δ οτε Π[ανδαρεου κουρας ανελο]ντο θύε[λλαι
 τησι τοκη[ας μεν φθισαν θεοι αι δε λιποντο
 ορφαναι [εν μεγαροι]σι κομισσε δε δι Αφ[ροδιτη

Fol. 67 verso.

.
 [της δ αρ]α κλ[αιουσης οπα συνθετο διος Οδυσσευς
 [μερμη]ριξε δ επ[ειτα δοκησε δε οι κατα θυμον
 [ηδη γι]νωσκουσα πα[ρεσταμεναι κεφαληφι
 95 [χλ]α[ι]ναν μεν συνελ[ων και κωεα τοισ' ενευδεν
 [ε]ς μεγαρον καθεθηκεν [επι θρονου εκ δε βοειην
 [θη]κε θυραζε φερων· Δ[ι δ ευξατο χειρας ανασχων
 [Ζευ] πατερ ει μ' εθελο[ντες επι τραφερην τε και υγρην
 [ηγετ ε]μην ες [γαιαν επει μ εκακωσατε λιη]ν
 100 [φημη]ν τις μο[ι φασθω εγειρομενων αν]θρώπων
 [ενδοθεν εκ]τοσθε[ν] δ[ε] Δι[ο]ς [τερας αλλο φ]ανητω·
 [ως εφατ ε]υχομενος του δ' εκλ[υε μητιετα] Ζευς·

Fol. 68 verso.

.
 125 [ειματα εσσαμενος περι δε ξιφο]ς οξυ θετ ω[μωι
 [ποσσι δ υπο λιπαροισιν εδησ]ατο καλα πέδιλα
 [ειλετο δ αλκιμον εγχος ακα]χημενον οξεί χαλκωι
 [στη δ αρ επ ουδον ιων προς] δ' Ευρυκλειαν εειπε[[ν]]

[μαια φιλη πως ξεινον ετι]μησασθ' ενι οίκωι
 130 [εννηι και σιτωι η αυτως] κείται ακηδης·
 [τοιαυτη γαρ εμη μητ]ηρ πιυντη περ ε[ουσα
 εμπληγ[δην ετερο]ν γε τει μερόπων α[νθρωπων
 χειρονα· το[ν δ]ε τ' αρειον' ατιμησασ αποπ[εμπει
 τον δ αυτε π[ρο]σεειπε φιλη τροφος Ευρυ[κλεια

Fol. 68 recto.

.
 [ως εφα]θ' αι δ' αρα [της μαλα μεν κλυον ηδε πιθοντο
 [α]ι μεν εεικοσι βησα[ν επι κρηνην μελανυδρον
 αι δ' αυτου κατα δώμ[ατ επισταμενως πονεοντο
 160 ες δ' ηλθον δρηστηρ[ες αγηνορες οι μεν επειτα
 εν και επισταμενως [κεασαν ξυλα ται δε γυναικες
 [η]λθον απο κρηνης· επ[ι δε σφισιν ηλθε συβωτης
 [τρι]ς σιαλους καταγων [οι εσαν μετα πασιν αριστοι
 [και τους] μεν ρ' ειασε καθ ερ[κεα καλα νε]μεσθαι
 165 [αυτος δ] αυτ' Οδυσηα προσηυδα μ[ειλι]χιοισι·
 [ξειν η α]ρ τι σε μαλλον Αχαιοι εισο[ρο]ωσιν
 [ηε σ ατιμ]αζουσι κατα μέγαρ ως το π[αρ]ος περ·

Fol. 69 recto.

.
 [ανθρωπους πεμπουσιν οτις σφεας ει]σφα[ικηται
 [και τα μεν εν κατεδησεν υπ αιθουσηι ερι]δουπω[ι
 190 [αυτος δ αυτ ερεεινε συβωτην αγχι] παραστας·
 [τις δη οδε ξεινος νεον ειληλου]θε συβῶτα.
 [ημετερον προς δωμα τεων] δ' εξ ^{χε} ενται εινα
 [ανδρων που δε νυ οι γενεη κ]αι πατρις αρουρα·
 [δυσμορος η τε εοικε δεμας β]ασιληϊ ανακτι
 195 [αλλα θεοι δυωσι πολυπλ]αγκτους ανθρωπους
 196 [οποτε και βασιλευσιν επι]κλώσωνται οἴζυν
 198 Τ [και μιν φωνησας επεα π]τεροεντα προσήυδ[ι
 χ[αιρ]ε πα[τερ ω ξεινε γε]νοιτο τοι ες περ οπίσσω
 200 ολβος· αταρ [μεν νυ]ν [γ]ε κακοις εχει πολεεσ[σι
 Ζευ πατερ ο[υ τ]ις σειο· θεῶν ολωτερος αλλ[ος
 ουκ ελεαιρε[ις] ανδρας επην δη γείνεαι α[υτος
 197 ἦ και δεξιτερη δειδίσκετο χεῖρι παραστάς

Fol. 69 verso.

.
 [και κεν δ]η π[αλαι αλλον υπερμενεων βασιληων
 [εξικομ]ην [φευγων επει ουκετ ανεκτα πελονται
 [αλλ ε]τι τον [δυστηνον οιομαι ει ποθεν ελθων

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

305 [ουκ εβ]αλες τον ξεινον α[λευατο γαρ βελος αυ]τος
 [η γαρ κεν] σε μεσον βαλον εγχε[ι οξυοεν]τι·
 [και κε τοι] αντι γαμοιο πατηρ ταφον αμ[φ]επονε[ι]το
 [ενθαδε τω] μη τις μοι αεικειας ενι δημωι

Fol. 71 recto. (Tenth quaternion.)

· · · · ·
 330 [τοφρ ου τις νεμεσις μενεμεν τ ην ισ]χε[μ]ε[μ]αι τε
 [μνηστηρας κατα δωματ επει τοδε κε]ρδι[ο]ν η[εν
 [ει νοστησ Οδυσευς και υποτροπος ικε]το δωμα
 [νυν δ ηδη τοδε δηλον ο τ ουκετι ν]οστιμος εστιν
 [αλλ αγε σθη ταδε μητρι παρεζο]μενος καταλεξο[ν
 335 [γημασθ ος τις αριστος ανηρ και] πλειστα πορηισιν
 [οφρα συ μεν χαιρων πατρωια] παντα νέμηαι
 [εσθων και πινων η δ αλλου δ]ωμα κομιζηι
 [τον δ αυ Τηλεμαχος πεπνυ]μενος αντιον ηυδα
 [ου μα Ζην Αγελαε και αλγεα π]ατρος εμοιο
 340 [ος που τηλ Ιθακης η εφθιτ]αι η αλάληται
 ου τι δια[τριβω μητρος γ]αμον· αλλα κελεύ[ω
 γημασθ ω[ι κ εθε]ληι ποτι δ' ασπετα δ[ω]ρα διδωμι
 αιδεομαι δ' αέκουσαν απο μεγαροιο [δι]ε[σ]θαι
 μυθωι αναγκαιωι· μη τουτο θεος τελέσε[ι]εν

Fol. 71 verso.

· · · · ·
 365 [εισι μο]ι οφ[θαλμοι τε και ουατα και ποδες αμφω
 [και] υ[ο]ος [εν στηθεσσι τετυγμενος ουδεν αεικης
 τ[οι]ς εξειμ[ι θυραζε επει νοεω κακον υμμιν
 ερχομενο[ν το κεν ου τις υπεκφυγοι ουδ αλειαιτο
 μνηστηρω[ν οι δωμα κατ αντιθεου Οδυσηος
 370 ανερας υβριζο]ντες ατασθαλα μηχαναασθε
 ως ειπων εξη[λθε δομων ευναιεταοντων
 ικετο δ' ες Πειρα[ιον ο μιν προφρων υπεδεκτο
 μνηστηρες δ' α[ρα παντες ες αλληλους ορωντες
 Τηλεμαχον ερε[θιζον επι ξεινοισ γελοωντες
 375 [ω]δε δε τις ειπεσκ[ε νεων υπερηνορεοντων
 [Τηλεμαχ' ου τις σειο [κακοξεινωτερος αλλος
 [οιο]ν μεν τινα τουτο[ν εχεις επιμαστ]ον αλητην
 [σιτο]ν και οινου κεχρημενο[ν ουδε] τι έργων
 [εμπαιον]· ουδε βιησ· αλλ' αυτωσ αχθος αρουρης
 380 [αλλος δ α]υτε τις ουτος ανεστη μαντεύεσθαι

Fol. 72 verso.

·

[αλλ ει μοι τι πιθο]ι[ο το κεν πολυ κερδιον ειη

10 lines lost.

392 [δορπου δ ουκ αν πως αχαριστερ]ον α[λ]λο γε[νοιτο]
 [οιον δη ταχ εμελλε θεα και καρτερος ανηρ
 [θησεμεναι προτεροι γαρ αεικεα μηχανο]ωντο
 [υ]

[φ]

[τηι δ αρ επι φρεσι θηκε θεα γλαυκωπι]ς Αθηνη
 [κουρηι Ικαριοιο περιφρονι Πην]ελοπειη
 [τοξον μνηστηρεσσι θεμεν πολι]ον τε σιδηρον
 [εν μεγαροις Οδυσηος αεθλια κα]ι φονου αρχην
 5 [κλιμακα δ υψηλην προσεβησ]ετο οιο δομοιο·
 [ειλετο δε κληιδ ευκαμπεα χ]ειρι παχειη
 [καλην χαλκειην κωπη δ ελ]εφαντος επηεν·
 [βη δ ιμεναι θαλαμον δε συν α]μφιπολοισι γυναιξιν
 [εσχατον ενθα δε οι κειμηλι]α κειτο ανακτος
 10 χ[αλκος τε χρυσος τε πολυ]κμητος τε σιδηρο[ς
 ενθα δε τοξον κει]το παλιοντον· ηδε φ[αρετρη
 ιοδοκος· πολλοι δ' ενεσαν στονο]εντες οιστοι
 δωρα τα οι ξεινος Λακεδαιμονι δω[κ]ε τυχησας
 Ιφίτος Ευρυτίδης· επιϊκελος αθαν[ατοισι

Fol. 72 recto.

.
 [την η]ν [οι παρεθηκεν επειτα δε πεφνε και αυτον
 30 [ιππ]ους [δ αυτος εχε κρατερωνυχας εν μεγαροισι
 [τας ερε]ω[ν Οδυσηι συνηντετο δωκε δε τοξον
 [το πρι]ν μ[εν ρ εφορει μεγας Ευρυτος αυταρ ο παιδι
 κ[αλ]λ[ι]π' απ[ο]θνησκων εν δωμασιν υψηλοισι
 τωι δ' Οδυσευς ξιφος οξυ και αλκιμον εγχος εδωκεν
 35 αρχην ξει[ο]συνης προσκηδεος ου δε τραπεζη
 γνωτην αλλη[λων πριν γαρ Διος υιος επεφνεν
 [Ι]φίτον Ευρυτ[ι]δην επικελον αθανατοισιν
 ος οι τοξον εδωκε το δ ου ποτε διος Οδυσσευς
 ερχομενος πολ[ε]μον δε μελαιναων επι νηων
 40 ηρειτ'. αλλ' αυτο[υ μνημα ξεινοιο φιλοιο
 [κε]σκετ' ενι μμεγαροισι φορει δε μιν ης επι γαιης
 [η δ] οτε δη θαλαμον [τον αφικετο δια γυναικων
 [ουδο]ν τε δρυϊνον προ[σεβησετο τον ποτ]ε τεκ[τω]ν
 [ξεσσ]εν επισταμενωσ και επι [σταθ]μην ιθυνεν·
 45 [εν δε στα]θμους αρσε θυρας δ' επεθηκε φαεινας
 [αυτικ αρ] η [γ]' [ι]μαντα θωωσ απελυσε κορωνης
 [εν δε κληιδ] ηκε· θυρεων δ' ανεκοπτεν οχηης

Fol. 73 verso.

ϕ

48 [αυτα τιτυσκομεν]η· [τα δ ανεβραχεν ηυτε ταυρος
[βοσκομενος λειμῶνι τοσ εβραχε καλα θυρετρα
7 lines lost.

[η δ επει ουν ταρφθη πολυδακρυτοιο γοοι]ο
[βη ρ ιμεναι μεγαρον δε μετα μνηστ]ηρας α[γαυους
[τοξον εχουσ εν χειρι παλιυτονον ηδε φ]αρε[τρην
60 [ιοδοκον πολλοι δ ενεσαν στονοεντες ο]ι[στοι
1 line lost.

[κειτο πολυς και χαλκος αεθλια τοιο ανακτ]ος
[η δ οτε δη μνηστηρας αφικετο δια γυναικ]ῶν
64 [στη ρα παρα σταθμον τεγεος πυκα πο]ιη[τ]ο[ι]ο
67 [αυτικα δε μνηστηρσι μετηυδα και φ]άτο μυθ[ον
[κεκλυτε μεν μνηστηρες αγηνορες οι τ]οδε δῶμα
[εχραετ εσθιεμεν και πινεμεν εμμενε]ς αιει
70 [ανδρος αποιχομενοιο πολυν χρονον ο]υδε τιν' αλλην
[μυθου ποιησασθαι επισχεσιην εδυ]νασθε
[αλλ εμε ιεμενοι γημαι θεσθαι τ]ε γυναῑκα
[αλλ αγετε μνηστηρες επει τοδε φ]αινετ' αέθλον
[θησω γαρ μεγα τοξον Οδυσσης] θείοιο
75 [ος δε κε ρηιτατ εντανυση βι]ον εν παλάμησι
[και διοιστευση πελεκεων δυο]κάιδεκα πάντων
[τωι κεν αμ εσποιμην νοσ]φισσαμενη τοδε δωμα
κ[ου]ριδιο[ν μαλα καλο]ν ενιπλειον βιοτοιο
του ποτε μεμνησεσθαι ο̄τομαι εν περ ο[ν]ειρωι
80 ως φατο και ρ' Ευμαιον ανώγει διον υφ[ο]ρβον
τοξον μνηστηρεσσι θέμεν πολιο[ν τε σιδηρον
δακρυσας δ' Εύμαιος εδεξατο και κ[α]τεθηκε

Fol. 73 recto.

· · · · ·
[μνηστ]ηρ[εσσιν αεθλον ααατον ου γαρ οιω
[ρηιδι]ως το[δε τοξον ευξοον εντανυεσθαι
[ου γαρ τ]ις μ[ετα τοιος ανηρ εν τοισδεσι πασιν
[οιος] Οδυσσευς [εσκεν εγω δε μιν αυτος οπωπα
95 [κα]ι γαρ μνημ[ων ειμι παις δ ετι νηπιος ηα
[ως φ]ατο· τω[ι δ αρα θυμος ενι στηθεσσιν εωλπει
[νευ]ρην εντ[ανυειν διοιστευειν τε σιδηρου
[ητοι] ο̄ιστο[υ γε πρωτος γευσεσθαι εμελλεν
[εκ χε]ιρων Ο[δυσσης] αμυμονος ον τοτ ατιμα
100 [ημε]νος εν μ[εγαροις επι δ ωρνε παντας εταιρους
τοισι δε κα[ι μετεειφ] ιερη ις Τηλεμαχοιο
ω ποποι· η [μαλα με Ζευς αφρονα θηκε Κρονιων

THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page



HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies

145 ο σφι θυσο[κοος] ἔσκε· παρα κρητηρα δε κάλον
 ἴξε μυχόιτ[α]τος αἰει ατασθαλιαι δε οι οίωι
 εχθραι εσαν· πασιν δε νεμεσσα μνηστη[ρεσσιν
 ος ρα τοτε πρωτος τοξον λαβε και β[ελος ωκυ
 στη δ' αρ' επ ουδὸν ιων· και τοξου π[ειρητιζεν

Fol. 74 verso.

150 [ου δε μιν εντανυσε] πριν γαρ [καμε χειρας ανελ]κων
 [ατριπτους απαλας] μετα δε μνη[στηρσιν ειπεν
 [ω φιλοι ου μεν εγ]ω ταννω λα[βετω δε και αλλος
 [πολλους γαρ τοδε τοξον α]ρισ[τηας κεκαδησει
 3 lines lost.

[νυ]ν μεν τις και ελπετ ενι φρεσιν ηδε μενοιναι
 [γη]μαι Πη[ν]ελόπ[ειαν Οδυσσηος παρακοιτιν
 [αυτα]ρ επην τ[οξου πειρησεται ηδε ιδηται
 160 [α]λλην δη τιν [επειτα Αχαιαδων ευπεπλων
 μνασθω εεδ[νοισι]ν διζημενος η δε κ επειτα
 [γη]μαιθ' ος κ[ε] πλειστα ποροι και μορσιμος ελ]θοι·
 ως αρ εφω[νησεν και απο εο τοξον εθηκ]εν
 [κλι]νας κολ[λητησιν ευξεστης σανιδεσσιν

165 [αυ]του δ' ωκ[υ βελος καληι προσεκλινε κορωνηι
 α[ψ] δ αυτις κ[ατ αρ εξετ επι θρονου ενθεν ανεστη
 Αντινοος δ [ενενιπεν επος τ εφ[ατ εκ τ ονομαζε
 Λειωδες· πο[ιον σε επος φυγεν ερκος οδοντων
 δεινον τ' αρ[γαλεον τε νεμεσσωμαι δε τ ακουων

170 ει δη τουτο γε τ[οξον αριστηας κεκαδησει
 θυμου και ψυχ[ης επει ου δυνασαι συ τανυσσαι
 [ο]ν γαρ πω σεγε τ[οιον εγεινατο ποτνια μητηρ
 οιον τε ρυτηρα β[ιου τ εμεναι και οιστων
 αλλ' αλλοι ταννο[υσι ταχα μνηστηρες αγαυοι

175 ως φατο· και ρ' εκελ[ευσε Μελανθιον αιπολον αιγων
 αγρει πυρ δη κείον ε[χι] μεγαροισι Μελανθευ
 [π]αρ δε τιθει δίφρον τε [με]γαν κ[αι κωας επ αυτου
 [εκ δε] στέατος ἐνεικε μεγαν τροχο[ν εν]δον εο[υτων
 [οφρα] νεοι θαλποντες επιχρειοντε[s] αλοιφήι

180 [τοξου πει]ρώμεσθα και εκτελέωμεν άεθλον
 [ως φαθ ο δ αιψ] ανε[[ν]]καιε Μελανθιος ακάματος πυρ
 [παρ δε φερων] δίφρον θήκαν και κωας επ αυτοῦ.

Fol. 75 verso.

φ

εκ δ[ε στεα]τος ενεικε μέγαν τρὸ[χον ενδον εοιτος
 τω[ι ρα νεοι θαλ]ποντες επε[ι]ρω[ντ ου δε δυναντο
 185 ε[τανυσσαι πολλον δε βιης επ]ιδευεες ησαν

Αντίνοος δ' ἐπεὶ καὶ Εὐρυμαχος θεοειδῆς
 ἀρχοὶ μνηστῆρων ἀρετῆ δ' ἔσαν ἐξοχ' ἀριστοὶ
 τῷ [δ' ἐξ οἴκου βῆσαν ὁμαρτήσαντες ἀμ' ἀμφὼ
 βούκολος ἠδὲ σφυροβός Οδυσσῆος θεοῖο·
 190 ἐκ [δ' αὐτὸς μετὰ τοὺς δομὸν ἠλ]υθε δῖος Οδυσσεύς
 ἀλλ' ὅτε δὴ ῥ' ἐκτὸς θυρῶν ἔσαν ἠδὲ καὶ αὐλῆς
 φ[θεγξάμενος σφ' ἐπέεσσιν] προσηύδα μείλιχ' οἴσι
 βούκολε καὶ σὺ σφυροβέεπος τί κε μύθησάμην
 ἠ' αὐτὸς κεύθω φασθαι δέ με θυμὸς ἀνώγει·
 195 ποῖοι κ' εἴτ' Οδυσσῆα ἀμυνέμεν εἰ] ποθεν ἔλθοι
 ὦ[δε μάλ' ἐξαπίνης καὶ τίς θεὸς αὐτὸν ἐνείκαι·
 ἠ' [κε μνηστῆρεσσιν ἀμυνοῖτ' ἠ' Οδυσσῆϊ·
 εἶπαθ' ὅπως ὑμεῶν κραδίῃ θυμὸς τε κέ]λευει·
 [τὸν δ' αὐτὲ προσεεῖπε βῶν ἐπι]βούκολος ἀνήρ
 200 [Ζεὺ πάτερ αἰ γὰρ τοῦτο τελευτήσε]ϊας ἐέλδωρ
 [ὡς ἔλθοι μὲν κείνος ἀνὴρ ἀγαγὸι] δέ ε' δαίμων·
 [γνοιῆς χ' οἴη ἐμῆ δύναμις καὶ χεῖ]ρες ἔπονται
 [ὡς δ' αὐτῶς Εὐμείος ἐπευχέτο π]ᾶσι θεοῖσι
 [νοστήσαι Οδυσσῆα πολυφρόνα ο]ν δέ δομὸν δέ
 205 [αὐτὰρ ἐπεὶ δὴ τῶν γε νοὸν ἠμ]ερτε ἀνέγνω
 [ἐξ' αὐτὸς σφ' ἐπέεσσιν ἀμειβομέ]νος προσεεῖπεν
 [εὐδὸν μὲν δὴ ὁδ' αὐτὸς ἐγὼ κακ]ὰ πολλὰ μογήσας
 [ἠλυθὸν εἰκοστῷ ἐτεῖ ἐς πατ]ρίδα γαῖαν
 [γινώσκω δ' ὡς σφῶν ἐλδ]ομένοισιν ἴκανω
 210 [οἰοῖσι] δμ[ῶν τῶν] δ' ἀ[λλ]ῶν οὐ τεύ' ἀκούσα
 εὐξάμενον [ἐμὲ] αὐτὸς ὑπ[ο]τροπὸν οἰκάδ' ἴκ[εσθαι]
 σφῶν δ' ὡς ἐ[[σ]]σεται περ' ἀληθείην καταλέξ[ω]
 εἰ χ' ὑπ' ἐμοίγε θεὸς δαμασθῆι μνηστῆρας [ἀγᾶνους]
 ἀξομαι ἀμφοτέροισι ἀλοχοῦς καὶ κτημ[ατα ὀπάσσω]
 215 οἰκία τ' ἐγγύς ἐμῷ τετυγμένα καὶ μ[οι] ἐπεῖτα
 Τηλεμάχου ἐταρῶ τε κασιγνήτῳ τε [εἰσεσθὼν]

Fol. 75 recto.

[εἰ δ' ἀγε δὴ καὶ σημ]α ἀ[ρ]ιφραδὲς ἄλλ[ο] τι δείξω
 218 [ὄφρα μ' ἐν γνῶτ]ον π[ι]στῶθητον τ [ἐν]ι θυμῷ
 221 [ὡς εἰπὼν ρακ]ε]α μεγάλης ἀποε[ργαθὲν] οὐλῆς
 [τῷ δ' ἐπεὶ εἰσιδέτ]ην ἐν τ' ἐφρασ[σαντο] ἕκαστα
 [κλαίον ἀρ' ἀμφ' Ο]δυσσῆα δ[ι]αφρόνα χεῖρε βαλόντ[ε]
 [καὶ κύνεον ἀγαπαζόμενοι κεφαλὴν τε καὶ ὠμ]οῦς
 225 [ὡς δ' αὐτῶς Οδυσσεύς κεφαλᾶς καὶ χεῖρας ἐκυσσ]ε
 [καὶ ν]ν κ' ὀδυρομένοισ[ιν] ἐδὺ φᾶος ἠελίοιο
 [εἰ] μὴ Οδυσσεύς αὐτ[ὸς] ἐρυκακὲ φωνήσεν τε
 [π]αυεσθὼν κλαυ[θμοῖο] γοοῖο τε μὴ τίς ἰδῆται

[εξ]ελθων μεγάρ[οιο αταρ ειπηισι και εισω
 230 [α]λλα προμνησ[τινοι εσελθετε μηδ αμα παντ]ες
 πρωτος εγω· μ[ετα δ υμμες αταρ τοδε σημα τετυχ]θω·
 [α]λλοι μεν γαρ π[αντες οσοι μνηστηρες αγαυοι
 [ο]υκ εασουσι[ν εμοι δομεναι βιον ηδε φαρετρην
 αλλα συ δι Ε[υμαιε φερων ανα δωματα τοξον
 235 εν χειρεσσι[ν εμοι θεμεναι ειπειν δε γυναιξι
 κληϊσσαι με[γαροιο θυρας πυκινως αραρυιας
 ην δε τις η σ[τοναχης ηε κτυπου ενδον ακουση
 ανδρων η[μετεροισιν εν ερκεσι μη τι θυραζε
 προβλωσκει[ν αλλ αυτου ακην εμεναι παρα εργωι
 240 σοι δε Φιλοιτιε [διε θυρας επιτελλομαι αυλης
 κληϊσσαι κλη[ιδι θωως δ επι δεσμον ιηλαι
 ως ειπων ειση[λθε δομους ενβαιεταοντας
 εξετ' επειτ' επι [διφρον ιων ενθεν περ ανεστη
 ες δ αρα και τω δμ[ωε ιτην θειου Οδυσηος
 245 Ευρυμαχος δ' ηδη [τοξον μετα χερσιν ενωμα
 θαλπων ενθα και ενθα [σ]ελα[ι πυρος α]λλα μ[ιν ου]δ ως
 [εντ]ανυσαι δυνατο· μεγα δ' εστ[ενε] κυδαλιμον κηρ·
 [οχθ]ησας δ αρα ειπεν· επος τ εφατ· εκ τ ονομαζε
 [ω πο]ποι η μοι αχος περι τ' αυτου και περι παντων·
 250 [ου τι γα]μου τοσσουτον οδυρομαι αχυνμενος περ
 [εισι και αλλαι] πολλαι Αχαιϊδες· αι μεν εν αυτηι
 [αμφιαλωι Ιθ]ακηι αι δ αλληισιν πολιεσσιν·

Fol. 76 recto.

φ

αλλ' ει δη το]σσουδε βιης επιδ[ευεες ειμεν
 αντιθεου Οδυση]ος· ο δ' ου δυναμ[εσθα τανυσσαι
 255 το]ξον ελεγχειη] δε και εσσομεν[οισι πυθεσθαι
 τον [δ αυτ Αντι]νοος [πρ]οσεφη Ε[υπειθεος υιος
 Ευρ[υμαχ ουχ ουτως εσ]ται· νοε[εις δε και αυτος
 νυ[ν μεν γαρ κατα δημο]ν εορτ[η] τοιο θ[εοι]ο
 αγ[νη τις δε κε τοξα τιται]νοιτ' αλλα εκηλοι
 260 κα[τθет αταρ πελεκεας γε κα]ι ει κ' ειωμεν απαντας
 εσ[ταμεν ου μεν γαρ τιν αναι]ρησεσθαι οτω
 ελ[θουτ ες μεγαρον Λαερτιαδε]ω Οδυσηος
 αλλ αγετ οινοχοος μεν επαρξ[α]σθω δεπαέσσιν
 οφ[ρα σπεισαντες καταθειομεν] αγκύλα τόξα
 265 [η]ω[θεν δε κελεσθε Μελανθιον α]ιπόλον αιγών
 αιγ[ας αγειν αι πασι μεγ εξοχοι αιπο]λίοισιν
 οφ[ρ επι μηρια θεντες Απολλωνι] κλυτοτόξωι
 τ[οξου πειρωμεσθα και εκτελεωμε]ν άεθλον
 [ως εφατ Αντινοος τοισιν δ επιηνδ]ανε μυθος·

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

ξεινους Τηλεμ[αχου ος κεν ταδε δωμαθ ικηται
 ελπεαι· αι χ' ο ξεινος Οδυσσηος μεγα τοξον
 315 εντανυσηι χερσιν τ[ε βιηφι τε ηφι πιθη]σα[ς
 [οι]καδε μ' αξεσθαι και εην θ[ησεσθ]αι άκοιτιν·
 [ουδ] αυτος που τουτο γ' ενι στηθεσσιν εολπε·
 [μηδ]ε τις υμειων τουτο γ' εινεκα θυμον αχεύων
 [ενθαδε] δαινυσθω· επει ουδε μεν ουδε εοικε·
 320 [την δ αυτ Ευρ]υμαχος Πολυβου παις αντιον ηυδα·
 [κουρη Ικαριο]ιο περιφρων Πηνελόπεια·

Fol. 77 recto.

ϕ

ου τι σε τουδ' αξεσθαι οϊομεθ'· ο[υδε εοι]κεν·
 αλλ' [αισχυνο]μενοι φατιν ανδρω[ν ηδε γυν]αικων
 μη [ποτε τις ει]πησι κακωτερος αλ[λος Αχαιω]ν
 325 η π[ολυ χειρον]ες άνδρες αμυμονο[ς ανδρος] ά[κοιτιν
 μι]ωνται ουδε τι τοξον ευξοον [ε]ν[τ]α[ν]υσι
 αλλ' [αλλος τις πτωχος ανηρ] αλα[λημενος [ε]λθω]ν
 ρη[ϊδιως ετανυσσε βιον δια δ] ηκε σιδηρου·
 ω[ς ερεουσ ημιν δ αν ελεγ]χεα ταυτα γενοιτο·
 330 το[ν δ αυτε προσεειπε περιφρω]ν Πηνελοπεια·
 Ευρ[υμαχ ου πως εστιν ευκλεια]ς κατα δῆμον
 εμ[μεναι οι δη οικον ατιμαζον]τες εδουσιν
 αν[δρος αριστηος τι δ ελεγ]χεα τα]υτα τιθεσθε·
 ου[τος δε ξεινος μαλα μεν μεγα]ς ηδ' ευπηγης·
 335 αν[δρος δ εξ αγαθου γενος ευχεται] εμμεναι υιος·
 [αλλ αγε οι δοτε τοξον ευξοον οφρα ιδωμ]εν·
 [ωδε γαρ εξερεω το δε και τετελεσμ]ενον εσται·
 ε[ι κε μεν εντανυσηι δω]ηι δε οι ευ]χος Απολλων·
 [εσσω μιν χλαιναν τε χιτωνα τε ει]ματα καλα·
 340 [δωσω δ οξυν ακοντα κυνων αλκτη]ρα και ανδρων·
 [και ξιφος αμφηκες δωσω δ υπο] ποσσι πέδ[[ε]]ιλα
 [πεμψω δ οππηι μιν κραδιη θυ]μος τε κελευει·
 [την δ αυ Τηλεμαχος πεπνυμεν]ος αντιον ηυδα·
 [μητερ εμη τοξον μεν Αχαιω]ν ουτις εμείο
 345 [κρεισσων ωι κ εθελω δομεν]αι τε και αρνησασθαι
 [ουθ οσσοι κραναην Ιθακην κ]ατα κοιρανέουσιν
 [ουθ οσσοι νησοισι προς Ηλιδ]ος ἵπποβότιο
 τω[ν] ου τις μ [αεκοντ]α [β]ιησεται αι κ εθελωμι
 και καθαπαξ ξ[ε]ινωι δομεναι ταδε τόξα φέρε[σθαι
 350 αλλ' εις οικον ἴουσα τα σ αυτῆς εργα κομιζε
 ιστον τ' ηλακατην τε και αμφιπολοισι κελευε
 εργον εποιχεσθαι· μυθος δ' ανδρεσσι μ[ελησει
 πασι μαλιστα δ' εμοι του γαρ κρατος ε[στ ενι οικωι

Fol. 77 verso.

[η] μεν θα[μβησα]σα παλιν οικον δε βεβηκει
 355 [πα]ιδος [γαρ μυθ]ον πεπνυμένον [ενθετο θυ]μωι
 [ες δ υπερωι α]ναβασα συν αμφι[ολοισι γυν]αιξι
 [κλαιεν επειτ] Οδυσηα φιλ[ο]ν πο[σ]ι[ν οφρα οι υπ]νον
 [ηδυν επι βλ[ε]φαροισι β[αλε γλαυκωπις Αθην]η·
 [αυτ]αρ ο τοξα λάβων εφ[ερε διος υφορβο]ς
 360 [μν]ηστηρες δ αρα παι[τες ομοκλεον εν μεγα]ροισιν
 ωδε δε τις ειπεσκ[ε νεων υπερηνορεοντω]ν·
 πηι δη καμπύλ[α τοξα φερεις αμεγαρτε συβ]ωτα
 πλαγκτε· ταχ αυ σ [εφ υεσσι κυνες ταχες κατε]δονται
 [ο]ιον απ ανθρω[πων ους ετρεφες ει κεν Απολλ]ων
 365 ημιν ἴληκη[σι και αθανατοι θεοι αλλοι]
 ως φασαν· αυτ[αρ ο θηκε φερων αυτη ενι χω]ρηι
 δεισας ουνε[κα πολλοι ομοκλεον εν μεγαροι]σι·
 Τηλεμαχο[ς δ ετερωθεν απειλησας εγεγ]ωνει
 αττα προσω [φερε τοξα ταχ ουκ ευ πασι πιθη]σε[ις
 370 μη σε και οπλ]οτερος περ εων αγρον δε διωμαι
 βαλλων χερμ[αδιοισι βιηφι δε φερτερος ειμι
 αι γαρ παντω[ν τοσσον οσοι κατα δωματ εασι
 μνηστηρων [χερσιν τε βιηφι τε φερτερος ειην
 τωι κε ταχα στ]υγερως τιν εγω πεμψαιμι νεεσθαι
 375 ημετερου εξ ο[ικου επει κακα μηχανοωνται
 ως εφαθ' οι δ αρα [παντες επ αυτωι ηδυ γελασσαν
 μνηστηρες· και [δη μεθιεν χαλεποιο χολοιο
 Τηλεμαχωι τα δε τοξα φερων ανα δωμα συβωτ]ης
 εν χειρεσσ' Οδυσηι δαι[φρονι θηκ]ε παρα[στα]ς·
 380 [εκ δε] καλεσσαμενος προσεφη [τρ]οφον Ευρυκλειαν·
 [Τηλ]εμαχος κελεται σε περιφρον Ευρυκλεια
 [κλη]ισσαι μεγαροιο θυρας πυκινως αραρυιας
 [ην δε τις η στοναχης ηε κτυπον ενδον ακουσηι
 [ανδρων η]μετεροισιν εν ερκεσι μη τι θυραζε
 385 [προβλωσκ]ειν αλλ' αυτου ακην εμεναι παρα εργω·

Fol. 78 verso.

ϕ

ως αρ εφωνησεν· τηι δ απτερος επλετο μυθο[ς
 κλη]ισσεν δε] θύρας μεγαρων ενναιεταοντων·
 σιγη[ι δ εξ οικοιο] Φιλοιτιος αλτο θυραζ[ε]
 κλη]ισσεν δ αρ επ[ειτα [θυρ]ας ευερκεος αυλης
 390 κειτ[ο δ υπ αιθουσηι οπλον] νεδ[ς] αμφιελισσης
 βιβλ[ινου ωι ρ επεδησε θυρ]ας· ες δ' ηϊεν αυτος
 εζε[τ επειτ επι διφρον ιω]ν ενθεν περ ανεστηι

εισο[ρωων Οδυσηα ο δ ηδη το]ξον ενώμα·
 πα[ντηι αναστρωφων πειρω]μενος ενθα και ενθα
 395 μη [κερα ιπες εδοιεν αποιχομε]νοιο άνακτος·
 ωδ[ε δε τις ειπεςκεν ιδων εις πλησιον αλλον·
 η τι[ς θηητηρ και επικλοπος επλ]ετο τόξων
 η ρ[α νυ που τοιαυτα και αυτωι οι]κοθι κειται
 η ο [γ εφορμαται ποιησεμεν ως ε]μι χερσι
 400 νω[μαι ενθα και ενθα κακων εμπαι]ος αλητης·
 αλλ[ος δ αυτ ειπεςκε νεων υπερην]ορεοντων·
 αι γ[αρ δη τοσσουτον ονησιος αντι]ασειεν
 ως ουτος ποτε τουτο δυνησεται εν]τανυσασθαι·
 ως αρ εφαν μνηστηρες αταρ πολυ]μητις Οδυσσευς
 405 α[υτικ επει μεγα τοξον εβαστασε και] [[ε]]ιδε παντη̄ι
 [ως οτ ανηρ φορμιγγος επισταμ]ενος και αιιδής
 [ρηιδιως ετανυσσε νεωι περι κολλο]πι χορδήν
 [αψας αμφοτερωθεν ευστρεφες] εντερον οιος
 [ως αρ ατερ σπουδης τανυσεν μ]εγα τοξον Οδυσσευς
 410 [δεξιτερηι δ αρα χειρι λαβω]ν πειρησατο νευρη̄ς
 [η δ υπο καλον αιισε χελι]δονι κελη αυδην·
 [μνηστη]ρσ[ιν δ αρ αχος γενε]το μεγα· πασι δ' αρα χρω[ς
 ετρ[α]πετο· Ζε[υς] δε μεγαλ εκτυπε σήματα φάιν[ων
 γηθησεν δ' αρ επειτα πολυτλας διος Οδυσσεύ[ς
 415 οτι ρα οι τερας ήκε Κρονου παις αγκυλομη]τεω
 ειλετο δ' ωκυν οϊστον· ος οι παρεκειτο τραπ[εζηι
 γυμνος· τοι δ αλλοι κοιλης εντοσθε φα]ρετρης
 κειατο· των ταχ' εμελλον Αχαιοι πειρ[ησεσθαι

Fol. 78 recto.

[το]ν ρ' επι πηχει έλων ελκεν νεύρην γλυφιδας τε
 420 [αυ]τοθεν εκ διφροιο κάθημενος ήκε δ' [οιστον]
 [αντ]α τιτυσ[κο]μενος· πελ[ε]κεων δ' ου[κ ημβροτε π]αντων
 [πρ]ωτης ετειλε[ι]ής· δια [δ αμπ]ερες [ηλθε θυραζ]ε
 [ιο]ς χαλκοβαρη[ς] ο δε [Τηλεμαχον προσειπ]ε·
 [Τηλεμαχ'· ου σ ο ξει]ος ενι μεγαροισιν ελε]γχει
 425 ημενος· ουδε τι του σκ[οπου ημβροτον ουδε τι το]ξον
 δην εκαμον τανύ[ων ετι μοι μενος εμπεδο]ν έστιν
 ουχ ως με μνη[στηρες ατιμαζοντες ονον]ται
 νυν δ' ωρη και [δορπον Αχαιοισιν τετυκεσθα]ι
 εν φαιι· αυταρ [επειτα και αλλως εψιασθαι]
 430 μολπη̄ι και φ[ορμιγγι τα γαρ τ αναθηματα δ]αιτος·
 η· και επ οφρυσ[ι νευσεν ο δ αμφεθετο ξιφο]ς οξυ
 Τηλεμαχος [φιλος υιος Οδυσσηος θειοιο]

THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page



HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies

[δημου απο Τρωων οτι μοι κατε]κειρετε οἶκον
 [δμωιησιν δε γυναιξι παρε]νναζεσθε βιάως
 [αυτου τε ζωντος υπε]μναασθε γυναικα
 ουτ[ε θε]ους δ[εισαντε]ς [ο]ι ουρανον ευρυν εχουσιν
 40 ουτ[ε τ]ιν ανθρω[π]ων νέμεσιν κατοπισθεν εθεσθε
 νυν υμν και πασιν ολεθρου πειρατ' εφηπται
 42 ως φατο· τους δ αρα παντας υπο χλωρον δεος ειλ[εν
 44 Ευρυμαχος δε μιν οἶος αμειβομενος προσε[ειπεν
 45 ει μεν δη Οδυσευς Ἰθακησιος ειλήλουθας
 ταυτα μεν αίσιμα ειπες ὅσα ρεζεσκον Α[χαιοι

Fol. 79 verso.

[πολ]λα μεν εν μεγαροισιν ατασθαλα· πολλα δ' επ αγροῦ
 [αλλ] ο μεν ηδη κείται ος αιτιος επλετο παντων
 [Αν]τινοος· ουτος γαρ επιηλεν ταδε εργα
 50 [ου τ]ι γαμου τοσσον κεχ[ρη]μενος ουδε [χατι]ζων·
 [αλ]λ αλλα φρονεων· τ[α] οι ουκ ετελεσσε Κρο[ν]ιων·
 [ο]φρ' Ἰθακης κατα δημ[ον] ευκτιμενης βασιλ[ε]υοι
 [α]υτος· αταρ σον παιδα [κατακτεινειε λοχησ]ας·
 νυν δ' ο μεν εν μόιρη[ι] πεφαται συ δε φειδε]ο λαῶν
 55 σων· αταρ αμμε[ς] οπισθεν αρεσσαμενοι κατα] δῆμον
 οσσα τοι εκπεπο[ται και εδηδοται εν μεγαροισι]
 τιμην αμφις α[γοντες εεικοσαβοιον εκαστος]
 χαλκον τε χρυ[σον] τ αποδωσομεν εις ο κε σου] κηρ
 ἱανθη· πριν δ' ου [τι νεμεσσητον κεχολωσθαι
 60 τον δ αρ' υπο[δ]ρ[α] ιδων προσεφη πολυμητις Οδ]υσευς
 Ευρυμαχ'· ουδ ε[ι] μοι πατρωια παντ αποδοιτε
 οσσα τε νυν υ[μ]μ εστι και ει ποθεν αλλ επιθειτ]ε·
 ουδε κεν ως ε[τι] χειρας εμας ληξαιμι φονοιο
 πριν πασαν μ[νηστηρας υπερβασιην αποτ]ῆσαι
 65 νυν υμιν πα[ρα]κειται εναντιον ηε μαχεσθ]αι
 η φευγειν· ος κ[εν] θανατον και κηρας αλυξηι
 αλλα τιν ου φε[υ]ξεσθαι οιομαι αιπυν ολεθρον
 ως φατο· των [δ] αυτου λυτο γουνατα και φίλον ητορ
 τοισιν δ' Ευρυμ[α]χος μετεφωνεε δευτερον αυτις
 70 ω φιλοι ου γαρ σχη[σει] ανηρ οδε χειρας απατους
 αλλ' επει ελλαβε τοξ[ον] εὔξοον ηδε φαρετρην
 ουδου απο ξεστοῦ τοξα[σσεται εις ο κε παντας
 αμμε κατακτεινη· αλλα [μνησωμ]εθα χ[αρμης]
 [φ]ασγανα τε σπάσασθε· και αντισ[χ]εσθε τραπεζας
 75 [ιω]ν ωκυμορων· επι δ' αυτωι παντες εχωμεν
 [αθ]ροοι· ει και μιν ουδου απωσομεν ηδε θυράων
 [ελθ]ω[ν]μεν τ' ανα άστν· βοη δ' ωκιστα γεινηται·

[τω κε] ταχ' ουτος ανηρ νυν υστατα τοξασσαιτο·
[ως αρα φ]ωνησας ειρυσσατο φασγανον οξυ.

Fol. 80 verso.

80 χαλκεον αμφοτέρωθεν ακαχμένον· αλτο δ' επ [αυτωι
σμερδαλεα ἰάχων· ο δ' αμαρτηῖ διος Οδυσσευς
ἰον απ[οπρ]οῖεις· βαλε δε στηθος παρα μαζον
εν δε οι [ηπατι π]ηξε θ[ροον] βέλος· εκ δ αρα χειρος
φασγαυ[ον ηκε χαμαζε] περιρρηδης δε τραπέζη[ι
85 καππε[σεν ιδνωθεις απο δ] είδατα χεῦεν έραζε
και δεπ[ας αμφικυπελλο]ν· ο δε χθονα τυπτε μετώπω[ι
θυμω[ι ανιαζων ποσι δε θρονο]ν αμφοτέροισι
λακ[τιζων ετιναξε κατ οφθ]αλμῶν δ' έχυτ' αχλὺς·
Αμφ[ινομος δ Οδυσηος εει]σατο κυδαλιμοιο
90 αυ[τιος αιξας ειρυτο δε φασγ]ανον οξυ·
ει π[ως οι ειξιει θυραων αλ]λ' αρα μιν φθη
Τη[λεμαχος κατοπισθε βαλω]ν χαλκήρεϊ δούρι
ω[μων μεσσηγυς δια δε στηθε]σφιν ελασσε
δου[πησεν δε πεσων χθονα δ η]λασε παντι μετωπωι
95 Τη[λεμαχος δ απορουσε λιπων] δολιχοσκιον εγχος
αυ[του εν Αμφινομωι περι γαρ δι]ε μη τις Αχαιων
ε[γχος ανελκομενον δολιχοσκ]ιον η ελάσειε
[φασγανωι αιξας ηε προπρηνεα τ]ύψας·
[βη δε θεειν μαλα δ ωκα φιλον π]ατέρ' εισαφίκανεν
100 α[γχου δ ισταμενος επεα πτερ]οεντα προσηυδα·
[ω πατερ ηδη τοι σακος οισω] και δύο δοῦρε
[και κυνεην παγχαλκον επι] κροταφοις αραρυϊαν·
α[υτος τ αμ]φι[ιβαλευμαι] ιων· δωσω δε συβωτη[[ν]]
και τ[ωι] βουκ[ολωι] ἄλλα τετευχησθαι γαρ ἄμεινο[ν
105 τον δ' απαμειβομενος προσεφη πολυμητις Οδυσσευς
οισε θέων εἴως μοι αμνεσθαι παρ οἴστοι
μη μ' αποκινήσωσι θυραων μουνον εόντ[α
ως φατο Τηλεμαχος δε φιλωι επειπειθετο π[ατρι
βη δ ἴμεναι θαλαμον δ'· οθι οι κλυτα τεύχε [εκειτο

Fol. 80 recto.

110 [ενθ]εν τέσσαρα μεν σάκε' εἴλετο· δουρατα δ' ὀκτω
[και] πίσυρας κυνέας χαλκηρεας ἵπποδασείας
[βη] δε φερων· μαλα δ' ωκα φιλον πατερ' ε[ισ]αφίκανεν
[αυ]τος δε πρωτιστα πέρι χ]ροῖ δυ[σετο χ]άλκον
[ω]ς δ αυτως τω δμῶ[ε δυεσθην τευχ]εα κάλα
115 εσταν δ' αμφ Οδυσηῆα [δαιφρονα ποικιλο]μητην
αυταρ ο γ' οφρα μεν α[υτωι αμνεσθαι εσ]αν ἴοι

τοφρα μνηστή[ρων ενα γ αιει ωι ενι οι]κωι
 βαλλε τιτυσκόμει[ος τοι δ άγχηστινοι επι]πτον
 αυταρ επει λιπον ἴοι οιστενοντα ανακτα
 120 τοξον μεν προς [σταθμον ευσταθεος μεγαρ]οιο·
 εκλιν εστάμεναι [προς ενωπια παμφανο]ωντα·
 αυτος δ' αμφ ωμ[οισι σακος θετο τετραθελυ]μνον
 κρατι δ' επ' ἴφθι[μωι κυνην ευτυκτον εθηκε]ν
 ἴππουριν· δεινον δε λοφος καθυπερθεν ενε]υεν·
 125 ειλετο δ' αλκιμ[α δουρε δυω κεκορυθμενα χ]αλκωι·
 ορσοθυρη δε τις εσκεν ευδημητωι ενι τοιχω]ι·
 ακροτατον δε π[αρ ουδον ευσταθεος μεγαροιο
 ην ὀδὸς ες λαύρ]ην σανιδες δ εχον ευ αραρυιαι
 την Οδυσευς φ[ραζεσθαι ανωγει διον υφορβον
 130 εσταοτ' αγχ' αυτης μια δ οιη γινετ εφορμη
 τοις δ' Αγελεως μ[ετεειπεν επος παντεσσι πιφα]υσκων·
 ω φιλοι· ουκ αν δη τις α[ν ορσοθυρην αναβαιη
 και ειποι λαοῖσι· βοη δ ωκ[ισ]τα [γενοιτ]ο
 τω κε ταχ' οὔτος ανηρ νυν [υστ]ατα τοξα[σ]σαιτο·
 135 [το]ν δ' αυτε προσεειπε Μελανθιος αιπόλος αιγων·
 [ου] πως εστ' Αγέλαε Διὸτρέφες· αγχι γαρ αινω̄ς
 [αυλ]ῆς καλα θυρετρα και αργαλέον στομα λάυρης
 [και χ] εἰς παντας ερύκοι ανηρ· ὅς τ' ἀλκιμος εἴη
 [αλλ αγεθ'] ὑμιν τευχέ' ενείκω θωρηχθῆναι

Fol. 81 recto.

χ̄

140 εκ θαλαμον· ενδον γαρ οἴομαι ουδε πηι άλληι
 τευχεια κατ' θέσθην Οδυσευς και φαίδιμος υἱος
 ὡς ειπων ανέβαινε Μελάνθιος αιπολος αιγων
 ες θαλάμ[ους Οδ]υσῆ[ος αν]α ρώγας 'μεγάροιο·
 ενθεν δε[ωδεκα μεν σακε'] ἔξελε τόσσα δε δούρα
 145 και τόσσ[ας κυνεας χαλκ]ήρεας ἴπποδασείας·
 βη δ ἴμ[εναι μαλα δ ωκα φ]έρων μνηστήρησιν ἔδωκε
 και τοτ [Οδυσηος λυτο γου]να[τ]α και φίλον ἦτορ
 ὡς π[εριβαλλομενους ι]δε τευχεια χέρσι δε δούρα
 μακ[ρα τινασσοντας μεγ]α δ' αυτωι φαίνετο έργον
 150 αυψ[α δε Τηλεμαχον επεα πτ]ερόεντα προσηύδα·
 Τηλ[εμαχ η μαλα δη τις ενι] μμεγάροισι γυναικῶν
 νῶ[ιν εποτρυνει πολεμον] κακὸν ἦε Μελάνθευς·
 τον [δ αυ Τηλεμαχος πεπνυμεν]ος αντίον ηὔδα
 ὦ πατερ αυτος εγω τοδε γ ημβρο]τον ουδε τις άλλος
 155 αίτι[ος ος θαλαμοιο θυρην πυκιν]ῶς αραρυῖαν
 καλλ[ιπον αγκλινας των δε σκοπο]ς ἦεν αμείνον

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

[αι]γας μνηστήρεσσι δόμον κάτα δαίτα πένεσθαι·
 200 ως ὁ μὲν αὐθι λέλειπτο ταθείς ὀλοῶι ἐνι δεσμῶι
 [τ]ω δ' ἐς τεύχεα δύντε θύρην ἐπιθέντε φαεινὴν
 [βητη]ν εἰς Ὀδυσῆα δαΐφρονα ποικιλομήτην·
 [ενθα μ]ένος π[ε]νείοντες ἐφέστασαν οἱ μὲν ἐπ' οὐδοῦ
 [τεσσαρε]ς· οἱ δ' ἐντοσθε δομῶν πολεές τε καὶ ἐσθλοὶ·

Fol. 82 verso.

χ

205 τοῖσι δ' ἐπ' ἀγχίμολον θυγάτ[ε]^ηρ Διὸς ἦλθεν Ἀθή[νη]
 Μέντορι εἰδομένη ἤμεν δεμας ἠδὲ καὶ αὐδ[ή]ν
 τὴν δ' Ὀδυσσεὺς γήθησεν ἰδὼν καὶ μῦθον εἶπε [
 Μέντορ ἀμ[υ]νον ἀ[ρ]ῆν μνήσαι δ' ἐτά[ι]ροιο φίλ[οιο]
 ος σ' ἀγάθ[α] ρεζεσκον ὀμη]λικίηι δε μοι ἐσσι·
 210 ως φάτ' [οιομενος λαοσσ]όον ἔμμεν Ἀθήνην
 μνηστ[ηρες δ' ετερωθεν] ὀμόκλεον ἐν μεγάροισι
 πρῶτος [τὴν γ' ἐνεπιπε] Δαμαστορίδης Ἀγέλαος
 Μέν[τορ μ]η σ' ἐπέεσσι πα]ραιπεπιθησιν Ὀδύσσευς
 μνηστ[ηρεςσιν] μαχεσθαι ἀ]μυνέμεναι δε οἱ αὐτῶι
 215 ὠδ[ε] γὰρ ἡμετερον γέ νοον] τ[ε]λέεσθαι οἴω·
 ὀππ[οτε] κεν τουτους κτεωμ]εν πατέρ' ἠδὲ καὶ υἱ[ον]
 ἐν δε [συ τοισιν ἐπειτα πεφησ]εαι οἷα μενοιναῖς
 ἐρδ[ε]ιν ἐν μεγάροισι σ[ω]ι δ' αὐ]τοῦ κράατι τίσεις
 αὐτ[α]ρ ἐπὴν υμεων γέ βιας ἀ]φ' ἐλώμεθα χαλκῶι
 220 κτη[μαθ] ὀποσσα τοι ἐστι τα τ' ἐνδο]θι καὶ τα θύρηφι·
 τοισιν [Ὀδυσσηος μεταμιζομεν ο]υδε τοι υἱ[ας]
 ζώ[ειν] ἐν μεγάροισιν εασομεν ο]υδε θυγάτρας
 οὐδ' ἀλοχον κεδνὴν Ἰθακῆς κα]τα ἄστῃ πολέυειν
 ὠ[ς] φάτ' Ἀθηναίη δε χολωσατο] κηρόθι μάλλον·
 225 υἱ[ε]κεσσει δ' Ὀδυσσηα χολωτοισιν] ἐπέεσσιν·
 οὐκετι σοιγ Ὀδυσσευ μένος ἐ]μπεδον· οὐδε τις ἀλκῆ
 οἱ[η] ὅτ' ἀμφ' Ἐλενηι λευκ]ωλένωι εὐπατερεΐηι
 εἰ[ναετες Τρωεσσιν] ἐμαρνα]ο νῶλέμες αἰεῖ·
 π[ολλο]υς δ' [ἀνδρας ἐπεφν]ες ἐν [[ε]νῆ] δηϊότητ[ι]
 230 σ[η]ι δ' ἤλω[ι] β[ουλη]ι Πρι]αμου πόλις ἐνρυάγνυια·
 π[ω]ς δη νυν ο[τε σ]ον γέ δόμον καὶ κτήμαθ' ἱκά[νεις]
 ἀντα μνηστήρων ὀλοφύρεαι ἀλκιμος εἶναι
 ἀλλ' ἀγε δεῦρο πέπον παρ ἐμ' ἴστασο καὶ ἴδε ἔργον
 ὀφρα ἴδῃς οἷος τοι ἐν ἀνδράσι δυσμενέεσσ[ι]
 235 Μέντωρ' Ἀλκιμίδης εὐεργεσίας ἀποτίνε[ιν]
 ἠ ρα· καὶ οὐπω πάγχυ διδου ἐτεραλκέα νίκ[η]ν
 ἀλλ' ἐτ' ἀρα σθένεός τε καὶ ἀλκῆς πειρη[τι]ζειν

Fol. 82 recto.

[η]μεν Οδυσσήος· ἠδ' υιοῦ κυδαλίμοιο·
 [αυ]τη δ αἰθαλόεντος ἀνα μεγάροιο μέλαθρον
 240 [εζ]ετ' ἀναΐξασα χελιδόνι ἱκέλη ἀντην·
 μνηστήρας δ' ὠτρυνε Δαμα[στορι]δης Ἀγέλαος
 [Ε]υρύνομος τε καὶ Ἀμφ[ιμ]εδ[ων] Δημο[πτό]λεμός τε
 Πείσανδρος τε Πολυκτ[ορι]δης Πολυβος τ]ε δαΐφρων
 [ο]ι γὰρ μνηστήρων· ^{α[ρετη]} [εσαν ἐξοχ] ἀριστοί·
 245 οσσοὶ ἐτ' ἔζων περι τ[ε ψυχ]εων ἐμαχ]οντο·
 τοὺς δ' ἤδη ἐδαμασσε [βιος καὶ ταρφέες]ιοι·
 τοῖς δ' Ἀγέλεως μετ' ἔειπεν ἔπος παντεσσι π]ιφάυσκων·
 ὦ φίλοι ἤδη σχήσει ἀ[νηρ] οὐδε χεῖρας ἀαπτου]ς·
 καὶ δὴ οἱ Μέντωρ [μεν ἐβη] κενὰ εὐγμᾶτα εἰπ]ων·
 250 οἱ δ' οἴοι λείπονται [ἐπι πρωτη]ισι θυρη]ισι
 τὼ νυν μὴ ἄμα π[αντες ἐφιε]τε δουρατὰ μάκ]ρα·
 ἀλλ' ἄγεθ' οἱ ἐξ πρ[ωτον] ακοντ]ισατ αἰ κε ποθι Ζ]εὺς
 δώη Οδυσση]α βλησθαι καὶ κῦδος ἀρεσθαι
 τῶν δ' ἄλλω]ν οὐ κηδος ἐπὴν οὗτος γε πεσ]ηισιν·
 255 ὥς ἐφάθ'· οἱ δ' [ἀρα παντες] ακοντ]ισαν ὦ]ς ἐκέλευεν
 ἱέμενοι· τὰ [δε παντα] ἐτώσια θῆκεν Ἀθην]η·
 τῶν ἄλλος με]ν σταθμὸν εὐσταθεὸς μεγαρ]οιο
 βεβλήκειν· ἀλ[λος] δὲ θυρην πυκινῶς ἀραρυ]αν·
 ἀλλοῦ δ' ἐν τοιχ]ωι μελιη πέσε χαλκοβαρ]εια
 260 ἀνταρ ἐπει δὴ δο]υρατ ἀλευαντο μνησ]τηρων·
 τοῖς ἄρα μύθων [ἠρχε] πολυτλας διος Οδυσσε]υς
 ὦ φίλοι· ἦ τοι μεν [κεν ἐγὼν] εἰποιμι καὶ ἀμ]μι
 μνηστήρων ἐς ομ]ιλον ακοντ]ισαι οἱ μεμα]ασιν
 ἡμέας ἐξεναρίζαι ἐπι [προτερ]οισι κακ]οισιν·
 265 ὥς ἐφάθ'· οἱ δ' ἄρα πάντες ἀκ[ον]τισαν ὄξέα δοῦρα
 ἀντὰ τιτυσκομένου· Δημοπτολεμον μεν Οδῦσσεὺς·
 [Ε]υρυάδην δ' ἄρα Τηλέμαχος· ἔλατον δὲ συβώτης·
 [Πε]ίσανδρον δ' ἀρ' ἐπέφνε βοῶν ἐπιβουκόλος ἀνήρ·
 [οἱ μ]ὲν ἐπειθ' ἄμα πάντες ὄδαξ ἔλον ἀσπετον οὔδας·
 270 [μνη]στήρες δ' ἀρ' ἐχώρησαν μεγάροιο μύχον δὲ·
 [τοι] δ' ἀρ' ἐπήϊξαν νεκύων δ' ἐξ ἐγχε' ἔλοντο·

Fol. 83 recto.

^χ
 αὐτὶς δὲ μνηστήρες ἀκόντισαν ὄξέα δοῦρα
 ἱέμενοι· τὰ δὲ πολλὰ ἐτώσια θῆκεν Ἀθήνη·
 τῶν ἄλλος μεν σταθμὸν εὐσταθέος μεγάροιο
 275 βεβλήκειν [ἀλ]λος δὲ θύρην πυκινῶς ἀραρυ]αν
 ἀλλοῦ δ' ἐν [τοιχωι] μ]ελίη πέσε χαλκοβάρ]εια·

Αμφιμέδων δ' ἀρα Τηλέμαχον βάλε χεῖρ' ἐπὶ κ[α]ρπ[ω]
 λίγδην· ἀ[κρον δε ρινο]ν δηλήσατο χάλκος·
 Κτησιπ[πος δ' Ευμαιο]ν ὑπερ σάκος οξεί χάλκῳ
 280 ὤμ[ον επεγραψεν το δ] υπέρπτατο· πίπτε δ' ἔραζε·
 τοι δ' [αυτ αμφ Οδυσηα] δαίφρονα ποικιλομήτην
 μνη[στηρων ες ομιλο]ν ἀκόντισαν ὄξέα δοῦρα
 ἐνθ' α[υτ Ευρυδαμαντα βα]λε πτολίπορθος Οδύσσε[υς
 Αμφ[ιμεδοντα δε Τηλεμα]χος· Πόλυβον δε συβώτ[ης
 285 Κτησ[ιππον δ' αρ επειτα βο]ων επιβουκόλος ἀνήρ
 βεβλ[ηκει προς στηθος επευχό]μενος δε προσηύδα
 ὦ Πολ[υθερσειδη φιλοκερτομε μη] ποτε πάμπαν
 εἰκῶν ἀ[φραδιηις μεγα ειπειν α]λλα θεοῖσι
 μῦ[θον επιτρεψαι επει η πολυ φερτ]εροι εἴσι·
 290 τοῦ[το τοι αντι ποδος ξεινηιου] οὐ ποτ' ἔδωκας
 ἀν[τιθεωι Οδυσηι δομον κ]ατ αλητεύοντι·
 ἡ [ρα βοων ελικων επιβουκ]ολος· ἀτὰρ Ὀδυσσεὺς
 οὐ[τα Δαμαστοριδην αυτοσ]χεδὸν ἐγχεῖ μακρῶι
 Τη[λεμαχος δ' Ευηνοριδην] Λειώκριτον οὐτᾶ
 295 δ[ουρι μεσο]ν κ[ενεωνα δια] πρὸ δὲ χάλκον ἔλασσειν
 ἤριπε δε πρήνη[ς] χ[θ]ονα δ' ἤλασε πᾶντι μετώπῳ[ι
 δη τοτ Αθηναίη φθισίμβροτον αιγίδ' ἀνέσχευ
 υψόθεν ἐξ ὀροφῆς· τῶν δε φρένες επτοίηθεν
 οἱ δ' ἐφέβοντο κατα μέγαρον βόες ὡς ἀγελαῖαι
 300 τας μεν τ' αἰόλος οἰστρος εφορμήθεις ἐδού[ησεν
 ὤρηι εν ειαρινῆι ὅτε τ' ἡματα μακρὰ [πελονται
 οἱ δ' ὡς τ' αιγυπιὸι γαμψώνυχες] ἀγκυλοχειλαι
 ἐξ ὀρέων ἐλθοντες επ ὀρνίθ[ε]σσι θορωσι

Fol. 83 verso.

[ται] μεν τ' εν πεδίῳι νέφεα πτώσσουσαι ἴενται·
 305 [οι δε τε τας ολέκουσιν επάλμενοι· ουδε τις ἀλκη
 [γι]νεται· ουδε φυγή· χαίρουσι δε τ' ἀνέρες ἀγρηι·
 [ω]ς ἀρα τοι μνηστῆρες επεσσύμ[ε]νοι κατα δῶμα
 [τ]ύπτον επιστροφάδην· τῶν δε στονο]ς ὠρνυτ' ἀείκης
 [κρ]ατῶν τυπτομένων· δ[απεδον δ' απ]αν αἵματι θυῖεν·
 310 Λειώδης δ' Οδυσῆος επε[σσυμενος λαβε] γούνων·
 και μιν φωνήσας ἔπεα [πτεροεντα προ]σήυδα·
 γουνοῦμαι σ' Οδυσεῦ· συ [δε μ' αιδεο και μ' ελ]έησον·
 ου γαρ πω τινα τινα φῆμι γυ[ναικων εν μεγαρ]οισιν
 ειπεῖν· ουδε τι ρέξαι ἀτ[ασθαλον αλλα και αλλ]ους
 315 [π]αύεσκον μνηστῆ[ρας οτις τοιαυτα γε ρεζο]ι·
 αλλα μοι ου πείθοντ[ο κακων απο χειρας εχε]σθαι·
 τω και ἀτασθαλίη[σιν αεικεα ποτμον επεσπ]ον·

THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page



HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies

ο[ικωι εν ημετερωι κηδ]εσκετο παιδὸς εόντο[ς]
 ει δ[η μη μιν επεφνε Φιλ]οίτιος ἤε συβώτης
 360 ηε [σοι] αντε[βόλησεν ο]ρξ[ι]νομένωι κατα δῶμα·
 ως φάτο· του [δ ηκου]σ[ε] Μεδων πεπνυμένα ειδω[ς]
 πεπτηῶς γαρ εκ[έ]ιτο υπο θρόνον· αμφι δε δέρμα
 ἔστο βοὸς νεόδαρτον αλύσκων κῆρα μέλαιναν
 αῖψα δ' απο θρόνου ὤρτο· βοὸς δ' απέδυνε βοείην
 365 Τηλέμαχον δ' αρ ἐπειτα προσαίξας λάβε γούνω[ν]
 και μιν λισσόμενος ἔπεα πτερόεντα προσηυδ[α]
 ὦ φίλ'· εγὼ μὲν ὀδ' εἰμι· συ δ' ἴσχεο· εἶπε δε π[α]τρι
 μη με περισθενέων δηλήσεται οξέϊ χαλκ[ωι]
 ανδρων μνηστήρων κεχολωμένος οἱ οἱ εκειρον

Fol. 84 recto.

370 [κτ]ήματ' ενι μμεγάροις· σε δε νήπιοι ουδεν ἔτιον·
 [το]ν δ' επιμειδήσας προσέφη πολύμητις Οδύσσευς·
 [θα]ρσει· επει δη σ' οὔτος ερύσατο και ἔσάωσεν·
 [ο]φρα γνῶις κατα θῦμόν ατὰρ εἶπησθα και αλλω[[ν]]
 ὡς κακοεργείης ευεργεσίη με[γ]' [αμει]νων·
 375 α[λλ]λ εξελθόντες μεγαρων [εξεσθε θύ]ραζε
 εκ φόνου εις αυλήν· συ τε [και πολυφημο]ς αοἶδος·
 οφρ' αν εγὼ κατα δῶμα [πονησομαι οττ]εο με χρῆ·
 ως φάτο· τωι δ' ἐξω βη[την μεγαροιο κιο]ντε·
 εξεσθην δ' αρα τῶ γε Δι[ος μεγαλου ποτι βωμ]ον
 380 [π]άντοσε παπταίνου[τε φονον ποτιδεγμεν]ω αἰει·
 πάπτηνεν δ' Οδύσ[ευσ καθ εον δομον ει τις] ετ' ανδρῶν
 ζῶς υποκλοπέ[ο]ι[το αλυσκων κηρα μελα]ιναν·
 τους δε ἴδεν μα[λα παντας εν αιματι και κο]νίηισι
 πεπτηῶτα[ς πολλους ως τ ιχθυα]ς ους θ] αλιῆες
 385 κοῖλον εσ αι[γιαλον πολιης εκτοσθε θαλ]άσσης
 δικτυ[[ε]]^ω εξ[ερυσαν πολυωπωι οι δε τ]ε παντες
 κύμαθ' ἄλο[ς ποθεοντες επι ψαμαθοι]σι κ[εχ]υνται·
 τῶν μεν τ' Ηελ[ιος φαεθων εξειλετ]ο θ[υμ]ον
 ως τότε ἄρα μνηστη[ρες επ αλληλοι]σι κεχυντ]ο
 390 [δ]η τότε Τηλέμαχον [προσεφη πολυμητις Οδυσσ]ευσ·
 Τηλέμαχ' ει δ' ἄγε μ[οι καλεσον τροφον Ευρ]υκλειαν·
 οφρα ἔπος εἶποιμι [το μοι καταθυμ]ιον [εστι]ν·
 ως φάτο· Τηλεμαχος δ[ε φιλωι επ]επέιθετο [π]ατρι·
 κινήσας δε θύρην προσεφη [τρ]οφὸν Ευρύκλειαν·
 395 δεῦρο δῆ ὄρσο γῆ^ρν παλαιγενες ἢ τε γυναικῶν
 δμωιάων σκοπος εσσι κατα μέγαρ' ημετεράων·
 [ερ]χεο κικλήσκει σε πατήρ εμὸς οφρα τι εἶπη·

[ω]ς αρ εφώνησεν· τηι δ άπτερος έπλετο μυθος·
[ωιξ]εν δε θύρας μεγάρων ευναιεταόντων·

400 [βη δ ιμε]ν· αυτάρ Τηλέμαχος προσ ηγεμόνευεν·
[ευρεν] επειτ' Οδυσηα μετα κταμένοισι νέκυσσιν

Fol. 85 recto.

χ

αϊματι και λύθρωι πεπαλαγμένον ως τε λέου[τα
δς ρά τε βεβρώκως βοδς έρχεται αγραύλοιο·
παν δ' άρα οϊ στήθός τε παρήϊα τ' αμφοτέρωθεν
405 αιματόεντα πέλει· δεινός δ' εις ωπα ιδέσθαι.
ως Οδυσε[υς π]επαλάκτο πόδας και χειρας ύπερθεν
η δ' ως ουν [νεκυας] τε και άσπετον εισίδεν αίμα
ίθυσεν ρ' ο[λολυξαι επ]ει μέγα εισίδεν έργον·
αλλ Οδυ[σευς κατερυκε] και έσχεθε[η]ν ιεμένην περ
410 και μ[ιν φωνησας επε]α πτερόεντα προσήυδā·
εν θ[υμωι γρην χαιρε] και ίσχεο μηδ' ολόλυζε
ουχ [οσιη κταμενοισιν] επ ανδράσιν ευχεταασθαι
τουσδ[ε δε μοιρ εδαμασσ]ε θεων και σχετια έργα
ου τιν[α γαρ τιεσκον επιχθο]ν[ί]ων ανθρώπων
415 ου κακ[ον ουδε μεν εσθλον οτις σ]φεας εισαφτίκοιτο
τωι και α[τασθαλιησιν αεικεα ποτμο]ν επέσπον·
αλλ αγε μ[οι συ γυναικας ενι μεγαροις] κατάλεξον
αί τε [μ] ατιμ[αζουσι και αι νηλιτιδες ει]σιν·
τον [δ] αυτ[ε προσεειπε φιλη τροφος] Ευρύκλεια·
420 τοι[γαρ] εγ[ω τοι τεκνον αλη]θ[ειη]ν καταλέξω·
π[εντηκοντα τοι εισιν ενι] μεγάροισι γυναικες
δι[μωιαι τας μεν τ εργα διδ]άξαμεν εργάζεσθα[ι]
είρια [τε ξαινειν και δουλοσ]ύνην ανέχεσθαι·
τάων δώδ[εκα πασαι ανα]ιδείης επέβησαν·
425 ουτ' εμέ τιοῦσαι [ουτ αυ]τήν Πηνελόπειαν·
Τηλέμαχος δε νέον μεν αέξετο· ουδε ε μήτηρ
σημαίνειν είασκεν επι δμωιήισι γυναιξιν·
αλλ αγ' εγών ανάβασ υπερώϊα σιγαλόεντα
είπω' σήι αλόχωι· τηι τις θεός ύπνον επώρσε [
430 την δ' απαμειβόμενος προσεφη πολύμητις Ο[δυσσευς
μη πω τηνδ' επέγειρε· συ δ' ενθάδε ειπ]ε γυναιξιν
εθέμεν· αί περ πρόσθεν αεικεα μηχαν[οωντο

Fol. 85 verso.

[ω]ς αρ έφη· γρηῆς δε δι εκ μεγάροιο βεβήκει
[α]γγελέουσα γυναιξι και οτρυνέουσα νέεσθαι·

- 435 [α]υτὰρ ὁ Τηλεμαχὸν καὶ βουκόλον ἠδὲ συβώτην
εἷς εἰ καλεσσάμενος ἔπεα πτερόεντα προσηύδα·
[ἀ]ρχετέ νυν νέκυσας φορέειν καὶ ἀν[ω]χθὶ γυναῖκας·
αυτὰρ ἔπειτα θρόνους περικ[αλλεας ἠδ]ὲ τραπέζας
ὔδατι καὶ σπόγγοισι πολυτ[ρητοισι καθ]αίρειν·
- 440 αυτὰρ ἐπὴν δὴ πάντα δ[ομον κατακοσμή]σθεσθε
δμῶϊας εξαγαγόντες εἰσταθεος μεγαροί]ο·
μεσσηγὺς τε θόλου καὶ ἀμυμονος ερκεος αυλῆς
θεινόμεναι ξίφεσιν [τανυηκεσιν εἰς ο κε πα]σέων
ψυχὰς εξαφέλλησθε κ[αὶ εκλελαθωντ Αφρ]οδίτης
- 445 την ἀρ' ὑπο μνηστῆρσιν εχον μισγοντ]ο τε λάθρη·
ὡς ἔφαθ'· αἱ δὲ [γυναικες αολλεες ἠλθον ἀ]πασαι
οικτρ' ολοφυ[ρομεναι θαλερον κατα δακ]ρυ χεουσαι·
πρωτα μεν [ουν νεκυσας φορεον κατατε]θνειῶτας·
καδ δ' ἀρ' ὑ[π αἰθουσηι τιθεσαν ευερ]κέος [α]υλῆς
- 450 αλληλησιν [ερειδουσαι σημαινε δ Οδυ]σσέυς
αυτὸς ἐπεισπερχω[ν ται δ εκφορεον] καὶ [α]νάγκη·
αυτὰρ ἔπειτα θρόνου]ς περικαλλεας ἠδε τραπέζ]ας
[ύ]δατι καὶ σπόγγοισι [πολυτρητοισι καθαιρον
αυτὰρ Τηλέμαχος [καὶ βουκολος ἠδε συβω]της·
- 455 λίστροισιν δάπεδ[ον πυκα ποιητ]οῖο δομοιο
ξύν· ταῖ δ ἐφέρον δμω[ιαι τιθε]σαν τε θυραζε·
αυταρ ἐπει δὴ παν μέγαρον διεκοσμήσαντο
δμῶϊας εξαγαγόντες εὔσταθεος μεγάροιο
μεσσηγυς τε θόλου καὶ ἀμύμονος ερκεος αυλῆς
- 460 [ειλ]εον εν·στεινει· ὄθεν ου πως ἦεν ἀλύξαι·
[τοι]σι δὲ Τηλέμαχος πεπνυμένος ἤρχ' ἀγορεύειν·
[μη μ]εν δὴ καθαρῶι θανάτῶι ἀπο θυμὸν ἐλοίμην
[ταῶν ἀ]ι δὴ ἐμη κεφαλῆι κακ' ονειδέα χεῦαν

Fol. 86 verso.

χ

- μητέρι θ' ἡμετέρηι· παρα δὲ μνηστῆρσιν ἵαυον·
- 465 ὡς ἀρ' ἔφη· καὶ πείσμα νέος κυανοπρώροιο
κίονος ἐξάψιας μεγάλης περίβαλλε θολοιο
υψοσ' ἐπαντανύσας μητις πόσιν οὔδας ἵκοιτο
ὡς δ' ὅτ' ἀν ἠ κίχλαι τανυσίπτεροι ἠε πέλειαι
έρκει ἐνιπλήξωσι· το δ' ἐστήκηι ἐνι θαμνῶι
- 470 αὐλιν ἐσιέμεναι στὺγέρος δ' ὑπεδέξατο κοῖτος·
ὡς αἱ γ' ἐξείης [κε]φάλας ἔχον· ἀμφι δὲ πάσαις
δειρήσιν [βρ]οχοι ἦσ[αν] ὄπ[ο]ς οἰκτιστα θάνοιεν·
ἦσπαιρο[ν δε] πόδεσ[σι μι]ννυθά περ οὐ τι μάλα δῆν·
ἐκ δὲ Μ[ε]λαυθιον ἠγον] ἀνα πρόθυρόν τε καὶ αὐλήν

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

μαῖα φιλη μάργην σε [θεοι θεσα]ν οι δε δυνανται
 άφρονα ποιήσαι και επιφρ[ο]να περ μαλ' εόντα
 και τε χαλιφρονέοντα σαωφροσύνης επέβησαν
 οι σε περ έβλαιψαν· πριν δε φρένας αισίμη ησθα·
 15 τιπτέ με λωβευεις πολυπενθεα θυμον έχουσαν
 [τα]ύτα παρ εξ ερέουσα και εξ ύπνου μ' ανεγείρεις
 [ηδε]ος ος μ' επέδησε φίλα βλέφαρ αμφικαλύψας
 [ου γα]ρ πω τοιόνδε κατ' έδραθον εξ ού Οδύσσευς

Fol. 87 recto. (Twelfth quaternion.)

κε

ψ

ώχετ' εποιψόμενος Κακοΐλιον ουκ' όνόμαστη[ν
 20 αλλ άγε δη κατάβηθι και αψ έρχευ μεγαρον δέ.
 ει γαρ τις μ' αλλη γε γυναικῶν αι μοι έασι
 ταυτ' ελθοῦσ ήγγειλε και εξ ύπνου ανέγειρε [
 τω κε τάχα στυγερώς μιν εγών απέπεμψα νέε[σθαι
 αὔτις έσω μεγάρων σε δε τούτό γε γήρας όνήσει
 25 την δ αυτε προσεειπε περιφρων Ευρυκλεια·
 ου τι σε λωβευω τέκνον φιλον αλλ' έτυμον τοι
 ηλθ' 'Οδύσευς και οίκον [ικ]άνεται ώς αγορεύω
 ο ξείνος [τ]ον [πα]ντες [ατι]μων εν μεγάροισι·
 Τηλέμαχος [δ αρα μιν] πάλαι ήδεεν ένδον εόντα
 30 αλλα σαοφρ[ο]συνηισι] νοήματα πατρὸς έκευθεν·
 όφρ' ανδρω[ν τισαιτο βιην υπερη]ορεόντων·
 ώς εφαθ' η [δ εχαρη και απο λεκτροιο θ]οροῦσα
 γρηϊ περιπ[λεχθη βλεφαρων δ απο δα]κρυνον ήκε [
 και μιν φω[νησασ επεα πτεροεντα π]ροσηύδα
 35 ει δ αγε δη μ[οι μαια φιλη νημερτες ε]νισπες
 ει ετεον δη ο[ικον ικανεται ως αγορε]υεις
 όπως δη [μνηστηρσιν αναιδεσι] χειρας εφηκε
 μ^νονος εώ[ν οι δ αιεν α]ολλέες ενδον εμιμνον
 την δ [αυτε προσεειπε φι]λη τρὸφὸς Ευρυκλεια·
 40 ουκ' τίδον ου πυθομην α]λλα στόνον οϊον άκουσα
 κτεινομενω[ν ημεις δε] μυχώι θαλαμων εὔπηκτω[ν
 ήμεθ' ατυζόμεναι [σανι]δες δ' έχον εὔαραυίαι·
 πριν γ' ότε δη με σος υιος απο μεγάροιο καλεσσε
 Τηλέμαχος τον γαρ ρά πατήρ προέηκε καλεσσαι·
 45 ευρον επειτ' Οδυσήα μετα κταμένοισι νέκυσσιν
 εστεωθ'· οι δέ μιν αμφι κραταιπέδον ουδας εχο[ντες
 47 κείατ' επ αλλήλοισιν ιδοῦσα κε θυμόν ιανθη[ς
 49 νυν δ' οι μεν δη πάντες επ αυλείησιν θυρη[ισιν
 50 αθρόοι αυταρ ο δῶμα θεειούται περικαλλέ[ς

Fol. 87 verso.

[πυ]ρ μέγα κειάμενος· σε δε με προῆκε καλέσσαι·
 [αλ]λ' ἔπευ ὄφρα σφῶϊν ευφροσύνης επιβητον
 [αμ]φοτερῶ φίλον ἦτορ· επει κακά πόλλα πέποσθε·
 [νυ]ν δ' ἤδη τοδε μακρὸν εἴλωρ εκτετέλεσται·
 55 [ηλ]θε μεν αυτὸς ζῶος εφέστιος εὔρε δέ καὶ σέ
 [και] παῖδ' εν μεγαροισι· κακῶς δ οἱ περ μιν έρεζον
 [μ]νηστῆρες· τους πάντας ετίσατο ὦ ενι οίκωι·
 [τ]ην δ αυτε προσέειπε πε[ρ]ίφρων Πηνελόπεια
 [μ]αῖα φίλη· μη πω μεγ [ε]πεύχεο καγχαλόωσα
 60 οἴσθα γαρ ως κ' ἀσπᾶστ[ο]ς [ε]νι μ[ε]γάροισι φανείη
 πᾶσι· μάλιστα δ' εμοῖ^{τε} και ὑ[ι]ει τον τεκομ]εσθα·
 αλλ' ουκ έσθ ὁδε μῦθο[s] ετη[τυμος ως] αγορεύεις
 [α]λλα τις αθα[νάτων κτεινε μνησ]τῆρας αγαυούς
 [υ]βριν αγ[ασσαμενος θυμαλγεα και κα]κὰ έργα
 65 ου τινα γ[αρ τισκον επιχθονιων ανθρ]ωπων
 ου κακον [ουδε μεν εσθλον οτις σφεα]ς εισαφίκοιτο
 τω δι ατα[σθαλιας επαθον κακον αυτ]ὰρ Οδύσσενς
 ὤλεσε τηλ[ου νοστον Αχαιδος ωλ]ετο δ' αυτὸς
 την δ' ἡμειβ[ετ επειτα φιλη τροφο]ς Ευρύκλεια·
 70 τέκνον εμὸν ποιον σε [επος φυγεν] ἔρκος ὀδόντων
 ἢ πόσιν ενδον εόντα [παρ εσχαρηι ου ποτ] ε[φ]ηισθα
 οἴκαδ' ελεύσεσθαι· θυμ[ος δε τοι αιεν απιστ]ος
 αλλ' άγε τοι και σῆμα αρίφρα[δες] άλλο τι ειπω
 ουλήν την ποτε μιν συς ἤλ[α]σε λευκῶι ὀδόντι
 75 την απονίζουσα φρασαμην· έθελον δέ σοι αυτῆι
 ειπέμεν· αλλα με κείνος ἔλων επι μάστακα χέρσιν
 ουκ έια ειπεῖν πολυκερδίηισι νόοιο·
 αλλ επεν· αυτὰρ εγῶν εμέθεν περιδώσομαι αυτῆι
 [α]ι κεν σ' εξαπάφω κτεῖναι μ' οικτίστω ολέθρωι·
 80 [τ]ην δ' ημείβετ' έπειτα περίφρων Πηνελόπεια·
 [μαῖ]α φίλη· χαλέπον σε θεῶν αιειγενετάων

Fol. 88 recto.

δῆνεα εἶρυσθαι μαλα περ πολυῖδριν εοῦσ[αν
 αλλ' έμπης ἴομεν μετα παῖδ' εμὸν ὄφρα ἴδω]μαι
 άνδρας μνηστῆρας τεθνειότας ηδ' ὃς έπεφυ[εν
 85 ως φαμένη κατέβαιν' ὑπερώια· πολλα δε οἱ κη]ρ
 ὤρμαιν' ἠ απάνευθε φίλον πόσιν εξερέεινοι
 ἠ παρστᾶσα κύσειε κάρη και χεῖρε λαβοῦσα
 ἠ δ' επει εισῆλθεν και ὑπέρβη λάϊνον ὀυδὸν
 ἔζετ' έπειτ' Οδυσῆος εναντίον εμ πὺρὸς αυγήι

90 τοίχου του ἑτέρου· ὃ δ' ἀρα πρὸς κίονα μακρὴν
 ἦστο κάτω ὄρω]ν ποτιδέγμενος· εἰ τι μιν εἶπ[οι
 ἰφθίμη παρ[ακοιτις] ἐπεὶ ἴδεν ὀφθαλμοῖσιν
 ἦ δ' ἀνεω δη[ν ηστο τα]φ[ος δε] οἱ ἦτορ ἔκανεν·
 ὄψι δ' ἄλλοτε μ[εν μιν ενωπαδιως εσ]ἴδεσκεν
 95 ἄλλοτε δ' ἀγ[νωσασκε κακα χροι ειματ] ἔχοντα·
 Τηλέμαχο[ς δε] ενενιπεν επος τ εφατ εκ τ ονόμα[ζε
 μῆτερ μῆ δ[υσμητερ απηνεα θυμον ε]χουσα·
 τιφθ' οὔτω [πατρος νοσφιζειαι ο]υδε παρ αὐτὸν
 ἐξομένη [μυ]θοισ[ιν ανειρειαι ου]δε μεταλλᾶις
 100 ου μιν κ' ἀ[λλη] γ [ωδε] γυνη τε[τλ]ηότι θυμῶι
 ἀνδρὸς ἀπο[σ]ταιη [ος οι] κακὰ πολλ[α] μογήσας
 ἔλθοι ἐε[ικ]οστ[ωι ετει ε]ς πατρίδα γαῖαν·
 σοι δ' αἰεὶ κραδ[ιη] στ[ε]ρεωτέρη ἐστὶ λίθοιο·
 τον δ' αὔτε προσεε[ι]πε περίφρων Πηνελόπεια·
 105 τέκνον ἐμὸν θυμὸς μοι ἐνὶ στήθεσσι τεθηπεν
 οὐδε τι προσφᾶσθαι δύναμαι ἔπος· οὐδ' ἐπακοῦσαι
 οὐδ' εἰς ὦπα ἰδέσθαι ἐναντίον εἰ κ' ἐτέον δῆ
 ἐστ' Ὀδυσσεὺς καὶ οἶκον ἱκάνεται ἦ μάλα νῶϊ
 γνωσόμεθ' ἀλλήλω καὶ λῶϊον· ἐστὶ γὰρ ἡμῖν
 110 σήμαθ' ἅ δὴ καὶ νῶϊ κεκρυμμένα ἴδμεν ἀπ' ἀλλων
 ὡς φάτο· μείδησεν δὲ πολύτλας δῖος Ὀδυσσεὺς

Fol. 88 verso.

[αι]ψα δε Τηλέμαχον ἔπεα πτερόεντα προσηύδα·
 [Τη]λέμαχ'· ἦτοι μητέρ' ἐνὶ μεγάροισιν ἔισον
 [πέ]ραζειν ἐμέθεν ταχὰ δε φράσεται καὶ ἀρειον·
 115 [ν]υν δ' ὅτι ρυπόω κακὰ δε χρὸς εἴματα εἶμαι
 [τ]ουνεκ' ἀτιμάζει με καὶ οὐ πω φησὶ τὸν εἶναι·
 [η]μεῖς δε φραζώμεθ' ὅπως οχ ἀριστα γένηται·
 καὶ γὰρ τις θ' ἐνα φῶτα κατακτείνας ἐνὶ δήμῳ
 ωὶ μὴ πολλοὶ ἐώσιν ἀοσητήρες ὀπίσσω
 120 φεύγει πηους τε προλιπὼν καὶ πατρίδα γαῖαν·
 ἡμεῖς δ' ἔρμα πόλης ἀπεκτα[μ]εν οἱ μεγ' ἀριστοὶ
 κούρων ἐν Ἰθακῆι· τα δε σ[ε] φ[ραζε]σθαι ἀνωγα·
 τον δ' αὐ Τηλεμαχο[ς π]ε[π]νυμενος] ἀντίον ἠύδα·
 αὐτὸς ταῦ[τα γε] λευσσε πατερ φιλε] σῆν γὰρ ἀρίστην
 125 μῆτιν [επ ανθρωπους φασ εμμεν]αι· οὐδε κέ τις τοι
 126 ἄλλος ἀ[νηρ] ερισειε καταβνητων αν]θρώπων·
 129 τον δ' ἀ[παμειβομενος] προσεφη πολύμητις Ὀδυσσεὺς·
 130 τοι γὰρ ἐγὼ[ν] ἐρεω ὡς μοι δοκεῖ] εἶναι ἀριστα·
 πρῶτα [μιν αρ λουσασθε και] ἀμφιέσασθε χιτῶνας·
 δμῶας [δε]ν μεγαρ[οισιν ανω]γετε ἔματα' ἐλέσθαι·

THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page



HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies

τον δ' αὔτε προσέειπε περίφρων Πηνελόπεια·
 δαιμόνι'· ου γαρ τι μεγαλίζομαι ουδ' αθερίζω
 175 ουδε λιην άγαμαι· μαλα δ' ευ οιδ' οίος έησθα

Fol. 89 verso.

Plate 9.

[εξ] Ἰθάκης ἐπι νηὸς ἰὼν δολιχηρέτμοιο·
 [α]λλ' ἀγε οἱ στόρεσον πυκινὸν λέχος Εὐρύκλεια·
 [εκ]τος εὖσταθέος θαλάμου· τον ρ' αὐτος ἐποίει
 [εν]θά οἱ ἐκθεῖσαι πυκινὸν λέχος ἐμβάλετ' εὐνήν
 180 [κ]ώεα καὶ χλαίνας καὶ ρήγεα σιγαλόεντα
 ὡς ἀρ' ἔφη πόσιος πειρωμένη· αὐτὰρ Ὀδυσσεύς
 [ο]χθήσας ἀλοχὸν προσεφώνεε κεδν' εἰδυῖαν·
 ὦ γύναι· ἦ μάλα τοῦτο ἔπος θυμᾶλγές εἶπες·
 [τι]ς δέ μοι ἄλλος ἔθηκε λέχος· χάλεπὸν δέ κεν εἴη
 185 [κ]αὶ μαλ' ἐπισταμένω· ὅτε μὴ [θε]ὸς αὐτὸς ἐπέλθῶν
 [ρ]ηϊδίως ἐθελῶν θείῃη [αλ]λη[ι ἐνι] χάρηη·
 ἀνδρῶν δ' οὐ κεν [τις ζ]ῶ[ος βροτος] οὐδε γυναικῶν
 [ρ]εῖα μετ' ὄχ[λ]ισσειεν ἐπεὶ μέγα ση]μα τέτυκτο
 [ε]ν λέχε[ι ἀσκητῶι το δ εγω καμο]ν οὐδε τις ἄλλος
 190 [θ]άμν[ος ἐφν τανιφυλλος ελαιης ἐρ]κεος ἐντος
 ἀκμη[νος θαλεθων παχεται δ ην η]ύτε κίων·
 τῶι δ' [εγω ἀμφιβαλων θαλαμον δ]εμον οφρ' ἐτέλεσσα
 πυκνη[ισιν λιθαδεσσι και εν] καθ[υπε]ρθεν ἔρεψα·
 κὸλλή[τας] δ' ἐπέ[θηκα θυρα]ς πυκ[ιν]ως ἀραρυῖας·
 195 καὶ το[τ ἐπ]εῖτ' ἀπεκοῦσα [κομ]ῆν τανιφύλλου ἐλαίης·
 κορμ[ον δ]ε ρίζης προτα[μ]ων ἀμφέξεσσα χαλκῶι
 εὐ καὶ ἐπισταμένως καὶ [ε]πι στάθμην ἴθῦνε
 ἐρμιν ἀσκήσας· τετρηνα δὲ πάντα τερέτρῶι
 ἐκ δὲ τοῦ ἀρχόμενος λέχος ἔξεον· οφρ' ἐτέλεσσα
 200 δαιδάλλων χρυσῶι τε καὶ ἀργύρῳι ἠδ' ἐλέφαντι·
 ἐκ δ' ἐτανυσσ' ἱμάντα βοῶς ἱφὶ κταμένοιο·
 οὔτῳ τοι τόδε σῆμα πιφασκομαι· οὐδε τι οἶδα
 εἰ μοι ἐτ' ἐμπέδον ἐστὶ γύναι λέχος ἧε τις ἦδη
 [α]νδρῶν ἄλλος ἔθηκε ταμῶν ἀπο πυθμέν' ἐλαίης
 205 [ω]ς φάτο· τῆς δ' αὐτοῦ λῦτο γούνατα καὶ φίλον ἦτορ
 σήματ' ἀναγνούσῃ τα οἱ ἐμπέδα πέφραδ' Ὀδυσσεύς

Fol. 90 recto (?).

ψ

δακρύσασα δ' ἐπειτ' ἰθὺς κίεν· ἀμφὶ δὲ χεῖρας
 δειρῆι βαλλ' Ὀδυ[[σ]]σηϊ· κάρη δ' ἐκυσ'· ἠδὲ προσήυδα
 μὴ μοι Ὀδυσσεῦ σκυζεν· ἐπεὶ τα περ' ἀλλὰ μάλιστ[α]
 210 ἀνθρώπων πέπνυσο· θεοὶ δ' ὠπασσα οἴζυν·
 οἱ νῶϊν ἀγάσαντο παρ ἀλλήλοισι μένοντε

- ἤβης ταρπῆναι και γήραος οὐδον ἱκέσθαι
 αυτὰρ μη νυν μοι τόδε χῶεο· μηδε νεμέσσᾶ
 οὔνεκα σ ου το πρῶτον επει ἴδον [[ῶ]]δ· αγάπησα·
 215 αἰει γαρ μοι θυμὸς ενι στήθεσσι φίλοισιν
 ερρίγει· μη τις με βροτων ἀπάφοιτ' επέεσσιν
 ελθῶν· πολλο[ι γαρ] κακὰ κέρδεα βουλεύουσιν·
 ουδε κεν Αργεῖ[η Ελ]έ[νη Διος εκ]γεγαυῖα
 ἀνδρι παρ αλλοδαπ[ωι εμιγη φιλό]τητι και ευνη[ι
 220 ει ἦιδη^ο μιν αυτις Α[ρηιοι υιες Αχαιων
 ἀξέμεναι οἰκόν δε [φιλην ες πατριδ εμελλο]ν·
 την δ ητοι ρέξα[ι θεος ωρορεν εργον αιικες
 την δ' ἀτην ο[υ προσθεν εωι εγκατθετο θυμ]ωι
 λὺγρὴν ἐξ ἧς π[ρωτα και ημεας ικετο πενθο]ς·
 225 νῦν δ' επει ἤδη σ[η]ματ αριφραδεα καταλε]ξας
 ευνης ἡμέ[τερ]η[ς την ου βροτος α]λλ[λος ο]πῶπε[ι
 αλλ' οἰοι συ τ [ε]γω γε και α]μφιπολος μ[ια μο]ύνη
 Ἄκτορις ἦν μοι δωκε [π]ατηρ ἐτι δευρο κ[ιουσ]ηι·
 ἦ νῶϊν εἴρυτο θυρά[ς π]υκινουῦ θαλάμ[οιο
 230 [π]ειθεις δη μεν θυμον απηνέα περ μαλ εοντα·
 ως φάτο· τωι δ' ετι μᾶλλον υφ ἱμερον ὤρσε γόοιο
 κλαῖε δ' ἔχων ἀλοχον θυμαρέα κέδν' ειδυῖαν·
 ὥς δ' ὅτ αν ασπασίως γῆ νηχομένοισι φανήηι
 ἦν τε Ποσειδάων ευεργέα νῆ' ενι πόντωι
 235 ραῖσση επειγομένην ανέμωι και κύματι πηγῶ[ι
 παῦροι δ' ἐξέφυγον πολιῆς ἀλὸς ἠπειρον δὲ
 νηχόμενοι· πολλοὶ δε περῖ χροῖ τέτροφέ[ν αλμη
 ασπάσιοι δ επέβαν γαίης κακότητα φ[υγοντες
 Fol. 90 verso (?).
 [ω]ς ἀρα τῆι ασπᾶστὸς ἐην πόσις εισδροώισηι·
 240 [δει]ρῆς δ οὐ πω πάμπαν αφίετο πήχεε λευκῶι
 [κα]ι νυ κ' οδυρομένοισι φάνη ροδοδάκτυλος Ηῶς.
 [ει] μῆ αρ' αλλ' ενόησε θεᾶ γλαυκῶπις Αθήνη·
 [ν]ύκτα μεν εν περάτηι δολιχὴν σχέθεν· Ηω δ' αὔτε
 [ρ]ύσατ' επ Ωκεανῶι χρῦσόθρονον· ουδ' εα ἵππους
 245 ζένγυσθ' ωκύποδας φάος ανθρώποισι φέροντας
 [Λ]άμπον και Φαέθοντ' οἱ τ' Ἡῶ πῶλοι ἀγουσι·
 [κ]αι τοτ' αρ ἦν ἀλοχον προσέφη πολύμητις Οδύσσευς·
 [ω] γύναι· ου γαρ πω παντων επι [π]είρατ' αέθλων
 ηλθομεν· αλλ ετ' όπισθεν αμέ[τρ]η[τος πόνος ἐστι
 250 πολλὸς και χαλῆπ[ος του εμε χρη π]άντα τελέσσαι·
 ὥς γαρ μοι ψὺχ[η μαντευσ]ατο Τειρεσίᾳο

[η]ματι [τωι οτε δη κατεβη]ν δόμον Αἴδος είσω
 νοστ[ον εταιροισιν διζημενο]ς ἦδ' εμοὶ αυτῶι
 αλλ' ερχευ λεκτρον δ' ιομεν γυνα]ι οφρα και ἦδη
 255 [ύ]πνω[ι υπο γλυκερωι ταρπωμεθα κ]οιμηθέντι·
 τον δ' [αυτε προσεειπε περιφρων] Πηνελόπεια·
 ευνη μ[εν δη σοιγε τοτ εσεται οππ]ότε θυμῶι
 σῶι ε[θεληις επει αρ σε θεοι πο]ιη[σα]ν ἱκέσθαι
 οἴκο[ν ες υψ]οροφον κα[ι σην ε]ς πατρίδα γαίαν·
 260 [α]λλ' ε[πει ε]φράσθης και το[ι θε]ος έμβαλε θυμῶι
 ειπ' α[γε μοι τον άεθλον· επει και οπισθεν οἴω
 πεύσομαι· αντίκα δ' έστι δαήμεναι ού τι χέρειον
 την δ' απαμειβόμενος προσέφη πολυμητις Ὀδυσσ[ευσ
 δαιμονίη· τι γαρ αὔ με μαλ' οτρυνέουσα κέλευεις
 265 ειπέμεν· αυτάρ εγῶ μυθήσομαι· ουδ' επικέυσω·
 ου μεν τοι θυμὸς κεχαρήσεται· ουδε γαρ αυτος
 χάρωι· επει μαλα βροτῶν επι άστε' άνωγεν
 [ε]λθεῖν εν χείρεσσιν έχοντ' ευήρες ερέτμον·
 [ει]ς ὃ κε τους αφίκωμαι οἱ ουκ' ἴσασι θάλασσαν
 270 [αν]έρες· ουδε θ' ἄλεσσι μεμιγμένον είδαρ ἔδουσι[ν

Fol. 91 verso (?).

ψ

ουδ' άρα τοι γ' ἴσασι νε[[φε]]ας φοινικοπαρή[ο]υς
 ουδ' ευήρέ' ερέτμᾶ· τα τε πτερὰ νήυσι πελονται
 σῆμα δε μοι τοδ' έειπεν αριφράδες ουδε σε κεύσ[ω
 οππότε κεν δη μοι ξυμβλήμενος άλλος ὀδιτ[ης
 275 φήηι αθηρήλοϊγόν έχειν ανα φαιδίμωι ὤμ[ωι
 και τότε μ' εν γαίηι πηξαν^τ εκέλευεν ερέτμον
 έρξανθ' ἱερά καλὰ Ποσειδάωνι ανακτι·
 αρνεῖδόν ταῦρόν τε συῶν τ' επιβήτορα κάπρον·
 οικαδ' αποστείχειν· ερδει θ' ἱεράς εκατόμβας
 280 αθανάτοισι θεοῖσ[ι] τοι ουράνόν ευρὺν έχουσι
 πᾶσι μάλ' ἔξει[ης θα]νατος δε μοι εξ ἄλὸς αυτῶι
 αβλήχρὸς μά[λα τοιος ελευσεται ο]ς κε με πέφνηι
 γήραι ὑπο λιπαρωι [αρημενον αμφι δε λ]ᾶοι
 ὄλβιοι ἔσσονται· τα δ[ε μοι φατο παντα τελεισ]θαι·
 285 τον δ' αυτε προσέειπε περιφρων Πηνελοπεια
 ει μεν δη γήράς γε [θεοι τελευουσιν αρειον
 ελπῶρη τοι έπέ[ιτα κακων υπαλυξιν εσεσθαι
 ὡς οἱ μὲν τοιαυτ[α προς αλληλους αγορευοῦν
 τόφρα δ' αρ Ευ[ρυνομη τε ιδε τροφος εντυον ευνην
 290 εσθῆτος μαλ[α]κ[ης] [δαιδων υπο λαμπομεναων

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

[π]άντες ὁμῶς· αὐτος δὲ κακὰς ὑπο κῆρας ἀλυξίας
 [ικ]ετ' ἐς Ωγυγίην ^{νησον·} νυμφὴν τε Καλύψω·

Fol. 92 verso.

Plate 9.

ψ

ἡ δὲ μιν κατέρυκε λιλαιομένη ποσιν εἶναι
 335 ἐν σπέσσι γλαφυροῖσι καὶ ἔτρεφεν· ἠδὲ ἔφασκε [
 θήσειν ἀθάνατον καὶ ἀγήραον ἡματα πάντα
 ἀλλὰ τῷ οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν
 ἠδ' ὡς ἐς Φαίηκας ἀφίκετο πολλὰ μογήσας·
 οἱ δὲ μιν περὶ κῆρι θεὸν ὡς τιμήσαντο·
 340 καὶ πέμψαν σὺν νῆϊ φίλην ἐς πατρίδα γαῖαν·
 χαλκὸν τε χρυσὸν τε ἄλις ἐσθῆτά τε δόντες·
 τοῦτ' ἀρα δέντα[το]ν εἶπεν ἔπος ὅτ' οἱ γλυκὺς ὕπνος
 λυσιμελῆς ἐπό[ρουσ]ε λύων μελεδήματα θυμοῦ
 ἢ δ' αὐτ' ἀλλ' ἐν[οησε] θε[ᾶ] γλαυκῶπις Ἀθήνη·
 345 ὁππότε δὲ ῥ' Ὀδυσ[ση]α ἐελπετο οὐ κατὰ θυμὸν
 εὐνῆς ἧς ἀλόχου τα[ρπη]μεναι ἠδὲ καὶ ὑπνου
 αὐτικ' ἀπ' Ὠκεανοῦ [χρυσοθρονον ἠριγενειαν
 ὤρσεν· ἐν ἀθανάτοις φῶς φέροι ὠρτο δ' Ὀδυσσεύς
 εὐνῆς ἐκ μαλακ[η]ς ἀλοχῶι δ' ἐπὶ μῦθον ἐτέλλεν
 350 ὦ γύναι· ἤδη μὲν [πολεῶν κεκορημέθ' ἀεθλῶν
 ἀμφοτέρωι· σὺ [μὲν εὐθαδ' ἐμὸν πολυκηδεὰ νοστον
 κλάϊουσ'· αὐτὰρ [ἐμὲ Ζεὺς ἀλγεῖσι καὶ θεοὶ ἄλλοι
 ἰέμενον πεδάεσκο[ν] ἐμῆς ἀπὸ πατρίδος αἰῆς
 νῦν δ' ἐπεὶ ἀμφοτέρω [πο]λυήρατον ἴκο[μεθ' εὐνην
 355 κτήματα μὲν τὰ μοι [εστ]ι κομιζόμεν ἐν μεγάροισι
 μῆλα δ' ἅ μοι μνηστῆρες ὑπερφίαλοι κ[ατε]κείραν
 πολλὰ μὲν αὐτὸς ἐγὼ ληΐσσομαι· ἀλλὰ δ' Ἀχ[αῖοι
 δάσουσ'· εἰς ὃ κε πάντας ἐνιπλήσσωσιν ἐπαυλοῦς
 ἀλλ' ἦτοι μὲν ἐγὼ πολυδένδρεον ἀγρὸν ἐπει[[σ]]μι
 360 [ο]ψόμενος πατέρ' ἐσθλὸν· ὃ μοι πυκινῶς ἀκάχηται
 σοὶ δὲ γύναι τοδ' ἐπιστέλλω πινυτῆι περ' εὐόση·
 αὐτίκα γὰρ φάτις εἰσὶν ἅμ' ἠελίῳ ἀνιόντι
 ἀνδρῶν μνηστήρων οὓς ἔκτανον ἐν μεγάροισιν
 εἰς ὑπερῶι ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξίν

Fol. 92 recto.

ψ

365 [η]σθαι μὴδὲ τινα προτιῶσσο· μὴδ' ἐρέεινε·
 [η] ρᾶ· καὶ ἀμφ' ὅμοισιν ἐδύσετο τέυχεα κάλα·
 [ω]ρσε δὲ Τηλέμαχον καὶ βουκόλον ἠδὲ συβώτην

[π]άντας δ' έντέ' άνωγεν Αρηϊα χερσίν έλέσθαι·
 [ο]ι δε οί ουκ' απίθησαν· εθωρησσοντο δε χαλκῶι
 370 ώϊξαν δε θύρας· εκ δ' ήιον· ήρχε δ' Όδυσσεύς·
 ήδη μεν φάος ήεν επι χθόνα· τους δ' αρ Αθήνη
]νύκτι κατακρύψασα θοῶς εξήγε πόλῆος·

ψ̄

[ω̄]

[Ερμης δε ψυχας Κυλληνιος εξακαλείτο
 [ανδρων μνηστηρων εχε δε] ραβδον μετα χέρσι
 [καλην χρυσειην τηι τ ανδρω]ν ὄμματα θέλγει
 [ων εθειει τους δ αυτε και υ]πνωωντας εγειρει·
 5 [τηι ρ αγε κινησας ται δε τριζ]ουσ[α]ι ἔποντο·
 [ως δ οτε νυκτε]ρι[δες μυχω]ι άντρου θεσπεσίοιο
 [τριζουσ]αι ποτέονται [επε]ι κέ τις αποπέσησιν
 [ορμαθο]ῦ εκ πέτρης· ανα τ' αλλήλησιν εχονται
 [ως αι τ]ετριγυϊαι άμ' ήϊσαν· ήρχε δ' άρα σφιν
 10 [Ερμ]ειας ακάκητα κατ' ευρώντα κέλευθα·
 παρ δ' ίσαν Ωκεανοῖο ρῶας και Λευκάδα πετρην
 ηδε παρ Ηελίοιο πύλας και δῆμον Ὀνείρων
 ήϊσαν· αἴψα δ' ἴκοντο κατ' ασφόδελον λειμῶνα
 ενθα τε ναίουσιν ψυχὰι είδωλα καμόντων·
 15 εύρον δε ψυχῆν Πηληϊάδεω Αχιλῆος
 και Ηατροκλῆος και αμύμονοῦ Αντιλόχοιο·
 [Α]ιαντος θ' ὄς άριστος εην είδός τε δέμας τε

Fol. 93 verso.

ω̄

των άλλων Δαναῶν μετ' αμύμονα Πηλείωνα
 ὡς οί μεν περι κείνον ὀμίλεον· αγχιμολον δέ
 20 ηλθεν επι ψυχῆ[[ν]] Αγαμέμνονος Ατρείδαο
 αχθυμένη· περι δ' άλλαι αγηγέραθ' ὄσσοι άμ' αυτῶι
 οίκωι εν Αιγίσθοιο θάνον και πότμον επέσπον·
 τον προτέρη ψυχῆ προσεφώνεε Πηλειίδαο·
 Ατρείδη· περι μεν σε φάμεν Διῖ τερπικεραύνωι
 25 ανδρῶν ήρώων φίλον έμμεναι ήματα πάντα
 οὔνεκα πολλοῖσι[ν] τε και ἴφθίμοισιν ανάσσεις
 δήμωι ενι Τρω[ων οθ]ι πάσχομεν άλγέ' Αχάιοι·
 η τ άρα και σοι π[ρωι πα]ρασ[τ]ήσε[σθαι] εμελλε
 Μοιρ' ολοῆ· την [ου τις αλευεται ος κε γενη]ται·
 30 ὡς ὄφελος τιμης α[πονημενος ης περ ανασσεις
 δήμωι ενι Τρώω[ν] θανατον και ποτμον επισπειν
 τω κεν τοι τύμβον [μεν εποιησαν Παναχαιοι
 ηδε κε και σῶ παιδ]ι μεγα κλεος ηρα οπισσω

νυν δ' ἀρα σ' οἰκτίστωι θανάτωι εἰμαρτο ἀλῶναι
 35 τὸν δ' αὐτε ψυχὴν πρ[οσεφώνεεν Ἀτρεΐδαο
 ὄλβιε Πηλέος υἱέ· θεοῖσι ἐπιεικέλ Ἀχιλλεῦ
 ὅς θάνες ἐν Τροίῃ· [εἰκας Ἀργεὸς ἀμφὶ δε σ' ἀλλοὶ
 κτείνοντο Τρώων [καὶ Ἀχαιῶν υἱες] ἀριστοὶ
 μαρνάμενοι περὶ σείω σὺ δε στροφάλιγγι κοινῆς
 40 κείσο μέγας μεγαλώστωι λελασμένος ἵπ[ποσυναῶν
 [ἡ]μεῖσι δε προπᾶν ἡμᾶρ εἰμαρνάμεθ'· οὐδε κε παμπᾶν
 [π]αυσάμεθα πτολέμου εἰ μὴ Ζεὺς λάϊλαπι παυσέ[ν
 σ' ἐπ
 [α]υτᾶρ ἐπει νῆας ἐνεΐκαμεν ἐκ πολέμοιο
 [κ]ατ' ἔθεμεν ἐν λεχέεσσι καθῆραντες χρόα καλὸν
 45 [υ]δατι τε λιαρῶι καὶ ἀλείφατι· πολλὰ δε σ' ἀμφὶ
 δάκρυα θερμὰ χέον Δανάοι· κείροντο τε χάρτας·
 μήτηρ δ' ἐξ ἄλῶς [[ἐξ ἁλός]] ἦλθε σὺν ἀθανάτῃσι ἀλίησι
 ἀγγελίης αἴουσα· βοῆ δ' ἐπὶ πόντον ὀρώρει.

Fol. 93 recto.

θεσπεσίη· ὑπο δε [[δ]]ρόμος ἔλλαβε πάντας Ἀχαιούς
 50 [κ]αὶ νῦ κ' ἀναΐξαντες ἔβαν κοίλας ἐπὶ νῆας
 [εἰ] μὴ ἀνὴρ κατέρυκε πάλαιά τε πολλὰ τε εἰδὼς
 Νεστωρ· οὐ καὶ πρόσθεν ἀρίστη φαίνετο βούλη·
 ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετ' εἶπεν·
 ἴσχεσθ' Ἀργεῖοι· μὴ φέυγετε κούροι Ἀχαιῶν·
 55 μήτηρ ἐξ ἄλῶς ἦδε σὺν ἀθανάτῃσι ἀλίησι
 ἔρχεται· οὐ παῖδὸς τεθνεϊότος ἀντιόωσα·
 ὡς ἔφαθ'· οἱ δ' ἔσχοντο φόβου μεγάθυμοι Ἀχαιῶι·
 ἀμφὶ δε σ' ἔστησαν κουρα[ι αλιόιο] γέροντος
 οἰκτρ' ολο[φυρομ]ε[ι]α[ι]· περὶ δ' ἐ[ι]ματα ἔσσαν·
 60 Μοῦσα[ι δ] ἐνεα πασαι ἀμειβομ]ε[ν]αι ὀπὶ καλῆι
 [θρηνεον ἐνθα κεν οὐ τιν ἀ]δακρυτον γ' ἐνόησας
 [Ἀργεῖων τοῖον γὰρ ὑπώρο]ρε Μοῦσα λίγεια·
 [ἑπτα δε καὶ δεκα μὲν σε ομ]ῶς νύκτας τε καὶ ἡμᾶρ
 [κλαίοντες ἀθανάτοι τε θεοὶ] θνήτοι τ' ἀνθρώποι
 65 [οκτωκαίδεκατη δ' ἐδομ]εν πύρι· πολλὰ δ' ἐπ' αὐτῶι
 [μῆλα κατεκτανόμεν μαλ]α πῖονα εἰλικας βούης·
 [καίεο δ' ἐν τ' ἐσθητι θεῶν κ]αὶ ἀλείφατι πολλῶι·
 [καὶ μελιτι γλυκερωι πολλο]ι δ' ἥρωες Ἀχαιῶι
 [τευχέσιν ἐρ]ρω[σα]ῖ[το πυρ]ην περ καιομένοιο·
 70 [πέζοι θ' ἵππηές τε· πολὺς δ' ὀρὺμὰγδὸς ὀρώρει·
 [αὐτᾶρ ἐ]πει ὅδη σε φλόξ ἤνυσεν Ἡφάιστοιο
 [ἠωθε]ν δὴ τοὶ λέγομεν λευκ' ὅστε' Ἀχιλλεῦ

THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page



HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies

- 150 αγροῦ ἐπ' εσχατὴν· οἱ δῶ[μα]τα ναίε συβώτης·
 ἐνθ' ἦλθεν φίλος υἱὸς Ὀδυσσ[η]ος θείοιο
 ἐκ Πύλου ἠμαθόεντος ἰὼν συν νηϊ μελαίνῃ
 τῷ δὲ μνηστῆρσιν θάνατον κακὸν ἀρτύναντε
 ἔκοντο προτὶ ἄστν [περικ]λύτον· ἦτοι Ὀδύσσευς
 155 ὕστερος· αὐτὰρ [Τηλεμα]χος προσθ' [ἠγεμο]νευε·
 τὸν δὲ συβώτης [ἠγε . . .]οχ[.] εχον]τα
 πτωχῶι λευγαλ[εωι εναλιγκιον ἠδε γερωντι
 σκηπτόμενον· τα δὲ λ[υγρα περι χροι ειματα εστο
 ουδε τις ἡμέι^{ων}]] δυνατο [γνωαι τον εοντα
 160 ἐξαπίνης προσφανέν[τ ουδ οι προγενεστεροι ησαν
 ἀλλ' ἐπεσιν τε κακοῖσιν [ενισσομεν ἠδε βολησιν
 αὐτὰρ ὁ τῶς μὲν ἐτό[λμα ἐνι μεγαροισιν εοισι
 βαλλόμενος και ενισσ[ομενος τετληοτι θυμωι
 ἀλλ' ὅτε δη μιν ἐγειρε Δ[ιος νοος αιγιοχοιο
 165 συν μὲν Τηλεμάχωι π[ε]ρικαλλεα τευχε αειρας
 ἐς θάλαμον κατέθηκε κα[ι] ἐκλησισεν οχηας
 αὐτὰρ ὁ ἦν ἀλοχον πολυκερδίησιν ἀνωγεν
 τόξον μνηστῆρεσσι θέμεν πολιδὸν τε σίδηρον
 [ἠμι]ν αἰνομόροισιν αέθλια και φόνου αρχὴν
 170 [ουδ]ε τις ἡμείων δύνατο κρατεροῖο βιοῖο
 [νε]υρην εντανύσαι· πολλὸν δ' ἐπιδευέες ἡμεν
 [ἀλλ]' ὅτε χεῖρας ἔκᾱεν Ὀδυσσῆος μέγα τόξον
 [ενθ]' ἡμεις μὲν πάντες ομοκλέομεν^γ ἐπέεσσι
 [το]ξον μὴ δόμεναι· μὴδ' εἰ μ[αλ]α πόλλ' ἀγορένοι·
 175 Τηλέμαχος δὲ οἱ οἶος ἐποτρυν[ω]ν ἐκέλευσεν·
 αὐτὰρ ὁ δεξάτο χεῖρι πολύτλας δίος Ὀδύσσευς
 ρηϊδίως δ' ἐτάνυσσε βιδὸν· δια δ' ἦκε σιδήρου

Fol. 95 verso.

- στῆ δ' ἀρ' ἐπ' οὐδὸν ἰὼν· ταχέας δ' ἐκχεύατ' οἷστούς·
 δεινὸν παπταίνων· βάλε δ' Ἀντίνοον βασιλῆα·
 180 αὐτὰρ ἐπειτ' ἄλλοις ἐφίει στονόεντα βέλεμνα
 αὐτὰ τιτυσκόμενος· τοῖ δ' ἀγχηστῖνοι ἐπιπτον·
 γνῶτον δ' ἦν ὁ ρα τις σφῶϊ θεῶν ἐπιτάρροθος ἦεν
 αὐτίκα γὰρ κατὰ δώματ' ἐπισπόμενοι μένει σφῶ[ι
 κτεῖνον ἐπιστροφάδη[ν τ]ῶν δὲ στόνος ὠρνυτ' αἰεκή[ς
 185 κράτων τυπτομένω[ν] δάπεδον δ' ἅπαν αἵματι θυῖεν
 ὥς ἡμεις Ἀγάμεμνον ἀπωλομεθ'· ὦι ἐτι και νῦν
 σώματ' ἀκηδέα κείται ἐνι^μ μεγάροις Ὀδυσῆος·
 [ο]ν γὰρ πῶ ἴσσασι φίλοι κατ[α δω]μαθ' ἐκάστου

οί κ' απονίψαντες μελαν[α βροτο]ν ἐξ ωτειλέων
 190 κατθέμ[ε]νοι γοᾶ[οιε]ν· ὁ γ[αρ γερας] ἐστὶ θανόντων·
 [τ]ον δ' [αυτε ψυχη προσεφωεε]ν Ἀτρείδᾳ·
 [ολβιε Λαερταο παι πολυ]μηχαν' Ὀδυσσεῦ·
 [η ἀρα συν μεγαλη ἀρετη]· ἐκθήσω ἀκοιτιν·
 [ως ἀγαθαι φρενες ἦσαν ἐ]χέφρονι Πηνελοπείῃ
 195 [κουρηι Ἰκαριου ὡς εὐ μεμ]νητ' Ὀδυσῆος
 [ἀνδρος κουριδιου τῶ οἱ κλέ]ος οὐ ποτ' ὀλειται
 [ἡς ἀρετης τευξουσι δ' ἐπι]χθονίοισιν αἰοιδῆν
 [ἀθανατοὶ χαριεσσαν ἐ]χε]φρονι Πηνελοπείῃ·
 [ουχ ὡς Τυνδαρεου κουρ]ῆ κακὰ μήσατο ἔργα
 200 [κουρι]διον κτεινασα [π]οσιν· στυγερῆ δὲ τ' αἰοιδῆ
 [εσσ]ετ' ἐπ' ἀνθρώπους· χαλεπὴν δὲ τε φῆμιν ὀπάσ[σει
 θηλυτέρησι γυναιξί· και ἦ κ' εὐέργ[ε]ῶς ἐήισιν
 ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον
 ἐστεῶτ' εἰν Αἰδᾶο δόμοις ὑπο κέυθεσι γαίης
 205 οἱ δ' ἐπεὶ ἐκ πόλιος κατέβαν· ταχὰ δ' ἀγρὸν ἔκοντο
 καλὸν Λαέρτᾳο τετυγμένον· ὃν ῥά ποτ' αὐτ[ὸς
 Λαέρτης κτεάτ[ισ]σεν· ἐπεὶ μάλα πόλλα μογη[σεν
 ἐνθα οἱ οἶκος ἐῆν· περὶ δὲ κλίσιον θέε πάντη
 ἐν τῷ σιτέσκοντο καὶ ἴζανον· ἦδ' ἐνῖαυον
 210 δμῶες ἀναγκαῖοι τοὶ οἱ φίλα ἠργάζοντο·

Fol. 96 recto.

ω

[ε]ν δὲ γυνὴ Σικελῆ γρηῦς πελεν ἦ ῥά γέροντα
 [ε]νδυκέως κομέεσκεν ἐπ' ἀγροῦ νόσφι πόλης·
 [ε]νθ' Ὀδυσσεὺς δμῶεσσι καὶ νεῖ μῦθον εἶπεν·
 [υ]μεῖς μὲν νυν ἔλθετ' εὐκτ[ε]ίμενον δομον εἰσω
 215 δεῖπνον δ' αἶψα συῶν ἱερεύσατε ὅς τις ἀριστος
 αὐτὰρ ἐγὼ πατρὸς πέ[ι]ρή[σ]ομαι ἡμετέροιο
 αἰ κε μ' ἐπιγνοίησ[ι] π[ολυν] χρόνον ἀμφὶς εόντα·
 ἦε κεν ἀγνοίησι πο[λυ]ν χρόνον ἀμφὶς εόντα·
 ὡς εἰπὼν δμῶεσσιν Ἀρ[η]ΐα τεύχε' ἔδωκεν·
 220 οἱ μὲν ἐπειτα δόμον δὲ θοῶς κίον· αὐτὰρ Ὀδυσσεὺς
 ἄσσον ἶεν πολυκα[ρ]που ἀλωῆς[[ι]] πειρητίζων·
 οὐ δ' εὐρεν Δολίον[ν] με]γαν ὄρχατον ἐσκαταβαινω[ν
 οὐδε τίνα δμῶ[ων] οὐδ' υἱ[ω]ν [αλ]λ' ἀρα τοῖ γε
 αἰμᾶσις λέξου[τες] ἀλωῆς ἐμμενα]ι ἔρκος
 225 ὠίχοντ'· αὐτὰρ ὁ τοῖσι γερ[ων] ὁδὸν ἠγεμονεὺς
 τὸν δ' οἶον πατέρ' εὐρεν [εὐκτιμενη] ἐν ἀλωῇ
 λιστρεύοντα φυτὸν· ρυ[πω]ντα δὲ ἐστο χιτῶνα
 ραπτὸν ἀεικέλιον· περὶ [δὲ] κνημησι βοείας

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

- 271 τον μεν εγὼ πρὸς δώματ' ἄγων εὐ ἐξείνισ[σα]
 ενδυκέως φιλέων πολλῶν κατα οἶκον εὐν[των]
 και οἱ δῶρα [π]όρον ξεινήϊα· οἶα εῶκει
 χρυσοῦ μεν οἱ δῶκ' ευεργέος επτὰ τάλαντα
 275 δῶκα δε οἱ κρητῆ[ρ]α πανάργυρον ανθεμόεντα
 276 δώδεκα δ' απλ[οιδ]ας χλαῖνας· τοσσοις δε χιτῶνας
 278 χωρις δ' αυτε γυναῖκας αμύμονας εργ' ειδυῖας
 τέσσαρας ειδαλίμας· ἄς ἤθελεν αυτὸς ἐλέσθαι
 280 τον δ ημίβετ' επειτα πατήρ κατα δάκρυνον εἰβων·

Fol. 97 verso.

ω

- [ξε]ῖν· ητοι μεν γαῖαν [ι]κ[α]νεις ἦν ερεεῖνεις·
 [υβρ]ισται δ' αυτην και ατασθαλοι ἄνδρες ἔχουσιν·
 [δ]ωρα δ' ετώσια ταῦτα χαρίζεο μυρι' οπάζων·
 [ει γ]αρ μιν ζῶον γε κιχεις Ἰθάκης ενι δήμωι
 285 [τ]ω κεν σ' εὐ δώρο[ι]σιν αμειψάμενος απέπεμψε
 [κ]αι ξε[[ι]]νίηι αγαθῆι κα[ι γα]ρ θέμις ὅς τις ὑπάρξη·
 [αλ]λ ἄγε μοι τόδε ειπέ [και ατρε]κεως καταλεξον·
 ποστον δη ἔτος εστ[ιν] οτε ξειν[ισσας] εκεῖνον
 σὸν ξεῖνον δύστην[ον] εμον παῖδ'· ει ποτ' ἔην γε
 290 δύσμορον· ὃν που τηλε φ[ι]λων και πατρίδος αἴης
 ηέ που εν πόντω[ι] φ]αγον ἰχθυες· η επι χ[ερσ]ου
 θῆρσι και οιωνοῖσ[ιν] ἔ]λωρ γένετ'· ου[δε ε μητ]ηρ
 κλαῦσε περιστει[λασα] πατήρ θ ο[ι μιν τεκομεσ]θα
 ουδ' ἄλοχος πολ[υδωρο]ς [εχεφρων Πηνελοπεια
 295 κώκῦσ εν λεχέεσ[σιν] εον ποσιν ως επεωικει
 οφθαλμοις καθελουσα [το γαρ γερας εστι θανοντων
 και μοι τουτ' αγόρευσο[ν] ετητυμον οφρ εὐ ειδω
 τίς πόθεν εις ανδρῶ[ν] ποθι τοι πολις ηδε τοκης
 που δαι νηυς ἔστηκε [θοη η σ ηγαγε δευρο
 300 αντιθέους θ'· ετάρου[ς] η εμπορος ειληλουθας
 νηος επ αλλοτρίης [οι δ εκβησαντες εβησαν
 τον δ' απαμειβόμενος [προσεφη πολυμητις Οδυσσευς
 τοι γαρ εγω τ[οι π]αντα μ[αλ ατρε]κεως καταλε]ξω
 εἰμι μεν ἐξ [Αλ]ύβαντο[ς] οθι κλυτα δωματ]α ναί[ω]
 305 υἱὸς Αφειδαντος Πολυπη[μο]νιδ[αο] αν]ακτος·
 [α]υτὰρ εμοῖγ' ὄνομ' εστιν Επήριτος· αλλα με δαίμων
 [πλ]αγξ' απο Σῖκανίης δευρ' ελθέμεν ουκ εθέλοντα·
 [νηυ]ς δε μοι ἦδ' ἔστηκεν επ αγροῦ νόσφι πόλῃος·
 [αυτ]αρ Οδυσσῆϊ τοτε διη π[έ]μπτου ετος εστιν
 310 [εξ ο]υ κείθεν ἔβη και εμῆς απελήλ[υθ]ε πάτρης
 [δυσ]μορος· η τε οἱ εσθλοὶ ἔσαν ὄρνιθ[ε]ς ἰόντι

[δε]ξιὸν ὡς χαίρων μεν ἐγὼ[ν] ἀπέπεμπον ἐκεῖνον
 [χαι]ρε δε κείνος ἰὼν θυμὸς δ [ετι] νῶϊν ἐώλπει
 μίξεσθαι ξενίη· ἢ δ' ἀγλαὰ δῶρα δίδωσιν·
 315 ὡς φάτο τὸν δ' ἄχεος νεφέλη ἐκ[ά]λυψε μέλαινα·

Fol. 97 recto.

ἀμφοτέρησι δε χερσιν ἔλ[ων] κόνιν αἰθαλόεσσ[αν]
 χεύατο κακ κεφαλῆς πολιῆς ἀδίνα στεναχίζων
 τοῦ δ' ὠρίνετο θυμὸς· ἀνα ρίνας δε οἱ ἤδη
 δριμὺ μένος προύτυψε φίλον πατέρ' εἰσορόω[ντι]
 320 κύσσε δε μιν περιφῶς ἐπὶ ἄλμενος· ἠδε προσηυ[δα]
 κείνος μεν δὴ ὀδ' αὐτὸ[ς] ἐγὼ πάτερ ὄν συ μετ' ἀλλ[α]ις
 ἤλυθον εἰκοστῶι ἐτ[ε]ι ἐς πα[τρ]ίδα γαῖαν·
 ἀλλ' ἴσχευ κλαυθμο[ιο] γοοιο τε] δακρυόεντος·
 ἐκ γὰρ τοι ἐρέω· μαλ[α] δε χρη σ]πυδόμεν ἐμπης
 325 μνηστῆρας κατ' ἐπ[εφ]νον ἐν ἡμετέροισι δόμοισι [
 λώβην [τιν]ύμενος θυμα[λγ]έα καὶ κὰκα ἔργα·
 τὸν [δ] αὐ Λαερτ]ης ἀπαμειβ[ε]το· φώνησέν τε·
 [ε]ι μ[ε]ν δὴ Οδυσσεὺς τε [μο]ς πα[τρ]ίς εἰλήλουθας
 [ση]μα τι μοι νυν εἶπε ἀριφρα]δες· ὄφρα πεποίθω·
 330 [τὸν δ] ἀπαμειβομενος προσέφη πολύμητις Οδυσσεὺς·
 [ουλην μεν πρωτον τη]νδε φράσαι ὀφθαλμοῖσιν
 [την ἐν Παρησῶι μ]ελα]σεν σὺς λευκῶι οδόντι
 [οιχομενον συ δε με προιε]ις καὶ πότνια μήτηρ
 [ἐς πατερ Ἀντολυκον μητρο]ς φίλον· ὄφρ ἀνέλοίμην
 335 [δῶρα τα δευρο μολων μοι υ]πέσχετο καὶ κατένευσεν·
 [ε]ι δ' ἀγε τοι καὶ δένδρε ἐκτ]ιμένην κατ' ἀλῶν
 [ε]ι π[ω] α μοι ποτ' ἐδώκας] ἐγὼ δ' ἠτενυ σε ἕκαστα
 παῖδ[νος] ἐων κατὰ κη]πον ἐπισ[πο]μενος· δια δ' αὐτῶν
 ἰκνευμ[εσθ]α συ δ' ὠ[νο]μασας καὶ εἶπες ἕκαστα·
 340 ὄγχνας μοι δῶκας τρισκαίδεκα καὶ δέκα μηλέας
 συκίας τεσσαράκοντ'· ὄρχους δε μοι ὠδ' ὀνομηνας
 δώσειν πεντήκοντα· [δ]ιατρύγιος δε ἕκαστ[ος]
 ἦην· ἐνθα δ' ἀνα σταφ[υλ]αὶ παντοῖαι ἕασ[ιν]
 ὁππότε δ[η] Διὸς ὤραι ἐπιβρίσειαν ὑπερθε[ν]
 345 ὡς φάτο· τ[ο]ν δ' αὐτοῦ λῦτο γούνατα καὶ φίλον [ητορ]
 σηματ' ἀναγν[ο]ντος· τα οἱ ἐμπεδα πέφραδ [Οδυσσευ]ς
 ἀμφι δε παιδι [φι]λωι βαλε πήχες· τὸν δε προτι οἱ
 εἶλεν ἀποψύχοντα πολύτλας διὸς Οδυσσεὺς·
 ἀνταρ ἐπει ρ' ἀμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη

Fol. 98 recto.

350 [ἐξ]αυ]τις μύθοισιν ἀμ[ει]βομενος προσεεῖπεν·
 [Ζευ] πατερ· ἢ ρα ἐτ' ἐστε θεοὶ κατὰ μακρὸν Ὀλυμπον

[ει ετ]εον μνηστῆρες ἀτάσθαλον υβριν ἔτισαν·
 [νυ]ν δ' αἰνῶς δεῖδ[οι]κα- μη ταχα πάντες κατα φ[ρένα
 [ε]νθαδ' ἐπελθωσιν Ἴθ[ακησ]ιοι· ἀγγελίας δε
 355 [π]άντη ἐποτρύνω[σι Κεφαλλ]ήνων πτολίεσσι
 τον δ ἀπαμειβόμενος προσε]φη πολύμητις Ὀδυσσεύς
 θαρ[σει]· μη τοι ταυτ[α μετα φρε]σι ση[ι]σι μελόντων·
 ἀλλ [ιο]μεν προτι ο[ικον ος ο]ρχατου ἐγγύθι κείται·
 εν[θ]α δε Τηλέμα[χον και βουκ]όλον η[δε συβ]ώτην
 360 προυπεμψ' ὡς α[ν] δειπνον εφ]οπ[λισσωσι ταχι]στα
 ὡς ἀρα φωνη[σαντε βατην προς δωματα καλα
 οἱ [δ ὄ]τε δη ρ ικου[το δομους ενναιεταοντας
 ευρον Τηλέμαχον κα[ι βουκολον ηδε συβωτην
 ταμνομένους κρέα [πολλα κερωντας τ αιθοπα οινον
 365 τόφρα δε Λαέρτην μ[εγαλητορα ωι ενι οικωι
 ἀμφίπολ[ο]ς Σικελή λ[ουσειν και χρισειν ελαιωι
 ἀμφι δ' α[ρα] χλαῖναν [καλην βαλεν αυταρ Αθηνη
 ἀγχι παρ[ιστ]αμηνη μ[ελε ηλδανε ποιμενι λαων
 μείζονα [δ ηε] πάρος και [πασσωνα θηκεν ιδε]σθαι·
 370 εκ δ' ἀσαμ[ι]νθου βῆ· θάυμ[αζε δε μιν φιλος] υιος
 ὡς ἰδεν ἀθανάτοισι θεοῖς ἐναλιγκιον αυτην·
 [και μι]ν φωνήσας ἐπ[εα π]τερόεντα προσήυδα·
 [ω πατερ]· ἦ μάλα τίς σε θεων] αἰειγεν[ε]τάων
 [ειδο]ς τε μέγεθός [τε α]μεινονα θηκ[ε]ν ἰδέσθαι·
 375 [τον] δ' αυ Λαέρτης πεπνυμένος αυτ[ιο]ν ἤυδα·
 [αι γ]αρ Ζεῦ τε πατερ κα[ι Αθη]ναίη [κα]ι Ἄπο[λλο]ν
 [οιος] Νήρικον εἶλον [ευ]κτίμενον π[το]λιεθρον
 ακτην ηπέριοιο Κεφαλλήνεσσιν ἀ[νασσ]ων
 τοῖος ε[ων το]ι χθίζος εν ημετέρ[οισι] δομοισι

Fol. 98 verso.

380 τεύχε' ἔχων ὠμοισι πρ[οισταμ]εναι και ἀμύ[νειν
 ἀνδρας μνηστῆρας· τω κε σφρων γ[ο]υνατ' ἐλυ[σα
 βάλλων εν μεγάροισι· συ δε φρένας ενδον ἐγη[θεις
 ὡς οἱ μὲν τοιαῦτα προς ἀλληλους ἀγόρευον
 οἱ δ' ἐπει ουν παυσαν[το πό]νου τετύκοντό τε δαῖ[τα
 385 ἐξείης ἔστησε κατ[α κλισμου]ς τε θρόνους τε
 ενθ' οἱ μὲν δείπν[ωι επεχειρεο]ν· ἀγχιμόλον δ[ε
 ἦλθε γέρω[ν] Δολί[ο]ς συν δ υει]ς τοῖο γερον[το]ς
 ἐξ ἔργου μογέοντες [επει προ]μολοῦσ' ἐκάλε[σσε]
 μήτ[ηρ γρῆ]υς Σικέλη η σφεας τ]ρέφε· και ρα [γε]ροντα
 390 [ε]ν[δυκεως κομ]ε[εσκεν επει κα]τα γῆρας ἔμαρπτεν·
 [οι δ ως ουν Ὀδυσηα ιδον φρασσαν]τό τε θυμῶι
 [εσταν ενι μεγαροισι τεθηπο]τες αυτὰρ Ὀδυ[σσει]υς

THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page



HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies

[ιομεν η] και έπειτα [κ]α[τηφε]ες εσσομέθ' αϊει
 [λωβη γα]ρ τάδε γ' εστι και εσσομέν[ο]ι[σι π]υθέσθαι·
 [ει δη] μη παίδων τε κασιγνήτων τ[ε] φον[η]ας
 435 [τισο]μ[ε]θ' ουκ αν έμοι[γε] μετα φ[ρεσιν ηδ]υ γεν[ο]ιτο
 [ζωέ]μεν· αλλα τάχισ[τα] θανών φ[θιμενοι]σι μ[ε]τ' εϊην·
 αλλ' έομεν μη φθεωσι περαιωθεν[τες εκ]ε[ϊ]νοι·
 ως φατο [δακρυ] χέων· οϊκτος δ' έλε [παντας Αχαιους]

Fol. 99 recto.

αγχιμ[ολον δε σ]φ ηλθε Μείδων και θεϊος αιιδ[ος]
 440 εκ μεγα[ρων Οδ]υσήης· επει σφεας ύπι[ο]ς ανη[κεν]
 έσταν δ' εν μεσ[σοισι] τάφος δ' [έλ]εν άνδρα έκα[στον]
 τοϊσι δε κα[ι μετεειπ]ε Μείδων [πε]πνυμένα ει[δ]ως
 κέκλυτε δη νυν μεν Ιθακήσιο[ι]· ου γαρ Οδύσσευ[ς]
 άθανάτων [αεκτηι θεων ταδ]ε μήσατο έργα·
 445 αυ[τ]ος εγ[ων ειδον θεον αμβροτ]ον· ός ρ' Οδυ[σ]ήη
 εγγύ[θεν εστηκει και Μεντο]ρι πάντα εω[ικε]·
 αθ[ανατος δε θεος τοτε μεν προ]πάροιθ' Οδ[υσ]ήης
 [φαι]νετο θαρ[συνων τοτε δε μνη]στήρας ορίν[ω]ν
 [θυν]ε κατα [μεγαρον τοι δ αγχηστιν]οι έπιπτον·
 450 [ως φατο τους δ αρα παντας υπο χλ]ωρον δέ[ος ηι]ρει
 [τοισι δε και μετεειπε γε]ρων ήρως Αλιθερσης
 [Μαστοριδης ο γαρ οιος ορ]ά πρόσσω και όπίσσω·
 [ο σφιν ευφρονεων αγορ]ήσατο και μ[ε]τ' έειπεν·
 [κεκλυτε δη νυν μεν Ιθα]κήσιοι· όττι[ι κε]ν ειπω·
 455 [υμετερηι κακοτητι φι]λοι τάδε ερ[γα γέ]νοντο·
 [ου γαρ εμοι πειθεσθ ου] Μέντορι [ποιμε]νι λαών
 υμετ[ερους παιδας κα]ταπαυέμ[εν α]φροσυνάων
 [οι] μεγα εργον ερεζον ατασθαλίη[σ]ι κακή[σ]ι·
 κ[τ]ήματα κείροντε[ς κα]ι ατιμάζοντες ά[κοιτιν]
 460 α[ν]δρὸς αριστήης· τ[ον δ ο]υ[κ]έτι φάντο υ[ε]εσθαι
 και νυν [ω]δε γένοιτο π[ι]θεσθέ^{οι} μ' ώς αγορ[εω]
 μη [έ]ομεν μη που τις επισπαστον κακόν [ευρηι]
 ώς [εφαθ οι δ αρ ανήϊξ]αν μεγάληω αλα[λ]ητ[ωι]
 ήμισε[ων πλειους]· τοι δ [αθρ]οοι αυτόθι μεί[αν]
 465 ου γαρ σ[φιν α]δε μυθος ενι φρεσίν· αλλ' Εύπειθει
 π[ειθοντ αιψα δ ε]πειτ' επι τεύχεα ε[σσευο]ντο·

Fol. 100 recto.

[αυταρ ε]πει ρ εσσαι[το περι χροι νωροπα χαλκον]
 [αθροοι] ηγερέθοντο προ άστεος ευ[ρυχοροιο]
 [τοισιν] δ' Ευπείθης ήγήσατο νηπι[ε]ηισι
 470 [φη δ] ό γε τί[σ]ε[σθαι παιδος] φ[ονον ουδ αρ εμελλέν]

[αψ] απονοστη[σ]ειν [αλλ αυτου ποτμον εφεψειν
 [αυτ]αρ Αθηναίη Ζη[να Κρονιωνα προσηυδα
 [ω] πάτερ ἡμέτερ[ε Κρονιδη υπατε κρειοντων
 [ει]πὲ [μοι] ειρομένηι [τι νυ τοι νοος ενδοθι κευθει
 475 η προ[τε]ρωι πόλεμ[ον τε κακον και φυλοπιν αινην
 τεύξεις ἢ φιλότ[η]τα μετ αμφοτεροισι τιθησθα
 την [δ α]παμειβ[ο]μενος προσεφη νεφεληγερετα Ζευς
 τέκ[νον ε]μον τι [με ταυτα διειρεαι ηδε μεταλλαις
 479 ου γαρ [δη] τούτον μεν εβου[λευσας νοον αυτη
 481 ἔρξον ὅπως εθέλεις ερέω [δε τοι ως επεικειν
 επει δη μυ[η]στήρας ε[τ]ισατο διος Οδυσσευς
 [ό]ρκια πιστ[α] ταμόντες [ο μεν βασιλευετω αιει
 [η]μεις αυ παιδ[ων] τε κασ[ι]γνητων τε φονοιο
 485 [εκ]λησιν θ[εωμ]ε[ν] τοι δ' αλληλους φιλεοντων
 [ως τ]ο πάρο[ς] πλου[τος] δε κα[ι] ειρηνη αλις εστω
 [ως ει]πὼν ωτρυνε παρος μέ[μ]αυ[ί]αν Αθηνην
 [βη δε κα]τ' Ούλύμπιοι καρή[νω]ν αἴξασα·
 [οι δ επει ο]υν σιτοιο μελί[φ]ρονο[ς] ἔξ ερον έντο.
 490 [τοις αρα μ]ύθων ἠρ[χε] πολυ[τ]λας δίο[ς] Οδυ[σ]σευ[ς]
 [εξε]λθ[ων] τις ἴδοι· μη δ[η] σχεδὸν ὥσι κ[ι]οντες·
 [ως εφ]ατ'· εκ δ' υἱὸς Δολί[ο]υ κίεν· ὥ[ς] εκελευε
 [στη δ α]ρ επ ουδὸν ἴων το[υ]ς δε σχ[εδον] εισιδε[ι] παντα[ς]
 αιψα δ Οδυσση[α] επεα π[τε]ροεντα π[ροσηυ]δα
 495 οιδε δη ε[γγυ]ς ἔασ'· αλλ' οπλιζώμ[ε]θα θασσον

Fol. 100 verso.

[ως εφ]αθ οι δ ωρ[ν]υ[ι]το και εν τευχεςσιν εδυνον
 [τεσσαρες αμ]φ Οδυση[ν]· εξ δ' υιεις· οἱ Δολίοιο
 [εν δ αρα Λαερτη]ς Δολίος τ ες τεύχε' εδυνον
 [και·πολιοι περ εοντε]ς [αναγκαιοι πολεμισ]τ[α]ι
 500 [αυταρ επει ρ εσσαντο περι χρο]ι νωροπα χαλκ[ον]
 [ωιξαν ρα θυρας εκ δ ηιον ηρ]χε δ' Οδυ[σ]σέυς·
 [τοιισι δ επ αγχιμολον θυγατη]ρ Διὸς ηλθεν Αθη[νη]
 [Μεντορι ειδομενη ημεν] δέμας ηδε κ[αι αυ]δῆν
 [την μεν ιδων γηθησε πολ]ύτλας διος Οδυ[σ]σευς
 505 [αιψα δε Τηλεμαχον προσεφώ]νεεν ὄν φι[ιλ]ον υἱο[ν]
 [Τηλεμαχ ηδη μεν τοδε γ εισε]αι αυτὸς ε[πελ]θων
 [ανδρων μαρναμενων ινα τε] κρίνου[ται α]ριστο[ι]
 [μη τι καταισχυνειν π]ατερων γενος· οι τ[ο] παρος π[ερ]
 [αλκηι τ ηγορηι τε κεκασ]μεθα πᾶσαν επ αἴαν·
 510 [τον δ αυ Τηλεμαχος πε]πνυμε[ος] αντίον ηύδ[α]
 [οψεαι αι κ εβεληισθα πατ]ερ φίλε· τ[ω]ιδ' ενι θυμ[ῶ]
 [ου τι καταισχυνούτα τεο]ν γένος ὥ[ς] α[γο]ρεύεις

[ως φατο Λαερτης δε χα]ρη κα[ι] μυ[θο]ν έειπε[
 [τις νυ μοι ημερη η]δε θε[ο]ϊ φι[λοι η μ]αλα χαίρω
 515 [υ]ιοσ θ υιωνοσ τ αρετῆσ περι δηρι[ν] έχουσι·
 [το]ν δε παρισταμένη [π]ροσεφη γλαυκῶπ[ισ Αθηνη
 [ω Αρ]κισιάδη παντ[ων π]ολυ φίλταθ' έτα[ιρων
 [ε]υξάμ[ενος] κούρηι γ[λαυκω]πιδι και Δ[ι] πατρι
 αιψα μ[αλ] αμπεπάλων [πρ]οίει δολιχοσκι[ον εγχοσ
 520 ωσ [φατο και ρ]' έμπν[ε]υσε μένοσ μέγα Πα[λλασ Αθηνη
 ευξ[αμενοσ δ α]ρ' έπέ[ι]τα Δ[ι]οσ κούρηι μέγαλοιο
 αιψα μ[αλ αμπε]παλῶν [πρ]οίει δολιχόσκ[ιον εγχοσ
 [και βα]λεν Ευ[πειθεα κόρυθοσ δια χαλκ[ο]παρηου
 [η δ ουκ εγχοσ έρ]υτο· δια προ δέ ει[σατο χα]λκῶσ·

Fol. 101 verso.

1 line lost

526 [εν δ επεσον προ]μαχ[ο]ισ Οδυ[σευσ κ]α[ι] φαιδι[μοσ υιοσ
 [τυπτον δε ξιφε]σι[ν] τ[ε] και εγχ[εσι]ν αμφιγ[υιοσι
 [και νυ κε δη π]ά[ν]τασ τ όλεσαν και εθηκαν αι[οστοσ
 [ει μη Αθηναι]η κ[ουρη Διοσ αιγιοχοιο
 530 [ηυσειν φω]νῆ· κατ[α δε σχεθε λαον απαντα
 [ισχεσθε πτ]ολέμου Ιθακησιοι αργαλειοι
 [ωσ κεν] αναιμ[ωτι γε διακρινθητε ταχιστα
 [ωσ φα]τ' Αθη[ναιη τουσ δε χλωρον δεοσ ειλε
 [των] δ' αρα δε[ι]σαντων εκ χειρων επτατο τευχεια
 535 [παντ]α δ' [επι] χθῶνι [πιπτε θεασ οπα φωνησασησ
 [προσ δε π]ολιν τρωπωντο λιλαιομενοι βιοτοιο
 [σμερδ]αλ[εον δ εβοησε πολυτλασ διοσ Οδυσσεισ
 [οιμησ]εν [δε αλεισ ωσ τ αιε]τοσ [υψιπετηεισ
 [και τοτ]ε δη Κ[ρονιδησ αφ]ι[ε]ι ψολ[οεντα κεραυνον
 540 [καδ δ επεσειν προ]σθε γλ[αυκω]πιδοσ οβριμοπατρησ
 [δη τοτ Ο]δυσσηα [προσε]φη γ[λαυκω]πισ Αθηνη
 [Διογενε]σ Λαερτι[αδ]η πολυμ[ηχαν Οδυσσειν
 [ισχεο παυ]ε δε νε[ικοσ ομ]οι[ο]ν [πολεμοιο
 [μη πως το]ι Κρο[νιδησ] κεχ[ο]λωσ[ε]ται ευρυοπα Ζευσ
 545 [ωσ φατ Αθην]α[ιη ο δ επει]θε[το χα]ίρε [δε θυ]μωι
 [ορκια δ αυ κατοπισ]θε μετ [αμφοτεροισι]ν εθηκε
 [Παλλασ Αθηναιη κο]ύρη Δι[οσ αιγιοχοιο]
 [Μεντορι ειδομενη] ήμε[ν δεμασ ηδε] και αυδην·

Ὀ]δυσσειᾱ

ω̄

μ 290. διαρραιοῡσι: so G Eust., and as v. l. in X; *διαραίουσι Aristarch., διαρραίσουσι others.

319. πασιν: so GDU and as v. l. X; *μῦθον others.

375. εκταν εταιροι: so XDU and as v. l. K, έκταν' έτ. P, έκτανον έτ. G; *έκταμεν ήμείσ others.

430. τ of τε has been written by the corrector through an original δ.

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

97. οὐδ is an error for οὐτ; cf. μ 430.

98. οὐτε: so FLW Eust.; *οὐδέ others.

111. ἐδ]ωδης: ἐδωδῆ MSS. Possibly the supposed circumflex accent (by the second hand) is an over-written ι, but the s has not been deleted.

112. The MSS. are divided between σκύφος and σκύφον, the former being the reading of Aristoph., the latter of Aristarchus according to Athen. xi. 498 f.

επινον: ἔπινεν MSS.

154. The bulk of the MSS. omit this line and so Ludwich.

163. κεν: so LW, though having ἀτιμάζει in l. 164; *τις others.

177. φρενας: so most MSS.; *δέμας LW Eust.

182. ρκ of Ἀρκεισιον were converted by the first hand from a ν.

184. κα]ιν seems to have been written for κεν: cf. e. g. l. 190, ν 431. There is no variant here.

188. δ': so most MSS.; *τ' Aristarchus LW.

190. παιζον: so apparently for πεζον.

195. αεκουτ: so LW; *ἀκέοντ' others.

214-15. The ordinary text here is καλάμην γέ σ' ὀλομαι εἰσοροῶντα γινώσκειν. The scribe repeated οιομαι and apparently wrote only the first two or three letters of the word εἰσοροῶντα, which was completed by the second hand in the infinitive; that the superfluous οιομαι was at the same time cancelled is not clear, though probable. Perhaps γινωσκοντ' replaced γινώσκειν in l. 215. The erroneous mark of elision after γ was also inserted by the corrector, who further emended δοιη below to δυη (cf. note on μ 436).

221. At the end of the line the upper dot is by the second, the lower apparently by the first hand.

273. *φρεσιν ωδε: φρεσὶ τοῦτο PHJLWY.

297. περασησι: so most MSS., Eust.; *περάσειε F.

298. s of νηος corr.

320. τε has been omitted after χλαινα]ν.

328. ἐπακούσαι, the reading of Aristophanes and a few MSS., is here supported, though the accent (by the second hand, as usual) is wrong; ἐπακούση Aristarchus, vulg.

336. l. πεμ]ψαι.

353. l. δρίος; a number of MSS. similarly have ν in place of ι.

361. δ]ειλαι is for δ]ειλε.

381. εμον προς στ]αθμον: so U cod. Ven. ix. 4 and one or two others, Eust.; *ἐμὰ πρὸς δώματ' most MSS.

388. *αιδε]σσομαι: so DJ; αἰδήσομαι others, Eust.

439. επεα πτ[εροεντα προσηυδα: so FD, &c.; *προσέφη πολύμητις Ὀδυσσεύς others.

465. ο of ο[ρχησασθαι seems to have been corrected from η.

469. Τρο]ιη: so F, &c., Strabo 599; *Τροίην others.

478. π of π[αντες is broken, but the remains suit π better than μ of μεν, which a number of MSS. insert against the metre.

ο 3. This will be the twenty-fourth line of the column without counting ll. 515-17, which were no doubt omitted as in many other MSS. From twenty-eight to thirty verses is the complement of the neighbouring pages, and a space of four or five lines must be allowed for the entry of the numbers of the books completed and begun on this page.

48-9. These two verses, which are inserted at the bottom of the column by the first hand, were also originally omitted in H and a number of other MSS. The sign opposite l. 48 is more commonly written with the straight stroke vertical, ↓ (cf. e. g. l. 11); a corresponding sign was no doubt placed in the margin to show where the lines were to be placed.

127. Since the preceding page ended with l. 91 and the pages hereabouts do not contain more than thirty verses, it may be inferred that the codex agreed with PH, &c., and the text used by the Scholiast of P. Amh. 18 in omitting ll. 113-19. This reduces the present page to the normal number of twenty-nine lines.

150. It is not certain that ll. 150-1 and 318-19 are rightly identified.

381. There was probably one more line below this in the column.

σ 157-8. These two verses if rightly identified must have been originally omitted; cf. ο 48-9.

r 104. The identification of these letters, which partially adhere to the preceding leaf, is very doubtful.

374. Nearer the end of this verse, at about the point where the letters *υσ* should come, there appears to be a small *ο* followed by an upright stroke; but the space is too large for *α[εκ]ου[σαν]*, and possibly the two letters belong to the preceding leaf and are the *οπ* of *Πηνελοπεια* in l. 308.

474. *συ γ*: so FOZ; **μάλ'* others.

572. *αε]θλα*: *ἀεθλον* MSS.

599. *θ* of *θε]ντων* has been corrected by the second hand from a *δ*.

v 61. *ειθε*: **αἴθε* vulg.

102. *δ' εκλυε*: so commonly MSS. **δὲ κλύε*.

127. l. *ακα]χμενον*.

128. The final *υ* of *ειπεν* was deleted by the second hand.

134. *φιλη τροφος*: so JU: **περίφρων* others. Cf. χ 492.

160. **εσ*: so FGU; *εκ* others. On the other hand, FG have *μνηστῆρες* for the better supported *δρηστῆρες*.

197. This verse, originally omitted by mistake, was added below the column by the corrector, its place being as usual indicated in the left margin; there is, however, no corresponding sign at the beginning of the omitted line.

199. **εσ*: so only U and Eust.; *ὡς* the rest.

271. *θυμον* is a slip for *μυθον*.

302. [*σαρ*]δανιον: so HU Plato, *Rep.* 337 a Eust., &c.; **σαρδόνιον* almost all MSS. The former is adopted by Allen.

304. The omission of this line is probably due to homoeoarchon.

308. *δημωι*: *οἴκω* MSS.

330. An angular mark above the first *ε* of *ισ]χε[μ]εν[αι]* is not easily interpreted as an acute accent, and seems too low down to be e. g. a *υ* from the previous line.

φ 2. The final *ηι* of *Πην]ελοπειηι* were written by the corrector over an original *α*.

12. *στονοεντε]ς*: the scribe first wrote *στονοεσσα* . [.

42. *μ* of *μεγάροισι* is similarly doubled in P; cf. e. g. P. Brit. Mus. 732 (*Journal of Philology*, xxvi. 51, p. 49) Ξ 183 *τριγληνα μμο]ροε]ντα*.

47. l. *οχηας*.

49. The accent of *λειμῶνι* is all that remains of this verse.

65-6. Line 66 (= σ 211) is also omitted in PHU and others; the omission of l. 65 seems to be peculiar to this codex.

69. The first two letters of *αιει* appear to have undergone some alteration.

104. *αλλ' ω* is a mistake for *αλλω*. The first *ε* of *εψεσθαι* is written by the corrector through an original *α*.

109. PHMU and a number of other MSS. agree in the omission of this line.

110. *τοδε ρ*: l. *τοδε γ*.

115. *αχυνμενη*: so FXDLWZ, &c.; **αχυνμένω* others.

126. An otherwise unknown variant occurs here instead of the usual *ἐπιελπόμενος τόδε (τό γε) θυμῷ*. It is not possible to read *το γε* or *τοδε*, and the remains suggest *η]θελε*, which was perhaps followed by *θυμ[ος* rather than *θυμ[ωι*, as in v 40, φ 273. What replaced *ἐπιελπόμενος* is doubtful.

142. *τ] επιοινοχοευει*: so FX, &c., *-ειν* UJ; **τέ περ οἰνοχοεύει* others.

144. *Ηνοπος*: so FGPDLWZ, &c.; **Οἴνοπος* others.

146. **μυχοιτ[α]τος*: *μυχαίτατος* GXDLW, &c.

αιει: so most MSS., Eust.; **αἰέν* U.

162. **κ[ε*: *τις* FGXJUZ, &c.

172. *πω*: *τοι* MSS. *πω* is clearly impossible, but *πω(ς)* might stand.

176. *πυρ δη*: *δὴ πῦρ* MSS.

κειον: so MSS.; **κῆον* as a correction in a few.

178. l. *εουτος*.

181. *α* of *ανεκαιε* was converted by the first hand from an *ε*.

182. l. *θηκεν*.

194. *ανωγε* : *ἀνώγει* MSS.
- 219–20. These two verses (cf. τ 393–4) are similarly omitted in U and Ven. ix. 4.
223. *Οδύσηα δ[αίφρονα* : so G and some others, Eust. ; *Ὀδυσῆι δαίφροσι* most MSS.
247. *δ' εστ[ενε]* : **δὲ στένε* Bekker.
248. *ειπεν κτλ.* : many MSS. have *εἶπε πρὸς ὃν μεγαλήτορα θυμόν*.
252. The ι adscript of *Ιθακηι* is altered, probably from σ.
254. *ο δ* : I. ο τ.
276. All MSS. omit this line, which recurs in ρ 469 and α 352.
277. [*Αντιοοον . . . Ευρυ]μαχον* : *Εὐρύμαχον . . . Ἀντίοοον* MSS.
281. *τοδε* seems to have been written by mistake for *δοτε* : the same slip occurs in FZ.
282. *ει* : so MSS. except U, which has **ῆ*.
289. *ενι μμεγα[ροισι]σι* : *ὑπερφιάλοισι μεθ' ἡμῖν* MSS. If]σι is right *μμεγαροισι* or *-οις* was succeeded by some adjective ; it does not seem possible to read *μεθ ημ]ίν*. For the doubled μ cf. φ 42.
- 291–2. The original omission of these verses, which have been supplied in the upper margin by the corrector, is probably to be explained by the homoeoteleuton *ἀκούεις* and *ἀκούει*.
304. *οι τ* : so FXDULWZ Eust. ; **οἱ δ'* others.
308. This line is also omitted in GXU and other MSS.
318. *τουτο* : I. *του*. *τουτο* was a repetition from the previous verse.
321. *περιφρων* : so FGHXDULW ; **περίφρον* P, and U supr. scr.
335. *αυ[δρος* : so FMUZ, &c., Eust. ; **πατρός* others.
341. ε of *πεδειλα* was deleted by the corrector.
352. *μυθος* : so FGPMYZ, &c. ; **τόξον* others.
359. *εφ[ερε]* : *φέρει καμπύλα* MSS. Possibly the augment was written through mere inadvertence, though it is not safe to assume this.
381. *περιφρον* : so XDLW ; I. *περιφρων*.
383. I. *κτυπου*.
391. *βιβλ[ινον* : so most MSS. ; **βύβλιων* others.
405. The deletion of ε in *ειδε* is due to the corrector.
411. *κελη* is a lipography for *ικελη*.
412. *μνηστη]ρσ[ιω δ αρ αχος* : [*μνηστη]ρ[ε]σσι δ αχος* might also be read, with U.
414. *δ'* : so Eust. (*γήθησε δέ*) ; **τ'* MSS.
416. *ος* : so MSS. ; **δ* Bekker.
418. ο of *εμελλον* was converted from an ε.
422. I. *στειλε[ι]ης*.
429. ε of *φαει* is altered by the corrector from σ.
434. Either **εσ[τηκει* or *ει[στηκει* may be read.
- χ 7. **τυχωμι* : so M, and D supr. scr. ; *τυχοιμι* the rest, Porph. Eust.
35. *οικαδε νεισθαι* : so XU and some others ; **οἱκαδ' ἰκέσθαι* most MSS., Eust.
40. *εθεσθε* : so MXJ, &c., Eust. ; **ἔσεσθαι* and *ἔπεσθαι* others.
41. ν of *ολεθρου* was converted from a ν ; the ι of *υμιν* was originally omitted and inserted by the corrector.
43. The majority of MSS. and Eust. omit this verse ; so Ludw.
46. *ειπες* : so most MSS., Eust. ; **εἶπας* Aristarchus.
56. επ of *εκπεποται* are written over στ, i. e. the scribe began to write *εκποται*.
76. *και* is for *κε* ; cf ξ 361, &c.
77. The erroneous ν was deleted by the second hand. *γενηται* : so FXJZ ; **γένοιτο* others, Eust.
82. *απ[οπρ]οιεις* : so FGPHDLW, &c., Eust. ; **ἀποπροίει* and *ἀποπροέηκε* others.
98. **τ]υψας* : so FGU, &c., Eust. ; *τύψη (-ει)* others.
103. ν at the end of the line was deleted by the corrector.
110. *ειλερο* : so most MSS. ; **ἔξελε* X and some others.
118. *αγχηστινοι* : cf. ω 181.
126. The first ρ of *ορσοθυρη* seems to have been converted from a σ.

THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page



HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies

400. *προσω*: *πρόσθ'* MSS.
406. *ι* of *χειρας* is an insertion by the corrector.
423. **δουλοσυνην*: so MU, &c., v.l. Eust.; *δουλοσύνης* most MSS.
429. **επωρσε*: so FGUZ, &c.; *έχευε* others.
432. l. *ελθεμεν*.
436. There appears to be more than an accent on *εις* and a smooth breathing was perhaps also written; the accent may be a circumflex.
437. *αν[ω]χθι*: l. *-θε*.
440. *κατακοσμη]σεσθε*: the same mistake occurs in FZ.
447. *οικτρ*: so only Ven. ix. 4; **αίν'* or *αί γ'* the rest.
448. *κατατε]θνειωτας*: so FGXZ; **-ηωτας* Aristarchus ULW.
450. *αλληλησιων*: so most MSS.; *άλληλοισιων* M, &c., v.l. Eust.
451. **επ(ε)ισπερχω[ν*: so HLWY, &c.; *έπιστείχων* others, Eust.
456. *εφερον*: so X, &c., Eust.; **έφόρεον* others.
460. l. *οθεν*: the repetition of the *ο* was probably due to a flaw in the leaf, but the letters *θε* have been corrected, the latter apparently from *υ*.
463. *κακ*: so Vind. 5; **κακ'* others.
467. *επανταυσας*: so F; **επεντανύσας, ύψόσε έντανύσας* others.
468. *α* of *κιχλαι* was converted from an *ε*.
469. *το δ*: so MSS. except Paris, 2769, and Eust., where **τό θ'* is read.
489. *ησθαι*: **έσταθ', έστασ', ίστασ'* MSS. The superfluous *θ* was deleted by the corrector.
492. **φιλη τροφος*: so FG, &c.; *περίφρων* others. Cf. v 134, ψ 25.
500. The first *ι* of *ηρει* is a subsequent insertion apparently by the original scribe.
- ψ 11. *δε*: l. *τε*. Cf. μ 430, ξ 97, &c
14. *α* in the termination of *εβλαψαν* is converted from an *ε*.
17. *βλεφαρ*: *βλαφερ* was originally written.
22. *ανεγειρε*: so most MSS.; **μ' άνέγειρε(ν)* GU, &c., Eust.
24. *μεγαρων*: so most MSS.; *μέγαρον* XD, &c., Eust.
25. *περιφρων*: *φίλη τροφός* MSS.; cf. χ 492.
46. **εστεωθ*: so (Aristarchus) GHJU; *έσταωθ, έσταόθ'* others. Cf. χ 130.
48. This verse (= χ 402) is omitted by most MSS. and Eust.
51. *κειαμενος*: so most MSS., Eust. Porph.; **κηάμενος* F.
77. *εια ειπειν*: so U and some others, Eust.; **εα ειπέμεναι* most MSS.
- **πολυκερδιησι*: so most MSS.; *πολυιδρέησι* U and some others, Eust.
78. *αυτη*: l. *αυτης*.
84. *τεθνηιотas*: so J; **τεθνηόtas* most MSS. Cf. ω 56.
89. **εναντιον*: so FGMXZ Eust.; *έναντή* PHDULW.
105. *τεθηπεν*, which was omitted by the original scribe, was added by the corrector.
106. *επακουσαι*: *έρέεσθαι* MSS. Cf. ρ 584 *φάσθαι έπος ήδ' έπακούσαι*.
107. *ει κ*: l. *ει δ*.
110. The syllable *ιδ* was written by the second hand over . *ε*.
113. The last four letters of *εασον* were written by the corrector over an erasure.
122. **τα δε*: so U and some others, Eust.; *τω* the majority. *ε* of *ειν* is written over *ι*.
- 127-8. These two lines (= N 785-6), which are found in Eust. and a few MSS., are omitted by Ludwich.
131. *θ* of *αμφιεσασθε* has been rewritten by the corrector; whether *θ* or some other letter originally stood there is doubtful.
132. *α* of *δμωας* was converted from an *ι*. l. *ειμαθ*.
134. *υμιν*: so X: **ήμίν* others. **φιλοπαιγμονος* is the reading of FGUZ, &c.; *πολυπ*. others.
135. *αιε* of *πε[ρ]ωαιεταουσι* was converted from *ειαι*.
141. *ηδ επιθοντο*: so a number of MSS.; **ηδδ πίθοντο* U.
142. *αρ*: so PHDULW, &c.; **οίν* others.

143. [οπ]λισθεν: so probably rather than [ωπ]λισθεν (X).
151. εις ο κεν ελθι: ξως ικοιτο or οφρ' αν ικοιτο MSS., *ειος ικοιτο Bekker.
152. τ of τα is written over a ν, i. e. the scribe first wrote ειπεσκεν.
155. χ[λαιν]α[ν] καλ[ην]: φᾶρος καλόν MSS. For χλαιναν καλην cf. e. g. κ 365.
157. ζ of μειζονα is written by the corrector over an erasure of, probably, ν.
162. αρα: so Macrob. v. 4. 12; cf. ζ 235; *μέν MSS.
- κ[ατεχευε: the κ is almost certain; cf. e. g. ζ 235; περιχευε MSS. At the end of the line s of ωμοις was rewritten by the corrector.
172. *σιδηρεον . . . ητορ: so most MSS.; σιδήρεος . . . θυμός X, &c., Eust.
174. ου γαρ: so PX Porph. *οὔτ' ἄρ most MSS.
ουδ: so FZ Porph. Eust.; *οὔτ' others.
175. ουδε: so U Eust.; *οὔτε others.
187. *ου κεν: οὐκ ἄν UY Eust.
γυναικων: so FGXMUZ, &c., v. l. Eust.; *μάλ' ἠβῶν others.
188. τετυκτο: τέτυκται MSS. τέτυκτο had been conjectured by Grashof.
190. ταιφυλλος: cf. l. 195. The same spelling is found in HD and Apollon. 19. 5.
196. δ[ε: so Apollon. 30. 12; *δ' ἐκ MSS.
197. l. ιθυνα.
201. εκ: so most MSS.; *εν GXU Eust.
φι κταμενοιο: so PHJU, &c.; *φοίνικι φαεινόν (-νῶ) others.
203. ει: so nearly all MSS. and Eust.; *ἦ HD and Oxon. Canon. 79.
204. απο: so most MSS.; *ὑπό FGXU Eust.
207. *κιεν: so GHDJLW, &c.; δράμεν FXUZ and others. Both readings are recognized by Eustath.
208. The superfluous σ in Οδυσσηι has been partially erased.
210. ωπασσαν οιζυν was presumably the reading of the archetype. Above the ο there is a horizontal stroke apparently inserted by the second hand and perhaps intended to represent a ν, though if so it was misplaced; it cannot be interpreted as a smooth breathing. ὤπαζον οἰζύν MSS.
212. The second ο of ουδον is altered; probably the scribe began to write an ε, i. e. ουδεν.
214. ωδ, the original reading, was correct.
227. γε was with little doubt written for τε. For the converse error cf. e. g. ν 256, note.
231. *ετι: so FGXU, &c.; ἄρα others.
232. The original spelling of θυμαρεα is normal.
233. ασπασιως: so most MSS.; *ἀσπάσιος M and a few others, v. l. Eust.
*φανηηι: so Aristarchus; φανείη commonly MSS., and Eust.
234. η of ην was written by the second hand over an original ω, which was correct.
237. l. πολλη.
249. εστι: so FZ, &c., Eust.; *ἔσται others.
250. τελεσσε was originally written.
255. The final ι of κ]οιμηθεντι is due to the second hand; ε was originally correctly written.
259. ες νψ]οροφον: so Bekker (cf. δ 476, &c.); *ἐνκτίμενον MSS.
264. γαρ: so U: *τ' ἄρ most MSS.
οτρνεουσα: so the majority of MSS.; *ὄτρύνουσα U and a few others.
266. *θυμος: so FGXUZ, &c.; θυμῶ others.
267. The omission of πολλα after μαλα was no doubt caused by the homoeoteleuton.
269. The second σ which the corrector has inserted above the line is superfluous; that, however, is the spelling of the scribe in l. 271 and ω 189.
276. *μεν: so FU and a few others: δῆ the rest.
εκελευεν: so Barnes, Wolf, and the first edition of Bekker; *ἐκέλευσεν is the usual reading.
277. The ρ of ερξανθ is an insertion by the second hand, but ρεξανθ, which is a v. l., was not originally written.
297. βουκολος was written by the first hand over an erasure.
298. παυσειν is a mistake for παυσαν.
306. [α]υταρ: so U; *αὐτὰρ δ most MSS.

308. *αρατερπετ*: so U Eust.; **ἄρ' (ἄρ) ἐτέρπετ'* most MSS.
313. The ϵ in the termination of *ελευρειν* is over an erasure of ω , probably from the hand of the corrector.
317. **βαρεα*: so FGMXJZ, &c.; *μεγάλα* others, including P. Oxy. 956.
318. **αφικανεν*: so most MSS.; *ἀφίκουρο* FXU, &c., P. Oxy. 956 Eust.
320. This line is omitted by Ludwich with most MSS. and Eust.
- 332-3. *αλυξας [ικ]ετ ες*: *ἄλυξεν ὧς θ' ἴκετ'* MSS.
336. *αγηραον*: so MSS.; **ἀγήρων* Aristoph. and Aristarchus.
337. *τωι*: so early editions and the first of Bekker; **τοῦ* most MSS.
348. *αθανατ[οισι]*: *ἀνθρώποισι* MSS., rightly.
353. *πεδαεσκο[ν]*: cf. S *πεδέασκον*. I. *πεδάασκον*
354. The accent of *πολυηρατον* was probably misplaced at first and therefore repeated; cf. ω 38.
358. *ευιπλησσωσι*: so F; **ἐνιπλήσσωσι* others.
359. *επειμι*: so U and others, Eust.; **ἄπειμι* most MSS. The μ has been retouched and there is an erasure between it and the preceding ι . The loop of the ρ of *αγρον* has also been rewritten. From which hand these alterations proceeded is not clear.
361. *τοδ*: so FDULWZ Eust.; **τάδ'* others.
- επιστελλω*: so the Florentine edition and Barnes, with the approval of Cobet; **ἐπιτέλλω* MSS. The σ of *εουση* was converted from \omicron , probably by the first hand.
365. η of *μηδ* has apparently been altered from an α , i. e. the scribe began to write *προτιοσσομαι*.
366. **εδυσετο*: so Zenod. and Aristarch.: *ἐδύσατο* most MSS., v. l. *ἐδήσατο*.
- ω 4. *υπνωωντας*: so F; **ὑπνώοντας* most MSS., *ὑπνόωντας* MF corr. X. But the first ω is indistinct and has perhaps undergone some alteration.
11. *Ωκεανοιο*: so Schol. Alcman 16, ii. 23, and v. l. Barnes; **ᾠκεανοῦ τε* MSS.
20. *ηλθεν*: so v. l. Barnes; **ἦλυθ'* MSS. ν of *ψυχην* may have been deleted by the corrector.
21. *οσοι*: so FZU, &c.; *ᾠσοι* others.
23. *Πηλειδαο*: *Πηλείωνος* MSS.
26. The original reading *ανασσεε* was correct.
39. *δε*: so GPHMDLW Eust.; **δ' ἐν* (Aristarchus) FXU, &c.
45. **αμφι*: *αμφίς* MXLW, &c., Eust.
47. The dittography of *εξ αλος* is cancelled by dots (for which the corrector is likely to be responsible) above and below the letters.
49. **υπο*: so FGMU, &c.; *ἐπί* others.
- **ελλαβε*: so DLW, &c., Eust.; *ἦλυθε* others. Whether the correction of *δρομος* is by the first or second hand is uncertain.
56. *τεθνηιτος*: so FUZ; **τεθνηότος* others. Cf. ψ 84.
61. *γ' ενοησας*: so most MSS.; **γε νόησας* Eust.
65. *δ επ αυτω*: so FGPHYZ; **δέ σ' ἀμφί* Vat. 24, *δέ σ' ἀμφίς* others.
69. I. *περι*.
77. *θανοντος* was originally written, then the termination was altered to *-a*, and subsequently *-os* was restored. Possibly the *-a* was by the original hand; the second *-os* with little doubt was due to the corrector.
- 78-9. The omission of these two lines, probably caused by the homoeoteleuton *θανόντος* and *θανόνρα*, appears to be peculiar to this MS.
85. *αιτιασασα*, which is a respectable variant (cf. e. g. δ 651, ρ 346), has been unintelligently altered by the second hand to *αιτιασασα*. *αἰτήσασα* MSS.
90. **θηησαο*: so most MSS.; *ἐτεθήπεα* U and some others, and Eust. with vv. ll. *ἐτεθήπεας* and *ἐτεθήπεο*. An apostrophe above the α of *κεινα* seems meaningless.
95. There is a circumflex as well as an acute accent on *εμοι*, and it is not clear which was meant to stand.
102. The deletion is probably by the corrector.
107. **αλλως*: so most MSS.; *ἄλλος* FZ, &c., Eust.
110. *κύματα*: a circumflex has been replaced by an acute accent.
113. η : I. $\eta\epsilon$. For the following $\eta\epsilon$ the MSS. rightly give *ἠδέ*.

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

321. δη: so Apollon., *Synt.* 194. 13, *Pronom.* 57. 21; *τοι MSS.

323. ισχει: so S and some others; *ισχειο most MSS.

328. τε is an error for γε; cf. ν 256.

ειηλουθας: so SU, &c.; *ενθάδ' ικάνεις most MSS.

337. ητευν: cf. l. 323 ισχει. The reading is far from certain, but the vestiges suggest ν rather than ο.

ἦτεον vulg.

341. τεσσερακουτ: but τεσσαρας in l. 279.

347. προτι: so FPMU; *ποτί others.

349. αμπνυτο: so MSS.; *εμπνυτο Aristarchus ε 458.

353. The two missing words have been supplied in the margin by the corrector, their position being marked by the oblique stroke after δειδ[οι]κα.

*γαχα: εμα PHMJLW.

358. ν of ο]ρχατου has been altered, apparently from ι.

380. ωμοισι προ[οισταμ]εναι: ωμοισιν εφεστάμεναι MSS. πα[ρισταμ]εναι is improbable.

382. βαλλων: πολλων MSS.

385. εστησε: εζουτο MSS.

387. ηλθε: so U; *ηλθ' ο most MSS.

388. εργου: εργων MSS.

προμολουσ εκαλε[σσε]: so U; *προμολουσα κάλεσσε vulg.

390. εμαρπτεν: so Eust.; *εμαρψεν MSS.

400. The base of the δ of εε]λδομεν[οισ]ι, if in U a δ, has disappeared, and the letter might be taken for a λ.

401. σεγ ηγαγον: so apparently H; *σε ηγαγον most MSS., θεος δε σε ηγαγεν Eust.

402. *μεγα: so PHM, &c.; μάλα others.

δε τε: so Schol. AB B 6, Et. Gud. 440. 9, Tzetzes, *Exeg. Il.* 62. 6; *δε τοι MSS.

The marginal note is probably a gloss on the rare word ουλε,] . ε in the first line perhaps representing ουλε itself or some equivalent like υγίαινε or χαιρε. Cf. the extant scholium ουλε' υγίαινε, παρὰ τὸ ὄλην. In l. 3]ειτο might be] απο.

408. α]υθι κ[αθι]ζεν: so Ven. ix. 4 only; *αυτις ἄρ' ἔζερ' the rest. The mistaken ε in εφαθ was deleted (after having been accented) by the corrector.

417. There is an accent on the ν as well as the ε of νεκυσ. ο of οικω[ν was converted apparently from an ε.

ε]καστ[ο]ν: sc. νέκυν. This is a new variant; *εκαστοι, εκαστος, εκαστον MSS.

418. *εκαστ]τ[ο]ν: so LW, &c.; εκαστος others.

419. αγειν is a correction by the second hand from αγον.

421. τ] εγενο[ντο: so most MSS.; *τε γένοντο Z.

427. γ[αρ σ]υν νηυσι[ν: σὺν νήεσσιν MSS.

449. αγχηστιν]οι: cf. l. 181 above.

450. *ηρει: so most MSS.; ειλε LW Eust.

458. ερεζον: so LW; *ερεξαν most MSS.

461. μ of μοι is written over what appears to have been an original ι, and οι is added above the line. What exactly the mistake of the first hand was is uncertain. There is a mark which may be part of an interlinear letter inserted by him slightly to the left of the corrector's μ.

464. *μειναν: so FPHMU; μίμνον LW Eust.

480. This verse is also omitted in Ven. ix. 4. Some other MSS. omit both l. 479 and l. 480.

496. τ]ευχεσσω ε[δνον: this occurs as a v. l. in Y and was read by Bekker; *τεύχεσσι δύνοντο others.

512. *ω[s: so most MSS.; οί' LWZ Eust.

514. θε[ο]ι φι[λοι: the ι of θε[ο]ι is extremely uncertain, and θεε φι[λε, the reading of Eustath., is quite possible palaeographically.

535. Some traces of ink above the χ of χθονι are perhaps accidental.

54. HESIOD, *THEOGONIA*.

Behnesa.

11.4 × 4.3 cm.

Late first century B. C. or early first
century A. D. Plate 4.

Hesiod is still not very well represented among the papyri, and the following fragment from the *Theogonia* in spite of its meagre size is of some little interest on account of its early date. It is from the bottom of a column, and is inscribed in a medium-sized uncial hand, round and upright, which may be assigned with probability to the Augustan period. An acute accent in l. 655 is likely to be a subsequent addition. On the verso are parts of seven lines of demotic.

Four readings occur which are peculiar to the papyrus. One of them (l. 656) confirms a conjecture of Hermann, while the rest are of more questionable value, but merit attention in view of the antiquity of the MS. and its probable correctness as against other testimony in l. 656.

.

δη τοτ[ε τοις μετεειπε πατηρ ανδρων τε θεων τε
κεκλυ[τε μεν Γαιης τε και Ουρανου αγλαα τεκνα
645 [ο]φρ ειπω τ[α με θυμος ενι στηθεσσι κελευει
[η]δη γαρ μαλ[α δηρον εναντιοι αλληλοισι
[ν]εικης και καρτους περι μαρναμεθ ηματα παντα
[Τ]ειτηνες τε θ[εοι και οσοι Κρονου εκγενομεσθα
[ν]μεις δε μεγαλ[ην τε βιην και χειρας ααπτους
650 [φ]αινετε Τειτη[νεσσι εναντιοι εν δαι λυγρη
[μ]νησαμενοι φ[ιλοτητος ενηεος οσσα παθοντες
[ε]ς φαος αιψ ικεσθ[ε δυσηλεγεος υπο δεσμου
[η]μετερας δια βο[υλας απο ζοφου ηεροεντος
[ω]ς φατο τον δ αιψ [αυτις αμειβετο Κοττος αμυμων
655 [δαι]μονι ουκ αδά[η]τα πιφασκειαι αλλα και αυτοι
[ιδ]μεν ο τοι περι μ[εν πραπιδες περι δ εστι νοημα

647. καρτους: κράτεος MSS.

652. ικεσθ[ε: ἀφίκεσθε MSS. The metre is not affected since the ι may be long or short; but αφ might easily disappear after αιψ.

654. αιψ [αυτις: ἐξαυτις MSS. Only the tip of the cross-bar of ψ remains, but the letter is nevertheless practically certain. αἴψα does not seem to occur in Hesiod with verbs of speaking, but it is common enough in Homer, e. g. E 242 αἴψα δὲ Τυδείδην ἔπεα πτερόεντα προσηύδα, I 201 αἴψα δὲ Πάτροκλον προσεφώνεεν ἐγγὺς ἔοντα.

655. The accent was at first misplaced and therefore repeated in the correct position.

656. ο τοι: so Hermann, *Op.* vi. 180, comparing Homer, Θ 32, &c.; ὅτι MSS. The right side of the ο is rubbed and σται would be a just possible reading, but is very much less likely.

55. HERODOTUS II.

Fr. 3 11.7 x 7.7 cm. Second century. Plate 10 (Frag. 3).

A Herodotean papyrus is as yet something of a rarity, the only fragments at present published being P. Oxy. 18 and 19 (Book i), 695 (Book v), and a Munich papyrus edited by Wilcken in *Archiv* i, p. 471 (Book i), none of which are of at all considerable compass. The following pieces from Book ii, though also of meagre proportions, are a welcome addition. They belong to a carefully written roll from which, to judge by the clean straight edges, they have been deliberately cut; the verso, however, is in each case blank. The script is a handsome upright uncial, the letters being rather widely spaced and sometimes (e. g. κ and τ) finished off with small apices. In general appearance this hand, which is probably of the second century, recalls that of the Bacchylides papyrus, though there is an obvious difference in the formation of the ω; cf. also P. Oxy. 665. Stops in both the high and middle position occur, and some of these at least may be due to the original scribe, to whom no doubt the paragraphi and diaereses on initial iotas are to be referred; but the stop in l. 29 looks like a later addition, and the hand of a corrector is to be recognized in ll. 20 and 34. A critical mark opposite l. 33 is noticeable, as well as the very deep margin (6.7 cm.) at the top of Frag. 3.

Frag. 1.

· · · · ·
α ξυλα ε[πεαν δε τωι τρο ii. 96
 πωι του[τωι ναυπηγη
 σωνται [ζυγα επιπολης
 τινουσι [αυτων νομεν
 5 σι δε ουδ[εν χρεωνται ε
 σωθεν δ[ε τας αρμονιας
 εν ων ε[πακτωσαν τη
βυβλωι π[ηδαλιον δε·εν
 ποιουντ[αι και τουτο δι
 10 α της τρο[πιος διαβυνε
 ται· ι[στοωι δε ακανθινωι
 χρεωντα[ι ιστιοισι δε
βυβλινοισι
 · · · · ·

Frag. 2.

· · · · ·
 [υπο Περσ]ηισι εστι [Α]ι[γ]υ[πτος ii. 98
 15 [η δε ετερη] δοκει μοι πο
 [λις το ουν]ομα σχειν απο
 [του Δανα]ου γαμβρου Αρ
 [χανδρου] του Φθιου· του
 [Αχαιου κα]λεεται γαρ δη
 20 [Αρχανδρο]υ πολις ει δ αν
 [και αλλος τ]ις Αρχανδρος·
 [ου μεντοι] Αιγυπτιον γε
 [το ουννομα]· μεχρι μεν 99
 [τουτου οψι]ς τε εμη· και
 25 [γνωμη κ]αι ιστορη[[ι]]

Frag. 3. Plate 10.

ποιησαι τον Σεσω[στριν ii. 107
 και δυο μεν των παιδων
 κατακαηναι τροπ[ωι τοι
 ουτωι· τους δε λοιπ[ους α
 30 ποσωθηναι αμα τ[ωι πα
 τρι· νοστησας δε ο [Σεσω 108

THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page



HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies

[λικρητου ποσει και] χυλοισι
 [παραφυλασσειν μ]ηδεν πι
 [στευων τη ανεσει] τ[ω]ν πυρετων·
 [. εχου]σι [σ]ημεια επι ^{οκοσοι} _{τοιαδε}
 10 [κινδυνοι εισι θνησκ]ειν· οκο
 [ταν δε ταυτα συνιδησι] ουτως
 [προλεγειν ην σοι αρεσ]κηι θεω
 [ρησας ευ μαλα οκοτα]ν δ εν
 [πυρετοισι φοβερων τι γεν]ηται
 15 [πεμπταιοις εουσιν ην η κο]ιλιη
 [εξαιφνης υγρα διαχωρησηι] και

κ[τ]ες μαλλον σημαινουσιν
 η αι [ημεραι τα περι την παρα
 φρο[συνην τα δε σημεια μα
 25 λισ[τα γινεται πολλα επι του
 πε[ρισσον αριθμον η επι του
 αρτ[ιον εν οκοτερωι δ αν των α
 ριθ[μων τουτων γινηται ολε
 θρο[ι επιγινονται τους τοι
 30 ο[υσδε

1. φι[λεε]ι [τωι : ορ φι[λει] τ[ωι]. The MSS. here apparently have the uncontracted form (Kühlewein, Prolegomena, p. xcvi).

2. επαν]εσ[ις]: the letters *is* barely fill the lacuna.

6. χυλοισι: so A; χυμοῖσι MV.

7. [παραφυλασσειν: παραφύλασσε AMV, but this would not sufficiently fill the lacuna, the η of μ]ηδεν being under the ι of [τη]ι in l. 4 and the η of υδατοποσι]ηι in l. 5. Probably, therefore, the infinitive was written here as in ll. 4 and 12.

9. What exactly stood in the papyrus here is doubtful. The common reading is ὄσοι δὲ τοιάδε ἔχουσι σημεῖα (so e. g. Kühn), but A has ὡς οἱ τοιάδε ἔχοντες σημ. (so Kühlewein), MV having ὄσοι for ὡς οἱ. The marginal variant οκοσοι τοιαδε apparently implies εχουσι, not εχοντες, in the text of the papyrus, and εχου]σι may be read, though εχοντ]ες is equally possible. But there is not room for οσοι δε τοιαδ(ε) before εχου]σι; perhaps οι (οῖ) was written for οσοι, or ταδε for τοιαδε. It is noticeable that there is no δε in the margin after οκοσοι, but δέ (or ὡς) cannot be spared.

10. οκοταν: ὀπόταν Kühlewein, following the usual spelling of A; cf. Prolegomena, p. xciii.

11. ουτως: οὔτω Kühlewein.

13. οκοτα]ν: so vulg.; ὄταν AMV, but this would leave the supplement shorter by two or three letters than would be expected from the analogy of the three preceding lines.

δ εν: so MV, Kühlewein; δέ A omitting ἐν.

15. There is plenty of room for ην, which is omitted in AMV, but is read by Kühlewein on the authority of Foes and the various readings of J. Sambucus in Mack's edition.

17. πα]ρα[βλαστανει: so AM; περιβλαστάνει V.

20. η before παρα]φρ[οσυνη is omitted in MV, but considerations of space are rather in favour of its insertion, as in A.

21. μεγα: so MV, μετὰ τὶ A, whence Kühlewein reads μέγα τι. That τι stood in the papyrus is not at all likely, since without it the line is of rather more than average length.

23. ἦ before αἰ was omitted by A¹ but added by A⁴. The papyrus no doubt agreed with MV in reading παραφροσυνην as against A's ἀφροσύνην.

25. It is practically certain that the papyrus had πολλα like MV, since otherwise this line would be quite abnormally short; om. πολλα A, and so Kühlewein.

27. εν: so A, om. MV. A decision is here more precarious, but the longer reading seems to suit the papyrus rather better.

27-8. των αριθ]μων τουτων: so A, Kühlewein; τούτων τῶν ἀρ. MV.

29. In the margin against this line there is a rather faint curved mark, like one loop of an omega, which may have some critical significance, but is quite likely to be accidental.

57 DEMOSTHENES, *DE CORONA*.

Harit.

12.7 x 10.8 cm. Late second or early third century. Plate 10.

Parts of two columns from the top of a roll inscribed with the *De Corona*. The verso of the fragment has been utilized for a short letter from Heron to Heroninus, of whose correspondence, dating from about the middle of the third century, there are many other examples; cf. 16. Hence the text on the recto, which is written in sloping uncials of the common oval type, is not likely to be later than the first few decades of the third century, and may even go back to the end of the second; cf. e. g. the hand of the Oxyrhynchus historian (P. Oxy. V, Plate V), which is a smaller and less regular example of the same style. The length of the horizontal strokes, especially in the τ, is noticeable in this Demosthenes papyrus. A mark of elision is inserted twice, apparently by the original scribe. The only textual point worth remarking is the omission in Col. i of the contents of the ψηφίσματα and ἀποκρίσεις, which are cited in MSS. but bracketed by modern editors.

Col. i.	Col. ii.
τ]ων ψηφι § 163	μεταξυ δειπνουντες § 169
[σματος ακο]υσαντες .	τους τ' εκ των σκηνων
[και των απο]κρισεων	των κατα την αγοραν
[εισεσθε και μ]οι λεγε	20 εξειργον και τα γερρα
5 [ταυτα λαβων]	<u>ε</u> νεπιμπρασαν οι δε
[ψηφισμ]ᾱ	τους στρατηγους με
[ε̄τερον ψη]φισμα	τεπεμποντο και τον
[λεγε δη και τ]ας απο	σαλπικτην εκ[αλουν]
[κρισεις]	25 και θορυβου πληρης]
10 [ᾱποκρισεις]	ην η πολις τηι δ [υστε]
[Αθηναιοις]	ραιαι αμα τηι ημ[εραι]
κᾱι Θηβαι]οῑς	οι μεν πρυταν[εις]
[ουτω διαθεις ο] Φιλιπ	την βουλην εκαλ[ουν]
[πος τας πολει]ς προς	30 εις το βουλευτηρ[ιον]
15 [αλληλας δια το]υτων	ῡμεις δ' ει[ς] την εκκλη
[και τουτοις επ]αρθεις	σιαν επορ[ε]ν[εσθε και
.	π[ριν]
.

10-12. There is room for a line between ll. 10 and 12, and it is evident that the two titles ἀπόκρισις Ἀθηναίσις (om. Ἀθηναίσις O) and ἀπόκρισις Θηβαίσις were combined in some way, but the arrangement suggested is quite uncertain. It is not very satisfactory, because the termination of Θηβαίσις would not be expected to project so far.

21. ενεπιμπρασαν: so MSS.; ανεπετανυσσαν Girard, comparing schol. on Aristoph. *Acharn.* 22.

30. εις το βουλευτήριον is bracketed by Blass on the strength of Dionys. *Ar. Rhet.* iv. 13. 26 K.

58. DEMOSTHENES, *DE CORONA*.

Largest page 15.7 × 10.2 cm.

Fifth or sixth century. Plate 3
(Fol. 4 recto, Fol. 5 recto).

This is a singular papyrus. It consists of a quire of four sheets, the bottom one of which is so much damaged that of the last leaf only a piece of the inner margin remains. The inside of the first leaf and the six leaves following (Fol. 7 is blank) are inscribed with the final part of the *De Corona*, the actual end of the speech occurring on page 11, where the title of the work is given, followed by the subscription of the scribe, 'Good luck to the writer and to the reader.' It would naturally be supposed from this formal conclusion that the complete text of the oration had preceded, but this is not the case. Between each page there is a large omission amounting on an average to some 32 lines of the Oxford text, or about four times as much as the column of writing. The last line of a page is sometimes a short one, and the pages commence and break off in the middle of sentences, sometimes even of words (ll. 89 and 194). The pages are numbered consecutively, so there can be no question of missing leaves; can then the phenomena be explained by the hypothesis of a defective archetype? That is the obvious solution, and is also suggested by the occurrence of the short final lines which, as already mentioned, in some cases precede the gaps. The difficulty is that the pages were numbered from 1 to 11, starting from the inside of the first leaf, the outside of which was left blank. Hence it would appear that this quire was complete in itself, and not preceded by other quires; and that an archetype so defective as to preserve only a few disjointed passages from the end of a long work would be thought worth perpetuating, especially when that work was one so well known as the *De Corona*, is not an easy supposition. On the other hand a mere dummy or toy could hardly be so elaborate. The most satisfactory explanation seems to be that the leaves were written out as an exercise, and so belong to the same class as 59, though representing a more advanced educational stage; for a subscription, similar to that found here, at the end of a schoolbook cf. note on ll. 204-6.

In this quaternion the disposition of the sheets was the opposite of that in 28, and the verso is uniformly underneath. The text is written in fairly regular sloping uncials of medium size, the ink used being of a reddish-brown shade. ν is noticeable for its low cross-bar; and the tail of the ν is sometimes flourished below the line. Stops occur in the high, middle, and low position, marks of elision (which are written also after *ουκ* and *ουχ*) are not infrequent, and there are a few rough breathings of a rounded shape. An uncommon abbreviation of (ω) *ἄνδρες Ἀθηναῖοι* is employed; cf. note on l. 92. The papyrus is evidently of Byzantine times, but not of the latest period; it may be assigned to the fifth or earlier part of the sixth century. Its text is of a mediocre quality; there is no consistent agreement with any one manuscript or group of manuscripts. The chief peculiarity is a tendency to omission; cf. notes on ll. 5, 122, 170, 190.

Fol. 1 recto.

· · · · ·
]·[·]ε § 267
· · · · ·]·[· · · · ·]·

[ε]ν μεν τοιουν τοις προς τη § 268
πολι τοιουτοις εν δε

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

ων εφρονουν λαβοντας
 αδειαν εχθρους μεν παλα[ι
 65 φανερους δε τοθ' ηγησα^[-]
 το αυτοις γεγενησθαι· ειτα κ[α]ι § 287
 προσηκειν υπολαμβανου[τ]ες
 τον ερουντα επι τοις·

Fol. 4 verso.

90 ταυτη[s] τοιουν της ουτως αισ⁵ § 297
 χρας και περιβοητου στασεως
 και κα[κ]ιας μαλλον δε^θ ω προ
 δοσιας ε[ι] δει μη ληρειν της
 [τ]ων Ε[λ]ληνων [ε]λευθ[ε]ριας η τε
 95 π[ο]λις παρα πασ[ι]ν ανθρωπ[ο]ις
 αναιτ[ι]ος γεγονεν εκ των ε
 μων πολιτευματων και ε
 γω παρ υμιν ειτα μ' ε[ρ]ωτας α
 τι ποιας αρετης αξιω τ[ι]μα
 100 σθαι εγω δε σοι λεγω οτι τω
 πολιτενομενων παρα τοις
 Ελλησι διαφθαρεντων α
 παντων αρξαμενων απ[ο]
 σου προτερον μεν υπο Φ[ι]
 105 λιππου νυν δε υπο Αλεξα[ν]
 δρου εμε ουτε καιρος [ο]υ[τ]ε § 298
 φιλανθρωπια λογων ουτε
 επαγγελιων μεγαθος ουτε
 ελπις ουτε φοβος.

Fol. 5 recto. Plate 3.

οταν αυτω δ[ο]ξη της πολιτει^η § 308
 ας πολλακις δε δοκει φυλατ'
 τει πηνικ' εστε μεστο[ι] του
 συνεχως λεγοντος η [π]αρα
 135 [τ]ης τυχης τι συμβεβηκε
 εναντιωμα· η αλλο τι δυ
 σκολου γεγονεν πολλ[α] δε

γαρ αν υμας· ουτ' αν υμεις ευ οιθ'
 οτι συγχωρησετε· ουτος δε ει δι
 κ[αι]α εποιει· ουκ' αν ενεκα της
 85 [προ]ς εμε εχθρας τα μεγαιστα των
 [υμ]ετερων καλων εβλαπτεν και
 διεβαλλεν αλλα τι ταυτα επιτ[ι]μω § 294
 πολλω σχετλιωτερα αλλα κατη
 γορηκοτος αυτοι και κατεψευσμε

Fol. 4 recto. Plate 3.

ζ
 110 την Ευβοιαν και των μεν τοις § 302
 εχθροις υπαρχουσων δυναμε
 ων τας μεγαistas αφελειν ων
 δε ενελειπ[ε]ν τη πολει ταυτα
 προσθειναι· ταυτα τοιουν
 115 απαντα πεπρακται τοις εμοις
 ψηφισμασι και τοις εμοις π[ο]
 λιτευμασιν· α και βεβουλευ § 303
 μενα^θ ω εαν ανευ φθονου τις
 βουλη[τ]αι σκοπειν· ορθως ευ
 120 ρησει και πεπραγμενα παση
 δικαιοσυνη και το εκαστου και
 ρον ου παρεθεντα· ουδ' αγνο
 ηθεντα υπο εμου και οσα εις αν
 [δρ]ος ενος δυναμιν και λογι
 125 [σμ]ον ηκεν· ουδεν ελλειφθε
 [ει] δε η δαιμονος τινος η τυ
 [χ]η[s] ισχυς[·] η στρατηγων
 φαυλοτης· η των προδιδον
 των τας πολεις υμων κακι
 130 α[·] η παντα ταυτα

Fol. 5 verso.

[θ]
 υποκρ[ι]της αριστος τραγικος § 313
 Θεο[κρι]νης ειτα των προτερον γε 314
 155 γε[ι]νημενων αγαθων [α]νδρων
 μ[ε]μ[ν]ησαι και καλως ποιει[ι]ς
 ου μεντοι δ[ι]καιον εστιν^θ α [τ]η
 προς τους τετ[ε]λευτηκοτας ευ
 υ[οι]αν υπαρχουσαν προλαβō

21. 1. *συναχθεσθαι*.
22. *τοιυυν*: so vulg.; om. SL, Blass, Butcher.
ταυτα παντα: om. *παντα* O¹, *πάντα ταῦτα* Vind. 1. Blass prints *πάντα* in brackets.
23. *τοις*: so SA, Blass; *ἐν τοῖς* L, Butcher.
25. *νομιμοις*: so SA and vulg.; *νόμοις* LO corr.
27. S omits *ἦθεσιν*.
29. 1. *υπερβεβληκεν*.
32. The *a* of *ατυχηματων* was perhaps inadvertently omitted; if written it was very cramped.
34. *ἀδικήματος οὐδενός* MSS. Perhaps *ενος* was written for *ουδενος*. There is not room for *τινος*.
36. *τιμιον*: so SL; *τίμιος* vulg.
53. Whether the papyrus had *αυτοι* (SL, &c.) or *οντοι* (A) is of course quite uncertain.
58. *ηρνεισθαι* is for *ηρνεισθε*; cf. l. 79 *δωραια*.
66. *εαυτοις*: the *ε* was added by the original writer; *αῦτ.* MSS.
67. *υπολαμβανου[τ]ες*: so SLFQ; *ὑπέλαβον* Y, *ὑπελάμβανον* vulg. Blass and Butcher bracket *ὑπολαμβάνοντες*.
68. Blass brackets *ἐπὶ τοῖς τετελευτηκόσιν*.
76. The papyrus agrees with SL¹AY in omitting *τοσαῦτα*, which is found in several MSS. before *δι' ἐμέ*.
77. 1. *ηναντιωσθαι*.
78. 1. *πραττομενη μειζων*.
79. *δωραια* = *δωρεα*.
80. A high stop may be lost after *δεδωκατε*.
82. *οιθ'* is for *οἰδ'*; cf. the common spelling *οὔθεις* and *μηθεις*, and e. g. P. Oxy. 68. 28 *μήθ' ὄλως* for *μηδ' ὄλως*.
83. *συγχωρησετε*: so Par. Regii 2940, 2998. The misspelling is the converse of that in l. 58 *ηρνεισθαι*.
δε: so Par. Reg. 2936, Coisl. 339; *τ'* other MSS., and vulg.
- 86-9. Between these lines there are a number of small ink-marks, whose presence seems to be accidental.
91. *στασεως*: so a Paris MS. of Tiberius cited by Blass; *συστάσεως* MSS.
92. This compendium of *ᾧ ἄνδρες Ἀθηναῖοι* recurs in ll. 118, 157, and 189; in l. 157, where *ᾧ* is omitted by the best MSS., an *a* replaces the *ω*. The same abbreviation is found in an Aeschines papyrus published by Nicole, *Textes grecs inédits* 1 (1909), as well as in mediaeval MSS., and a similar but less compressed form, *ῶα^θ*, is used in the commentary of Didymus on Demosthenes at Berlin (late second century).
100. *δε*: so SL; *δή* vulg.
- 104-5. *πρότερον . . . Ἀλεξάνδρου* is bracketed by Blass and Butcher, following Dobree.
110. *την Ευβοιαν*: the papyrus supports the ordinary reading. Reiske wished to omit *τὴν Εὔβ.*, Weil conjectured *τὴν Σηλυμβρίαν*.
113. *ευελειπ[ε]ν*: so SLAY (-ε); *ἐνέλιπε* vulg.
121. 1. *τον* for *το*.
122. After *ἀγνοηθέντ'* SAY have *οὐδὲ προεθέντα* (so Butcher; *παρεθέντα* F, *προδοθέντα* vulg., *πραθέντα* Dobree, Blass). The addition is possibly a variant which has got into the text; but great weight can hardly be attached to its absence in the papyrus.
- 123-4. *αυ[δρ]ος ενος*: so vulg., Blass; *ἐνὸς ἀνδρός* SLY, Butcher.
133. *πηνικ'*: so SL, Blass, Butcher; *όπηνικ(α)* AF vulg.
εστε: so L and vulg.; *ἔσεσθε* S (-σθαι S¹), Blass, Butcher.
142. *συνειλοχος*: *συνειλεχώς* SQ, *συνειληχώς* Y and as a variant FO.
151. *Αισχίλη* stands after *μελέτης* in A, and so Blass.
157. For the abbreviation of *ἄνδρες Ἀθηναῖοι* cf. l. 92 note. *ᾧ* here is similarly omitted by SLBO.
159. *προλαβοντα*: so SO; *προσλαβόντα* L vulg.
162. The papyrus may have had either *υυν ζωντα* (SLOY, Butcher) or *συνζωντα* (so Priscian, *συνζῶντα* vulg., Blass).
167. *ουδεις*: *οὐδεις ἔτι* MSS., *τις* Theon, Blass.
170. *κρινωμαι*: *κρίνωμαι καὶ θεωρῶμαι* SFB, *κρίνομαι καὶ θεωροῦμαι* LA vulg.
173. *σοι* is omitted by S and Vind. 1, and is bracketed by Blass.

THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page



HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies

60. POLYBIUS XI.

Fayûm.

Frag. 2 13.7 × 4.2 cm.

Late second century. Plate 10.

In the year 1901 some papyrus fragments from the eleventh book of Polybius belonging to the Berlin Museum (P. 9570) were published by Wilcken in *Archiv* i, pp. 388 sqq., and were remarkable for the excellence of their text, which was frequently superior to that of the mediaeval MSS. It is therefore very satisfactory that some further pieces of the same papyrus should have come to light in the Rylands Library. That the fragments at Berlin and at Manchester belong to a single roll is obvious without any actual comparison of handwriting, for not only have they identical characteristics, e. g. in the length of the lines, and the accounts on the verso, but it is clear that the new pieces are the bottoms of the columns of which the upper portions are preserved at Berlin. They fit accurately into the lacunae, the combination producing six consecutive columns, of which the second is represented only by the small Berlin Frag. B, while the other five are in a fair state of preservation. Perhaps the missing parts of Col. ii may yet make their appearance in some other collection.

The text is written in tall columns of about 35 lines; this was most probably the number in Col. vi, the best preserved of the series. A column of that length would occupy a space of approximately 22 cm., and since the margin at the bottom measures $3\frac{1}{2}$ –4 cm., the height of the complete roll may be estimated at 29 to 30 cm. The script is a rather large round uncial, which I should agree with Wilcken in placing near the year 200, though somewhat before rather than after that date. Wilcken is led to the contrary opinion by an isolated instance of the use of a comma-like sign between two gammas, for which there is as yet no clear evidence before the third century. But this is no very certain indication, even if the mark in question proceeds from the original scribe and not from the corrector who has made other insertions in the MS. (P. Berlin Frag. A 8, Frag. C 7–8). The hand is of the type of which P. Oxy. 844, for example, is a more carefully written and probably rather earlier specimen, and suggests the latter part of the second century rather than the third. It was not, however, till about the year 276 (Wilcken, *l. c.*; cf. *Archiv* v, p. 273) that the verso came to be used for accounts and taxing-lists.

The excellent qualities conspicuous in the text of the fragments previously published are thoroughly maintained in the present supplementary pieces. They confirm five conjectures, of which Casaubon's θέρος for τέλος in 15. 7, the same scholar's insertion of εὐθέως γάρ in 16. 4 (both rejected by Büttner-Wobst), and Gronovius' addition of παρὰ τὴν τῶν ἡγουμένων before ἐμπειρίαν in 14. 2, are the most striking. On the other hand the efforts of Schweighäuser and Casaubon to emend 16. 7–8 are shown to have been on wrong lines; and further new and doubtless true readings are supplied in 14. 2 τῶν . . . τὸ πολὺ for πλεῖστα τῶν, 15. 7 ἀγομένην, and 16. 4 ἐξ ἀρχῆς; cf. notes on ll. 2–5, 35, 47–50, and 57. In a few places, e. g. ll. 23, 54, 59, the superiority of the papyrus is more questionable, while in some others evident errors have crept in; cf. notes on ll. 8–9, 18, 20, and 32. The singular misspelling in l. 20 suggests that the scribe was a person of small intelligence, though a faithful copyist of what he saw or thought that he saw.

For the collation given below the editions of Hultsch and Büttner-Wobst have been utilized.

	Col. i (Frag. 1).		Col. ii = P. Berlin 9570 B.
	. . . . .		Col. iii (Frag. 2 = Cols. iii-vi).
	[.] >	xi. 14. 2	. . . . .
	[. οτι των κα]τα		. . . . . τηρω]ν xi. 15.
	πολε[μ]ον σ[υντελου]με		15 [τας] ταξεις [κατα]λ[α]β[ομ]ε 3
	νω[ν τ]ο πολυ [παρα] την >		[ν]ος δε τον εκλειφθ[ε]ν
5	των ηγουμει[ω]ν εμπει		τα τοπον οξεως αμα
	ριαν και παλ[ι]ν απειρι >		μεν επετετμητο τους
	<u>αν</u> επιτελειται μεγα >		[δι]ωκοντας αμα δε υπερ
	μεν γαρ ισως και του προ		20 [δ]εξιος εγθγονει του >
	τερηματος αρχην λαβον		[τ]ων πολεμιων κ[ερ]α
10	τος προσθειναι τακο >		[το]ς και τους μεν φ[α]λαγ
	[λου]θ[ο]ν [πολυ] δε μει >		[γι]τας αυτος παρε[καλει] >
	[ζον το σφαλε]ντα ταις		[θα]ρρε[ι]ν και με[νειν] ε
	[πρωταις επιβο]λαις μει		
	Col. iv.		Col. v.

25	οτε δε [κα xi. 15. 7		40 τη]ι τα xi. 16. 3
	[τα την επαγωγ]ην προ		[φρωι διεφθειρετο τ]ο μεν
	[αγοντες ηκον επ]ι το της		[υπο των Αχαιων το] δε
	τ[αφρου χειλος τα] μεν ου		υπ[ο τω]ν [ιδιων συν]εβαι
	κ[ετι διδοντο]ς [τ]ου και >		νε [δε] το προ[ειρη]μενου
30	ρου μετα[με]λειαν ωσ >		45 ουκ αυτομ[ατως ο]υδ εκ >
	τ εν χερσιν οντας των		του καιρου δ[ια δε] την αγ >
	πολεμιων ανεστρε		χινοιαν του προεστω >
	<u>φεν</u> τα δε και της ταφρου		τος εξ αρχης γαρ ευθε
	καταφρουνησαντες δια		ως προεβαλετο την τα >
35	το την καταβασιν αγο >		50 φρον ο Φιλοποιμην ου >
	μενην εχειν εκ πολ		φυγομαχων [ω]ς τινες υ
	[λου] και μηθ υδωρ κατα		πελαμβανον αλλα και
	[το θ]ερος εν αυτηι μη		λιαν ακριβως και στρατη
	[τε τινα] αγριαν υλην υ >		γικως εκαστα συλλογισα
	Col. vi.		
		
55	πολλοις γ[αρ ηδη συμ]βε xi. 16. 7		<u>λα</u> ς αιτιας μακραν δ αυ
	βηκεν οιτ[ινες παρα]τα >		τους δοντες εν πορειαι
	ξαμενο[ι μεν ουκ α]ξιο		65 κατα την απολυσιν δι αυ
	χρεως εκ[ριναν σφα]ς >		των των ουραγουντων
	αυτους ειναι [τοις υπεν]αν		[η]λπισαν οι μεν προτε >

60 [τι]οις δια[γ]ωνιζ[εσ]θαι τι

νες μεν δια τοπ[ο]υς οι >

δε δια πληθος ο[ι] δ[ε] δι αλ

8

ρησειν οι δ ασφαως απο

λυθησεσθαι των πολε

70 μων εν οis αν και με

2-5. οτι . . . εμπειριαν: the reading of the MSS. here, *ὅτι πλείστα τῶν κατὰ πόλεμον συντελουμένων εμπειρίαν*, is unintelligible, and *παρὰ τὴν τῶν ἡγουμένων* was added before *ἐμπειρίαν* by Gronovius, whose emendation proves to have been correct. It further appears that *τῶν . . . τὸ πολὺ* and not *πλείστα τῶν* was the original wording. The corruption was probably caused by the homoioteleuton of *συντελουμένων* and *ἡγουμένων*: *τὸ πολὺ* would thus have disappeared, and the insertion of *πλείστα* was an attempt to restore the passage

8-9. του . . . λαβοντος: 1. το . . . λαβοντα, with MSS.

10. προσθειναι: so Scaliger for the *προθεῖναι* of FS.

18. επετετμητο: *απετετμητο* MSS., rightly no doubt.

20. εγθγονει: the scribe has written a *θ* in place of an *ε*.

23. αυτος: *αὐτούς* FS, *αὐτοῦ* Casaubon, *αὐτοῦ* Bekker. *αὐτός* here seems quite apposite, emphasizing the distinction between the action of Philopoemen and his subordinate.

32. ανεστρεφεν: 1. *αναστρεφειν*, with MSS.

35. αγομενην: om. MSS.; the addition of a participle improves the construction.

38. θ]ερος: the papyrus confirms Casaubon's conjecture for *τέλος*, which is retained by both Hultsch and Büttner-Wobst.

39. την is apparently the reading of the MSS., *τιν'* Reiske, Hultsch, and B.-Wobst. The papyrus may have had either *την* or *τινα*. It is possible that the letters *παρ* of *υπαρχειν* also stood in this line.

47-50. προεστωτος εξ αρχης γαρ ευθεως . . . ο Φιλοποιμην: *προεστῶτος εὐθέως ὁ δὲ Φιλοποίμην* F and the group called S except G (Mediceus) which inserts *ὄς* after *προεστῶτος*. The latter reading is adopted by B.-Wobst, but Casaubon's emendation *εὐθέως γὰρ . . . ὁ Φιλοποίμην*, which had been accepted by Hultsch and others, is now substantially vindicated. Casaubon could not have divined the loss of *ἐξ ἀρχῆς* as well as *γάρ*.

55. πολλοῖς γὰρ ἤδη τοῦτο συμβέβηκεν MSS., but there is not room for so much as this, and the omission of *τοῦτο* leaves the right number of letters for the lacuna. That *τοῦτο* is correctly omitted by the papyrus is, however, not so clear.

57. αξιοχρεως εκ[ριναν σφα]ς: *ἀξιόχρεως σφᾶς* MSS., *ἀξιόχρεως δὲ νομίσαντες σφᾶς* Schweighäuser, who is followed by Hultsch and B.-Wobst. *εκ[* in the papyrus is evidently a finite verb and *εκ[ριναν* seems an almost certain supplement. This new reading has the great advantage of harmonizing with the following *μακρὰν δ' αὐτούς* in which the papyrus and MSS. agree, and renders superfluous Casaubon's alteration into *μακρὰν ἑαυτούς* (so Hultsch and B.-Wobst).

59. υπεν]αν[τι]οις: so the MSS., but the supplement in l. 59 is slightly long for the lacuna, in which seven letters would be quite sufficient. The papyrus may therefore have omitted *υπ*. At the ends of the lines, however, the writing is sometimes more compressed, and the traditional reading is not impossible.

60. δια[γ]ωνιζ[εσ]θαι: *ἀγωνίζεσθαι* MSS. The only difficulty about this decipherment of the papyrus is the existence of a short curved stroke connecting the tops of the supposed *ια*, which has to be explained as accidental; the letter following *δ* has thus rather the effect of a *γ*, an impossible combination. There is no sign of the *δ* having been altered.

63. δ αυτους: so MSS., *ἑαυτούς* Casaubon, wrongly; cf. note on l. 57.

64. δοντες: so rightly G, Regii FG; *δόντας* F, and S except G.

εν πορειαι: *ἐμπορεία* FS, *ἐν πορεία* Schweighäuser (so Hultsch and B.-Wobst), *ἐμπειρίας* Casaubon. In the parallel passage 16. δ the papyrus has the spelling *εμ πορειαι* (P. Berlin Frag. E 12).

70. αν: *δέ* MSS., *δή* Casaubon. Since the sentence is incomplete the merits of the new reading cannot be determined. The appearance of the papyrus rather suggests that some ink has been cleaned off in the place where *αν* stands, but those two letters were certainly written by the original scribe.

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

10	<i>depulsus</i>		[απ]ωθηθεις
	<i>sed indemnatus</i>		[αλ]λα κατακριθεις
	<i>innocens</i>		[αν]α[ι]τιος
	<i>in exilium</i>		[εις ε]ξορισμ[ου]
	<i>eiectus</i>		[εκβληθεις
15	<i>a consule</i>		[υπο του υπατου
	<i>vi. et m[inis</i>		[βια και απειλαις
	<i>e]sse dicetur</i>		[ειναι λεχθησεται
		
		Recto.	
	<i>tempestatem</i>	§ 15	[χειμωνα
	<i>subire</i>		[υπεχειν
20	<i>dum modo</i>		[ει μονον
	<i>a vobis</i>		α[πο υμων
	<i>huius horribilis</i>		τουτο[υ το]υ φρ[ικωδους
	<i>belli</i>		πολεμου
	<i>ac nefarii</i>		και αθεμιτου
25	<i>periculum</i>		ο κινδυνος
	<i>depellatur</i>		απωθηθειη
	<i>dicatur sane</i>		λεχθησεται μαλιστα
	<i>eiectus</i>		εκβληθεις.
	[a m]e esse		απ εμου ειναι
30	[dum modo e]at		[ει] μ[ου]ον πορευθειη
	[in exilium		εις] εξορισμον
	[sed mihi credite		αλλ εμοι] π[ι]στευσατε
	[non est iturus		ουκ εστι πο]ρευθησομενος
	[nunquam ego		ουδεποτε εγ]ω
35	[ab dis immortalibus		απο των αθανατων θεω]ν
]
		

3. The *ν* of γ[υμ]νωθεις is not very satisfactory and must be supposed to have been rather taller than usual; the *ω* is nearly certain.

4. τολμας: l. τολμης.

11. ου seems to have been inadvertently omitted before κατακριθεις.

13. in: om. Aa and several other MSS., 'fortasse recte' Müller.

15-16. a consule vi: a consulatu a, a consulis vi t and others.

17. e]sse: om. bs. Only the top of the initial *e* remains, but it is sufficient to exclude a *d*.

22. *h* of horribilis is corrected from *o*.

27-8. dicatur sane eiectus: eiectus dicatur sane s.

29. [a m]e esse: so b Monac. 19474 Lag. 43; esse a me other MSS. and editors.

I. INDEX TO NEW LITERARY TEXTS

(12 is not included)

- ἀγαθός 9. 32; 28. 2, 40, 51, 147, 179, 182.
 ἄγamos 28. 29.
 ἀγγελία, 28. 161.
 ἄγγισσός 19. 10.
 ἄγειν 22. 12.
 ἄγιος 6. 2.
 ἀγκύλη 28. 146.
 ἄγριος 29. (a) 23.
 ἀγών 10. 10.
 ἀγωνίζεσθαι 24. 25.
 ἀδικεῖν 36. 1.
 ἀηδία 28. 104, 202.
 ἀήρ 27. 48.
 Ἄθηνᾶ 22. 2; 23. 11.
 Ἄθῆναι 31. 4.
 Ἄθηναίος 19. 5.
 ἄθροισμα 25. 7.
 Ἄθύρ 27. 62.
 αἰαῖ 15. 4.
 Αἰγύπτιος 27. 13, 41, 53; 29. (a) 25.
 Αἴγυπτος 7. 11, 22.
 αἰδοῖον 21. Fr. 3. ii. 8; 28. 41.
 Αἴλιος Ἀντωνίνος 27. 68, 75.
 αἶρειν 27. 2, 5, 8, 27, 33, 36, 49, 52, 71.
 αἰσθάνεσθαι 21. Fr. 1. ii. 12; 2. ii. 8.
 αἰσθητήριον 21. Fr. 2. i. 9.
 αἰσθητικός 21. Fr. 2. ii. 7.
 Αἰσχίνης 18. 22.
 αἰών 6. 17; 9. 11, 17.
 ἀκακία 29. (a) 31.
 ἀκο[λουθ] . . . 20. 7.
 ἀκούειν 10. 11.
 ἄκρως 29. 10.
 ἀλέγειν 16. (a) Fr. 2, verso 2.
 Ἀλέξανδρος 27. 58, 79.
 ἀλήθεια 7. 17.
 ἀλκή 40. 6.
 Ἀλκίνοος 28. 15.
 ἀλλά 9. 15, 24; 16. (a) Fr. 1. 5 (?).
 ἄλλεσθαι 28. 2, 5, 10 *et saep.*
 ἀλληλουιά 9. 11 *et saep.*
 ἀλλοῖος 28. 3.
 ἄλλος 9. 21; 22. 6; 24. 9; 27. 26; 29. (a) 5, 11; 37. 4.
 ἄλλως 27. 32.
 ἄλυπος 28. 62.
 ἄλωσις 19. 12.
 ἄμα 15. 2; 16. 7; 23. 12; 30. 6.
 ἀμήν 6. 17.
 ἄμμι 29. 10.
 ἀμμωνιακόν 29. (a) 4 (?), 16 (?).
- ἀμφότερος 28. 9, 118, 146.
 ἀνά 27. 2 *et saep.*; 29. (a) 26, 31.
 Ἄνακρέων 35. 4.
 ἀνακύπτειν 28. 22.
 ἀναλαμβάνειν 29. 5.
 ἀναλίσκειν 28. 66.
 ἀναμνησκεισθαι 23. 2.
 Ἄναξανδρίδης 18. 18.
 ἀναπέθειν 15. 7.
 ἀνατέλλειν 7. 17, 20.
 ἀνατολή 27. 63.
 ἀναφέρειν 40. 29.
 ἀνήρ 13. 11; 14. 3; 33. 2.
 ἄνθρωπος 26. 1, 3.
 ἀνιέναι 21. Fr. 1. ii. 9.
 ἀνιστάται 34. 9.
 ἄνησον 29. 11.
 ἀνοίγειν 9. 32.
 Ἄνόςιος 27. 78.
 ἀντικνήμιον 28. 123, 127.
 Ἄντίπατρος 19. 11, 13.
 Ἀντωνίνος, Αἴλιος Ἀ. 27. 68, 75.
 ἀνωμαλία 28. 176.
 ἄξιος 17. 3, 4.
 ἀξιοῦν 7. 7; 12. 7.
 ἀόρατος 7. 15.
 ἀπαλλάσσειν 28. 211.
 ἀπαρχή 20. 1.
 ἀπειλή 28. 117.
 ἀπειρόγαμος 7. 18.
 ἀπέναντι 30. 12.
 ἀπέρχεσθαι 10. 14.
 ἀπήγη 23. 16.
 ἀπό 20. 30, 37; 21. Fr. 3. ii. 7; 27. 10 *et saep.*; 28. 52,
 105; 31. 1; 33. 7.
 ἀποβάλλειν 28. 42, 129.
 ἀποδημία 28. 122.
 ἀποδιδόναι 22. 13; 28. 45.
 ἀπολλύναι 28. 33.
 Ἀπολλώνιος 24. 17.
 ἀπολύειν 27. 39, 50.
 ἀπορεῖν 21. Fr. 2. ii. 6.
 ἀπορία 21. Fr. 2. ii. 2.
 ἀποχωρεῖν 30. 10.
 ἀποψαδες (?) 21. Fr. 2. i. 4.
 ἀπραγία 28. 61.
 ἀπροσδόκητος 28. 143, 150, 162.
 Ἄργος 13. 21.
 ἀριθμός 27. 36, 55.
 ἀριστερός 28. 141, 185.

- ἄρμα 24. 8.
 Ἄρμονία 17. 2.
 ἀρνείος 13. 6.
 ἀρνηίς 13. 7.
 ἀρτηρία 21. Fr. 2. i. 5.
 ἄρτος 10. 4.
 ἀρχή 19. 5; 27. 32, 60.
 Ἄσία 20. 42.
 ἀσιτία 10. 6, 13.
 ἀσπίς 26. 2, 5.
 ἀστράγαλος 28. 168, 174.
 ἀσφαλῶς 16. 1.
 Ἄπτικός 29. (a) 12.
 ἀτύχημα 24. 10 (?).
 ἀντίκα 16. 13; 17. 5.
 ἀντοκράτωρ 9. 8.
 αὐτός 7. 8, 12, 16, 19; 10. 11; 16. 1; 20. 40; 21. Fr. 1. ii. 11, Fr. 2. i. 12, Fr. 3. ii. 7; 22. 3, 6, 13, 14, 16; 24. 12, 15, 18; 25. 7, 9; 27. 30; 28. 7 *et saep.*; 40. 28.
 ἄφθα 29. (a) 32.
 ἄφθαρτος 6. 1.
 ἀφικνεῖσθαι 21. Fr. 2. ii. 8.
 Ἄφροδίτη 28. 111.
- βαθύς 17. 6.
 βάλανος 28. 46.
 βαρεῖν 28. 166.
 βασιλεύς 7. 21.
 βῆμα 6. 15; 11. 7.
 Βήρωστος 28. 36.
 βιάζεσθαι 24. 11.
 βιβρώσκειν 29. (a) 49.
 βίος 16. 20; 28. 152.
 βλέφαρον 29. (a) 49.
 βοηθεῖν 7. 13.
 βοτάνη 29. (a) 13.
 βριαρός 15. 10.
 Βυζάντιον 19. 6.
 βωμ[32. 5.
- Carcer 42. 7.
 Caedes 42. 5.
- Γάλλος 27. 84.
 γάμος 17. 2; 28. 30.
 γάρ 10. 6, 9; 15. 9; 16. (a) Fr. 4. 2; 20. 29, 40; 21. Fr. 1. ii. 16; 24. 13, 23, 25; 30. 5; 34. 8.
 γαστροκνημία 28. 149, 156.
 γε 16. (a) Fr. 1. 4.
 γέρας 17. 2.
 γεύεσθαι 10. 4; 12. 7.
 γῆ 7. 11, 22.
 γήρας 17. 6.
 γηροβοσκεῖν 28. 38.
 γίγνεσθαι 17. 5; 21. Fr. 1. ii. 18, Fr. 2. i. 11; 22. 8, 10; 24. 10; 27. 12, 14, 40; 28. 40, 55, 89, 138, 170.
 γιγνώσκειν 9. 21.
 γλουτός 28. 77.
 γλυκερός 17. 1.
 γλυκύτατος 29. (a) 20.
 γόνυ 28. 97, 102.
 Γορδίανος 27. 81.
- γράμμα 41. 2.
 γραφή 11. 2 (?).
 γυναικείος 28. 55.
 γυνή 12. 3; 28. 48, 90, 109, 115, 120, 158.
- δακρύδιον 29. (a) 13.
 δακτύλιος 28. 68.
 δάκτυλος 28. 192, 213.
 δάνειον 28. 39.
 δανειστής 28. 57.
 δειγματίζειν 28. 32.
 δειγματισμός 28. 70.
 δεῖν 36. 3.
 δεινός 32. 6.
 δέκα 37. 5.
 Δέκιος 27. 83.
 δεξιά 9. 2.
 δεξιός 28. 4 *et saep.*
 δεσποτεύειν 28. 209.
 δεσπότης 6. 15; 10. 14; 28. 181.
 δηλοῦν 28. 3 *et saep.*
 διά 10. 5, 6; 21. Fr. 2. ii. 8, 9, 11, 12, Fr. 3. ii. 5; 26. 7, 9; 28. 7, 137, 229.
 διαβαίνειν 18. 13.
 διάθεσις 29. (a) 52.
 διακλύζεσθαι 29. (a) 20, 22.
 διαλέγεσθαι 10. 12.
 διαλύειν 31. 4.
 διαμπερές 17. 3.
 διανοεῖσθαι 21. Fr. 5. 4.
 διαπέμπειν 21. Fr. 2. ii. 13.
 διαπράσσειν 23. 4.
 διασώζειν 7. 11, 23.
 διαφύειν 21. Fr. 3. ii. 2, 4, 11.
 δίδοναι 28. 24.
 δίδυμοι 21. Fr. 3. ii. 10, Fr. 4. 9.
 διεκβάλλειν 27. 11, 31.
 δικαιοσύνη 9. 16.
 δίκη 36. 4.
 διοικεῖν 20. 32.
 Διομήδης 22. 1.
 Διόνυσος 28. 206.
 δῖος 23. 10.
 διπλοῦς 28. 11.
 δοκεῖν 21. Fr. 5. 3.
 δόξα 6. 16; 7. 4 *et saep.*; 9. 9.
 δοξάζειν 7. 4.
 δουλεία 28. 35, 133, 134.
 δοῦλος 28. 16 *et saep.*
 δραχμή 29. 3, 11, 12; 29. (a) 6, 16, 26, 45; 29. (b) 5.
 δύναμις 21. Fr. 3. ii. 12 (?).
 δύνασθαι 39. 11.
 δύνειν 40. 11.
 δύο 28. 53; 35. 2.
- ἐάν 21. Fr. 5. 5; 27. 6, 25, 28, 36; 28. 1 *et saep.*
 ἐαρινός 27. 65; 29. (a) 36 (?).
 ἐαυτοῦ 18. 6; 24. 7; 29. (a) 7.
 ἑβδομος 19. 1.
 ἑγγιστα 27. 62, 66.
 ἑγγυαλίζειν 17. 2.
 ἑγκέφαλος 21. Fr. 3. ii. 1.

THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page



HISTORY

Tens of thousands of important historical sources, many previously unobtainable, are now available for the first time with a Forgotten Books Full Membership.

Unlimited Access
\$8.99/month

Continue

*Fair usage policy applies

- ἡμέτερος 7. 22.
 ἡμικοτύλιον 29. (a) 44.
 ἡμιοβέλιον 29. 12.
 ἡνεκές 13. 13.
 ἡπειρος 18. 13.
 Ἡρα 40. 19.
 Ἡρακλῆς 15. 17 (?).
- θάπτειν 34. 4.
 θαυμάζειν 7. 8; 10. 11.
 θέαμα 26. 7, 9.
 Θεόπομπος 19. 2.
 θεός 11. 7; 17. 5; 26. 7, 8.
 θερινός 27. 59.
 θηλυκός 28. 95, 105, 203, 229.
 θλείβειν 39. 8.
 θνήσκειν 13. 3.
 Θράκες, οἱ 19. 8.
 Θρακία 19. 10.
 θύειν 28. 112.
 θυμούσθαι 21. Fr. 5. 5.
 Θώθ 27. 11, 40.
- ἰδεῖν 16. 1.
 ἴδιος 6. 16; 28. 216.
 ἰδού 7. 9; 10. 3.
 ἱερός 21. Fr. 3. ii. 6; 28. 38.
 ἰκνεῖσθαι 17. 6; 24. 5.
 ἰλαρός 16. (a) Fr. 1. 4.
 Ἴλιον 22. 1; 23. 2.
 ἰμάτιον 23. 14.
 ἰπ 42. 7.
 Ἴππίας 18. 22.
 ἵππος 24. 8.
 ἰσημερία 27. 57, 62, 65.
 ἴστασθαι 28. 10; 33. 2 (?).
 ἰσχίον 28. 4, 9.
 ἴσος 29. (a) 11, 29. ἴσως 11. 6.
 item 42. 5.
- καδμία 29. (a) 2; 29. (b) 18.
 καθαίρειν 23. 14.
 καθάπερ 20. 29.
 καθίζειν 30. 12.
 καθιστάναι 30. 7.
 καίειν 29. (b) 12, 21, 22.
 καιρός 22. 16; 28. 6, 21, 153.
 κακοπάθεια 28. 171, 221.
 κακοπαθεῖν 28. 84.
 κακός 9. 20; 15. 6; 28. 21.
 καλεῖν 19. 9; 28. 69, 76; 30. 13.
 καλός 10. 10; 31. 2; 41. 5. κάλλιστος 29. 9.
 κανθός 29. (a) 50.
 καπνίας 29. (a) 8 (?).
 καρδία 9. 7.
 Καριόθρεπτος 35. 1.
 καρτερόθροπος 15. 10.
 κατά 7. 13; 11. 2; 19. 11; 21. Fr. 1. ii. 6; 23. 11; 27.
 13, 40, 53; 28. 152; 35. 2; 40. 6.
 καταγωγή 35. 3.
 κατακρίνειν 10. 6.
 καταλαμβάνειν 27. 41.
- καταλείπειν 20. 39.
 καταλύειν 18. 20.
 καταμανθάνειν 20. 37.
 κατασκευάζειν 25. 10 (?).
 κατασκευή 26. 11, 15.
 κατερεῖν 30. 4.
 κατέρχεσθαι 7. 10.
 κεδνός 16. (a) Fr. 2. 3.
 κελεύειν 23. 12.
 κενός 28. 65.
 Κέρβερρος 32. 8.
 κέρδος 28. 26, 48, 94.
 κερκίς 28. 135, 141.
 κηκίς 29. 3.
 κινεῖν 21. Fr. 1. ii. 6, 13.
 κιονίς 29. (a) 27.
 κληρονομεῖν 28. 226.
 κλίμαξ 31. 1.
 κνήμη 28. 106, 113, 118.
 κοινός 17. 7; 21. Fr. 4. 5.
 κοίτη 29. 7.
 κολλούριον 29. (a) 46.
 Κόμμοδος 27. 33, 76.
 κόπος 28. 12, 17, 52.
 Κόροιβος 22. 4.
 κοτύλη 29. (a) 19, 43.
 κοτυλίς 28. 75, 81.
 κούφισις 28. 133.
 κρατεῖν 10. 9; 15. 2; 20. 43.
 κρατερός 15. 3.
 κρήδεμνον 25. 18.
 κρήνη 30. 12.
 κρίνειν 6. 16; 9. 16; 24. 13.
 κρίσις 28. 165.
 κρόκος 29. (a) 38.
 κρυφιμαῖος 28. 33, 72.
 κτήμα 28. 183.
 κτίζειν 18. 15.
 κύαθος 29. 1, 4; 29. (a) 12, 14.
 κύαμος 29. (a) 25.
 κύδος 17. 1.
 κύκλος 27. 3, 15, 34, 42, 56.
 κυρεῖν 15. 6.
 Κυρηνιακός 29. (a) 16.
 κύριος 7. 8 *et saep.*; 9. 6, 25, 31, 33; 28. 224; 33. 7.
 κυρίως 26. 1.
 κύστις 21. Fr. 3. ii. 8.
 κύων 15. 15.
- Λακεδαίμων 23. 7.
 Λάκων 18. 16.
 λαμβάνειν 9. 30; 27. 48, 69.
 λαμπρός 25. 17; 28. 25.
 λανθάνειν 15. 8.
 λαός 7. 11; 9. 11, 15.
 λάσιος 14. 5 (?).
 λεαίνειν 29. (a) 3.
 λέγειν 10. 11, 13; 16. (a) Fr. 5. 2; 33. 8; 37. 2.
 λείως 29. (a) 25, 29.
 λείπειν 15. 4; 27. 38, 73.
 λευκός 29. 13 (?); 29. (a) 4, 6, 23.
 Λέων 27. 31, 50.

- λήμωσις 39. 10.
 ληρείν 16. 6 (?).
 λίβανος 29. 4; 29. (a) 45.
 λιθάργυρος 29. (a) 42.
 λιθοφρύγιος 29. (b) 16 (?).
 λιπαρός 29. (a) 40.
 λογισμός 21. Fr. 5. 2.
 λόγος 21. Fr. 2. ii. 10; 28. 3, 187; 37. 15.
 λοιδορία 28. 71.
 λοιπός 21. Fr. 2. i. 11; 27. 3 *et saep.*; 31. 7.
 λύκος 31. 3.
 λυπεῖν 28. 5, 136, 144, 158.
 λύπη 28. 169, 211.
- μακρός 28. 142.
 μάλαγμα 29. (a) 27 (?).
 μάννα 29. 4; 29. (a) 29 (?).
 Μαξιμῖνος 27. 80.
 μάραθον 29. 12.
 Μάρθα (l. Μαρία) 7. 14.
 μάχη 22. 20; 28. 203.
 μεγαλύνειν 7. 12.
 μέγας 9. 9; 17. 3; 28. 120, 207; 29. (a) 54. μέγα 29. (a) 53. μεγάλως 28. 15, 125.
 μέλι 29. (a) 8, 12, 35; 29. (b) 10.
 μέν 13. 9; 18. 21; 20. 23, 41; 21. Fr. 2. ii. 8; 23. 9; 26. 3, 8, 13; 27. 8, 20, 22, 26; 28. 59; 32. 5; 35. 5.
 Μευδήσιος 29. 6.
 μένειν 16. 3, 16.
 μέριμνα 28. 219.
 μέρος 11. 2; 28. 4, 9, 14, 18, 64; 35. 2.
 μεσημβρία 27. 66.
 Μεσορή 27. 59.
 μέσος 28. 23.
 μετά 6. 14; 7. 7; 10. 12; 27. 62, 66; 28. 3, 49, 198; 29. 6; 29. (a) 35.
 μετανοεῖν 10. 13.
 μεταστασία 28. 103.
 μεταστάσις 28. 34.
 μετοπωρινός 27. 61.
 Μεχέρ 27. 64.
 μέχρι 27. 69; 28. 20.
 μή 21. Fr. 1. ii. 10; 41. 5.
 μηδέ 15. 8; 24. 20 (?).
 Μῆδοι 20. 45.
 μήκος 27. 16 *et saep.*
 μήκων 29. 13.
 μήν 27. 54.
 μῆνιγξ 21. Fr. 1. i. 1.
 μηρός 28. 86, 92.
 μήτε 10. 4.
 μήτηρ 13. 19.
 μήτρα 21. Fr. 3. ii. 9; 29. 9.
 μικρός 21. Fr. 4. 6; 28. 192, 198, 213.
 Μίνως 40. 4.
 μισεῖν 41. 2 (?).
 μνηστήρ 23. 4.
 μοῖρα 27. 15 *et saep.*
 μοιχεία 28. 116.
 μονομαχεῖν 15. 7.
 μόνος 9. 26; 15. 4; 16. 5; 37. 3. μόνον 21. Fr. 2. i. 12.
 μορβίλλων 15. 1.
- μόχθος 28. 117.
 Μύδων 22. 4.
 Μυσία 22. 17.
 μυώδης 21. Fr. 1. ii. 5.
- ναός 9. 6.
 Ναυσικάα 23. 11, 14.
 νέατος 35. 8.
 νεκρός 6. 16.
 Νέμεσις 28. 139, 177.
 νεομηνία 27. 11.
 Νεοπτόλεμος 22. 12.
 νευρίον 21. Fr. 2. i. 12.
 νεῦρον 21. Fr. 1. ii. 13, Fr. 3. ii. 2.
 νευρώδης 21. Fr. 1. ii. 5, 11.
 νεώτερος 28. 88, 195.
 νή 16. (a) Fr. 1. 4.
 νηστεύειν 10. 2.
 νίκη 7. 13. Νική 28. 13, 173.
 νοσεῖν 21. Fr. 5. 4.
 νόστος 23. 2.
 νύμφη 13. 15; 17. 3.
 νυμφίος 17. 1, 4.
 νύξ 27. 60.
 νωτιαῖος 21. Fr. 2. ii. 1, Fr. 3. ii. 4.
- ξενοδοχεῖν 7. 14.
 ξίφος 15. 4.
- ὄγδοος 40. 10.
 ὄδοντότριμμα 29. (a) 24.
 ὄδος 28. 142, 189.
 Ὀδυσσεύς 22. 11; 23. 10.
 ὀθομαι 16. (a) Fr. 2, verso 3.
 οἴεσθαι 9. 20.
 οἰκία 28. 25.
 οἶνος 29. 6; 29. (a) 19, 43.
 ὀλίγος 10. 9; 20. 33; 21. Fr. 3. ii. 9.
 ὀλολύζειν 9. 6.
 ὄλωσ 16. 19.
 ὀμαλός 21. Fr. 4. 7.
 Ὀμηρος 40. 11.
 ὀμιλία 23. 15.
 ὀμοίως 28. 90, 228.
 ὀμοφροσύνη 17. 4.
 ὀμφαλός 26. 1.
 ὄνειρος 26. 7.
 ὄνομα 9. 25.
 ὀνομασία 6. 14.
 ὀπάζειν 17. 4.
 ὀπηδεῖν 17. 1.
 ὀπίσω 32. 6.
 ὄπλον 15. 3; 26. 11, 12.
 ὄρατός 7. 15.
 ὄργανον 21. Fr. 1. ii. 16.
 ὀρίζειν 6. 2.
 ὀρύσσειν 35. 6.
 ὄρχις 28. 50, 52.
 ὄς 10. 6; 28. 144; 30. 13; 34. 8 (?).
 ὀστισοῦν 37. 4.
 ὀστοῦν 21. Fr. 2. i. 7, 10. ἱερὸν ὀστοῦν 21. Fr. 3. ii. 6; 28. 38.
 ὄστρακον 29. (a) 5.

- ὀσφύς 21. Fr. 3. ii. 11; 28. 14, 18, 23.
 ὅταν 26. 3, 5, 7.
 ὅτι 9. 26, 31.
 οὐ, οὐκ 9. 21; 10. 9; 13. 20; 16. 9; 16. (a) Fr. 2, verso
 2, 3; 18. 5; 21. Fr. 2. i. 12; 28. 216; 30. 3; 40. 24;
 41. 3, 4.
 οὐδαμῶς 25. 23.
 οὐδέ 21. Fr. 5. 3.
 οὐθείς 21. Fr. 5. 2.
 οὐλε 16. (a) Fr. 2, verso 1.
 οὖν 11. 4; 27. 68.
 οὐράνιος 22. 2.
 οὐρανός 7. 10.
 οὗτος 6. 14; 10. 11; 11. 3; 16. (a) Fr. 3. 4; 21. Fr. 4.
 4; 27. 39, 60, 70; 31. 6; 33. 1; 39. 5.
 οὕτω, οὕτως 10. 1; 13. 20; 20. 40; 21. Fr. 5. 4; 27. 15,
 37, 41.
 ὀφθαλμός 9. 33.

 παιδίον 41. 5.
 παιδοφόνος 13. 16.
 παῖς 15. 6, 9; 17. 6.
 παλαιός 29. (a) 12, 14, 19, 51.
 παλάμη 15. 2.
 πάλιν 22. 3.
 παλλάδιον 22. 8.
 παντάπασι 20. 33.
 παρά 7. 14; 9. 26, 31; 10. 5; 22. 15; 29. (a) 59.
 παράγειν 30. 6.
 παραδέχεται 24. 21.
 παραιρεῖν 35. 5.
 παραλία 18. 14.
 παραλλάσσειν 21. Fr. 5. 3.
 παρείναι 28. 6.
 παρεισάγειν 24. 21.
 παρέχεται 7. 13.
 παρθένος 7. 9, 18; 34. 10.
 παρίστασθαι 23. 11.
 Παρμενίων 19. 13.
 πᾶς 7. 24; 9. 31; 10. 11; 16. (a) Fr. 1. 1; 20. 43; 26.
 11; 27. 5, 11, 33, 36, 55; 28. 210.
 πατάσσειν 24. 12.
 πατήρ 23. 15.
 παχύς 21. Fr. 3. ii. 7.
 Παχών 27. 65.
 πείθειν 20. 13.
 Πειρήνη 30. 13.
 Πεισίστρατος 18. 23 (?).
 πέμπτος 28. 228; 40. 5.
 πένης 28. 16, 155.
 πέπερι 29. (a) 2 (?), 4, 23 (πίπερ); 29. (b) 8, 13, 22.
 περί 21. Fr. 2. ii. 7; 23. 5; 27. 51, 52; 28. 216; 29.
 (a) 7.
 περιβάλλειν 35. 7.
 περιγίγνεσθαι 20. 35.
 περιέχειν 23. 10.
 περιλείπειν 27. 38.
 Πέρινθος 19. 6.
 περιπίπτειν 28. 220.
 περιφύειν 21. Fr. 2. i. 8.
 Ηέρσης 20. 30, 38.
 πηδᾶν 31. 1 (?).

 πίνειν 10. 5.
 πίστις 6. 14; 28. 187.
 πλαγκτός 13. 12.
 πλανᾶν 7. 11; 28. 188.
 πλάτος 27. 18 *et saep.*
 πλεῖν 22. 11.
 πλείστος 30. 5.
 πλέον 21. Fr. 3. ii. 6.
 πλευρά 21. Fr. 5. 10.
 πλήρης 27. 2, 52.
 πλυνός 23. 13.
 πνεῦμα 7. 5; 39. 2.
 πνεύμων 29. 9.
 πνοή 7. 24.
 ποιεῖν 16. 9; 25. 2; 27. 16; 43, 56, 70; 29. 10; 29. (a)
 47, 53. ποιεῖσθαι 11. 5.
 πολέμιος 24. 4.
 πολεμιστήριος 26. 12.
 πόλεμος 19. 4.
 πολιορκία 19. 6.
 πολύς 16. 17; 18. 14; 28. 11 *et saep.*; 32. 7.
 πολύτλας 23. 9.
 πόμα 10. 4.
 πόνος 28. 78, 83.
 πορεύεσθαι 23. 13; 28. 79, 143, 189.
 πόρος 20. 39; 21. Fr. 2. i. 6; 39. 7.
 πορφύρεος 15. 11.
 πόσος 21. Fr. 2. i. 8; 27. 38.
 ποτέ 33. 8.
 πον 17. 5.
 πούς 28. 169 *et saep.*
 πράγμα 28. 66, 72.
 πράξις 28. 121.
 πρό 39. 3.
 προαιρεῖσθαι 21. Fr. 2. ii. 3, 5, 9, 11.
 προαίρεσις 21. Fr. 1. ii. 6.
 προδηλοῦν 28. 67.
 προδιαμασᾶσθαι 29. (a) 21 (?).
 προέρχεται 25. 14.
 προηγείσθαι 21. Fr. 2. ii. 11 (?).
 πρόνοια 11. 5.
 προπομπή 23. 6.
 πρὸς 10. 8, 14; 11. 6; 22. 7; 23. 7, 15; 29. 2, 8; 29.
 (a) 18 *et saep.*; 40. 28.
 προσδοκᾶν 16. 11.
 προσέρχεται 21. Fr. 3. ii. 3.
 προσιέναι 20. 31.
 προσλαμβάνειν 27. 25; 28. 151.
 προσπίπτειν 7. 16.
 προστιθέναι 27. 2 *et saep.*
 πρόσωπον 28. 56 *et saep.*
 προτίθεσθαι 10. 2.
 πρωί 29. 7.
 πτέρνα 28. 178.
 Πτολεμαῖος 27. 57.
 πυγή 28. 58, 63.
 πυκάζειν 15. 5.
 πυκνῶς 25. 21.
 Πύλιοι 23. 8.
 πως 40. 17.

 quaestio 42. 3.

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

φιλόανθρωπος 8. 12, 15; 9. 15.
 φιλεῖν 41. 2.
 φιλικός 28. 99.
 Φιλιππικά 19. 3.
 Φίλιππος 19. 4, 15. Φίλιπποι 27. 82.
 φίλος 16. 7; 17. 3; 28. 8.
 φλέγμα 39. 9.
 φλέψ 21. Fr. 2. i. 5.
 φοβεῖσθαι 34. 5.
 φοβερός 6. 15; 11. 7.
 Φοῖνιξ 22. 11.
 φρήν 14. 5.
 φρικτός 6. 15.
 φροντίζειν 16. (a) Fr. 2, verso 2, 3.
 φροντίς 28. 215.
 φύειν 21. Fr. 1. ii. 3, 5, Fr. 2. i. 5, Fr. 3. ii. 3, Fr. 4. 2.
 φωνή 10. 12, 13.
 φῶς 7. 20.
 χαίρειν 16. (a) Fr. 2, verso 1; 17. 3.
 χαλεπός 28. 56; 39. 12.
 χαλκός 29. (b) 12, 15, 19.
 χαμαιλέον 29. (a) 10.
 χαρά 22. 9; 28. 218.
 χαρίεις 17. 2.

χάρις 41. 3.
 Χάριτες 17. 1.
 χειμερινός 27. 64.
 χείρ 9. 23, 32.
 Χίλων 18. 16.
 χολή 29. (a) 10.
 χρῆ 29. (a) 7.
 χρῆμα 20. 36, 44; 28. 224.
 χρῆσθαι 29. (a) 3.
 χρῆσις 41. 3.
 χρίειν 29. (a) 30.
 Χριστός 6. 15; 7. 5, 21; 11. 7.
 χρόνος 20. 41; 40. 18.
 χρυσός 15. 9.
 ψάμμινος 29. (a) 26.
 ψιμύθιον 29. (a) 41.
 ψόγος 28. 49, 115.
 ψυχή 7. 22; 41. 4.
 ὦ 16. (a) Fr. 1. 2; 41. 5.
 ὦρα 27. 59, 62, 64, 66.
 ὦς 6. 1; 7. 24; 10. 3; 20. 36; 21. Fr. 2. i. 11; 23. 9,
 11; 28. 35; 37. 5.
 ὠφέλ... 18. 8.

II. INDEX OF PASSAGES DISCUSSED

(a) AUTHORS

	PAGE		PAGE
Bekker, <i>Anecd.</i> p. 359. 32	23	Livy xliv. 7, xlv. 32	34
Darmstadt Glossary (Sturz, App. to Etym. Gud.)	46, 47	Plutarch, <i>De Herodoti Malign.</i> 21	30
Etym. Magn. p. 39. 21.	23	Polyaenus, <i>Strateg.</i> iv. 4. 1.	32, 34
Eustathius 475. 40	45	Ps.-Melampus (A) 130-1	62
Frontinus, <i>Strateg.</i> i. 4. 13	32	Schol. A, Homer Δ 307	44
		Steph. Byz. s.v. Ἀγησσός	34

(b) PAPYRI, ETC.

P. Amh. 4	3	P. Hibeh 5	26
B. G. U. 287	20	P. Oxy. 665	33
Berliner Klassikertexte II. 3	30	" 841, II. 98, IV. 37	92
" " III. 9770	39	P. Paris.	92
" " V. ii. 20	31	P. Reinach 1	81
P. Berlin 9570 (<i>Archiv</i> i, pp. 388 sqq.)	190	" 2	37
Codex Sinaiticus	56	" 5	30
P. Grenf. II. 8 (b)	26	P. Vitelli ii. 45 (<i>Atene e Roma</i> , 1904, Nos. 61-2, p. 38)	64
P. Hawara 15 (unpublished)	181		